

The Commentary of the Revelation of John



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Preface

In the New Testament, the revelation of John is a difficult book. Therefore, we encounter some difficulties that the ancient translators did not directly interpret. In expressing this difficult book, I tried very hard to solve it. About the word unresolved, I left it and paused in fear.

This commentary was published **13** years ago and was revised three years ago. This summer, again, the interpretations of Chapter **12**, Chapter **20** and Chapter **21** have been supplemented, especially the interpretation of the Millennium in Chapter **20** being examined in detail.

The structure of this sermon includes the main interpretation of the main points and sermons. In my interpretation, I have consistently practiced Calvinism because it is biblical. As I have quoted some phrases from different theorists who hold on to different perspectives. It does not mean believing in their system of theoretical ideas, only their theoretical thinking is not Orthodox. In interpreting this passage, I want to highlight the fact that their interpretation is right for us. When I quoted their opinion because I did not briefly discuss the fact that their theological views are not

Orthodox, the reader should understand this point. I have not explained many parts, but have revealed the meaning of parts through many of my sermons. The reader should read the section of the sermon carefully.

I would like to thank the Saints for supporting each area for the Ministry of Preaching Prayer.

In conclusion, what I suggest to readers, please understand if other meanings are indicated by some misspellings in this comment, and even if my interpretation is wrong, I apologize. What the author sincerely desires are that the fullness of spiritual grace may come to each person to read this sermon.

July **1968**

Author.

Translator Recommendations

My spiritual teacher, Dr. Yune Sun Park (1905-1988), is my role model in my devotional life and my ministry and its life because God directed me to Him during the time of my seminary, which Chong Shin Bible College (BA) and Hapdong Theological Seminary in South Korea (M.Div.) And Westminster California Seminary (D. Min 1906). Now, in the duration of 18 years, Cambodia missionary time, I pray that Jung Am's faith and his revival fire in the mission field shall be planted in the Cambodia mission field, because I see the confused situation of Cambodia church and also, I assure that she needs his sincere, passionate heart to the Scriptures.

So, according to the spiritual desire of my heart, I first translated the book of his theological main teaching, Biblical Theology, into English, and also, I translated 68 sermons in his commentary of the Revelation into English to prepare a Khmer translation for the Cambodian church by the translation team.

Then I saw his faithful heart and his passion to proclaim the Scripture with his whole heart. Especially I knew that he did not preach the Word to write the commentary, but he wrote the commentary to preach the truth of the Scripture. So, when we read

his commentary and his sermons carefully, we can know the truth revealed through his understanding of the Scripture. And I found out his answer of my long question that he followed the perspective of historical premillennialism theory. The reason was so simple. Because he loved the truth of the Scripture faithfully. I think that he could overcome the temptation of the hyper Calvinists in the true Christian life.

My literary ministry in Cambodia mission field reveals the fruit of the first project by publishing the commentary through the sacrifice of several years. I am glad that Cambodia church has the chance to his faithful love to the truth, the Scripture.

CEMF that I have served for 18 years has the plan to share his teachings in the Church of Cambodia. So, I have some plans to share his precious heavenly truth to Cambodia church through the Jung Am Faith Workshop, the Calvin's Institute Seminar and the Pilgrimage Progress Workshop etc.

May the grace of God be with the readers to enter Jung Am's world of understanding the truth and passionate devotion through his commentary and his sermons.

In Christ

Dr. White Young Jeon, President of CRFI

Sequence of commentary of the revelation of John

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The Commentary of the Revelation of John

Introduction

In treating the issue of the authority of the New Testament and the transferred history, I said to quote some parts out of the essays of Stonehouse and Skilton of the book, "The Infallible Bible".

1. The Authority of the New Testament

It means that we see the 27 books of the New Testament as the Word of God and also it was finished as 27 books and we know the fact to complete the Revelation.

Someone misunderstood the authority of the New Testament, (1) They think that the books are holy broadly, and they accepted the New Testament as the word of God totally and partly. (2) The Scripture is not the word of God itself, but has only the relationship to close to the revelation of God.

But the relevant view to the authority of the New Testament is the fact that the New Testament is the direct Word of God and the revelation totally and partly.

2. The evidence that New Testament is the Word of God

(1) For the New Testament is the accomplishment of the Old Testament it is the Word of God. The people of God admitted the New Testament is the accomplishment of Old Testament. For the Old Testament is the word of God, naturally the New Testament itself is the Word of God naturally.

(2) The New Testament itself testimonies

[1] New Testament says Jesus as God. Therefore, the fact that the word of Jesus and his activities are the word of God itself is informed.

[2] Not only that, the New Testament says the fact that the Apostles were the special ambassadors to proclaim the Word of God. Therefore, their record is the word of God. The Apostles are not self-established authority, but has the background of Christ. Therefore, their teaching cannot help but to be the Lord's. (Gal chapter 1, I Cor 14:37, 7:10, II Thess 3:14)

(3) The testimony of the church

[1] The first Clement book. It was the epistle that the Clement of Roman sent to the Corinthian church (about AD 95) He quoted the New Testament for 100 times and thought it as the same authority of the Old Testament. He admitted that the Old Testament is the Word of God (chapter 45) and also admitted that the authority of Christ and the evangelism of the Apostles also as the same authority of the Old Testament. (4:1, 2, 13:1), 42:1, 4, and 46:7) He said, "We received the gospel out of Jesus Christ. "(42:1) and also he said, "Open the epistle of Paul what did he say to you? According to true inspiration he taught."

[2] After 20 years since the first clement book came out, Ignatius, who was the bishop of Antioch, wrote seven epistles on the way to Rome through the minor Asia. Among them he admitted the fact that the word of New Testament has the same authority of the Old Testament. He admitted the fact that the command and lessons of the Apostles are the Word of the Lord. (Written by Ignatius, Bil epistle 5:1, 2, Manecian epistle 13:1, Trarian epistle 12:2 Eph epistle 11:2) He said, "I do not command like Peter and Paul to you." (Rom epistle 4:3) He treated the gospels as the more authority's books than the Old Testament. (Eph epistle chapter 12)

[3] Papias was a man of the minor Asia; he said that the books of gospels are the oracles of the Lord.

[4] Justin Martyr wrote his book on AD 160 and said that Christ is the new laws and new covenant.

1. The transferred history of the New Testament

The numbers of manuscript of the New Testament are many, which they were copied not far after the record of the original document. The manuscript of Chester Beatty Papyri was recorded at 3 centuries, the oldest manuscript of Papyrus to Jn 18:31-33, 37, 38 was copied at 4th century. The numbers of manuscript are about 4000. But if we add the translation may be arrived at about 14000.

Only Latin Vulgate manuscripts are 8000. The manuscripts of the other all the other ancient version is at least 1000. Then the contents that many manuscripts testimonies were accorded actually. Dr. Ezra Abbott said, "Among the different points of the manuscripts of New Testament 19/20 does not have different points that contrast to one another. Among the remained things only 19/20 to 1/20 is different points. Because if we accept them or, not, the meaning of the contents was not changed into the other." (Warfield, An Introduction to The Textual Criticism of the New Testament, p

12). Warfield said again as followings, "All of the contents of New Testament in manuscript have no different points or almost without different points they are transferred to us. Although some have the point of the worst copies, for there are many manuscripts, true text of the holy writers is revealed obviously and doctrinally and ethically the will does not arrive to the wrong conclusion." (The same book p 14) And Kenyon, who is the famous scholar of manuscript said, "The believer of the Christianity takes all the Scripture in his hand can say that it has the true word of God that was transferred without any loss of reality without fear and without hesitation." (Our Scripture and ancient manuscripts" p 23)

2. Just like in the basis of the exact evidences of many manuscripts, the Greek Scripture was published, we think of three times about the publishing it generally.

1) The time of received text. The received text was published by Stephanus on 1654. This received text was sorry about the point that he did not refer to many manuscripts, but we cannot say that the contents have wrong points. As above said, the text of the New Testament was transferred into us without any wrong points exactly in the manuscripts. This received text was the foundation of King James Version completed on 1611).

2) The second time was the day to start the critic of manuscripts

3) The third time was the day that the critic of manuscripts began, in this time many manuscripts were found out. The famous scholars of manuscript were two persons, Westcott and Holt. Through them the science of manuscript was developed and was chosen their principle until today. The Greek Scripture that was published by two persons has the reality of original text. "At this day the revised British version was published. This version was referred lots of British revised version in the basis of Greek Scripture. Our Korean version was translated by the missionary on 1887. The first press of the New Testament came out at 1900, reprinting was published on 1904, at 1904, the third reprinting came out, and on 1920 Even the Old Testament was translated completely. And the Old Testament of the revised version was corrected on May 1937 and the New Testament was revised on June 1937.

I. The author of the Revelation of John

The text mentions several times that John was the author of this book. (1:1, 4, and 18), 22:8) they to doubt that the book is the authorities of John as followings.

1) J. Wellhausen guessed that John 1:1-3 and 22:18, 19 was not by John but the other wrote it and inserted it in the text. But R. H. Charles opposed the theory as follows. That is, 1:1-3 was one of the chapters of seven blessings (1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 14) and it also was written by the man that wrote the chapters of seven blessings intensely.

1) And one reason that a certain opposed to claim that the book was written by the Apostle John was the fact that the book did not say him as the Apostle but a prophet. (10:11) But it is the thought that did not observe the fact rightly.

The Revelation is a book of prophecy (1:3), it is reasonable that the author of the book of prophecy was called for the Apostle but as the prophet.

2) Another reason to oppose the fact that the book was written by the Apostle John is the literary style of the book was different than the fourth gospel (The gospel of John). But this also is not the cause. We guess that his expression that he revealed among receiving the special revelation out of the opened door had the different point than generally the one that was written by the

inspiration. Not only do those two books (the gospel of John, the revelation of John) not include the common structure and thought. For example, Logos (λόγος) (Jn 1:1 Rev 10:13) " the lamb " , the one to overcome " (Jn 16:33 Rev 2:7, 11) " The one who keeping on the commandment" (I John 5:3 Rev 12:17) " The thought to see Jesus as the eternal being" (Jn 1:1, Rev 22:13) " the salvation is depended on God and the precious blood of Christ" (Jn 1:29, 3:3 5:24, 10:10, 11 Rev 7:14 12:11 21:6, 22:17) " The thought that whoever believes in him shall be saved" (Jn 3:16 Rev 22:17) etc., Except them, there are some similar phrases , (That is, Jn 7:7 and Rev 22:17, Jn 10:18 and Rev 22:7, Jn 20:12 and Rev 3:4, Jn 1:1 and Rev 19:13, Jn 1:29 and Rev 5:6 etc.). Especially it is surprised that both books quoted as the similar format of Zechariah 12:10 (Jn19:37 Rev 1:9).

3) As we see the phrases of Papias, the disciple of the Apostle John (according to the quote of Eusebius) The elder John lived at Ephesus in the minor Asia. According to some statement, it was informed that the author of the revelation of John was this man. But it is difficult that this "elder John" surely was the other, not the Apostle John. The historical evidence revealed surely that the text was written by the Apostle John., Justin Martyr (140 AD) see the book as the author of Apostle John, Iranaeus (180 AD) stressed this fact

several time. Tertullian (200 AD), Clement of Alexandria (200 AD) and Hippolytus (240 AD etc.) said that the book had the copyright of the Apostle John.

II. The place and the time to write the revelation of John

The book was written at the isle of Patmos (1-9). It is the only one stop on the way to go to Rome from Ephesus. Someone claimed that the book was written on 69 A.D. but we cannot believe in it. The sympathizers of the theory depended on the issue to measure the temple in the chapter 11. That is, as John wrote the book because there was the temple yet, they claimed that such word to relate to measuring came out of it. But the measure of the temple was the symbolical speech. As the book was written, the church of Ephesus had the movement of Nicholas party heresy that as Paul wrote Ephesians she had no. (2:6) it proves the fact that it was written at long time ago that Paul worked at Ephesian church. And it was true that John was allotted at Isle of Patmos (1:9). Such punishment was happened as the Roman emperor Domitianus (81-96 AD).

III. The methodology of the interpretation of the Scripture (Hermeneutik, from Geek, ερμηνεύειν)

1. The history of the method of the interpretation

This part was translated out of "The principle of the interpretation of the Scripture (Schrift Beginselen ter verklaring) ", which was written by Greijdanus.

The necessity of interpretation of the Scripture

The necessity of the interpretation of the Scripture cannot be denied because Jesus interpreted the Scripture. (Lk 24:32) Not only that If the scripture reveals to us without interpreting directly, it is difficult to understand the abundant and obvious meaning. (Ps 119:18) Therefore the reformed church teaches the principle of clearness of the scripture (De erspicuitas van de Heilige Schrift) and think whoever has the right to interpret the scripture. But Roman Catholic Church has the doctrine of the secret of the scripture (De Duisterheid der Schrift) and claims that only church ministry officer can interpret it and the ultimate authority of the interpretation of the Scripture belongs to the pope.

The difficult issues that as the Scripture are interpreted, we meet.

The objective problem – the man misunderstands often the word of God. Nicodemo misunderstood the word of Jesus, "you should be born again." The disciples misunderstood the word of Jesus, "Lazarus was slept". This misunderstanding was happened by feeling the word of God only externally. Our Scripture, in recording, was covered the thought with the garment of language, the language is different in the origin and the experience one another. Therefore we, in interpreting the Scripture, cannot despise the difficult issues in the Scripture. But through much studying the difficult issues can be solved.

The subjective problem - In interpreting the Scripture we should know that "I" am a man, the creature. We have many difficult areas to understand the will of the creator as a creature of course. As we know the word of God, we understand only what we stand in our level. But we cannot despise that although we have such knowledge, we cannot ignore the fact that it is true knowledge and depended knowledge. Therefore, the character of our creature is not a great hard issue. Above of all the greatest hard issue we are dark for our sin. The Scripture said that our flesh (the sinful desire) is the enemy to God. (Rom 8:7) But it is solved already. Christ replaced our death

and gave the Holy Spirit to us we can understand the Scripture through the illumination of the Holy Spirit.

The Scripture should be interpreted by the Scripture.

For 66 books of the Scripture are the only one author that is, the word of Holy Spirit, each phrase in each book connect to one another in the same stream. Therefore, a part can illuminate the other parts. Not only that The Scripture teaches the principle of the supernatural, the record of the supernatural principle can be illuminated by the principle of the supernatural. The method that the scripture should be interpreted by the Scripture was the method of Jesus and his disciples. (Mt 1:22, 2:15, 17:23, 4:4, 7, 10, 26:54, Lk 22:37, 24:27, 44, Jn 10:35 Act 3:18 13:27-41 17:2 3, 28:23 Rom 1:2, 4:23, 9:17 15:4 I Cor 15:3,4 II Tim 3:15-17) Then we need to study the part of speech and the letter especially. Because the Scripture is the word of God and were written by thinking of personal work of the man (not to be mechanically) it includes the human element sanctified. In other word, it included the letters and the concepts of the men in the world. Therefore, we do not despise the study of such areas in studying the Scripture. But as also the result of this study finally is established by receiving the ultimate warranty. Therefore, the principle that the Scripture should be interpreted by

the Scripture cannot help but to say to be unique principle. Through the Holy spirit "the scripture came on us by the work of the man but it is the above word of the man. It is the word of God and only the word of God. Therefore, as we explain the thought of God and the thought of the man, we should do by the Scripture. The thought of God transcendent the thought of the man. There is no the book like the scripture in the world. Therefore, we cannot explain the Scripture by the others, only the Scripture is explained by only the Scripture.

Now let's review the process of development of the method of the interpretation of the Scripture and criticize it.

(1) 70 AD – 170 A.D.

The Apostles interpreted the fact of the New Testament with the Old Testament. At the last day of 1st century, Clement of Rome accepted the apostolic method and tended into the tendency to incline to the allegory method by changing a little thing. For example, the epistle of Banaba also took this tendency.

(2) 170 AD – 5th century

There were three parties in this day.

[1] Western party – It had the feature that follows the traditional principle of the old day. Although we have some points out of this party, we do not agree with even the false points to follow the wrong tradition. Irenaeus, who belongs to the party said, "We will learn the traditional truth out of the church." This is the wrong thought that the church is easy to be fallen into the perishable habit that submits tradition of the church unconditionally. But in the contemporary day in defending the heresy and keeping on the tradition of the church to stress the tradition was needed.

The principle to keeping on the tradition of the church does not have the absolute right to interpret the scripture, but it is effective to defend the rapid judgment and tough conclusion.

[2] The party of Alexandria took the principle of extreme allegory in interpreting the scripture. The representative of this party was Origen. The nickname of this party was the allegorical what is it? Brouwel said, "The allegory does not ask fact that the materials of the discourse used is the real history." The allegory is different between what it said and what it means. The Scripture has the allegorical discourse. But the failure of the allegorical party is to claim that all the Scripture is allegorical extremely. Clement of Alexandria claims that all the scripture is the allegorical. He said again, "the Holy Spirit made us known the true meaning to hide it..."

Origen said, "The Scripture has no any void space but even each letter is inspired."

[3] The party of Antioch respected all human elements and noticed the history and sentence theory. This party was good to escape the abstract element; often ignoring the spiritual meaning is regret.

(3) The medieval day

This was the comprehensive day, which did not interpret creatively by compromising between the authority of Scripture and the one of the churches, only they looked at the scripture by gathering the views of old church fathers. In that day the reformer like John Wycliffe (1348) was the interpreter of the reformed.

(4) The wrong principles of the contemporary persons

[1] Socialism. This in interpreting the Scripture treated the Scripture by the reason of the man as the means and had it as the criteria to judge the truth. Of course, it was the theory to misunderstand the Scripture.

[2] Anabaptist. This treats the Scripture as a document to experience but did not know the word of God eternally, absolutely. This denomination respects only innate evidence of the Scripture and treated the Scripture as the collection of the dead letter without the life. They claim that the one who received Holy Spirit does not need

the Scripture. This is mistaken theory not to know the value of the Scripture.

{3} Emonstrants. This party does not despise the divine element of the Scripture but they reveal as the intense not to subject to the tradition and the doctrine. The method of this party is to interpret the Scripture as the medial unstable attitude. Because it tends to put the reason of the man on the above of the divine rule. It is dangerous to incline into the party of rationalistic interpretation. It already is the first step to misunderstand the Scripture.

[4] Rationalism. This party does not accept the Scripture as the Word of God, and interpret the Scripture as the knowledge of the man and the nature.

[5] Comfortable party. We can think of two following things under this title. Those are, 1) the method of literal interpretation. 2) The method of the extreme spiritual interpretation (J. S, Spener, Bengel). The men that belong to

The latter method interprets the Scripture by attaching exclusive spiritual meaning.

[6] Psychological interpretation party. This party includes Schleiermacher, who tried to find out the unique character of the psychological operation. But it is a mistake because he does not think of the supernatural interferences of God but interpret the

psychological activity by depending on the general scientific method of the author. Not only that,

This interpretation does not bring the conclusion to be proper to some theological system. F. H. Germer, who belongs to the party said, "The one who interprets all books of the Scripture should not connect the thought of one book to the other book and should to take independent thought." It is wrong theory because it means to despise the fact that all books were written by the one author, Holy Spirit. Not only that, it mistakes because it denies the fact that Jesus and the Apostle are united thankfully.

[7] Formgeschichtlich Schrift Verk rning.

This theory was begun by H. K ngel. He remarked this one at the book, "creation and confusion (Schopfung und Chaos, 1898)" Then what is the methodology of interpretation in the scientific party? First of all, they do not admit the fact that the Scripture has the historical trustful character, but it is the simply the human works with some error. They said that in the early time, the Scripture (Especially the Synoptic gospels) stayed as the discourse without the stable attitude were changed by the word of mouth a little and transferred, latter, it was revealed into the type of the present

gospels. That is, the researchers should restore the original system of the discourse by

(5) The hermeneutic of the Scripture of the reformed
The reformed establishes the principles of the interpretation of the Scripture as followings.

[1] He believes in the Scripture as the word of God. Calvin says that the authority of the Scripture is like the voice of God that comes out of the heaven directly.

[2] Because the Scripture has the independent authorities' character (αὐτοπιστία), without proving by the other and without admitting by the others, the truth of self- establishment and self-proof (Calvin, Inst. 1:75)

[3] As we want to know the Scripture sincerely, our eyes should be opened by the innate testimony of Holy Spirit.

[4] The Apocrypha is not the Scripture.

[5] As the Scripture was interpreted by the original language is complete.

[6] The activity of interpretation that followed on the tradition and depends on it should be opposed.

[7] The ultimate judger for the interpretation of the Scripture is the Scripture itself.

[8] The reformed believes the necessity of the revelation of the Scripture, the perfectness of the Scripture, the sufficiency of the Scripture and the obviousness of the Scripture.

[9] The Scripture should be not interpreted forcedly literarily.

[10] We admit the necessity of the grammatical interpretation.

[11] We admit the necessity of historical interpretation.

[12] The reasonable lesson that the Scripture takes should be admitted as the will of God.

[13] We refer to the historical doctrine of the interpretation of the Scripture importantly.

[14] The unobvious phrases should be clarified by the meaning of more obvious passages.

(6) The Interpretative method of the Scripture by Jesus

The books of gospels reveal many examples that Jesus interpreted the Scripture of Old Testament.

[1] He admitted the simplicity in the thought of the scripture, which gives the criteria of the principle that the scripture should be interpreted by the scripture.

[2] He interpreted the Scripture analogically

[3] He practiced the principle to interpret the Scripture as the Scripture faithfully.

[4] Jesus believed in the absolute authority of the Scripture.

[5] He respected the historical interpretation in interpreting the Scripture

[6] The Scripture does not stop at a document of an experience (that is, it was not to the personal disciples) but

took the principle that it is related to every man personally and universally. 9 Mt15:7,8, Is 29:13, Heb1:1) As we see it, Jesus admitted that the Scripture is the authoritative word that treats to all people directly personally, rules over them, and judges them. As we observe the above principles, it is obvious that Jesus took the principle to interpret the Scripture with the Scripture.

2. The Hermeneutic of the Scripture

This part was summarized and translated out of Hermenutiek written by Grosheide, that is, the method to interpret the Scripture.

The name and operation

The word, Hermenutiek means to translate essentially. At the latter time, it was used into the meaning to explain the difficult pome, finally these points to study the rules of the interpretation and to systemize them. This is not the arts but a science, because it focuses on the basis, the cause, the analysis etc. and searches for them.

Hermeneutic is the work that the man executes generally. Because it is related to the special revelation of God, it has the special aspect. Because it related to the New Testament, it is more special. In the hermeneutic, two important things are the fact that 1) the man cannot understand he Scripture for his sin 2) but the fact that the regenerated man can understand it.

The interpreter of New Testament should take the prepared knowledge as followings.

(1) The issue of the language

The means of the best communication that the mankind expresses his thought is language. But although we can understand the thought of the others but there are many misunderstandings in them, we should be careful of it. In interpreting the Scripture (here is limited by the New Testament) has such trouble issue. There are several causes. That is, [1] the word that the New Testament used to inform the thought was the Greek [2] it has no the clear taste to understand it by listening to it directly. [3] It is difficult to find out the theory of the teller rapidly. [4] It is difficult to understand the contents included in the context. [5] It is the negative attitude to hate the agreement with the written fact, that is, because the man is a sinner, he tends to tendency not to agree with it... We are going

to say this point with the special written tongue we can say some examples as the essence of the language that is, first, the language is the detail expression that is happened at the life of community. Second, these communities reveal the different expression for they are different in their emotion and their thought (For example, the different points between the nation and the nation) accordingly the word has the different points because the different communities use. Third, the language does not express the truth sufficiently because the man is the limited existent being. The language is grown up and is developed. Therefore, the meaning also is developed by transforming a little in each day. Fourth, the language was confused by the sin of the mankind and become dark.

(2) The special character of the New Testament

[1] The basic principles. The New Testament is the word of God. (1)

It proves the fact that the word of Christ is true. (Jn 8:14-), the proclamation of the Apostles has no failure (Jn 15:26), the latter church received so and the personal proclamation of Holy Spirit informs. Like saying on the above, the fact that the New Testament is the word of God should be remembered by the interpreter as the as the basic law. It is the presupposition of Interpretation but is not prejudice. All science begins with basic principles and the presupposition. Another basic principle that the interpreter should

remember the character of obviousness in the Scripture, that is the Scripture is not the book that cannot be understood but can know it by researching. But it does not mean that we do not need the commentaries. And it is true that the other basic principle, the faith rules over the reason in the interpretation of the Scripture.

[2] The limitation of understanding For the New Testament was written by the word of the man; it does not give total understanding but is true. (finite non capax infiniti)

[3] The New Testament is consistent. All books accord to the spiritual inspiration (Jn 16:13, 14) All books say together about the personality of Christ and his work. That is, they are in one hand the word of God, at the same time are expressed the elements of the man. (Although it is expressed through the man but it has no error.)

(3) The interpreter of the New Testament

The qualification of the interpretation is offered to the church first of all. (Rom 3:2) But the church does not despise the personal right because Roman church despised the personal right, it is wrong. The person should not accept the interpretation of the church unconditionally, but accept only the interpretation that is proper the meaning of the Scripture. The theologians can interpret by receiving the mission of special interpretation by appointing of the

church. But they should say what they are admitted before God through the understanding of their conscience.

The norm that the interpreter of the Scripture should depend on is like followings.

[1] We should depend on Holy Spirit as the Lord of the interpretation, because the Scripture was inspired by Holy Spirit. Therefore, the Old Testament and the New Testament and the Old Testament share the interpretation each other. The Scripture should be interpreted by the Scripture.

[2] Christ is the center of the interpretation. The interpreter should find out the contents to relate to Christ out of all areas of the Scripture, especially in the important parts.

[3] The ecclesiastical interpretation and the doctrines is not the ultimate authority. In interpretation, although we refer to depend on the doctrines, the ultimate authority is the Scripture itself. As he apologizes the different points of the Scripture like Roman church, should not claim that only interpretation of the church is the ultimate authority. He should interpret as to the speculation of faith. (Rom 12:6) which means that it relates to the faith and accords to the faith. (In accord with faith or, in relation to faith)

(4) The Special considered issues in interpreting the New Testament

[1] Synthetic Exegesis. Synthetic interpretation stands on the foundation of analysis interpretation. That is, after it reveals the grammatical, historical interpretation, it should be considered. Through the synthetic interpretation finally, we find out what the Holy Spirit wants, that is, the lesson to be given to the believers in all generation, that is, to find the Christ-centric meaning.

For the synthetic interpretation we should want the help of Holy Spirit. It does not mean the synthetic interpretation of the literary meaning and allegorical meaning that Origen said and the mystical meaning, and it is not the synthetic one of literary meaning and the mystical meaning that Roman Catholic Church taught. It is not different to such subjective misunderstanding.

[2] About searching for the parallel phrase. As we interpret the Scripture we meet the parallel phrase. But the interpreter should be careful of there. Although the phrase exists in the different part of the Scripture, both things cannot have same meaning, because the two phrases can be written by the different perspectives. The phrase in the Old Testament should be careful to find out the meaning in the Old Testament. Especially the interpreter of the Scripture meets the secular literature, he should not refer to it easily. It should be criticized by the criteria of the context of the scripture. Especially although among the pagan literature some is similar to

the Scripture, the meaning was used to the different contents of the Scripture.

[3] The value of interpretation. For the man was created in the image of God together, the regenerated man has the same right to interpret the Scripture. Then some difficult issue will be happened. That is According to each person, there is the different interpretation. But it is not a great issue. Because (1) for the Scripture itself explains to the important part, all church has the same interpretation to the part. (2) For some different points in interpretation is different to the relationship to the mind of the day, it can solve the points in the processing of time. (3) Some different points in the interpretation does not belong to the church but belongs to the person, it shall be disappeared gradually. (4) The Holy Spirit lead the different points of interpretation to make them unified each other. (5) The different point of the interpretation to small spot has no the big deal.

[4] Can we criticize the Scripture? The rationalism criticizes unlimitedly for they know that the Scripture is the human work. It is the wrong critic because they ignore the unique character of the Scripture that is, the supernatural nature. And the experimentalism

knows that the Scripture is the document of personal experiment, they criticize it in the criteria of the faith of the Christian believer. (Or, the consciousness of Christian believer) This leads into the wrong subjectivism.

But the reformed theology claims that the Scripture was revealed the union between the divine element and the human element. The used languages belong to the human element. It accepts the critic of the science but the critic person believes that it is used by the lead of Holy Spirit truly and studies as the mind of apology it therefore the reformed theology think that the word of God itself is not the object of critic.

(5) The important knowledge in interpreting the Scripture. The interpreter of the Scripture should have some important knowledge as followings. Of the issue to admit the cannon of the Scripture the church history takes the character of much relationship. That is, the fact that understanding the truth is developed gradually, we can know through the history of the church. Not only that, the Christian archaeological discovery gives much help to interpret the New Testament except this one, we cannot help but to need theological knowledge. The subject of theology is not isolated and has the relationship each other any place. And it is true that they need the

general scientific knowledge. For example, there are linguistic science, philosophy, and Psychology etc. More important than above elements is spiritual knowledge. The biblical interpretation cannot be done without leading the Holy Spirit. With the above all knowledge the interpreter should know to be able to criticize the text what is it?

Here, what I discuss is not to say the contents of critic of the text in detail but research the character. The biblical text we have is not the first writing of the original text, but the chosen text out of elected text to come out of the manuscripts. For among the manuscripts the wrong text may be existed, they need the criticism of the text.

[1] The materials of criticism of the text. The materials to criticize the text are the mainly the manuscripts. But the Old Latin version and Old Syrian version give the benefits and the helps to us. The old Latin version is less value than the Old Syrian version. But generally, through such version texts we can know when the text contents were used at the day of translation.

The quoted contents of the church fathers also are referred to criticism of the text. But unfortunately, the original text of the quoted text does not exist; only it is informed through the books of the others as more changed types.

Then is the present original text of the New Testament insufficient to become the original text? Never is it so, because (a) in the manuscript the different point of manuscripts reveals only the little important things. (b) In all different points, for the false record is revealed obviously, there is no problem. (c) All different points do not bring up the different points of doctrine or teaching... (d) Some different points are revealed the fact that intently wrongly copied for influence of the heresy. Therefore, the scholars of manuscripts find out the original text easily without trouble out of the different points. (e) We have the remembered things the spiritual perspective to the Scripture text. That is, after God gave the revealed word to us He also preserved it without loss in the providence of God. The New Testament has many manuscripts in different to secular literature. Because the New Testament were copied by the general believers and were read by them much. In the evidences of many manuscripts we can find out the original text easily. Although we have no the difficult points to decide it and then we should assure that in the original text it is exact. Just like that the science of manuscript to the New Testament is the theological science for it is more special than the secular literature. What we know is the fact that in reading the Scripture, we know that the Scripture is the word of God by only the Holy Spirit. Only in the different point in

manuscripts, the fact which one is the original text can be solved by the scientific study.

[2] The method of the method of criticism.

(a) The criticism of the text in the New Testament is similar to the secular literature at some degree, as it says on the above, it has the spiritual aspect is called for the theological science. (b) It should gather all evidences to the text (manuscripts, translated text, quoted text) and should read it. (c) As it settles the value of a certain copied text should not depend on only more or less numb, because as some evidences of the manuscripts are similar each other by the light of the heavy and the light. Then the interpreter can choose what he thinks worthily. Of course, he should be careful of it.

(6) The method of interpretation

[1] Grammaticus- Historical Exegesis and psychological interpretation.

The interpretation of the Scripture is easy to fail when he executes as a type, because the Scripture reveals the world of God as several types. Therefore, we should consider several methods in interpreting the Scripture. The most important method of the interpretation is grammatical, historical method. It means the linguistic study and the historical study. There also is the psychological interpretation which works by additional part to the

grammatical and historical interpretation. Then what does the grammatical historical interpretation execute actually? (a) The grammatical interpretation is to study the type of verbs in the text and the position of the word and to prevent the forced guess of the interpreter. Not only that, the grammatical interpretation tries to know the things like the terms of the author and the habit of the writer rightly. The grammatical interpreter takes the structure of the sentence in the text and parables and allegories and interprets them. (b) The historical interpretation is the method to search for the elements in the day and the environment to relate to the text. Accordingly, the interpretation is referred to the archeology. But this does not see the Scripture as a history, but refer to only the history in order to understand the historical understanding in the scripture. At the point what they should be careful of low level that the historical materials in the New Testament are worse than the secular history. The was recorded in the Scripture always is true. (c) The psychological interpretation is the method to search for the word in the text and the motive of the activity. But we should forget that the movement of God's revelation is the cause. If the interpreter forgets it but takes the psychological interpretation, he may be mistaken by treating the Scripture as mere the human work. This psychological interpretation is used only to understand the

human elements. But the reason that this is the important thing is the fact that God used the man in the movement of special revelation. Through these human elements the Holy Spirit worked the ministry of revelation. At some time as God used the man toward the direction that they do not like. But at that time God did not make the man become a machine. At this point, what we should remember the fact that only the man is the additional role for God used the men. Therefore, in the Psychological interpretation, it does the additional role but does not go through all things.

[2] The method to find the deep meaning

Although the historical grammatical interpretation is finished, the interpreter does not finish the role of his interpretation until finding out the essential thought in the text that is, to find out the synthetic meaning. It is difficult to establish the complete rules to find out the method to find the essential thought. Because the Scripture is written by several manners. In order to find the essential meaning the interpreter should have the talent of interpretation and the living communication to the scripture and also the illumination of Holy Spirit. Several methods of the interpretation on the above remakes (grammatical, historical) help that we go to astray to wrong

way, we always, should interpret one method by uniting the grammatical historical method with synthetic exegesis together.

The actual practice of the interpretation of the Scripture

a. We should put the text and ask by him, "What does the part reveal to me now?" That is, we should think what this part reveals to the me and the church and present world but we should be careful of the subjectivism at this point. Therefore, we should the other law. That is, (b) we should another question as followings by him. "At this part, what is the main thought? Or, what is the secondary important element?" (c) We should not think that the word of the Scripture is the dead word, and should know that it is the word of the life; not only the main part but also the additional materials also are the word of God. (d) As we study the text, we should think it speculatively. (e) For the word of God is in the center of Christ the interpreter should try to find out some relationship with Christ. At this point we should avoid the abuse of allegory. Galatians chapter 4 was interpreted by allegory with the historical event; it should be treated for it was the inspired allegorical interpretation. The interpreter should no interpret the written history in the Scripture in principle as the allegory. The interpreter takes the method of allegorical interpretation to find the

deep meaning in it. But it is wrong affair. If the interpreter has the word that he cannot understand at the present, it is proper to wait for it by putting the part in the ignorant contents. It is not to give it to him personally, but to the church in all generation. Although he cannot find the meaning latter day the church may find out it. (f) The events recorded in the Scripture often include the general teaching. (g) To find out the deep meaning the interpreter should research for the context well. The context means the character of relationship between the upper word and below words. He should concentrate on the fact that the context is the mere processing or the contrast terms. (h) The interpreter may guess something to find out the meaning of the text, that is, as the text that he read does not reveal the meaning; he can guess the proper word for question that the text does not inform the original word. But it should be careful of. (i) Because the word in the epistle pat comparably consists of exhortation and discussion, there he can find out the meaning to relate to the direct text. There it is more convenience than the one of the gospels to find out the synthetic meaning. The interpreter should ask in this part by himself, "What did the objects of this epistle do? How did the writer respond to it?" As we think of it we know the meaning of the synthetic meaning easily. (j) As the interpreter interprets the materials of the prophet,

he should consider following things. The prophecy, in the type, is related to the present. In other words, the prophecy cannot help but to say the future with the present materials. Accordingly, it is written by the metaphor. Not only that sometimes it can be expressed by the pome or, symbolism. Therefore, the interpreter should not see the written prophecy as the present history literarily. If he does not see the prophecy wrongly, it crushes the character of prophecy. The reason that the prophecy used the actual history is to say the future. Therefore, the prophecy of the New Testament sometimes used the materials of the Old Testament. In the prophecy, if he searches for the synthetic meaning, it is more important than finding the accomplished contents, that he searches for the meaning of the contents that he studies the used symbol, name, event, the name of country and the name of personal name. And we should remember that the synthetic meaning is concealed in the visible symbol but it is not the symbol itself. For example, as we review the prophecy of Matthew chapter 24, we are easy to think of the event divided between the destruction of Jerusalem and the ultimate destruction. As we think of it he breaks out the simplicity of the prophecy. The prophecy of the destruction of Jerusalem is the symbol of the ultimate destruction of the world. The prophecy as not given to us to be sufficient to our curiosity It reveals the

eschatological fact, at the same time, it makes us taken the right attitude in the present actual life to the eschatological consciousness.

6. The methodology of the interpretation of the revelation of John

In interpreting the book, the opinions of the scholars are divided.

1. Interpretation to see as the Recapitulation

The one to have this view said that in the revelation of John, the first part and last part do not say the different contents, but the same one. For example, the plague of bowls said repeatedly to the trumpet plague. But when we see, the revelation has the eternal trustfulness.

2. The party of same period history. In this party, his future events and his contemporary events in the Revelation is written by the author. This party include the rationalists because the book is the prophesy. (1:3)

3. The party of church historical System. The scholars of this party said that the contents of the revelation are the symbol to the historical events in the thought of the church. For example, the contents of revelation of six seals recorded in chapter 6 points to

the reformed politic that the great emperor, Constantine (Rome emperor) that settled the Christianity as the national religion. We think that the interpretation of party of church history is reasonable. But it is difficult that the contents of the revelation were accomplished by the events of the church history completely.

4. The Spiritual system

This party does not see that the contents of the revelation are the prophecy of historical events, but the symbol of the spiritual teaching in the gospel of the Christianity. But the Revelation reveals the events that cannot help but to be happened until the second coming of Christ than the spiritual lesson.

5. The Futurist system, the party said that the contents of the Revelation points to the events which are happened in the direct before and after of the second coming of Christ mainly. The scholars of this party incline to tend to the literary interpretation. They see that the temple in the Revelation is the temple reconstructed at Jerusalem, and that Israel also is the Jewish nation literarily. Such extreme literary interpretation is the failure of this party. But it is the right view of this party that the revelation is the symbol of the events that will be happened at the direct before and after.

6. Among the methods of all interpretation, especially, we consider the view of the futurist System importantly but some part of the

view of the party of church history and the party of the spiritual interpretation should be referred.

7. The number and the symbols of the revelation of John

The revelation comes many symbols of the numbers.

1. The number of 3 seems to be the completeness of God. Is 6:3 reveals that as they praised God, they revealed "to be holy" in three time. It means that they praised the trinity God as true God, not only that the fact that Christ has threefold position (the priest, the king and the prophet) reveals the meaning.

2. The number of 4 points to the world of all creatures. At the other part of the Scripture, the word, "four directions" were used. (Is 11:12, Ezek 7:2). The revelation also used the number 4 as it said all creatures and the earth. (Rev 7:4)

3. The number of 7 expresses the complete relationship between God and the man. Therefore, the seventh day is the symbol of the Sabbath. (Gen 2:3) seven Spirit is the name that means the complete work of Holy Spirit to the man.

4. The half of seven year, so called for "the half of three year" (or, the half of three days) is the symbol of the time of unrest, suffering and tribulation. (Refer to Lk 4:25 Jm 5:17, 7:25, 12:7 Rev 12:14) This

duration is three and half year literally, but the lots of the orthodoxy scholars treat this number as a symbolic meaning.

5. 6 and 12, the number 6 is the half of number 12. 12 mean the complete system and construction that is accomplished by the election of God, and 2 Apostles and 144000 (the number to make 12 as the basic number). In contrast of it, 6 not by the election of God but by the humanism, is the symbol of sacrifice, construction, system etc. The threefold point to the sign of anti- Christ. (Refer to Rev 13:18)

8. Unacceptability of the interpretation that tries to count the day of the second coming of Christ.

We should take the self-control of the knowledge. (II Pet 1:6) The man is not a man who can do all things. Especially to the date of the future events only God knows it but the man cannot know it. Therefore, Jesus said, ""But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. "(Mt 24:36) and he said, "Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. "(Mt 24:42, 43) as we see the word the

Christian believers also until the second coming of Jesus, they do not know the date. Just like that the similar doctrine said it after Christ was resurrected. Acts 1:6-7 said, "So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" 7He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority.'" Here, "It is not for you to know times or seasons "is wook whimon estin knonai (Οὐχ ὑμῶν ἐστιν γνῶναι) in Greek, this means that to know it does not belong to you.

9. The character of revelation literature, so called for literature of revelation, not the cannon

The revelation literature not the cannon are the books at the middle day (the middle day between the New Testament and the Old Testament) some bodies published the books that borrowed the great names of the old time and attached them. Mainly they are as followings.

1. The book of Enoch. This was discovered recently at Abyssinia. At 1822 the book was published firstly. The book claims that is the discourse of Enoch who the seventh descendant of Adam. There is the discourse that Enoch ascended up into the heaven and talked

with God and several stories. But this book cannot be credited. The ancient Jewish scholars also did not treat this one as orthodoxy line.

2. Ascension of Isaiah

This book was recorded the discourse like will that the king Hezekiah at his death time gave to his son, Manasseh and latter, the discourse that Isaiah was died by the sew come out of it. But this one also was not credited from the old time.

3. Except them several Apocrypha literatures are as followings.

For the names – The Book of Secrets of Enoch, Slavonic book of Enoch, Book of Jubilees, Assumption of Moses, Testament of the twelve Patriarchs, The Psalms of Solomon, Second Estrus, The Apocalypse of Baruch, Syria Apocalypse of Baruch, The Apocalypse of Abraham.

These books were false documents and the authors also never were not informed, (2) not only that, the old Jewish scholars did not accept these books as the cannons, (3) as we observe them there are many foolish contents. (4) The book of the New Testament did not quote the contents of the document contents. Therefore, such documents cannot compare of the revelation of John.

10. The study the theory of the eschatology seen by the other part of the Scripture

This part is referred to Systematic Theology by Louis Berkhof.

1. The signs of second coming of Christ
 - 1) Proclaiming the gospel to the gentiles (Mt24:14, Mk 13:10 Rom 11:25)
 - 2) The Tribulation and the betray (Mt 24: Lk 18:8 II Thess 2:3)
 - 3) Revealing of the sinful man (II Thess 2:3)
2. The figure of the second coming of Christ and its purpose
 - 1) The time of second coming of Christ is not revealed to the man. (Mt 24:36)
 - 2) The coming is in detailed that are; he came as the resurrected body, not to be only spiritual being, not psychological. (Mt 22:44 Act 1:11 I Cor 15:23, Philip 3:20, col 3:4 I Thess 2:19, 4:15-17 II Tim 4:8 Heb 9:28)
 - 3) His descend is able to be seen by anyone. (Mt 24:30, 26:64, Mk 13:26, Lk 21:27, Act 1:11 Col 3:4, Tit 2:13 Heb 9:28, Rev 1:7)
 - 4) He comes in the glory and power. (Mt 24:30, I Thess 3:13, 4:16 II Thess 1:7, 10 Heb 9:28, rev 19:11-16)

5) The resurrected Christ resurrect the dead and judge them (Mt 13:49, 50, 25:14-16, Lk 9:26, 19:11-27, Jn 5:25-29 Acts 17:33, Rom 2:3-16, I Cor 4:5, 11:13 II Cor 5:10, Phil 3:20, 21, I Thess 4:13-17 II Thess 1:7-10, 2:7,8 I Tim 4:1, 8 II Pet 3:10-13 Jud 1:14,15 Rev 20:11-15 22:12)

3. The events to be happened after the second coming of Christ

1) The resurrection of the dead

[1] The biblical evidences of resurrection have many things. The Old Testament - Job 19:25-27, Ps 49:15 73:24, 25 Prove 23:14, Is 26:19, Elk 37:14 Dan 12:2 etc. and the New Testament Jan 5:29, 6:39, 40:54 11:24, 25 14:3 I Cor 15: II Cor 5:1-10, I theses 4:13-17 Rev 20:4-6 ,13 etc.

[2] The state of resurrection, (a) it is the resurrection as body (Rom 8:23 I Cor 6:14-20, 15:53) (b) The believers will be resurrected and also the wicked will be resurrected but the believer received the resurrection of glory but the wicked will be resurrected in the eternal punishment. (Jn 5:26-29) (c) And the time of resurrection, the pre-millennium theory said, at the beginning of kingdom of God the believers will be resurrected 9 Rev 20:1-6) after the kingdom the wicked will be resurrected. (Rev 20:12, 13)

2) The ultimate judgment

[1] Theory to misunderstand the judgment

(a) Schleiermacher saw as a metaphor to the record of the scripture to the judgment that is it is the symbol of the separation the word of the church. But the theory is the false claim that misunderstood the obvious record of the scripture to ignore the transformed and supernatural judgment of the world.

(b) Schiller said that the record of judgment in the Scripture is the natural phenomena of the history of the world but the one who has no the prejudice cannot see the record of judgment so, the record of the Scripture judgment does not point to the rise and destruction in the history but by cut off the line of history the new world will come on by the supernatural fact.

[2] The judger, the judger is Christ the hoy angels served and the saints participate into the activity of judgment of Christ (Mt 13:41, 42, 24:31 25:31, 32, Jan 5:27 Act 10:42, 17:3 Phil 2:10, II Tim 4:1 Rev 20:4 Ps 149:5-9)

3) The ultimate world

[1] The place the wicked go to is hades. The Scripture calls for "the furnace fire" (Mt 10:42) and the lake of fire. (Rev 20:14, 15)

(a) It is the place to be cut off out of the grace of God.

(b)It is the place to the anxiety to come out of the result of the sin.

(c) It is the place that both the body and the soul are afflicted together.

(d) It is the place to have anxiety, frustration, weeping and gnashing the tooth (Refer to Mt 11:22, 24, 18:9 Mk 9: 42-44, 47, 48 Lk 13:28, 16:23, 28, II Thess 1:9, Rev 14:11 21:8)

(e) It is the place to have these all suffering eternally. (Mt 25:46 Mk 9:42-48)

[2] The place the righteous enters is "the place to be renewal (Mt 19:28), "the unshakable place (Heb 12:27) "the new place of new heaven and new earth" (II Pet 3:13 Rev 21:1).

(a) It is a place and the board (Mt 22:11-13 25:10-12 Jn 14:3-4)

(b) It is the place to enjoy the eternal life. (Rev 21:3)

11. The Analysis of the contents of the Revelation of John

Section 1 Introduction (1:1-20)

Section 2 Seven churches (2:1-3:22)

Section 3 the judger and the revealer of the execution of judgment (4:1-5:14)

Section 4 Opening the book closed by seven seals (6:1-8:5)

Section 5 the plagues of seven trumpets (8:6-11:19)

Section 6 the Trial of the church (12:1-13:18)

Section The comfort of the saints and warning of the judgment of the last day (14:1-20)

Section 8 the last plague (15:1—19:10)

Section 9 the second coming of Christ and judgment (19:11-20:15)

Section 12 The world of infinitive comfort (21:1- 22:5)

Section 11 Conclusion (22:6-21)

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2. Ringnalda, Het Koningcharp Van Christus.
3. R. J. Van Der Meulen, De Openbaring in Het Laatste BijBelboek
4. E. Smilde, Leven In de Johanneische Geschriften
5. Mathias Rissi, Zeit und Gechichte in der Offenbarung des Johannes
6. Albertus Pieters, Studies in the revelation of St, John
7. W. Hendricksen, More than Conquerers
8. H. b Swete, The Apocalypse of st. John
9. R. H. Charles, A Critical nd Exegetical Commentary on The Revelation of St. John

10. Beckwith, The Apocalypse of John
11. Abraham Kuyper, The Revelation of St. John
12. James Moffatt, The Expositors Greek Testament (Revelation of St. John)
13. Lohmeyer, Hand Book Zum Neuen Testament (Die Offenbarung Des Johnnes)
14. Alford's Greek Testament
15. F. C. Cook, The Bible Commentary
16. Lange, Commentary on The Holy Scriptures
17. Dusterdiek, In the Series of Meyer's Commentary of the New Testament (Revelation)
18. Bengel, Gnomon
19. Matthew Henry, Commentary on the New Testament
20. Herman Bavinck, Gereformeerde Dogmatiek
21. K Schilder, Wat is de Hemel?
22. Calvin, The Institutes of Christian Religion

The Commentary of the revelation of John

Section 1

Introduction 1:1-20

Chapter 1

1. The revelation and the author (1-3)
2. Benediction, doxology (4-6)
3. Declaration of theme of the book (7, 8)
4. Revealing of the revealer 9-20)

Interpretation

1 *The **revelation of Jesus Christ***, it means the word that Jesus opened. The word, "Revelation" is apokalupsis (ἀποκάλυψις) in Greek that means to reveal the hidden things by being opened. (Lohmeyer) Who knows the last events in the end of the world? But if God reveals them to him he can know it the power to make him known belongs to only him. Therefore, from the ancient time the philosophy and the science did not know it because the things God appointed could not be overpassed.

Then to whom did the revelation give? It was revealed on the Apostle John. For the revealer was the Apostle its effective influence the benefit to all believers commonly. That is, it is not the usage of the Apostles and the prophets and the Apostle, but for common benefits of all churches. Therefore, the one who read the revelation should know the fact that it is relate to him directly just like the Apostles. ***That must soon take place.*** The word, "must" is *dai* (δεῖ) in Greek, which implicated the prophesied necessity. That is like the word of Loamier it has the absolute surety of the work to fulfill the work God appointed. ((δεῖ p. 8) The prophesy recorded in the book has the irresistible, realized power that cannot accomplish directly, the one who believe in it is the man of knowledge. "Soon" is *en takai* (ἐν τάχει) in Greek is observed by Greijdanus as "rapidly" (it does not mean the swift speed of accomplished walking but it does not the duration is short.) Then I think that for God to accomplish our salvation, he worked all things with the divine speed. He works such sincere passionately for us, but our narrow and foolish heart was thought that it is slowly.

which God gave him to show, "to show" is ese manen (ἐσήμανεν) in Greek means to express by the symbol. (Greijdanus). Therefore, it is right that the revelation of John should be interpreted not by the literary but symbolically.

What is the purpose to use the symbols in the revelation of John?

(1) It aims that the one to have the ears can listen to it (Rev 2:7 Mt 3:9) That is, it means that only the children of God that received the Holy Spirit and has the spiritual ears can understand it. They understand many facts obviously as the future things are expressed by the symbolism, that is, because to the one who does not long for the truth it shall be hidden. (Mt 13:1-15)

2. to the word of God and to the testimony of Jesus Christ, even to all that he saw. Here, three phrases are the other expression that points to the same contents. The word of God revealed by proclaimed by Jesus Christ, it revealed to the Apostle John. The contents of revelation of John are that is the testimony of the Lord.

3. the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it,"

Here what is the purpose that the singular, "the one who reads" (ὁ ἀναγινώσκων)" and the plural, "those who hear" (οἱ ἀκούοντες) and "who keep on" (τηροῦντες) what is written in it," are used? It points the figure that in public place in the church a person read the Scripture and the congregation is listened to. Theodore Zahn pointed that the church of 2nd and 3rd century to read some parts of the Scripture than the other part of the Scripture and receive the

comfort of in the persecution. As we see it, it is the original policy to read the Scripture publically and to listen to the preaching by explaining the sermon and the thing

for the time is near. In depend of this point Greijdanus pointed the false thing that the scholars see pure historical stream of the Revelation of John as wrong. And he said that the starting event happened in the future, the affairs in the last time of the world and the prophesies included the coming world. (bestijds spoedig aanvangen zoude te gebeuren, en vervorgens in snel verloop plaate grijpen zoude den ganschen loop des tijds of der eeuwen...). This view is proper and natural to the meaning of the sentence. Because the one to study the prophesy and keep on it is blessed so.

the seven churches. Why did he choose "seven" number? Despite Asia had the other churches (Colossians, Hierapolis, Maxnesia, Troa etc) he chose only "seven churches"

It is obvious that the author John thought the spiritual meaning of the number of seven. The spiritual meaning of seven number symbolizes (Moffatt, Greijadanus). Then seven churches were the representatives of every church of the world. A. Kuyper also said in the same meaning, "Christ see the state of the seven churches in

seven churches. These seven states cannot help but to reveal at every day and every region." (The Revelation of St. John p 42)

him who is and who was and who is to come, (from) This word is in Greek, a po ho o kai ho en kai ho el komenos (ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,). Here the preposition, apo (ἀπὸ= through) was set on the subjective noun (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,) of the holy name of God (despite apo is the possessed case noun is set on the preposition) the exception case. This exception case was expressed in the motive of fear that is going to overpass the pronoun of father God. Grejidanus said, "Such phrase is not cautious and also a fault. ... This points the immutability of God. (Openbaring, p 14), This holy name means the meaning of Jehovah (יהוה = the eternal self-existent being) in the Old Testament (Refer to Ex 3:14)

Therefore, this means that God accomplishes the salvation according to his covenant to his chosen people without breaking out. (Mal 3:6).

the seven spirits This is the Holy Spirit, the reason to say "seven" number the prophet of the book of Zechariah already compared the Holy Spirit of the seven eyes of Jehovah. (Zech 3:9 Rev 5:6) Like that seven number the symbol of completeness and holiness. The

person of Holy Spirit is unity his attribute and his power are completeness. Van Der Meulen) said that "seven spirit" points the spirit of grace of God to outpoured the gifts of complete number through Christ. (Is 11:2), it is most natural interpretation. (De Openbaring in Het Laatste Bijbel boek. pp 38-39). The fact that this Spirit stays" in front of the throne" means that he is the worker to reveal the kingship authority of father God and his power and the other all attributes. At this point Graijdanus reminded the structure of the tabernacle. That is, "throne" is the most holy place, "seven spirit" treats to the seven lamps settled at the holy place (before the most holy place) and next verse Christ is the one of atonement was applied to the altar. (Refer to Ex 40:1-6) (In het heilige der heiligen was da ark. Daar troonde God. EX. 25:22 Voor dit binnente heilindom was het heilige, waarin de kandelaar met zijne zeven lampen branded, Ex 40:24, 25, En voor dit heilige bevond zich het voorhof, waarin de diest der verzoening uitgericht werd. Ex 40:25-33 – Openbaring. P. 16).

the faithful witness. The verse said the threefold offices of Jesus Christ, those are, the prophet (the faithful witness), the priest (the one who was died), the king (first of all he was born , the head of the kings of the earth) Among them this phrase (the faithful witness) Jesus Christ pointed that through his whole life, he was

substituted all suffering even he was died and informed the fact to the ignoring people. (Mt 11:27, Jn 1:18, 14:6, 18:37 | Tim 6:13) As we wish to know God, to know Jesus Christ is the way of only exclusive way. (Jn 14:6) If whoever believes in Jesus, he knows what God is and his living state. The man cannot enter into the place to know God with his intelligence, because the man became darkness for his sin. (I Cor 1:21) The spiritual intellect that God gives salvation to the man is onlt to believe in Jesus. For Jesus is the medior between the God and the man we can communicate with him through him.

the firstborn of the dead, here this phrase (ὁ πρωτότοκος τῶν νεκρῶν) "Among the dead the firstborn "is the proper translation. Then the meaning is it is the vanguard of the resurrection among all dead persons. It points that he first overcame the death for his people, deduced the death; his people enter into the glory of resurrection through his merit. Grejidanus said, "the one who was born first" in Greek, proto *tokos* (πρωτότοκος) expresses the level of the time and at the same time, the possession of the power of resurrection (to overcome the death for him and every believer). (πρωτότοκος drukt de gedacht uit van eerste in tijd voor ganger en dan, daarmede samen hangende van machthebber – Openb. P. 16) (Refer to 1:18). Before Jesus there the resurrected persons were

existed but like the resurrection of Jesus the one who takes the resurrection not die again did not exist until that time except Jesus the fact that Jesus is the vanguard of the resurrection points that he is the head to overcome the death and to lead his body, the church and to enter into the world of resurrection. Because Christ, the head entered into the resurrection the church, his body that was united with Christ entered into the same resurrection. For Christ is alive our living is the doctrine of the Scripture. (Refer to Jn 14:19, Eph 2:5, 6)

the ruler of kings on earth. (καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς). This means "the ruler of the kings of the earth". The resurrection of Christ out of his death accomplished to become the king of the church and the king in all mankind. (Rom 14:9) Satan tempted Christ and makes him committed sin to receive all nations in the world. (Mt 4:8-10), Christ got it (all kingdom of the world) by his death. (Rev 19:12, 16). For he is the king of kings, he accomplished the resurrection and salvation of the believers (Jn 3:16, Phil 3:21). Here, to see Christ as the king of the kings is to see the eschatological state of Jesus Christ. His eschatological descend revealed the feature of concrete ruling. But what we should be careful of that is, it does not belong to this world in the method and

style and also the providential part but the supernatural event.
(Refer 17:19)

To him who loves us

Love is the basis of the atonement. Without love no sacrifice. The death of Christ who died for replacing us is the climax of love. Love is compensative activity but the pure sacrificial one.

by his blood

"blood" is like the life, the price of the sin is established by only the blood that is, by paying the life. In other words, the price of our sin can be paid by the blood (the payment of the life, the death) (Gen 9:4, Heb 9:22). The blood of Christ can pay the price of all sins of his chosen people and is the infinitive precious "blood".

The word, "blood" comes total 700 times out of the Scripture. God promised the fact that we have no the way of our salvation except the blood of Christ so powerfully. We only should believe in the blood of Christ so strongly.

Paul said, in the meaning of believing in the blood of Christ that can atone the believers powerfully, "For I decided to know nothing among you except Jesus Christ and him crucified." Luther said, "The son of God loves me and gave himself to me, it is the contrast point

like the exploded thunderbolt force to the laws and the righteousness of the human work. If you admit the son of God as the comparable precious treasure, you, cast out all religious rituals, activity and merit into the hell because you think that only the death of God's son can stop the wrath of God and makes peace with Him."

and has freed us. This is *ruí santi* (λύσαντι) in Greek, which is the copy of Aleph (א) and Alexandria manuscript, a certain manuscript (R, Q) ruw santin (λύσαντι), which means "cleaned". Grejidanus and the other famous commentators chose the first one. Moffatt also did it. Sin is the string to bind us to the eternal punishment, but Christ cut off this horrible string by his death (blood) and freed us out of the punishment of destruction. The Christian believers were escaped this punishment by the blood of Jesus Christ, how can they not praise!

6 to his God and Father,

The merit of the salvation activity of Christ of course influenced on us primarily. But the ultimate purpose is to glorify God (Rev 22:3 Eph 1:6) God saved us and make us known himself and served him as only one purpose, (Eph 1:5,6) Christ accomplished it as his activity of salvation.

and made us a kingdom, priests

The word, "a kingdom and priests" is basilaian hieraion (βασιλείαν, ἱερεῖς) in Greek, it means "the nation of the priests." It is not unordered or, the multitude of individual priests, and accepted Christ as the king and the priests of orderly and peaceful community. The church on the earth should take the order and the peace like the life. This is the ultimate accomplishment of the prophesy of Exodus 19:6. (5:10, 7:15, 20:6, 21:3) Refer to Rom 12:1 Heb 13:15 I Pet 2:5. All believers are the priests to serve God together and should establish the spiritual order by keeping on the word (the proclamation of the Apostles and the prophets – the Scripture) of their king (Christ). According to Beckwith, Here, the phrase, "a kingdom and the priests" said, that the believers will become the king at the coming world and will become the priest. (The kingship of the people in the Messianic kingdom is another aspect of their priesthood – The Apocalypse of John, p430)

7 he is coming with the clouds,

Before verse 4 says that Father-God is "the one who comes" here, Christ is the same one. John took the feature that the activity of Christ is same to the one of father- God. Of course, it is not the same of person but the divine character. Grejidanus pointed it well

and explained as the followings. (in vs 4 heet de vander. Hier wordt van Heere Chistus gezegt, dat Hij komt voor Johannes is dus zoon volkomen gelijk aan den Vander, vgl. Ook vs 8. Wel niet wat person aangaat, vgl. Vss. 4 en 5, 5:1 6. Maar wat wezen betreft. De vander komt in den zoon). What is the cloud symbolized? Grejidanus said the visible revealed appearance of God's glory. (deze wolken zijn de zichtbare openbaring van zijn Goddelike majesteit). Refer to Ex 13:21, 14:16, 14:19. Then This "cloud" is not the general cloud but a curious cloud. As Moses saw the fire burning in the thorns, it was not the natural fire. The fire burnt the bush of thorns. Just like that it was a curious fire for the bush of thorns was not burnt, here was not the cloud also curious one? Refer to Acts 1:9-11. But although we see it as the natural cloud it is not wrong. (Lange) As he was ascended up into the heaven, the cloud covered him (Acts 1:9) As he come again in the world he will come in the same figure. (Acts 1:10) ***and every eye will see him.*** As we see, the eschatological descend of the Lord, because he cannot hide a little, he will come for everyone to see him. It is difficult to guess about what it shall be happened. Because it belongs to the supernatural understanding, it is natural that it is difficult to guess it as our natural knowledge. ***even those who pierced him, Refer*** to Zech 12:10, Jn 19:34, 20:25, 27. Who were they to pierce him? But here it points the total

names that persecuted the Lord. As Christ came firstly into the world there were many people not to know the Lord. But as he come into the world the worst enemies know him as God and will tremble. Moffatt says "the word, "those who pierced him points the Jewish nation but it is not proper interpretation. ***and all tribes of the earth will wail on account of him.*** The reason they lament are as followings (1) before the eschatological day come into the world for they did not repent, they regret (not repentance –Mt 27:3) and feel sorry for it. (2) They are afraid of the horrible judgment of the Lord out of the Lord (Mt 8:12)

Even so. Amen. Here. The word, "Even so" is nai (ναί) in Greek, which means Yes (it is true). These points, below it, Amen (אמן) in Hebrews. At this point Greidanus said, "Here, John affirmed the double folded assurance to the eschatological descend of Christ by the word of two nations." The reason that he affirmed as the double-fold assurance was to stress that the eschatological descend of the Lord shall be changed according to his promise. "(De Grieksche en de Hebreeuwsche woorden ter bevestiging woorden hier bijeengevoegd om te sterker de stellige zekerheid uit tespreken, dat de Heere alzoo komen zal, gelijk Hij beloofd heft ().

Verse 8 The text is the affirmation that the eschatological descend of the Lord, it is expressed by the holy name of God. The holy name of God itself implicated the second coming of the Lord In other words the holy name of the essence of God is the mark of his essence, already it included the descend of his eschatological necessarily. Grejidanus said, "His activities come out of his essence." (uit het zijn wezen Gods, volgt zijn werken).

the Alpha and the Omega ***This*** points the first letter (A) in the Greek letter and the last letter (Ω). Here is the meaning that God is the one who began with all things and who conclude all things. In order word he is the creator and the judger. ***who is and who was and who is to come***, This holy name revealed in verse 4, it must be the expository translation of Jehovah (יהוה), in Hebrew to "the eternal self- existent being" in Exodus 3:14. (Greijdanus) " The meaning of " the eternal self-existent being has the meaning that he was not created, is self-existence , is not eternal unchangeable being and control all creatures with his good will and as the time arrived he will judge them and arrange them. In expository translation it does not say "the one who will exist in the future" but is paraphrased "the one who will come in the future" The meaning of the second coming of Jehovah (יהוה), the holy name was pointed intently.

the Almighty. In Greek it is panto krator (παντοκράτωρ) which means, to reveal the attribute that the second coming one should take. The Lord who will return ultimately cannot be impossible.

9 I, John, your brother and partner in the tribulation and the kingdom and the patient endurance

Here, the word, "brother" and the word, "partner" in the Greek belong to an article (ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός) and has close relationship each other. It suggests the relationship of cause and result by the fact for the "brother", he was participated in "the tribulation, the kingdom and the patient endurance". Here of the fact that John does not mention his office name (the Apostle or, the prophet), Of course we do not need to think strangely. Of course, as he wrote the text, he proclaimed the word of God as the Apostolic authority to the church. But at the same time, he stressed that he himself was the brother to be participated into the suffering and the glory with the church and wrote the text. Refer to Mt 23:8.

and the kingdom and the patient endurance that are in Jesus,

In the phrase, the word, "Jesus" connects to three words, "tribulation", "kingdom" and "patient endurance" commonly. (ἐν τῇ

θλίψει καὶ βασιλεία καὶ ὑπομονή). Then it means "the tribulation of Jesus", "the kingdom of Jesus" and "the patient endurance of Jesus". The word, "of Jesus" is *en jesu* (ἐν Ἰησοῦ) means "in Jesus". The tribulation and kingdom in Jesus mean the tribulation and kingdom participated as the relationship to unite with Jesus, and the patient endurance in Jesus means the endurance that Jesus revealed an example and made them endure by providing the power. (Moffatt) Tribulation is the way to attain to the kingdom; endurance is the power to walk on the way.

on account of the word of God and the testimony of Jesus. Refer to the interpretation of verse 2. John was persecuted for the gospel and was driven out to the Isle Patmos. Then many criminals were sent to there. (Moffatt)

Patmos. This was a small island, which was arrived by the ship taken for about 14 hours from Ephesus.

10 the Lord's day points the holy day that we keep on today, which was separated of from the day of the Apostle. (I Cor 16:2) The many testimony that the church has kept on the day were revealed also the post-Apostolic days. (Didache 14, Ignatius ad Man. 9)

I was in the Spirit *It* is egenomen en punumati (ἐγενόμην ἐν πνεύματι) in Greek, which means "he was in the Holy Spirit", Rohmeyer interpreted it as followings, that is, that is not the customizable state, or, the state of the general divination but he was moved into the spiritual world of the ecstasy state. (Rev 4:1, II Cor 12:1) – Nicht einen dauernden habitus gleich dem πνεύματι (Rm 8:9) such wohl nicht nurallgemein (S. zu 4:1 und vgl. Etw 2 cor. 12:1 ff) But at this time John did not sleep, or, he was not fallen down into the state of coma. But in the contrasr of it he got to keep on the obvious mind and the self- consciousness clearly. (Grejidanus)

like a trumpet *It* is like the voice of trumpet and in not the voice of the trumpet. In the ancient time as some awakened out the people the trumpet was used. (Num 10:2) therefore this "voice" must be the spiritual voice to be awakened.

11, Of seven churches in the verse refer to the interpretation to each church in chapters 2-3.

12 seven golden lampstands,

This was interpreted at verse 20 that, seven churches. Refer 25:31-40

13 in the midst of the lampstands one like a son of man,

This is "the son of man" in Dan 7:13, that is the messiah (Christ). This one dwells always in the churches, to the one many metaphor comes out of the below. It is wrong that Seiss saw all written expressions as not the metaphors but the literary. (A. Rieters. Studies, in The Revelation of St. John p 87). Wm Hendricksen said, Christ described here said as the meaning to have the feature that he always dwells in the church, accordingly he stressed that the connection between this word and the next chapters (chapters 2 and 3= the theory of the church) is so closed. (More than Conquerors, pp 33-34)

clothed with a long robe This is the clothe of the high priest (Ex 28:4, 29:5) with ***a golden sash around his chest*** is the garment of the king. (Grejidanus) Then John here saw the messiah that the priest - king (Ps 110: Is 6:1-5)

14 The hairs of his head were white, like white wool This is the symbol of the eternal life of Christ (Dan 7:9) and holiness (Is 1:18)

His eyes were like a flame of fire, this is his impotence that is, he has the intellect that does not know everything. Refer to Dan 10:6

his feet were like burnished bronze, refined in a furnace, (1) This is not crushed easily as "the foot mixed by the clay and the metal" it

points, the strengthened incomparable kingdom of God or, the symbol of the judgment. Refer to Dan 2:31-35. (2)

At the first coming time of Jesus, his foot was harmed by crucified on the cross, but as he come again in the world his foot will not be harmed although he treads his enemies because he comes in the glory and the power.

and his voice was like the roar of many waters.

This is the word that identifies Christ with God. Exkriel 43:2 said that the voice of God is like the sound of much water. Ps 29:3 also so does it. This is the powerful sound, so at a certain time it is the challenge for repentance to make the sinners been horrible but the horrible word to warn the judgment at the last day of the world.

15 In his right hand he held seven stars, the right hand is powerful hand it is the working hand (Grejidanus), to execute the role of protection. Therefore, to hold seven stars with his right hand means that he works powerfully through the hands of the workers of the church. (verse 18)

from his mouth came a sharp two-edged sword,

This points the word of God that pierced the heart and soul of the man and judge the sin sharply. His word operates the spiritual

patient, save (Heb 4:12) And condemns the sinner that did not repent until the end and judges him. (Rev 19:20, Jn 12:48)

and his face was like the sun shining in full strength. The brilliance of the one who got the glory of the kingdom of God shines just like that. As he revealed his glory at the mountain of transfiguration also he did so. (Mk 9:3) The figure of the righteous that is participated into the heaven will be shined like the sun. (Mt 13:43)

17 I fell at his feet as though dead. Refer Ezk 1:28, Dan 8:17 The reason that he became so was the thing that he was surrounded by fear. Why did the fear come to him? It was because he was a man he was weak and took the sin. Grejidanus said "The reason that he did so was not his weakness but rather his sin." (Refer to Is 6:5) (De Verklaring dezer overweldiging ligt niet zozeer in's menschen broosheid als wel in zijne zondigheid. Vgl. Jes. 6:6).

"Fear not, I am the first and the last, the original language Greek of this phrase (Μὴ φοβοῦ · ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος) was translated by Theodor Zahn as following. That is, do not be afraid, this is, I am the first and the last." The interpretation of the first and the last comes out verse 8, refer to it.

18 and the living one. It is ho Jon (ὁ ζῶν) in Greek, which means, the one who is alive always with immortality.

I have the keys of Death and Hades. "keys" means the sovereignty Lordship (Greijdanus), that he has the Lordship of the Death and the Hades (the place that the death and the death man stay)" means that he can release the persons that were ruled by the death by his authority from now because he himself overcome the death and resurrected. What is "hades"? It is aides (εἵδεις) in Greek, in the Old Testament it is Seol (שׁוֹל). The New Testament reveals that it is the horrible place that the men who did not repent will enter into after his death, but it also is used as the place that the soul to take departure enter into. Especially it may point the place that both the good and the bad may enter into. (IKi 2:2,9) Job 3:13, 30:23 Ps 89:48, Is 14:9 Ek 32:28) The people who went there can talk together each other (Is 14:9). Delitzsch said this chapters and verses as followings, that is, "Although here the view of hades has the mythical character but are depended on two truth. They are, (1) what the man lived before the tomb will not be disappeared at the hand in beyond the tomb, (2) in the environment that God gives to us, the type of non-material in the man will be revealed like the contents revealed by self- settlement of the man shows like the mirror."

Herman Bavinck said As the Old Testament said the "hades". it is the place that the dead exits there and live in it. The dead, like on the earth, moves the emotional state by knowing one another and meeting one another".

We can conclude as following, of the hades, (1) Seol is not same always to the tomb. (2) Seol is the word of the place that the wicked enters into, at the same time, it means the place that the righteous enter into. (Gen 37:35) Then there are some problem. How can the good and the bad enter into the same place after his death? It is not proper both to the new Testament and to the Old Testament. (16:11, 17:15, Mt 8:11,12) Then how can we solve this issue? In the Old Testament, the word, "Seol" means to point the tomb of the body at a certain time. And it pointed to the after-life. But it means that it is to the character of the world, as the medieval meaning not to include yet prosperity, destruction, curse, blessing, simply after the life. (Gen 37:35). Rorein Boettner also said as the same meaning, "Because the Old testament said that all the righteous and the wicked will enter into seol, the word, Seol has surely the concept of reward and punishment." But in the New Testament the word Seol is translated into aides (εἵδεις) (Act 2:27), means the horrible place of the after life. (Lk 16:23) The wicked people entered into there and are suffered surely.

19 the things that you have seen, those that are and those that are to take place after this. Here, "the things that you have seen" is explained by the next phrase. "those that are" seems to be "the state of the church recorded in chapters 2-3, "those that are to take place after this" seems to be the contents of written revelation.

Main point

1. For the Word of God is the truth, it surely will be accomplished according to the word, the one executes the Word of God faithfully is blessed. To execute it is better than to protect the life. The word of God is the source of the life and is the way to participate into the glory of coming world and its abundance and it reveals the effective absolutely.

2. Of the origin of the book of Revelation (1-3) This book was given to Jesus by God and made him revealed to the church. It proves it by the word, "The revelation of Jesus Christ, which God gave him ". God establish Jesus Christ as the mediator and gave the right of the secret revelation. (I Cor 15:24-28, Phil 2:9) God trust Jesus Christ absolutely and committed his all secret. Then if the man does not trust Jesus Christ, what if he doesn't believe? The man should believe absolutely the begotten son who God trust absolutely. The

man who keeps on the secret that Jesus Christ received by God and proclaimed, that is, the word of prophet is blessed.

3. The blessing to come out of trinity God (4-6). The salvation of the Christianity is the gift of trinity God. That is, Father – God planed, Jesus Christ accomplished and the Holy Spirit practices. "Him who is and who was and who is to come ". Is the holy name to point to father-God, that is, He is the eternal self-existent being and the source of all blessed things and all events. The blessing should come out of the deep source.

"The seven spirits who are before his throne "is the holy name of Holy Spirit that makes us reminded the complete power. His power is not limited and he can make the descendant of Abraham by the stone. He can accomplish what God wants. The word, "from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth." points to the Son-God, Jesus Christ, and expressed his threefold office. Those are, the faithful witness is the prophetic office, his dead fact is practiced the office of priesthood, and the fact that he resurrected and to become the head of the king on the earth means that he is the king of the kings. Christ accomplished our salvation by fulfilling threefold office. As his properly office he makes us known the Father, as the priesthood office, he replaced us

and atoned us, and he is the life (the king who gives us the life) he makes us lived eternally. What he atoned us was accomplished not by the blood of the animal but by how blood. Not only that, he makes us been able to serve God and made us become the priests and make us been the king as like himself. The right of the priest is not easy. The king, Ussiah, in the ancient time, tried to claim the priesthood forcedly, he was punished. (II Chron 26:16-21). Not only that, how much it is difficult to become a king! But Christ made us become the priest and the king. This is the highest office that the man can receive.

4. Christ who come to judge (7, 8) to the man who does not observe this worldly affair deeply, he sees that the worldly affair is meaningless. Why is the wicked prosperous and why do he well for long time? However, the considerable researcher knows the retribution in the world. He sees that the wicked was repaid according to his work. It is rare that the wicked is punished by God at just that time he did the evil. It makes us known the character of generosity of God. God is not narrow and does not have the hot temper. It is the interesting character of God to rule over the all the world that God waits the wicked for a long time, finally punish him. We do not know the day of second coming of Jesus but it shall be come absolutely in the world. Although the man slept in the sin

and do not prepare to accept the judgment, the judgment is not postponed.

Christ comes into the earth to judge the world. Then the one who pierced him will see him because he will come in the earth by his glory and his power. When he was born at the manger of horse and walked in the Judah land, there were many people not to know him as messiah. But as he comes into at second time it is not same. They who pierced him can know him. Who are they to pierce him? They were the people to crucify him. And after that they who pierced him are happened. After Jesus was died on the cross there are several wonderful works are happened in the day of the New Testament. The fact that Jesus was right and the men who killed him were wrong was proved already by several evidences. Then the activity that does not believe in Jesus is greater than the sin to kill Jesus at second time. It is obvious that in the contemporary day the men to kill Jesus on the cross was more lack than the men after the resurrection of Jesus Therefore as the latter persons the fact that does not believe in Jesus and disobey him is greater sin. Therefore, the Apostle Paul said, "Shall we provoke the Lord to jealousy? Are we stronger than he? "(I Cor 16:22)

5. "Patmos" was the place that the sinner was sent at the dominion of Rome. According to the legend, as the Domitian emperor (81-96 AD) ruled over that time, the Apostle John was sent at the isle, at AD 96 he was released, and returned to Ephesus. This legend was informed by Iranaeus, Eusebius and Jerom etc. At the seat of such tribulation the Apostle received the precious revelation. In the saints, at the earth the way was blocked, the way of heaven is opened. We also who was fallen down in the adversity must be opened the way. (Verse 9)

6. The Lord's Day is the word, the kuliake hemera (τῇ κυριακῇ ἡμέρᾳ) in Greek; only here (verse 10) comes out. The day after the Apostles, the word was used much the book of Ignatius said, "Do not keep on the Sabbath day but keep on the Lord's Day." (ad Mag. 9:1) and the gospel of Peter said, "the Lord's day is bright." And the epistle of Banaba said, "We keep on the day of the resurrection of the Lord, that is, on the 8th day with delight. The day of the Apostle also had the evidence, among seven days at the first day hey offered to God (I Cor 16:2) and the executed communion (Act 20:7) etc. The day that the Apostle John worshipped the Lord, that is for he received the revelation at the Lord's Day, he received the grace at the proper time.

7. Seven golden lampstands (verse 12) comes out of Zechariah 4:2, and points the church, which is to shine the light. Jesus said, "You are the light of the world". (Mt 3:14-16) The fact that it was made of the gold, means that (1) the church is the highest treasure. (2) The church shall not be perished forever. Really the gold is informed as the highest precious material in the world. (Prov 3:14, 8:9, 10 16:16-22, 25:12) and is the disappeared thing. (Job 23:10). The church is precious like the pearl in the desert and she receive by several kinds of persecution but endured until the end.

8. Jesus Christ is the high priest of the church and the king. He requests in replace of the believers and mediated them. Not only that he removed the sin of the church and also judge it.

Sermons

Sermon 1 The Time Is Near (Rev 1:1-3)

We see the eschatology of "the time is nearby" in the thought of the ancient Apostles. Formgeschichte party pointed that it is the confusion of the Apostles and the early church. But as the Scriptures says, the second coming of the Lord is near is the word that they taught as the truth.

1. The Scriptures did not say according to the standard of the man but it says according to the standard of God.

It means that as the Lord said that the believer should be holy, they should be holy as his standard. As he called for Abraham at Chaldea and pulled out him God thought the things happened after 400 years and he did it. (Gen 15:13, 14) God see 1000 years as one day. (II Pet 3:8) As we see the word that the Scriptures pointed that the time of second coming is near, we should not think that it is the short time. The measure that God counts the time is greater and longer than ours. We should live as his measure. It is the faith. Unless obeys the greatest thought of God we cannot only be slipped and dropped down. Isaiah prophet says, "For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. "(Is 55:8, 9?)

2. Because the day of the New Testament already a stage of coming of the kingdom of God, as we see the character of the day, this day already the ending kind of the time. (He 1:1)

Jesus said, "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and

those who hear will live. ". (Jan 5:25) The teaching of the New Testament revealed that the day of the New Testament is just like the last day, and the second coming of the Lord is very urgent because it shall be accomplished at this day (Philip 4:5) Therefore t Riddles who was a Calvinistic theologian in that contemporary day, his second coming was not separated of the first coming of the Lord but accorded two events each other at his eschatological view. That is, the first coming of the Lord is the pioneer of his second coming; he said that we should consider that these two things should be thought as one. At this point, Reddelbos observed the revelation of the New Testament rightly. (Refer to Riddelbos, *De Komst van Het Koninkrijk*). Because we live at the day of New Testament, we should feel the urgent character of the last day of the world. The feeling is the proper thought to the truth. The early Apostles to know the truth felt that one. Therefore, because they felt "the second coming of the Lord is near" and claimed it, it is just the expression of the truth.

We should live by feeling the urgency of the second coming of the Lord. It is the life of truth. Only God know that the Lord will come again whether at the near future or, after that. However, we only

think it in the stream of the day-character. The day-character reveals the color of the last day of the world.

3. Because it is the time that God appointed we do not feel boring state, but we accept it as the time that is the most idealistic thing.

"Which he will display at the proper time "in Me Tim 6:15 is the word that is used at the time of second coming. The believers do not feel boring to the time and does not think of it so far. He laments on his incomplete state for he wants to be admitted by the Lord at the second coming time and devotes himself to take responsibility to the Lord. His responsibility has some thousand and some 10 thousand kinds. He is so busy. Accordingly, he has no some space time before the second coming of the Lord. To the one who takes strong responsibility, the time is so fast. He stands up between the second coming and his present time, is filled with impressive programs in his heart. He delights to execute the responsibility. As Abraham did not receive the promise at his coming at the land of Canaan, but after 4000 years he got it, he did not feel boring time but did the life of the tent faithfully.

The one who feel the urgent time of the second coming, (1) he prays. (I Pet 4:7), 2) he loves. (I Pet 4:6) 3) he delights (Phil 4:4) 4) he pardons (Phil 4:5) 5) he put off the sin (Rom 13:11-14) 6) he got self-control in taking the worldly things rightly. (I Cor 7:29-31) 7) he endures (Jam 5:7)

Sermon 2 The one who participates into the tribulation of Jesus and his endurance and his kingdom (Rev 1:1-8)

"The tribulation of Jesus "is the term that was happened because the follower of Jesus meets surely the suffering. Not only that it also was the term, "tribulation of Jesus" attached because the one who receives suffering believed in Jesus confidently. The good environment to bear on the fruit of faith is the place of tribulation.

1. The man is trained rightly by suffering

Ps 119:67 says "Before I was afflicted I went astray, but now I keep your word ". And also, Ps 119: 69-72 says, "The insolent smear me with lies, but with my whole heart I keep your precepts; their heart is unfeeling like fat, but I delight in your law. It is good for me that I was afflicted, that I might learn your statutes. The law of your mouth is better to me than thousands of gold and silver pieces. ". Spurgeon interpreted the Scriptures rightly and said, "Prosperity is a

more refined and severe test of character. An hour of the summer produces greater corruption than the longest winter day." Therefore St. Bernard prayed, "Lord, be fury to me (Iracaris mihi Domine) The man is silly like the sheep. The sheep lose his way as they meet the good weather they scatter to all directions. But as raining comes and the wind brows up, they search for their fold and come back to it. Just like that the believer returns to the faith as they are suffered. When the man meets the trouble time he is trained and accomplished it and also reveals his power. It is just like the fact that the most beautiful flowers on the top of the mountain with much windy is grown up.

2. It is the general province of God that after suffering the peace comes."

In our all things under the heaven, we do not see that the peace come without suffering. Ruskin said that peace is not the product of destine. It is not waiting for us. We get it as we can overcome the sin and its shame. And we get it as we overcome the oppressors and corruption. It is the word that interpret the Scriptures rightly

3. Because God helps us in the suffering time we should not be worry about it.

Spurgeon interpreted the Scriptures rightly and said, "It is not to be imagined that he who helped us in six troubles will leave us in the seventh."

As Luther went to participate into the Diet of Worms, Spalatin official, who protected him with force of arms, sent a person to him to exhort him not to enter into the council. Then Luther answered, "To his servant to inform "Although there are the lots of devil like many tiles on the Worms city houses," I will be there. As he was in the hour of death, He left the word, "I am afraid of nothing."

Sermon 3. The state of inspiration that Apostle John, the author of the revelation received (1:10)

"I was in the Spirit on the Lord's Day, and I heard behind me a loud voice like a trumpet ". Here "I was in the Spirit "is "ἐγενόμην ἐν Πνεύματι "in Greek. The literary translation of this term is "I stay in the Holy Spirit". It means that his whole things stay in the impression of the Holy Spirit. In the world there are many false impressions that the impressed one loses his self- consciousness completely as an illusion. The biblical inspiration is the main power that is controlled by the authority of Holy Spirit, but it does not need to stop of self- consciousness conditionally. As Samuel was listened to the calling of God, he seemed to feel it the calling of Eli

and went to him, it proved that he got the normal function of consciousness to the outside world. The event that Paul went into the third stage of heaven seemed to reveal that he lost his self-consciousness and was fallen down to the state of entering into the divineness. But it revealed that he was in weak power of discernment, as he saw the revelation but he did not try to discern it because he had no self-consciousness. To his experience the Scriptures said, "I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. "(II Cor 12:2) it did not mean that he was passive just like the state of dream. As he entered into the third stage of the heaven, "he heard things that cannot be told ". It proved that he did not take mechanical recognition, but he had the active consciousness with his self- criticism. In contrasting of it, the mystics claims that as he got the mysterious experience, the character of his self-consciousness was lost often by becoming the passive state and he entered into the mysterious state of the union between God and man and also was fallen down into it like drunkard state.

St. Mary Teresa, sometimes was entered into the state of death for 5-6 hours, and in the Friends of God, a certain man, Ellinus entered into the mysterious experience and stayed as a dumb person for 7

years, and was awoke out of the ecstasy state for last 7 days. When Sundasing, at one day, was entered into the divineness and was awoken under a tree, his body was swelled for stinging of the bees. But he did not know it for the state. And also, as he led the prayer meeting; he settled 8:00 AM as the due time. At the dawn of that day he prayed from 5:00 AM and entered into the divineness, the meeting was passed away and the congregation was waiting for him and all were scattered out.

These were the experiences of Sundasing and the other mystics, but they were not relevant to the biblical principle. The principle of the Scriptures is the thing that the one to receive the revelation was controlled by Holy Spirit and did not lose his self-consciousness, and also proclaimed the inspiration errantly to the others. Bavinck says as followings, "The state that loses self-consciousness was the experience of Greek mystics in their mystical experience." The event that the prophets received the revelation out of God was not happened in their sleep, but in their awaking time, and it was happened not only in alone state, but also at the meeting with congregation. (Ez 8:1 Ex 4: -6: 32:7, Ish 6 :). Entering into the divine world of the mystics is the experience by their passion to get the experience at the hand of the man; such method is not taught by the Scriptures. It had been informed that entertaining into the

divineness, escaping their soul out of body were happened out of pagan religions so much and they were happened by fasting, whipping, dancing, mesmerism etc. Schweitzer Katrei who was the disciple of Eckhart was almost died for escaping his soul out of his body. The people prepared his funeral. Because the false experience of the mystical experience like entering into the divineness and escaping of his soul out of his body presupposed the essential union between God and man, it was a mistake. God is the creator and the man is the creature, we always cannot destroy the board line. The fact that we remember it and know that God is the creator and take the fear of the Lord is the feature of devotion. Because the mysticism breaks out the board line between God and man and claims the essential accord of God and man, it is wrong. The mystics in the mediaeval time claimed that the man has the climax point of heart (the flame of heart) that knows God. They claimed that as the man concentrate on God with the mental function he can arrive to God.

The experience of divineness in mystics or, the experience of escaping of their soul out of their body is the product of their subjective sacrifice but we cannot say it as the creditable inspiration. Then what is the meaning of the experiences of the mystics? It is the real valueless thing? It is not. We can know the fact that the

material world and spiritual world exit, and also the spirit is not the product of the materials and it exists at the state of transcendent the material and can act so. In the science proved that the spirit exists independently out of the materials. According to the experiment in the University of Duke, although the people stay at the long distance, as he concentrated on some thought to inform to the other, it was possible. (The Reader's Digest February 1948 p 131)

We know that the spirit can leave out of the materials and can travel. However, we cannot trust that the experience of the mystics is the criteria of truth. We cannot accept their understanding in the divineness and the recapture, because they are different to the Scriptures. (1) Sundasing said that the saints in the heaven work to save the souls in the hell to save them. It is not false teaching that the Scriptures does not say. (2) And also, he said that the majority in the hell will be saved and enter into the heaven after several generation. It also opposites to the teaching of the scriptures. (3) He saw Jesus in his divineness, those are, his hair is like golden color, his mustache is on his face, and his face is like the sun, as his face shined on himself (Sundasing), his face is kind, smile always and I never am afraid of him.

This word that Sundasing confessed reveals the new elements of unbiblical. But the Jesus John saw was revealed symbolically, that is the symbolic revelation of the Old Testament about the character of messiah was just itself. The authors of the New Testament described simply always about the heaven and God and the ascended Jesus Christ by avoiding the emotional words, but by using the elements of the Old Testament, if possible.

The description of Christ in Rev 1:12-20 has no some new description, but it used the materials of the Old Testament still as followings, those are, the voice of trumpet (Ex 19:19, Num 10:1-10) 2) the great voice (Ez 3:12) 3) seven golden candles (Ex 25:32 Zech 4:2) 4) the son of man (Dan 7:13) 5) he was clothed with a long robe with a golden sash around his chest (Ex 25:7, 28:4) 6) The hair of the his head were white, like white wool, like snow.(Dan 7:9) 7) His eyes were like flame of fire. Dan 10:6) 8) His feet were like a flame of fire. (Ez 1:7) 9) His feet were like burnished bronze, refined in a furnace. (Ez 49:2 Ps 29:3) 10) his voice was like the roar of many waters. (Is 62:3, Dan 12:3) 11) in his right hand he held seven stars. (Is 11:4 Heb 4:12) 12) from his mouth came a sharp two-edged sword. (Mt 17:2) 13) his face was like the sun shining in full strength. (Ex 33: 20, Num 8:27) Refer to them. Here the figure that he almost was died is seems to be divineness and recapture. But these (the

fact that John almost was died.) are not the kinds of divineness, recapture. There is the reason. That is, Before John saw Jesus; it does not mean that he almost was died. In other words,

It is not the preparation before he saw Jesus (like divineness) If he seemed to be died at the first time, he could not see the revelation. After he saw the glory and the majesty of Jesus, he seemed to be died. In the Old Testament also as Daniel saw the revelation, he seemed to be died almost (Dan 9:27). It also means that he seemed to be died because of his surprising for seeing the revelation. But it did not mean that he saw the revelation because his heart and his body were out of order obviously.

Section 2

Seven Churches 2:1-3:22

The meaning of seven churches

Because of the number of seven means the completeness, it was called for every church in the old time and the new time. Schofield aid, "Seven churches is the respective of seven periods until the second coming of Jesus in the church history. ". This view, the ancient church had no, about AD 1200 year, Joachim of Floris was

said, late, Vitringa in Dutch explained a little differently. According to this theory, (1) From the day of the Apostle John to the persecution of the emperor Dekius (AD 100-250) was represented the church of Ephesus, (2) From the persecution of the emperor Dekius to the persecution of the emperor, Deoclacian (250-311 AD) was represented the church of Smunar, (3) from the persecution of the emperor, Deocreian to 800 AD was represented the church of Bergamun, (4) the period from 800 AD to 12000 AD was represented the church of Thyadira. (5) The period from 1200 AD to 1500 AD was represented the church of Sade. (6) The early time of the reformation was represented the church of Philadelphia. (7) The day of humanism and after that day was represented the church of Laodicea.

Then according to this theory, the divisions of the days were not same but different to the one of Vitringa.

(1) The church of the apostolic day kept on the Scripture and the doctrine but the people to practice it were corrupted, we can know it by reading the epistle of James. Therefore, it is able to be represented by the church of Ephesus (2:1-7) (2) the church before the council of Nicea (A.D 100-313) had the feature of martyrdom so it was represented by the church of Smyrna (2:8-11) in the

Revelation of John. (3) The church of nationalistic time depended on the power of the world, and approached to the worship the image of the picture, the worship of the saints etc. was represented by the church of Pergamum (2:12-17), which was located at the settlement of Satan (the power of the world) (Rev 2:13) by eating the offerings of idols and worshipping the idols, (4)

Chapter 2

1. Because the church of Ephesians kept on the doctrine but lost the love, she received the exhortation to keep on complete state. (1-7)
2. Because Smyrna church received the suffering for the Lord, she received compliment and encouragement, (8-11)
3. Because Pergamum church accepted the heresy, she was warned. (12-17)
4. Because Thyatira church permitted the authority to the heresy, she received the conviction out of the Lord. (18-29)

<i>Interpretation</i>

1-7 the epistle sent to the church of Ephesians.

Verse 1 the church in Ephesus. "Ephesus" was the most important city in the minor Asia and was the harbor. In the contemporary day it was the crossway to communicate between the eastern area and southern area. (Greijdanus) Because Ephesus was the most important church in minor of Asia, here might be recorded.

'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. Seven epistles

begin with the name of work of the Lord at the first part, each name was proper to the contents of each epistle. For "he who holds the seven stars "and walks among them will know the good and the evil of the church, it is fact that he knows the states of the Ephesian church.

2 your works, your toil and your patient endurance "Deed" is not a special virtue but the word summarized below works. "toil" is kopos (κοπος) in Greek, especially it points the sacrifice of the birth. Because Ephesus church might have many activities of false prophets, the work to drive out them might be hard. It is not the fight with blood and power but the fight with establishing the virtue. Before such spiritual warfare is experienced, it is hard that he understands the toil. "Patient endurance" is whipopone (υπομονη) in Greek, the source of the word means "to stay under". The patience endurance does not hate in all suffering, but stays under them, indomitable. This is the letter to point to endure negatively and to overcome and to go ahead positively. Because the Greek of the word, **"those who are evil"**, is the plural noun without the article, it is proper that it should be translated into "the wicked people". (Grejidanus) For Kakos (κακος) in Greek of this word means the essential evil character, merciful God and church also could not accept it. Such evil might be the lesson of false teachers that is the heresy.

those who call themselves apostles. Paul had warned to Ephesus church to be careful of their meeting (Act 20:28-30) the church seemed to try to caution it well. Refer to Mt 7:26, II Cor 11:13, Gal 1:8, 9.

3 you are enduring patiently and bearing up for my name's sake, and you have not grown weary. This phrase seems to stress the first part of above verse repeatedly. "My name" is the gospel that Jesus Christ revealed.

4 But I have this against you. Christ searched what he compliments first to the church and he rebuked the weak points next, because (1) It was his love to mercy the man, (2) latter, for he rebuked her bad points it is his righteousness. But this rebuke also does not belong to the hot blood but the motive of love to correct the wrong things. "The first love" (to God and the man) is the love that Ephesus church had at the first time as she believed in Jesus. They took the love to keep on the doctrine, but why did they throw away the love? As the experience and the history proved it is easy to do it, because it is hard that the man possesses both aspects of his life. But if they keep on the love sacrificially, they can stay in grace. When they need debate, they should not do with the hot blood or, violence, but with the wisdom, patient endurance, sacrifice, virtue. Therefore, it is difficult that a personal believer can do it but every believer should be united together. Ephesus church has the patience and sacrifice but her virtue and wisdom are short. If they had the wisdom and virtue, she might have love also.

5 Remember therefore from where you have fallen; repent,

This stresses to need the deed to investigate the cause of the sin. The way of repentance and remission belongs to only the Christianity. Although it is the sin like the mountain, if he repents it truly, God forgives it. Although somebody repented but committed sin again miserly, if he repented his sins truly Does God forgive him? He will remit his sin. It is the real true forgiveness. It is just the remission that God thinks of. (Mt 18:21, 22). Just like that, the repentance is precious, but after the man commits sin for his arrogant attitude, there are many cases that he does not like to repent. Therefore, God punishes his to make him repented his sin. Then this punishment is the purpose to repentance, not punishment, which it is a degree to receive the physical suffering. But it also is horrible punishment.

Therefore, when we commit sin, we repent our sin immediately. As we repent our sin, but we should know the starting point of the sin. Because the sin has the spreading character, as the starting point is cured, it shall be healed completely.

I will come to you and remove your lampstand from its place,

It is a prophesy that at Ephesus the church shall be removed, really today it is informed that all cities were desolated. (Grejidanus, Charles). Because the church did not listen to the exhortation of Jesus, it was so. (Newell). Ramsay said that the church will be moved into the other place but it is not right.

the Nicolaitans

Irenaeus said that one of seven deacons in the church of the early time was deprived and it was a heresy he made. (Adv. Haer I, 26, 3) But how could the deacon have filled with Holy Spirit (Act 6:5) is corrupted? Somebody said as followings, "the original language of "Nicolatians means to overcome the people, who was not the personal name to relate to Balaam (בָּלָעַם = to overcome the people) in the Old Testament), (Num 22:12) but the group of false teachers to overcome the believers and to crush them with the heresy teaching. The teaching that the Nicholaintans were revealed in 2:14, 20, Of course it was not to obey the command of Holy Spirit in Act 15:28, 29. (Charles)

To the one who conquers

This is not the past participle but the present participle (νικῶντι), (Grejidanus) (Refer to Mt 23:13). The victory of faith has no the time to complete at the present world. It points to the processing time until our departure. Here, the word, "overcoming" also was the writing of the Apostle John. The First Epistle of John also reveals the word. Refer to I Jn 5:4, 5.

the paradise of God. This is the place that the soul enters into after he was departed. (Lk 23:34). Paul had been there, that is identified to the third heaven (II Cor 12:2). Except it although Jesus said of the paradise directly but he said indirectly in a metaphor, "the breast of Abraham". The authors of Apocrypha said much of the paradise

emotionally. But as it is compared of the one that Jesus and the Apostles said, it is wrong because it had different color, which came out of the imagination of the men. Perowne said, "The fact that of the paradise, the cannon keeps on silence, the mystic literature described it most beautifully." But we admit that the simple record of the Scripture is more true, good and beautiful.

According to a tradition, "paradise" is treated as a part of hades. That is, the souls of the wicked entered into in a part of hades, and the soul of the righteous entered into the other part of it. But it is not right theory. In the Old Testament the word, "hades "was used as the sates of the dead (tomb) (Job 10 :21, 26:5, Ps 88:10-12, 94:17,22 115:12, Prov 2:18, 15:11, 21:16, Is 14:9, 26:14) All these verses mean only the tomb. But the Scripture says the hades as the place that the souls of the wicked stay. (Refer to Ps44:23, Ezk 26:20, Is 9:9, 10, Mt 11:23) And paradise exits in the world of heaven. (II Cor 12:4)

The tree of life this came firstly in Genesis in the Old Testament (Gen 2:9, 3:22) that is interpreted allegorically, and also historically.

The allegorical interpretation claims that this tree did not exist but it was a metaphor of the concept of "the eternal life". But this also is so exclusively. We see that the tree was real tree and also it was the metaphor of Christ, the Lord of the life. (Dr. Geerhardus Vos) The

body is in the eternal life and also taking the food is the phenomena of coming world. (Refer to Rev 22:2)

Adam not to overcome lost such eternal life food; the overcomers in Christ receive it again. The fruit itself does not take magic power to make the man had the eternal life. The power to make him taken the eternal life exists in only Christ. The fruit tree will be the portion of the saints in the coming world.

Apocrypha said that the fruit tree is mentioned as following things, "The saints use this living water as perfume." (2 Esd 2:12) "The perfume of this living tree is more excellent than all perfumes and the leaves and tree shall be not thirsted and the fruit is like the fruit of palm." (Ethiopic Enoch 24:4). But this story in Apocrypha is the products of human imagination but is not the truth.

He who has an ear, these points to the one who has the spiritual ears to be able to listen to the word of God. For this reason, below it mentioned, "let him hear what the Spirit says to the churches" This word is to teach obviously to the church and also to the congregation personally.

to the churches (ταῖς ἐκκλησίαις) The word sent to personal Ephesus church was expressed to "the churches", It means the fact that the epistle was written to all church.

8-11 The epistle sent to the church of Symnar

Verse 8 Smyrna. This is the present city that was located at the northern area of Ephesus and there was a river, Meles. In the contemporary day Polycarp was a bishop in this city. The date that he was martyred was AD 168.

The words of the first and the last, who died and came to life.

This was the name of the Lord that was consolation and hope to the suffered Symnar church. The name of the Lord that comes out of the letters of seven was made by revealing proper connection to each seven church. "First "and "the last" means to have the eternal one, and also it means the one to make the cosmos, keeps on it and will return. The name, "who died and came to life" means the one who was died for the redemption of the sinners and overcome the death to save sinners and resurrected and provides the same resurrection of the believers completely.

9 your tribulation and your poverty. Tribulation (θλίψιν) is the external persecution for the faith to Christ. "πτωχείαν "is the poverty of their lives to come out of the result of the persecution. The believers were suffered by such persecution through the unbelieving Jews and pagan persecutors. (Heb 10:34)

but you are rich, it reveals that they were poor in their physical state, in spirituality they were rich. Refer to Lk 12:21, I Tim 6:17, 18 II Cor 6:10, rev 3:17, II Cor 6:10 Jam 2:5.

who say that they are Jews, it was informed that the Judaism was strong at the area of Symnar and persecuted the Christianity. (Just. Dial 16, 11, and 3). It was informed that the Judaism people did not believe in the Jesus as their Lord but misunderstood that they are the descendants of Abraham and to become a Jew was to take the citizenship of the heaven. As Polycarp was martyred they were cooperated with the pagan persecutors, and their corps also were not transferred into the Christianity (Moffatt). They persecuted the Christian believers and took the attitude that they became the Jewish.

a synagogue of Satan. This word does not reveal in the Old Testament but simply was called for the meeting of the wicked. (Num 14:27, 35 Ps 21:16). It is similar to "the meeting of Satan" in the Revelation. Such Jewish multitude did not take the fear of Jehovah but persecuted the Christian believers without hesitating. In the writing of Pericarp who was the bishop of Symunar church (Polyc. Mart. 15-) remarked the Jews that persecuted the gospel. And the piece document to reveal the mark of the habitant reveals the word that throws away the religion of the Jew. (CIG. 3148)

10 for ten days you will have tribulation. This is a difficult word. (1) A certain commentator thinks that here the dates numbers

pointed the symbol of the year's numbers, that points the severe persecution of Roman emperor, Deocretian for 10 years. (2) And the other claimed that it points to ten duration of 10 Roman persecutors, those are, Nero (54-68), Domitian (81-96), Trajan (98-117) Hadrian (117-138), Marcus Aurelius (161-180), Septimins Servius (193-211), Maximinus (135-138) Decius (249-251), Valerianus (253-260), Deocletianus (254-305) etc. but it is not sure. (3) Greijdanus said that it compared with the duration limited without long time. (De tien dagen spreken van een bepaalden tijd die eindigt, aan welken vaste grenzen gesteld zijn (Refer to 11:3, 12:6, 11:9-11) (4) Here, I seem to think that 10 days came out of Dan 1:12, 14. That is, the suffering that the Christian receives, finally, makes his soul become benefit. Daniel was suffered in eating vegetables and drinking only the water for 10 days, but finally his face was changed into bright figure.

We see that it is worthy that we think the first interpretation and the second one together. The tribulation that the Christians receive is moment time like 10 days (I pet 1:6, Rom 8:18). Not only that the tribulation they met makes their souls brought the benefits.

the crown of life. These points to the life of coming world and also the glory. It is difficult that we cannot speak in the word the state in present situation. Then the one who participates into the martyrdom in the world is not fallen down into the death completely, rather he was alive, and also, he will be resurrected and arrive to the glorious life until the climax of his life is shone.

In the meaning Greljdanus wrote his relevant footnote. (). Refer to my sermon (Be faithful until the end of death) located at the end of the chapter 2.

will not be hurt by the second death. This is the ultimate portion of the one who will be destroyed that is, it is identified to the lake of the fire in Rev 19:20, 20:10, and 21:8. According to a theory, the writer picked out the Dead Sea (the location of Sodom and Gomorrah as a horrible sea and seemed to reveal the hades, the horrible place that we cannot express in the words. The book of Enoch tells us that the Dead Sea is the place that the evil spirit is punished. But we only believe the fact that the hades in the Revelation of John is the place that the evil people will be punished.

12-17 The letter sent to Pergamum

the church in Pergamum This was the land which was sat down nearby the river Caicus, and here was the temple to worship to Roman emperor, the temple engraving of Aescclapius, the god of serpent and the temple of the god of Zeus, which was called for the center of the worship of idols. Therefore, the text said the place that here is the throne of Satan.

him who has the sharp two-edged sword. This name was so relevant to the Lord who came on the Pergamum church. 9 refer 2:16) "the sharp two-edged sword" was the symbol of the word of God which it was used to returning the sinners and to judge them. 9 refer to the interpretation of 1:16)

13 where Satan's throne is. This was the presupposed word that Pergamum was the center of the pagan idols. Pergamum had four big temples, Zeus, Dionysus, Adena, Aescclapius, and also have two temples graved to worship the Roman emperor. Especially, At Aescclapius graved temple, the handicapped people were gathered out of all areas and seek the healing method in dream that Aescclapius god provided, just like that Pergamum was the headquarter of worshipping idols in Asia at the time of John. The historical site of Zeus was discovered by a German, Human and was persevered at the museum of Backlim. (E, J Banks)

Antipas. This man seemed to be the man that was martyred at Pergamum, which his name was graved on a statue of Pergamum on 3th century. (Deism, 187), Tertullian admitted that this man was a real martyr in Pergamum. (Adv. Goat. Scrp 120. But it had no the detail history about the man. According to the traditional information of Simon Mataphrates (it is only traditional word but it is not the Scripture), Antipha was a bishop that lectured at Pergamum church, then for his name was high he was arrested by the religious sect of Roman emperor was put into the ox made of bronze and was slayed. (Moffatt) It were informed the fact that Eusebius, Carpus, Papyrus, Agathonike and the other were martyred at the latter of John out of Pergamum. (Eusebius H. E. 4:15, 48) It was informed that although the persecutors provided the inexpressible painful execution in the word to the martyrs to make

them spoken the blasphemed words to Christ, they did not surrender to them.

14, 15 But I have a few things against you. Here "a few things" points to Origa (ὀλίγα) in Greek, which means the small quantity and the number can express the plural above two things or, one number. (Grejidanus)

a stumbling block before the sons of Israel, Refer to Num 31:16, 25:1-5. Balaam did not curse against Israel according to the demand of Balak but he taught the craft to Balak by tempting Israel and executing to commit adultery Moab's women. (Num 24:25, 26:1, 31:16). Also, the church of Pergamum was entered into by such wicked secretly, and lead the beliers and made them into the place of idolatry and made them eaten the offering, it is so wicked. Such activity broke out the prohibited rule that the Apostles established in the Holy Spirit and sent it to the gentile churches. (Act 15:20, 29)

16 This verse was the word reminded the fact that Balaam contrasted the will of God and went according to the request of Balak, the king of Moab, and then he met the angel of Jehovah with the sword. (Refer to Num 22:31, 32) Ezek 3:17-20, 33:6, 13. ***I will ...war against them with the sword of my mouth.*** The Lord does not ignore the men that harm his chosen people but surely contrast them. Such contrast was revealed to Balaam also Num 22:31, 32) It is so dangerous! It is foolish action to harm the people of God!

17 some of the hidden manna. According to the tradition of Rabbi, Jeremiah and Isaiah concealed the ark to have manna at somewhere, at the time of messiah it said that the manna will be revealed publicly again. (2 Macc. 2:4-6 Mechilta Ex 16:25) Did this word in the verse think of the tradition? We do not think so. Meyer said that the word "the hidden" means that it does not exist in the world but in the heaven, Manna is the food in the heaven, it seems to be proper interpretation. Greijdanus also took such similar interpretation, said, "The hidden manna is spiritual, wonderful glorious true food.

a white stone, "stone" is the symbol of the believer (I Pet 2:5-6) and is the mark of the chosen people. Ex 28-15-21) "White" light means holiness. Moffatt thought that "white stone" thought to come out of the superstition of the pagan wrongly, and introduced several superstitions as followings. 91) The ancients thought that white stone means the mark of fortune. If the name of god is written on it, it can drive out the devil., and they can approach to the place his worshipping god. (Dieterich. Mithrea Liturgie 31) according to this superstition writing the name of Christ on the white stone means that the owner will be protect out of all dangers and can approach to God closely. But this interpretation came out of misunderstanding the author of the Scripture. The authors of the Scripture hated the custom of superstition and left it so far.

(2) Moffatt again saw the point that the priest to relate to the worshipping Roman emperor said "write down my name on the

stone, then you shall be sustained permanently" for his permanent name, is relate to this content. But it also wicked theory. (3) He might think that this came out of the custom that as the trainer of mystic religious party entered into the normal member, he should write down his name on the white stone. But this also was said in ignoring the heart of the authors of the Scripture. The authors in the Scripture hate the custom of the pagan, as well as they never borrow it.

with a new name written on the stone. that no one knows except the one who receives it. Grejidanus said as followings, that is, "a new name written on the stone is the symbol of the present of his essence, his personality, his glory and his position that was given to the overcomer. In the world the believer to reject to participate into worshiping ceremony was persecuted by the world. Rather they lot the way of their lives. But the people of the world he got the honorable personality and its position of heaven." (Grejidanus, Openbaring p 77) I think that this exposition is right opinion. Burt Lohmeyer said, that here, "new name" means the possession of Christ. He said, "It is new one. Because it did not reveal but only the one to receive it can know it finally in only the heave, ". (Der name ist natuerlich der Christi; er ist "neu", Wenn er in der Form bisher unbokannter, nur dem Empfager verstandicher Zeichen und Zahlen auf dem Stein eingeschrieben ist – Den Openbarong Des Johannes, p 27). As we refer to rev. 19:12, this interpretation can be considered. Christ wrote down his name on the white stone and

gives to the overcomer means the special grace that Christ begins the fellowship with the overcomer that had no before. But it is difficult that we cannot trust on the interpretation.

18-29 *The* letter to send to the church of Thyatira

18, Thyatira, this is Akhissar in present name, which was in the board of Musia who Lydia, the seller of purple clothes lived (Act 16:14), by her the church might be established here. "Thyatira" had the evil custom to worship the male god and female god, especially one of the temples had a prophetess that so called for, received the oracle of the god. A certain said that this person was Jezebel in rev 2:20 but it was not sure. (2) There were many public guilds: factory guild and dye guild etc.

Lydia came out of this region and the seller of dye materials. (Act 16:14) Just like that, because the place to have strong power of guild got the control of the life, there might be much conflict with the gospel. Therefore, the weak church was easy to choose the way to escape the fighting. The believers of Thyatira church seemed to pull into the ceremony related to the idols under the direction of the region guild, and then they might eat the offering of idols and might be led to the sexual immorality with the idolatry persons. Because of misunderstanding the great doctrine that the gospel releases the believers out of the laws, the evil thought that was dropped down into anti-legalism was current in the ancient church. The multitude that was infected by the wrong thought seemed to

indulge into eating the offering of idolatry and taking sexual immorality without hesitating.

who has eyes like a flame of fire, and whose feet are like burnished bronze. Refer to the interpretation of 1:45, 15. In the letter to warn with judging activity (22, 23), this name is relevant.

19 your works, your love and faith and service and patient endurance. Here "works" is the total word of below words. As we see that the love put on the preface, this church seemed to be abundant to the love. But here according to the order of the word, next love "faith" came out, which included the meaning to seem not to be grown up naturally, (Refer to Me Thess 1:3, 2:6, 5:8). As love comes out of faith it is the love of theism. First of all, love should come out of believing the word revealed, as the fruit to bring about from there. But Although Thyatira church claimed love before; she seemed to consider the faith (the faith to believe according to the word of God) as secondary element. It was the mistake for exchanging before and after.

But it is not natural that such out of the order of the word to pick out the meaning. Grejidanus's interpretation is as followings, "Here love is the essence of all activities below it. Out of love, faith (faithful activity), serving, and patience. "

Especially "serving and patience" is the external expression of "love". The situation of Thyatira church was contrasted to the one of Ephesus church. Ephesus church stressed the doctrine of faith but

she dropped down the love for her ungodly activity Thyatira church tried to love but for she did not obey according to the truth, she was astray.

20-woman Jezebel, Zahn observed that a certain manuscript (A, Q) reveals the word, "your", so he translated it, "your woman Jezebel". And "your woman "means the wife of the pastor in the church. Moffatt said that although the word is revealed in some manuscripts, it is difficult to trust it. And the other pointed to a woman to relate to the Babylon god, Sibylle (it is similar name to Jezebel). According to Scherer's evidence (Theol. Abhandlungen, p 39) there was the temple of Babylon in the Thyatira. We do not settle surely to this point. In short, Jezebel was the craft woman that was the wife of the king Ahab and brought up the idolatry of the pagans and confused the religion of Israel. (I Ki 16:31 II Ki 9:22) Elijah prophesied to the woman. (1) the dog licks her dead body. (I Ki 21:23), really it was accomplished; she was cast out by Jehu through the window and was dropped down and was died. (II Ki 9:33), (2) he prophesied to his children, God destroyed all them (I Ki 21:21) actually it was fulfilled (II Ki 9:6-37). (3) 450 prophets of Baal that fed on the table of Ahab were died (I Ki 19:40). The great events on the above were connected to the threat of Rev 2:22, 23. Three great threat of Jezebel revealed in the Revelation of John [1] The woman herself was cast into the sick bed and was died. (Verse 22), [2] The adultery person executed with her that is the one that works with her together by compromising with her was cast into the tribulation. [3]

His children that is, the persons that returned to her completely were died. Therefore, Jezebel in the church of Thyatira was the outside pagan person, and changed the gospel with her thought. Although we do not know that the person was whether a man or, a female, it was obvious that he came back to the church and executed his role in it. The lesson of the person was not the party of the laws in Gnosticism (it claims the material is evil and the suffering centric life), at the party of the laws he believes in the non-relationship between the soul and the material and he can do what he committed sin with the body. It was obvious that the heresy invaded into the church of Thyatira and controlled the power of church.

to practice sexual immorality in the contemporary day the sexual immorality was the sin to walk with the idolatry (Num 25:1-5). Because the idolatry is the changeable sin to God spiritually, the spiritual adultery has the danger to commit the adultery sin ethically, more easily. So, the Scripture reveals much time that God commanded sternly that the people should leave the idolatry and the offering sacrifice. (Act 15:20, 28, 29)

22, 23 Behold, I will throw her onto a sickbed, this means that God punishes Jezebel and takes the disease. (I Macc. 1:5) At several piece manuscripts that were found at Egypt, there were many cases that were punished for the adultery and were died. (Moffatt)

and those who commit adultery with her. They point to the people that participated into the idolatry of the woman sometimes. And "***his children***" pointed to the people that were returned to her teaching completely. The fact that the curse and punishment came on them was similar to the fact that the children of Jezebel in Israel were killed. (I Ki 21:29 II Ki 10:7, 8)

Unless they repent of her works, in the word we can know that God is not always gracious, true God. Although he committed the great sin, if he repents his sin, God forgives him. ***And all the churches will know that I am he who searches mind and heart,*** Refer to Ps 71:10, Jer 11:20, Here, "mind" is *neplus* (νεφροῦς), which is the deepest desire and the source of sense in the man.

What the man is concealed in his deepest place also before God cannot be hidden absolutely. (Bavinck)

the deep things of Satan, this was the Gnosticism that was invaded into around the church of Thyatira. They said that for the necessity of awakening the deepest of the theory, and they claimed that to get the awakening knowledge they should apply it to their bodies, then they entered into the sin to get the meaning of the evil sin. (Zahn, Julicher) ***They*** thought that although they entered into the evil sin, the identity of their noble heart will not be dirty still. So, they tried to worship to the devil Some Christian believers tempted by this thought, were compromised into this worshipping the idols and adultery. Therefore, Christ prohibited it here severely. Such

interpretation also was executed by Moffatt. (The Expositors'greek Testament, revelation of St. John by James Moffatt, p 362) Although Moffatt was not the conservative scholar, some materials of the historical literature in his commentary, can be referred by us.

I do not lay on you any other burden. Refer to act 15:28, 29.

Authority over the nations, In Ps 2:8 Christ receives the power. The Christian believers are united with Christ; they are participated into this glory. (Refer to II Tim 2:11, 12)

the morning stars. This is the symbol of Christ himself. (Rev 22:16) Why did Christ compare of the morning star? It was seemed to do so by thinking of the loyal glory of Christ. (Num 24:17)

29 He who has an ear. Refer to the interpretation of the same word in verse 7.

Main points

1. Whoever repents the sin shall be forgiven is the truth of Christianity. (5, 16, 21, 22) Without having this truth, the man becomes the eternal dessert and he shall be desolated. But for this truth the man has the assurance to the hope of the salvation and the eternal life.

2. Jesus Christ knows our good points and our weak points. (2, 3) In knowing these two things, he is higher than us Therefore we should judge ourselves without pardoning in the light of the word and should repent and change us, and we should not be fallen into the filthy behavior to commit ourselves to the direction of our dark heart.

3. God does not punish the sinner without giving the chance of repentance. (2:21). because he is the merciful true God, he has greater delight than 99 righteous men for the one to come out of the repentance of a sinner. (Lk 15:7)

4. God wait for the repentance of the sinner if the sinner. does not repent but fill the sin extremely, and then he punishes him. (22, 23) The duration that waits for the time that is filled with the sin may be long time. For example, it was the event to destroy the world with the flood; it was accomplished after 120 years, the warning of destruction. Not only that, the duration that the seven Canaanite tribes were filled with the sin was four generations (Gen 15:16) that is 400years. Therefore

It is dangerous to become the situation that is filled with the sin by committing the little sin. Although it is little sin, it should not be treated contemplate. But although the extreme wicked little sin is executed in one time, it is happened that God punishes him

immediately without passing through the sinful activity. For example, (1) The people who wanted to belong to Baal Beor, 24000 persons were died for the plague (Num 25:1-9). They saw the many wonders of Jehovah God, but for they rebelled God in a moment, to commit "the intended sin", they were not forgiven by God. (2) For the Israelite people contrasted to Moses and God, they were died by biting of the fiery serpent. (Num 21:4-6) Although they looked at the wonder of God obviously, for they contrasted to God and Moses, they were punished immediately. (3) Ten spies who were sent into the Canaan land were died by the fever disease because they made the people frustrated. (Num 14:37) (4) Because Nadab and Abihu were died by burning because they burnt the incense on the altar with the other fire, they were burnt by the fire. (Lev 10:1, 2) Also they were died by the sin of the committed holiness. (5) The king Ussiah, who was not the priest got the disease of leprosy by offering the incense to Jehovah in the temple because he was punished. (II Cron 26:16-21). (6) The immediate death of the couple of Annania and Sappira (Act 8 :) It was the sin of the committed holiness to deceive the Holy Spirit. (7) Herod was died by the worm (Act 12:21-33), because he was treated to God, he was punished by committing the sin of the holiness.

Sermon 4. The First Love (Rev 2:4, 9)

1. What is love?

In Greek there are four expression of love, stolge (στοργή), Eros (έρως), Filia (φιλία) and Akape (αγάπη). Stolge means the hidden affection of the same blood, Eros the sexual love, Filia the love of the delight happened out of friendship and akape, the love of evaluated activity to the precious thinking to the others. Here the love of the text is Akape that is, the activity of evaluation. This love is first, the love to God, second, the love to the man.

1. The method to practice the love

To akape what we think are followings.

(1) We should love God firstly

Faith is to believe in the truth at the same time is to love God that the truth points. What does to love God do? It is to keep on his commandments (Jn 14:21) The one to keep his commandment should keep it for God but should not receive admiration before the people. The one who keeps the commandment to get the admiration before the people is not the people to serve God but to

serve the people. The more important thing in loving God is the devotion of our heart. For the Scriptures say that we should serve God with our whole heart, we should search for God with our whole heart (Duet 4:29), serve God with our whole heart, (Duet 10:12) , love Him with our whole heart (Duet 13:3), Not only that to obey Him (Duet 13:2) to return to the Lord Duet 30:10), to do before the Lord (I King 2:4), to follow the Lord (I King 14:8) , to praise the Lord (Ps 86:12) , and to believe in the Lord, we should do with our whole heart. Then the activity with the whole heart on the above means that as they keep on the commandment with their whole heart, for the believer loves God. Keeping the commandment is the issue to relate to the work. The one to love God works faithfully for God. The teacher, Moody said, "Faith has the strongest power to take, humility the strongest power of to preserve and Love works the most." Love has the essential character to love God and also to love the man as its fruit. Then the reason to love God is the fact that the man is the image of God. Not only is that the one who commands to love the man only God. (Mt 22:39) Therefore the love to love the man also belongs to the theism.

(2) The beginning of love

Then when does true love start? Can the natural human love begin with such love? It is impossible. The man knows true love after he was the love of redemption and also begins to love it. Before the man is not revealed the redemptive love, he cannot know true love. I John 4:10-12 says, "In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us ". The logical stage of this word is as followings. Those are, as the man see the redemptive love, the believers finally can love one another. Through their loving one another they know God more obviously. As we see that by practicing the love according to true revelation we can reach to the knowledge to know God and the love to love God. The method to know God more obviously is the practice the revealed love but is not the simple conceptual operation. However, we do not treat the activity of knowledge that is the acceptance of revelation that new theologians think, as the second issue. It is the primary issue. To arrive at the knowledge of God we should know what the love of revelation is and next step we should work the love. The meaning that before we love, we cannot know the love was included in I John 4:10-12. Because John said till the word that God

is love, to love the man is the method to love God, the text says. Love makes us known by love. Love is the attribute of God but because, above of all, it is the essential character of God and it is the man in activity of his revelation, it is the greatest revelation to make them known God. For this love is just the thing that the Scriptures reveal, the one who believe in it and accept it and love the other according to this principle of love, loves God more obviously.

(3) The issue of continuous love

The man cannot help but to love, although it is the artificial love. But it is not easy to keep on the constant good work. The one who keeps on the first love is not much. But the one who keeps on continuously is blessed and will receive the reward of God. The activities of biblical persons. 1) David loved Saul at the first time, and respected him without changing mind and loved him. Although David tried to kill David several time, David did not avenge to him. And he killed the young man who killed Saul (II Sam 1:15), and killed the man who killed Ish-bosheth (II Sam 4:5-12) and feed Mephibosheth who was lame person who was the grandson of Saul on his dining table. (II Sam 9:1-13) 2) Jonathan loved David who his father hated until the end as his father tried to kill David, he protects David and concealed him (I Sam 19:1-7, 20:17, 35-42).

This is this deed that Jonathan admitted that the righteousness was more important than blooded relationship. Although he loves his father, he did not participate into the wicked deed of his father, it was the life of strengthened personality that he had love and discipline together. 3) Paul did not admit Mark for a while as his co-worker (Act 15:37-39) after that he considered him precious and love him. (Col 4:10, II Tim 4:11, Jonah 1:24) It means the evidence in the relationship to the others; he established the principles and does not cut off his love. 4) Peter was rebuked by Paul (Gal 2:11-21) after that they cooperated each other as virtue. (II Peter 3:15, 16) It reveals the character of Peter's personality.

Sermon 5. The weak point and the good points of Ephesian church (Rev 2:1-7)

1. Weak point

The fact that Ephesian church did not accept the false teacher was very well. Because the church cannot accept any kinds of wicked person, the false teachers should not be accepted, because the false teacher does not correct his sin but tried to make the church committed their same sins. Just like the hospital can accepts general all patients but pandemic patients should not be accepted.

What is the false teacher? 1) Above of all his teaching is not proper to the Scriptures. The Scriptures stresses that the teaching should be right. Galatia 1:8 said, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed ". As false teaching came into the church, the church was destroyed. Therefore, II Tim 2:17 says, "And their talk will spread like gangrene. Among them are Hymenaeus and Philetus ". It is hard that to make the heresy returned into the new person.

2) The false teacher is the shepherd that feeds only his body, so he does not influence the grace on the others just like the cloud without the water. (Jud 1:12). Therefore, to commit the church to the false teacher is an unmerciful work. Rather, the thing that does not accept false teachers is more righteous attitude, and is the merciful work to the church. It is not right that lots of souls are abandoned away than the thing that a person gets some benefits for his flesh.

2. Weak points

Ephesian church lost the first love. Everyone seems to have a first passionate faith in the good work. But it is weak point that everyone does not keep on the passion constantly. Because the worldly value will be dropped for much change, so the love of the

believer should be dropped down more or more to that. But the value of God does not be changed the life to relate to that for long time, the love to him will be deeper or deeper. However, the text said that Ephesian church abandoned his first love. (1) As we see that her first love was dropped down, it is doubt to have her faithfulness (strengthened character). Although the church cannot do the miracle, if she had fidelity, proclaiming the gospel is executed. I Tim 3:15, the church said, the church is "the pillar and the foundation of truth", in proclaiming the truth, strengthening like the pillar and sturdiness like the foundation is the life of church. After God looked at our fidelity he commits the treasure of heaven. Therefore, God is waiting for long time by testing our faithfulness in our suffering in order to give more grace to us. (2) The fact that Ephesian church lost his first love means that she cannot do the mission of church no more. The people of world return to the gospel by seeing the love of believers one another. John 17:22 says, "The glory that you have given me I have given to them, that they may be one even as we are one ". Therefore, the church should not lose the love at any situation. Because love is the life of church. Although the pearl stays in the sea, the light is beautiful like heaven light, the church should reveal the love of God in the world.

If the church abandons the first love, she should repent. To the repentance revelation 2:5 reveals the unique character that we cannot see at the others, it is, "Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. "The thing that a sinner repents is to cure his disease of soul, like the disease of his body, it should be diagnosed exactly. That is, we should know the cause of the spiritual disease and should cure the sick point.

3. The reward of the overcomer. In our text the overcomer means the one who repents his sin. Verse 7 says, "He, who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God. "It is the expression of metaphor; the soul of the believer enjoys the abundant life that belongs to the heaven. Smilde (St. Smilde) says correctly, "The promise that he will give the fruit in the tree of the life and make him had it means that the one who died in Christ will enjoy the abundant life of heaven. "(De beloften aanannde het eten van den boom des Levens ziet op de volle levensgenieting in den hemel voor hen, die in Christus sterven – Leven in De Johanneische geschriften, p 184).

Sermon 6 Be Faithful until the Point of Death I (Rev 2:8-10)

All men hate to be died because the death is bad. Although they hate it, there is no one who does not die. And also, child will be died. It is silly that we try only to escape out of death. Proverb 14:32 says, "The wicked is overthrown through his evildoing, but the righteous finds refuge in his death ". The people try to get some consolation through beautifying death. They try to preserve the corpse permanently by applying the incorruptible drug on it not to be changed. However, it cannot help but making the dead body been beautiful. Because it is the thing that we want that the figure of a sinner we hate is preserved permanently, rather the perseverance of corpse is worse than can't even see what I can't see in front of my eyes. What the man lives rightly (to live righteously) is the secret to preserve the life permanently. Therefore, the life is important and also the death is important. Because death is just like the life is secret to make the life been valuable, we should not escape it but should try to die rightly. Truth is obvious but the man became a stupid being that does not treat it as the treasure, the practice of truth is the main issue. Now the text solves this practice issue.

1. To know who Christ is.

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." (Verse 8) In other word, the one who executes creation and judgment (the first and the last) was resurrected after his death. Lots of words of the Scriptures teach this one fact. Therefore, as we know that 66 books are the truth, the resurrection is truth obviously. As we know that the resurrection is truth we can die well.

2. Christ knows the tribulation and poverty.

We can die well as we know that the Lord knows our tribulation and our poverty. Verse 9 says, "I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus." The purpose that he was died but was resurrected is to know that he knows our tribulation and our poverty (death). The resurrected Lord reveals that as we are died and we met to the special difficult time, therefore we experience the power of resurrected Lord more obviously as we meet the time of our death than our peaceful time. Before our death it is not obvious that we meet the living Lord. The Apostle Paul says, "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means

possible I may attain the resurrection from the dead.”(Philip 3:10, 11)
And also he said, “Always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh. ”(II Cor 4:7-11) as we entered into the state of our death (or, as we were died) experienced the power of the resurrection of Jesus Christ more obviously. Therefore, we should not lose our faith as we meet tribulation and the poverty (the tribulation to be dropped into the death situation) but should keep our faith.

3. We should know to receive consolation out of the Word of God.

In the word, “I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan “. We can die well as we receive the comfort that the saints should receive. (1) As the saints were mocked (persecuted) by the wicked, the Lord admits. John 15:18 says, “If the world hates you, know that it has hated me before it hated you. “. Therefore, as the believer received the persecution for the Lord he should remember the fact that he himself alone does not receive the persecution but the Lord himself received it

together, then as he remembers the fact he can get consolation as well as he can get the power the Lord provide to him. (2) Not only but it said that the people who persecuted the saints was called for "the meeting of Satan" as he remembered the fact also he can get the power. The saints should not seek the help of Satan rather should consider his blasphemy as rejoice. Satan is the extremity of the evil, because the man is weak, he is easy to incline into temptation to compromise with little sin. But such wicked man is afraid of the extreme sin he does not compromise well to it. Although the man is so hungry, he does not eat the excretion. Just like that the believer it is natural that he does not receive compliment and help of the people that mocks the name of Jesus.

4. We should know that he will give award to us.

We can die well as we know the fact that the Lord gives the crown of life to the one who is faithful the Lord to until the point of death. What is the crown of the life? Just like the overcomer receives the gift of life as his award, it is to receive the glorious abundance. This is not the event that will be happened at the second coming of Jesus it is happened at the event of departure of the saints. The reason that I interpreted it so, after it said the death of body, this word (the crown of life) comes out. E. Smilde said that this is the event that after the departure of the suffered saints will be

happened soon correctly. (Hertgeen gezegd wordt in dit vers over den fysieken dood, als het einde van het lijden der gemeente, wijst echter in een andere richting. Deze belofte gaat in vervalling terstond na het sterven der geloovigen. – Leven In De Johanneische Geschirften, p 186)

Sermon 7 Be Faithful until the End of Death. (2:8-10) (2)

The word, "be faithful" mainly consists of three things. First, it is to know the truth and keep it on directly. second, it is to devote himself to keep it on., third, it is to keep on his integrity.

1. To know the truth exactly and to keep on it. "Fidelity" is *pistos* (πιστός) in Greek, means faithfulness. (Bavinck) What does the Scriptures to *pistos*? This means first, the attribute of God and points the character of truth of God (the character of truth in contrast of the idol) and the immutability of his covenant.

Bavinck interpreted the character of *pistos* as followings that is, "God is true God in essence and is complete faithfulness to establish his word" (Dogmatic vol II p 174).

(1) What is the fidelity of the believer? It comes out of the faithfulness of God. It is first known God correctly, keep it on directly and proclaim it directly. (I Cor 4:1) Therefore the oriental fidelity is not in the center of truth, but tended to incline into the

conservative wrongly. The fidelity of the Scriptures is not the conservative without purpose but concentrate on the truth. Therefore, it starts out of the intellectual activity under the direction of the Holy Spirit. "Which one is truth? "Is the first step of fidelity? Therefore we, first of all, should do our best to know the Scriptures correctly. Because if the pastor does not know the Scriptures, he can say lie so much. Proverb says "Like clouds and wind without rain is a man who boasts of a gift he does not give. "(Pro25:14), "A false witness will not go unpunished, and he who breathes out lies will not escape. "(Prov 19:5) and "What is desired in a man is steadfast love, and a poor man is better than a liar. "(Prov 19:22).

(2) After we know the truth we should live as to it in our lives and proclaim it to the other. If as we do not live as the truth and proclaim it, he says the truth in vanity like it is lie. God loves true devotion than much false devotion. Spurgeon said, "it is better that we live in the lion than live in the boasting people. Although he is able but does not pursue the truth faithfully, rather he harms on the church.

2. To devote ourselves to keep on our position
God watch out our devotional qualitative more than our successful result. The pastors should proclaim the gospel either in affliction or, in delight. We should do our mission at any seasonings to get some

chance or not. (I Tim 4:2) To one to proclaim the gospel the tribulation time is the chance to get much fruit of gospel. As John Bunyoun proclaim the gospel in his prisoner life in shining permanently. (His book Pilgrim's Progress) Ambrose (AD 340) was strong against compromising with the injustice. He prohibited that when Theodosius 329-395) entered into the sanctuary of the church and took down on the official seat, not to take the seat of layperson., After that, when the emperor entered into the Sanctuary after he blooded many innocent people,

He disciplined the king. The emperor was rebuked by him and stayed in the palace for 8 months and cried. Theodosius said to the bishop, Ambrose, "I saw one person who said the truth in the first time. He has the qualification of the bishop really, He stays in Milan. "The emperor was embraced by the breast of Ambrose and was died on AD 395." When the pastor, Ki Chul Joo who was a martyr, was prisoned at Prison of Ei Sung, as the official tried to hit him, he thought the soul of official and said, "After you hit me as you will be condemned by God can you answer the reason to hit me? At the judgment time what shall you responds to God? Then after the official considered for a while and went to the other.

3. To keep our integrity

The man without integrity is like the person without bone. In the world there are the persons for his country or, for his personal benefits. As we have intimate friendship, we need integrity. Otherwise, it is not friendship but play trick. In the ancient time, Kwan Joong and Posuk took the friendship with integrity. As Kanjoong sold goods with Posuk, Kanjoong took more than Posuk. Then if Posuk understood Kan Joong that he did do for his poverty, he kept their friendship until the end, how can do not the believer that is with Holy Spirit keep on integrity to God until the end?

4. The relationship between the word of until the end of death and the faithfulness.

(1) Fidelity is to offer our life to God to the truth as an offering. We should be faithful not to live but to die. To be faithful to live is the rebellious action that I serve my life before God. Because the Christian is the one to serve God, he should remove the idol. He should devote his life to God He should bear cross on their shoulders daily.

(2) But we should not fall down our lives into the death state intensely. We should live as the grace of the Lord and should die in the grace of the Lord. As we die by the grace of the Lord,

it is not miserable death. Therefore "to be faithful "is not the miserable death. What does the death by the grace mean? It is as followings. For the death is depended on the settlement of God, the man does not need to think of it and is worry about it. Therefore, the believer should be faithful under the threat of death. The evidence that the issue of death is controlled by only God reveals in the experiences of all mankind obviously.

Chapter 3

1. Sardis church was convicted for her poverty of spiritual life (1-6)
2. The church of Philadelphia was complimented for her enduring until the end. (7-13)
3. The Laodicea church was convicted for her confusing by ignoring the reality happened in her (14-22)

Interpretation

1-6 The letter sent to Sardis church

1 “Sardis” was located at southern area of Thyatira, and was famous of wealth and extravagant.

him who has the seven spirits of God and the seven stars. Of “the seven spirit” Refer to the interpretation of the same word in Rev 1:4. “has the seven spirits” includes the meaning that he controls the work of Holy Spirit. The fact that Christ controls the work of Holy Spirit is the thought of Apostle John. (Jn 14:16) To the church of Sadis which left out of the abundant powerful life of Holy Spirit. The Lord who came to her as such name will give the roper solution. To “seven stars”, the text (1:20) interprets.

“You have the reputation of being alive, but you are dead. This points to the poverty of spiritual life inside, although external figure was shone with doctrine and ceremony. Such many churches exist in the contemporary day. The scholar party that in the church history seven churches were arranged here the church of Sadis was called for the dead orthodoxy church happened at some passed day after the reformation. But it is difficult to say that it is worthy church.

2 Wake up, this word is *ginugole goton* (γίνου γρηγορῶν) in Greek, which is not temporary awakening but means the continued awakening.

and strengthen what remains and is about to die, the church has the some remained life, so to protect it is the urgent duty of the church. For I have not found your works complete in the sight of my God. If the life is taken of well and nurtured well, although it was weak, it shall be grown faithfully. Therefore, the church of Sadis should do it.

3 Remember, then, what you received and heard. Keep it, and repent. Although the church of Sadis revealed much externally she was not passed through God. (Greijdanus). “Complete” does not mean perfection to have the absolute character but within the limitation the man can do, the standard that God demands. This word was the one the Apostle John enjoyed to use. (Jn 17:23, I Jn 1:5 II Jn 1:12) To reveal externally without the spiritual life is like the situation that the wind blows on the scarecrow.

Remember, then, what you received and heard. Keep it, and repent Refer to I Thess 1:5, 2:1, I Cor 2:1. Reminding to the wonderful grace to receive at my past time makes our trouble heart had the new confidence to the certainty of the spiritual world and revived the courage to the adventure of faith. Therefore, although the past spiritual experience was small as we remember it and keep on it, it breaks out the great darkness of the present and become the key to open the door of heaven.

I will come like a thief, this is the method that the Lord comes to the one who is not awakening (I Thess 5:1-8) this, like the below phrase points that he will come on suddenly. Here this is not the second coming of the Lord, but is the providential visiting to punish the church of Sadis. It is obvious that if a person does not awaken in the sleep of sin, suddenly the punishment should come to him.

4 people who have not soiled their garments, Moffatt says that "have not soiled their garments" means the simple moral purity in humanism. But it is the wrong interpretation that took out of the pagan thought of the minor Asia. This word points to the Christian purity by working worthy to the received salvation and does not compromise to the world. (II Cor 7:1). Of course, it is the moral purity in a meaning, the motive of his life and the result belongs to theism. In other words, it is the devotional life that the salvation and the righteousness that God put on him, does not pollute and keep it on.

A few people as it is translated literally, it is "few names" It means keeping in mind that their names were offered to the Lord.

and they will walk with me in white, Here, "white cloth" points the glory of God and the complete holiness that the saints will enter into the world of heaven and will receive there.

Moffatt said wrongly that here, "white cloth" comes out of the book of Enoch. He said as followings, "the white color in the book of Enoch is the symbol of righteousness (85, 90), here also is same It is same that at the apocrypha, the revelation of Peter, the residents in paradise put on the white cloths. And at the hades the angels who punished the sinners put on black cloths." But we think that the white cloth in the cannon, the Revelation was depended on the book of Daniel (Dan 7:9, 12:3).

The word," white cloth" was chosen by the Apostle out of the Revelation of Peter which the Apostle did not admit as the Scripture, and could not image it by trusting on the literature of imagination after the Apostle. Then what is this "white cloth"? This does not point to the resurrected body, because as we see 6:11, the departed saints received it immediately in the heave, but is not what he received at the second coming of Christ. According to a certain theory this points to the complete holiness and glory of God. The fact that the saints "walk with the Lord" means that they take with close fellowship with the Lord in the heaven. (Greijdanus)

for they are worthy. This does not mean that they have some merit by living worthy to the gospel (Phil 1:27) but they got the qualification to walk with the Lord (it does not mean their merit) In other words, they walked on the line of true faith which can receive such blessing.

I will never blot his name out of the book of life. Refer to 20:12.

6He who has an ear, let him hear what the Spirit says to the churches. Refer to the interpretation of same word in 2:7.

7-13 the letter to church of Philadelphia

7 Philadelphia This place is called for now Alahschahr, today the fact that there are many Christians is informed.

‘The words of the holy one, the true one, who has the key of David, according to the interpretation of Greijdanus, “to be holy” means the state cut off out of the sin negatively, positively it points his majesty divine character and the holy virtue to save his own people. The word, “true” is *aledeinos* (ἀληθινός) in Greek which does not means the opposite state of lie but the reality and essence in opposite to the incompleteness. Then the word points to the complete climax of Christ’s revelation. God revealed to Christ as the state of complete spotless and his promise also was accomplished in Christ completely. (II Cor 1:20) “The key of David” points the sovereignty Lordship of divine kingdom. “David” is the name

messiah that is, in prophesy, the name used to Christ that was used in the Old Testament. (Ezk 34:23)

8 Behold, I have set before you an open door, this is a metaphor of the chance that is able to enter into the kingdom of God. Although the Jews to persecute block it, (verse 9), they cannot do that.

that you have but little power, and yet you have kept my word and have not denied my name. The reason that Christ applauded the church of Philadelphia is the fact that although she had small spiritual source, she kept on the faith with her whole heart. It seems to the fact that the Lord looked at the offering of a poor widow and applauded. (Mk 12:41-44) The Lord dislikes the one that although he got much, indulges, but although he has small thing, admits the one who tried to do as the precious one.

9 that they are Jews and are not, but lie— refer the interpretation of 2:9. The fact that the Jews persecuted many Christian believers at Philadelphia was proved by Ignatius (Philad 6)

behold, I will make them come and bow down before your feet, and they will learn that I have loved you. Refer to Is 60:14, 45:14, 49:23. This is the prophesy that some among the Jews repented and returned into the Lord. But according to a certain theory, this points that the unbelievers of the Jews will be submitted before the saints and will be judged by the saints, but the first interpretation is right. (Grejidanus)

10 Because you have kept This is an interesting expression that stresses by contrasting style.

my word about patient endurance, this means that (1) the gospel is known by enduring and going ahead. And (2) the gospel is accomplished by the trial of Christ that endured until crucifixion of Christ. (Greijdanus) (3) Lohmeyer interpreted the word, "my endurance" as "my painful suffering (Harren auf mich).

from the hour of trial this points the time of tribulation, we cannot know the time in detail.

I will keep you for they overcame the persecution of the Jews (verse 9) more great tribulation before them shall be reduced by the special help of the Lord. This depends on the principle of the fidelity of the small thing and of receiving the great grace.

so that no one may seize your crown. This is the affair happened in the stadium which is a metaphor of spiritual principle. It means to try until the end not to lose the award. Refer to Heb 12:1-4.

a pillar This also is the award of the principle that as he is faithful to the little work, he will receive the great award (Mt 25:23). Refer to the same principle of the above verse 10. A "pillar" is used to receive the most weight power in the construction for strong character. The church of Philadelphia received the important position like strong pillar in the coming world because she was faithful with a little power whoever has much power in the world

but for unfaithful work he shall become weak person, it is sorry. But in the world although he has small power but is faithful, he shall become the richer of glory it is a wonderful delight.

Never shall he go out of it, this points to the fact that he shall not be shaken on the blessed seat eternally. According to a statement, Philadelphia was a city to has lots of earthquakes, because the citizen repaired the broken houses often, they were reduced the tax by the government. To them that resided at the ground that have much change and shake the coming world blessing like the stale pillar, without moving permanently shall be the blessing like the water to the thirsty person.

the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. This is the word to secure the threefold authority that the overcomer is admitted as the heavenly treasure and God offers the right of his possession to him. He tries to write three holy names in her in order to secure permanently, as the possession of God, the possession of New Jerusalem, and the possession of Christ. As he writes down the name of Christ the fact that he writes down new name makes us concentrated on. For only he knows his new name, (19:12) It is really the name to express the deepest contents like the flesh of flesh, bone of bone. It is not the fact that he does not reveal in the word. The fact that he secures his possession with the holy name of such meaning means that he knows the possession strongly and preciously. The fact that Philadelphia church

hold the gospel with her small power (3:8) is admitted preciously by the Lord. When they tried to devote themselves to the little work, they might be slipped down almost, or, they seemed to be dropped down. But the Lord did not rebuke him, rather he accepted it preciously. Therefore, in contrast of the situation of fighting they staggered and troubled, now God secures the heavenly possession of Christ that they do not go out like the strengthened pillar by writing threefold signature. This is the paradox of grace, and the principle of the gospel which the one to be faithful to a small work shall receive the great reward. (Mt 25:21) As we see the word, the weak person like us have the comfort and hope.

13 He who has an ear, let him hear what the Spirit says to the churches. According to this word the word of the revelation is limited to the chosen people. "He who has an ear" is the one who has the spiritual listening, that is this the chosen people. Whoever discern the spiritual lesson can have the assurance that he himself is the chosen people. "what the Spirit says to the churches." reveals that the letter to send to the local church really aims to send to every church.

14-22 The letter to send to the church of Laodicea.

14 "Laodicea" This that was located at nearby of the Southern area of the river Ruca, was a rich commercial and industrial city and at Eastern and Southern area of Philadelphia, its present name is Eski-Hissar, which is not an important city.

the Amen, Refer Rev 1:6 Is 65:16. Jesus accomplished the word of God and his all promises. He established the the faithfulness of God fully. In such a meaning, he is Amen (אָמֵן = to be true) Refer to II Cor 1:20.

the faithful and true witness, this is the word in keeping in mind the fact that Jesus revealed God and proclaimed the faithfulness of God, and the achievement that he accomplished all prophecies of the Old Testament. Refer to the interpretation of 1:5

the beginning of God's creation. This is the word that Jesus is the creator. Just like that the name of the Lord had the proper character to awaken Laodicea church. The faithfulness of the Lord is contrast of unfaithfulness of his church and the richness of creation of the Lord can heal their spiritual poverty.

15 you are neither cold nor hot. Would that you were either cold or hot! Here, coldness is the unbelieving state that never contact to the gospel, hotness means the state of love and passion as the believer to accept the gospel. (Grejidanus).

16 So, because you are lukewarm, this is the detestable activity and attitude that knows to become something although he does not become something. (verse 17)

and neither hot nor cold, I will spit you out of my mouth. The reason he spit them is to disgust in his heart. The attitude that knows to become something although he does not become

something is the state mixed two sins that the Lord hates, those are, the hypocrisy and arrogance. The sin that the Lord rebuked in most was the hypocrisy of the Pharisees. God loves to give his grace, but he drives out only the arrogant. (Jam 4:6)

17 The text is the word to point to the sin that they think that they did not become but they know that they became. ***I have prospered***, that is it means that they say that they have the spiritual wealth. ***wretched, pitiable***, these two things are the word to reveal their misery state for spiritual poverty. the reason of the misery state is three things, ***poor, blind, and naked***. Following verses say again about three things.

18 gold refined by fire, this points to the pure non- mixed faith. (I Pet 1:7), ***white garments*** are the justification that Christ was died on the cross and gave the believer. ***salve*** is a metaphor of grace that Holy Spirit reveals brightly. ***to buy***. this is the spiritual dealing without paying the price

19 Those whom I love, Here, to love is phileo (φιλεῶ) in Greek, which Bengel treats as the activity of affection to take care of thankfully. Refer to Prov 3:12, Heb 12:6-13. On the above the church of Philadelphia received the love of agape (ἀγάπη = it is evaluated love, as he looked at the good points of the church of Philadelphia he admitted her precious) (verse 9) "Laodicea church receives the hiding love. Refer to I Sam 7:3 II Chr 7:14, Ps 34:18, 51:17, 147:3.

20 Behold, I stand at the door and knock. This word reveals (1) the passion to prepare all things (2) the sincere exhortation to repent the sinful believers.

and eat with him, Refer to Song of Songs 5:1, 2, This is a metaphor which points to the fellowship of the spiritual love. (Rev 19:9, 17 Lk 14:12, 17:8)

21 The one who conquers, this points to the one who overcomes by repenting the sin.

to sit with me on my throne, this points to that overcoming believer enters into the coming world and rules over with the Lord.

22 He who has an ear, let him hear what the Spirit says to the churches.” Refer to the interpretation of the same word in 2:7 and 3:13

Main point

1. As I review all the Scripture, the one who enjoys the pleasure of the world and does not prepare in the coming world is evaluated that he said that he is alive but actually he was died. (Verse 1). (I Tim 5:6) But we like Paul, should be the true saint that he seems to be died but to be alive (II Cor 6:9).

2. The church and the believer are easy to be fallen down into the sin. Only two church among seven churches were complemented. But Jesus Christ takes care of the others and exhorted them. Although the church corrupted the other parts of the church, the thought that Christ abandoned the church rapidly is foolish because he mistook in the view of the church.

Sermons

Sermon 8 Do Perfectly Before God (Rev 3:1-6)

1. The Life to communicate with God

Walking perfectly before God is to take living to communicate with God. In other words, it means the life to listen to the life of God. The voice of God is the little voice according to the Scriptures. (1 Kink 19:12). Why it is called for the little voice? Because it shall be listened to the voice that come to us, as the desire of materials and the voice of pleasure is disappeared in our heart. In the night even, small voice was listened to well but at the day because of much voice small voice is not listened to well. Just like that we contact to the voice of God easily but we do not listen to the voice because the ears of our heart listen to the voice of world highly.

2. Acting in sight of God

Walking perfectly before God is to know the fact that God watches out and to do in sight of God. Ephesians 5:11-12 says, "Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret." We should "walk properly as in the daytime," (Rom 13:13) that is, we should recognize what God see and do it. The fact that only God know is more important than the entire world know all things.

Actually, it is so difficult that pleasing the man is so hard but to please God is so easy (if we have faith) because the man is so picky but God is so generous. Anytime we should do some to be passed through before God and should take peace in our heart. If we are short in walking before God always it seems to like the dead. The one who knows God who looks out us in secret and walks before God is blessed.

Sermon 9 Philadelphia Church (Rev 3:1-11)

Philadelphia was the place that much earthquake was happened. This city was established by the king Attalus, and it had a nickname to be called for small Aden because of many idols.

1. The grace that Philadelphia church received

Verse 8, "opened door" is able to be a metaphor to point Jesus himself. First, he is the door to arrive to the salvation. Because the believer is the one who escapes out of the world (Hebrews 6:18, "we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.") they need the door to enter into the outside world absolutely. As the man go outside out of the destroyed city, he can live. Second, Christ is the door that we can make us communicated with God. John 10:9 says, "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture ". The last part of this passage reveals that the believer gets the spiritual food through communicating with God. The believer gets contents by communicating with God just like the sheep get the food. Verse 8 says, "'I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. ". It was the compliment word that then the Lord gave to Philadelphia church. (1) Although we received the small power, as we thank God and used it for the Lord devotionally, he can get the great thing. The Lord has delighted as we devote what we have passionately to the Lord. God does not please for our offered amount rather the good devoted heart of the offered. (2) Rather it is easier that the one to have small power

occupy the seat of humility. The reason they get success is the fact that God gives his grace to the humble person. Zechariah 13: says, "Therefore say to them, thus declares the LORD of hosts: Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts. ". (3) God wants to stand up on the one who has small power; because he wants that the thing to have no small makes the one to have much become shameful. (I Cor 1:27, 28) What did the Philadelphia church believers do with their small power? It was to keep on the Word of God directly with the small power. As we keep on the word of God there are easy part and difficult part. (1) The easy aspect. (a) The believer pleased the word of God for his regeneration. Psalms 119:14 says, "In the way of your testimonies I delight as much as in all riches. ", And verse 56 says, "This blessing has fallen to me, that I have kept your precepts. ", and verse 72 says, "The law of your mouth is better to me than thousands of gold and silver pieces ". And verse 136 says, "My eyes shed streams of tears, because people do not keep your law. "(b) As we keep on the word of God we have blessing to get the life and more, we have the good habit to keep on it. Obedience is the pioneer of the world of the life. The believers to praise the Lord much are the people to obey God. (2) The difficult aspect. (a) In keeping on the word of God, one difficult point makes the block to

keep on it by charming sins. What is the charmed sin? For example, it is coveted or, sexual desire. Material tempts the man. Sexual desire also is same. But the believer sees the future time. As we will be failed down into that place one time it is obvious to be taken eternal shame. (b) Another difficult aspect in keeping on the word of God As the believer in the world is going to keep on the Word of God he will meet some suffering naturally. But in this case also the saints do not hesitate to keep the Word of God boldly. Before the enemies as we keep on the word of God we feel actually the working of spiritual life that God provided. And they before the persecuted see the glory of the coming world more than the general time. "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. "(Rom 8:18) the suffering for the word of God promises the blessing of the future. (Rom 5:3, 4) As A certain person said, the warehouse of God has the place to put the blessing to be postponed the awards. Some blessing did not come rapidly as we expected but it may be postponed. Rom 8:15 says, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" ", and Lk 21:19 says, "By your endurance you will gain your lives. "(c) As we keep on the word of the Lord, there is another difficult aspect. It is

the fact that to what the word demands we should take attitude of obedience, should be deep, and should be high. What power does the man fix to this standard? It is impossible. But at this point we should replace the attitude, "I am sinner" with deep, wide humility. Although the righteous has no humility he breaks out the righteous completely.

Sermon 10 The Church of Laodicea (Rev 3:14-22)

1. Laodicea church was tepidity.

(1) The state of tepidity brings about corruption. The cold thing protects out of the things and also the very hot thing does so. But tepidity thing makes the corruption. Because the state of timidity in the life of believer makes him left out of the corruption and rather embraced on it, it supports the corruption and makes us appeared the dirty of corruption.

(2) The tepidity state has no determination. If anybody does not become and stay in the same place, it comes out of no determination. For the faith is the adventure of adventures, without determination no achieving.

We should do like seeing invisible heavenly things, so it cannot help but to be the adventure. As we live in faith we should cross toward the purpose by removing the stumbling blocks unanimously. The

one who has no determination such thing; he cannot go toward the goal because he met the blocks and the snares of all visible things on his way. Abraham determined after listening to the command of God, "Leave out of Ur in Chaldea." Did not he listen to the command of God and determine? Did he pursue on the safety of the present according to his visible thing? He determined the things to fix to the word of God although he sees thing to contrast to the actual situation, if it is the Word of God, just like the thirsty person longs for the water. Because he knew that the word of God has no failure. Above of all repentance need the determination. If it is the thing to be prohibited, we should cut off it even we lost much loss. Not only that in our practice we need the same determination. Will we die without determining always, if we have the thing we should do? Chapman Armstrong took the impossibility that he cannot do, as his purpose. The motto of his life was "Achieve the impossible." Should not we execute what we should do naturally? Should we be destroyed? The timidity state is the attitude to hesitate. Such attitude is not faith. Elijah says, "And Elijah came near to all the people and said, "How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him." And the people did not answer him a word. "(I King 18:21)

(3) The tepidity state has no mature life. We should not separate of the actual time and also, we should not compromise to the contemporary time. We should have the insight to overcome the time and the virtue in our lives. It comes out of the Scriptures. The word of the Scriptures is not the word that receives momentarily as we hold only if we can be renewed at any days. Only because we do not live as the Scriptures so the believers cannot overcome the world. The believer that does not live as to the Scriptures will become as the word of God said, that is he shall be shamed by the people of the world. Jesus says, ""You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. "

2. The method to rescue Laodicea church

Laodicea church has no one right thing in her. The other churches received the rebuke of the Lord, in the one hand, they received some compliments. But Laodicea church received only the rebuke without any commendation.

The Lord commanded to buy the gold, the white fine garment, and the eye medicine. Here the metaphor points that gold is faith, white fine garment righteousness and the eye medicine is the Holy Spirit o

makes them seen. Here what does to buy mean? It means to long for the above and to feel it desperately and to receive truly. Isaiah 55:1 said, ""Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come; buy wine and milk without money and without price. "

Sermon 11 About Repentance (Rev. 3:19-22)

1. What is repentance?

The word, repentance is nakam (נָחַם) in Hebrews, or, Shub (שׁוּב), Nakam means sorrow, Shub, to return. These two terms the both aspects of repentance. Repentance means to admit the guilt of the sin affliction and to feel sorrowful and to return out of the way of the sin. If he feels sorrowful only to his sin without returning it cannot say as true repentance. It is a kind of frustration. The Christianity does not accept the term frustration because God gives salvation if he comes back to Jesus Christ out of that state, although the man is dropped down into the frustration state. If he repents, his past failure rather is removed and makes him not drooped down the state again. Therefore, in the England proverb says, "Failure is a stepping stone to success."

Repentance does not point to reform ethic simply or, to change in the life but the sinner returns to God. The reformation of simple reformation of ethic exists at the outside of Christianity, it is not true repentance. The Greek Plemo was a son of the rich person and was corrupted, after that he was impressed by the noble personality of Democrats and his deep impressive address, he lived the strong ethic life. Bald man, who was the leader of Jena party which was one party of Buddhism lived immoral life at his young time and was converted at his 30 years old, and meditated for 12 years and after that he established apart. Thomas Carlyle also took the duration of transformation of his life that arrived at the seat not to be fear death and devil. And also, John Stuart Mill read the pome of Wordsworth and understood and began his new life. The temporary transformation in the above is not true repentance. Repentance is the transformation of special life that is, that the sinner returns to God's word and God.

Bavinck divide the repentance and non-repentance as followings. That is repentance means the anxiety according to the will of God, which accomplishes the salvation. So, it is the anxiety without regretting. But not to repent is not the anxiety according to the will of God but to follow the world and arrive to the death. This word said what III Cor 7:10 said directly. Then this true repentance is not

by the human autonomous, but the present that only God gives. Bavinck pointed this fact obviously the thing to repent truly comes out of the grace of Holy Spirit So a moment many people can be repented and makes it repented continuously.

As Whitefield revived he preached to the mine workers at Kingswood, they repented and wept and the white lines were appeared on their faces., as he preached for a moment 20000 persons was impressed by his preaching for one and half hours, and the people cried out loudly lamented generally. This work could not be by the power of the man.

2. Repentance should come out of the heart.

Repentance is established by the pain of heart and fear, the hypocrisy blocks. This is the event that hardens heart like stone is changed into the soft heart like flesh. Therefore, the devil makes us taken much hypocrite repentance to block it. Joel 2:13 says, "And rend your hearts and not your garments." Breaking the heart is the purpose of repentance. The reason that the Holy Spirit makes our heart been soft is to give the great grace to us in the future. If our heart is hardened and violent, the grace of Holy Spirit cannot come abundantly. What usage will it have, as good seed was scattered on the snow? As it is planted on spring, it will be grown up, the

sharpen heart without repenting cannot product the fruit of Holy Spirit. Because the repentance makes the heart softly, if we follow to the hypocrisy without meaning, only our heart will be hardened.

3. What the block of repentance is.

(1) Hypocrisy. What is hypocrisy?

1) It is to judge according to visible thing. Jesus said, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Mt 7:3-5). Because the one who takes hypocrisy like this one can see only the visible thing, he does not repent but says only the fault of the other. Like we cannot see our face the man does not know his fault, although he knows his fault he does not know that it is horrible thing. For he does not know it he cannot repent, although it is the same fault, he hates it in the other but he does not hate it in him. Therefore, he does not repent it. If anybody hates his own fault he will repent it. It is foolish that he does not have the hating heart but have hating heart to the fault of the other. The bishop, Whately said, "Although the ten thousand

faults in the other can harm to me, but it is not bigger than my least fault can harm me." The man to live the life to hate his own fault, he has no the space time to observe the fault of the other.

2) He tries to reveal to the others. The one to repent does not want to have the human commendation. He confesses his dirty and evil sins. He wants to receive the commendation by God but treat rather, that the compliment of the others and respect are bitterness. Because he does not want to receive respect or, compliment out of the people, he admits that shame and suffering to come out of confession as the protective color of the life, they receive them delight. Because if he receives the respect and compliment of the people, it is the harmful issue to him in the heaven. Augustine says, "The one who boasts his own good behavior is like a hen that begot the eggs and cried out ". As the hen cried out by revealing his sound the man came to her and he bring about her eggs. "As soon as the man boasts the human good behavior the value of the good work is disappeared. The arrogance and boasting destroys his good work and have overflowed evil. The one who repents his sin aim on the heaven and lives the secret life with deep content, that is, fellowship, correcting the fault and changed of goodness. He despises what the people admit. He in quiet enjoys the life of hidden heaven.

(2) Trickery

"Everyone utters lies to his neighbor; with flattering lips and a double heart they speak. "(Ps 12:2). "Do not drag me off with the wicked, with the workers of evil, who speak peace with their neighbors while evil is in their hearts. "(Ps 28:3). "My companion stretched out his hand against his friends; he violated his covenant. His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords. "(Ps 55:20, 21), "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me. "(Ps 41:9). Refer to Ps 55:12, 13, 20

It is hard that the immobility repents just like that. Such man does not obey the truth frankly. The trickery man does not receive the advice and has the extreme character of possibility to block it and to conceal his false work.

(3) Habit to be tepidity

This points the habitual work without determination and persistence because a certain man has the strong determination, temporarily he got new decision. But because of the determination he returns into the old evil habit still. Therefore, the determination without persistence is a kind of agitation, but is not the integrate valuable

determination. I King 18:21 says, "And Elijah came near to all the people and said, "How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him." And the people did not answer him a word. ", Prove 17:24 says, "The discerning sets his face toward wisdom, but the eyes of a fool are on the ends of the earth. ", James 1:6-8 says "But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways. "We receive the salvation by grace but what we know is the fact that the one who receives the grace is to do good work.

(4) Arrogance

Ps 17:10 says, "They close their hearts to pity; with their mouths they speak arrogantly. "(Refer to Ps 119:70). Ps 10:2 says, "In arrogance the wicked hotly pursue the poor; let them be caught in the schemes that they have devised. "Like this arrogant one boasts that his thought and his desire are well. Therefore, he does not repent. Although he wants to become a king in the hell, he has no the hart to become a servant in the heaven. Because he boasts his own wicked desire in his heart, how can he repent? Because the arrogant person makes himself as the king and treats

himself as the highest one and builds up his castle around himself, how can he repent? Herod Agrippa listened to the sermon of Paul and said, "And Agrippa said to Paul, "In a short time would you persuade me to be a Christian?" (Acts 26:28). Because such the arrogant man is surrounded by the attitude to lift himself up, the word of truth does not enter into him. Ps 73:6 said, "Therefore pride is their necklace; violence covers them as a garment. "Really that's right. The men of arrogance boast with arrogant attitude like decoration. They are arrogant by his own pride. Therefore, the arrogant does not like to listen to advices and correction. Prove 15:12 says, "A scoffer does not like to be reproved; he will not go to the wise. ". But the soul that cut off the advice is destroyed. Prov 15:32 says, "Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence. "

(5) Common confession of repentance

Of the confession of sin, the directory of Westminster Confession says as followings. (This creed was the directory of faith that 151 theologians and godly believers were gathered for five and half years and settled.) "As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking remission of sins. of them, he shall find

mercy; so, he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.”—translation of chapter 15 article six. According to this creed, the public confession of the sin is the issue to establish up the virtue than the remission issue, the category of public confession is proportional to the category of the sinful state. If some persons are harmed by the sin, the attacker has to confess to few people, but if he harms the group, the attacker will confess before the group. We again can refer to Oberg creed. This creed was the confession that Melanchthon wrote by the permission of Luther, Charles V permitted it in order to unite with between the protestant church and Roman church. But Roman theologians did not receive this one. The creed said as followings, “In confession of sin, our church does not teach that the offender counts his every sin and confess before the people (the person or the group) because if we see that counting the sins before the people and revealed them is the essence of repentance, such repentance is impossible. As a man how can he know his sin in detail obviously and remember them? (Ps 19:12 Acts 17:9) At the old time, the church fathers also did not reckon the necessity of the counted repentance. Chrysostom said, “I do not say that you should

confess before the congregation in the public place surely. But you as the word of prophet, you should make the Lord known your every work. Therefore, you will confess your sin before the judger God by your prayer out of not your lip but your heart. "(Article 4) Again we can refer to the second creed of Helvetic. The second creed of Helvetic was written by Henry Bullinger (1504-1575) who was the disciple of Zwingli, and the creed says, "Essentially the fact that the offender confesses his sin before God is the principle. To confess it before God needs only the reason that the offender is comprised by the one who was harmed or, is accepted by him. "(Refer to chapter 13). Therefore, the confession of his sin is needed voluntarily for building the virtue before the people. If even the offender reveals the evidence of repentance, the church cannot help but demanding his public confession. The Roman church claims that confession before the people is the necessary element of repentance. Trent doctrine mistook that the fathers and official position are the representative of Christ, and then they declare the remission after they received the confession before the man. At the view of repentance, it revealed that Roman church has unbiblical view. They misunderstood that confession before the man is the feature of repentance. We, according to the reformed doctrine, should try to confess before only God without hesitating surely.

Prov 28:13 says, "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy." Whoever confesses so honestly before God, because he received the remission by the mercy of God, he will be reckoned as "the spotless person"?

Section 3

The Judger and the revealer to execute the judgment 4:1-5:14

This part is the preface to the word below chapter six. Before he reveals what the state of the last day of the world, first of all, the What the glory of the essence, God is, who the revealer to his work, that is, Christ is.

Chapter 4

Interpretation

heaven This is not the religious ideal and the spiritual state but the glorious heavenly place. In the Scripture Jesus Christ was lifted up there after he was resurrected (At 1:9, Eph 4:10, II Cor 12:1-4), there is Father-God, (Gen28:17 Ps 80:14, Is 66:1 Mt 5:12-16 45, 48 23:9), there is the angels (Mt 24:36, 28:2, Mk 13:32 Lk 22:43), therefore the saved saints, (Mt 5:12, 6:20, 18:10, Eph 3:14, I Pet 1:4 Rev 19:1, 4) From there Christ came again to the earth. (Jn 3:13), in the future he will come there. (Mt 24:30, I Thess 4:16 Phil 3:20, 21) Then we take relationship with the heave as followings, (1) in the present time the Christian believer know there in the impression of Holy Spirit. (2) As the Christian believer was departed his sous enters into ther

completely. (3) As Christ come again, the body of the believer is resurrected, the soul and body entered into the kingdom of heaven.

the first voice, which I had heard speaking to me like a trumpet,
Refer to the interpretation of 1:10.

I was in the Spirit, Refer to the interpretation of 1:10

a throne This is the symbol of the fact that God rules over the universe.

one seated on the throne. This "seated" is the symbol that his sovereignty authority is no shaken He is the great sovereignty Lord without having attitude of instability and uncertainty. (Greijdanus)

3 And he who sat there had the appearance of jasper and carnelian This is hokademenos homoios horasai (ὁ καθήμενος ὅμοιος ὁράσει), here the Korean version was translated to be close the wrong translation. As we translated it literally, it is right to say "the seated one revealed like ...". The word, "revealed" was translated into "in figure", the reader is easy to misunderstand God as a certain kind of material image but "revealed" can escape out of such misunderstanding. "revealed" is horasai (ὁράσει) points to reveal as vision. (Rev 9:17, Act 2:17) God has no the material image, the only the glory is revealed to the spiritual sight of John. We see his glory by only his revelation but cannot see his essence. ***Jasper.*** It is iaspidi (ἰάσπιδι) in Greek, 21:11 reveals again, where commented to be the symbol of clear light like crystal. Then here it is sure that

the glory of God's holiness was symbolized by this jasper. ***Carnelian*** It is *saldis* (σαρδίω) in Greek, the red color is thought as the symbol of God's judgment.

around the throne was a rainbow this word seems to quote the word of Ezekiel 1:28. What does the "rainbow" mean? It may be the symbol of the faithfulness of God (to his covenant) (Gen 9:13) The covenant he established are explained as followings. As God related to the man in the beginning, he executed it covenantially. The covenant was established by fourfold styles, like Dr. Schilder. (Dr. K. Schilder, *was is de Hemel?*). (1) the covenant of the work (Gen 2:16, 17). Which is the covenant that as the man obeys the commandment (the laws), but as he disobeys he shall receive curse. (2) the covenant of grace, which is the covenant, by the grace and merit the men who believe Christ will be forgiven unconditionally and will be blessed. (3) the covenant of nature, which is the covenant that the universal phenomena created by the Lord will be kept on by his unchangeable laws (4) The covenant of peace, which is the covenant that the man and the universe will be restored to the original holy and peaceful state by God and with God. We do not know that the covenant should be classified by the fourfold like Schilder. But what we know it is fact that God relates to the man with the faithful merciful covenant. As God relates to God with the man and the universe, the main point of the covenantal relationship is the faithfulness of God and his mercy and his virtue. He does not change eternally his settlement once mercifully to the mankind and

his creatures. He symbolized his faithful and merciful character as a rainbow. (Gen 9:12-17) Because Rabbis thought that the rainbow is the symbol of God's glory and prohibits to study it (Chagiga 16 a), it is too extreme.

twenty-four elders, who are they? They are not the angels so they were divided differently. (7:11) their position also the character of their activity is same to the one of the redeemed (7:14, 5:8) they must be the representatives of the church. Can we think that the representatives of the church are some real persons in the New testament and the Old Testament? Or, Is it a simple vision? Greidanus see the word, " "as the meaning of "symbolized" so because the book of revelation is consisting of the style of symbol, he took it as the symbolized image. (). Refer to the interpretation of the word, "Wij hebben nu niet aan bepaalde Oude en Nieuwtestamentische personen te denken. We zouden dan ook in groote moeilijkheid komen. Doch ook met deze 24 ouderlingen spreekt de openbaring in bleed, 1:1 zoodat we slechts de zinnbeeldgige getachte te grijpen hebben van vertegenwoordiging der geheele gemeente des Heeren, alle eeuwen door, van het begin der wereld, tot harr einde – Openbaring P 122). Refer to the interpretation of "which God gave him" in 1:1.

But we do not stress that such elders do not live in the heaven. They are the vision of the real beings in the heaven. The persons that execute the affair of the elder in the heaven exist. They are the saints. Matthew Henry said that here, the thrones that the elder's

seat are surrounded around the throne of God is the symbol of the fact that they enjoy only God and continuously approach to him. Moffatt said that here, the 24 elders were depended on the myth of 24 stars gods in Babylon. But this is the word to despise the authority of the Scripture. The number 24 does not come out of only Babylon myth but also it comes out of the Old Testament, John should be taken the thought of 24 numbers out of the Old Testament. 24 number of the priest's orders in the Old Testament (I Chro 1:1-19) is same to here 24 numbers. Or, the Apostle John took the number 12 as the number of 12 tribes and the representative of the church of the Old Testament, and the number 12 of the 12 Apostles of the church of the New Testament. (21:12, 14)

white garments, this points that they were cleaned by the blood of the lamb, got the personality of the justification and are participated into the glory of the world of heaven. (Rev 7:14)

golden crowns This is the symbol of victory as well as the symbol of the glory of kingship. This glory is the possession of Jesus Christ, they are participated into there by the merit of the Lord. (II Tim 2:12)

lightning, and rumblings and peals of thunder, Refer too Ex 19:16-19. "Lightning and rumblings" are the symbol of the majesty of God, his power, his wrath and his judgment. (Ps 29:3-11) But "voive" seem to be a symbol of the word that gives to his loved one. In his majesty phenomenon (thunder and lightning) revealed in the mountain Sinai, God said to his loved Moses as his voice. (Ex

19:19) He is majestic to the sin but merciful to his chosen people consistently.

seven torches of fire, this is like the established lamps in the tabernacle in the Old Testament. The facility of tabernacle has the most holy place (throne). In front of the Most holy place there is seven lamps. Then these seven lamps are the symbol of Holy Spirit, like the below phrase reveals. Refer to the interpretation of 1:4.

6 a sea of glass like crystal. It is *hos dalasatsa huialene homoia ktistalo* (ὥς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ) in Greek, retranslated, "is like the crystal, like the sea of glass" that is, it means that there is something like the crystal and the sea of glass". This has the quality of clear, transparent, agitated things. (21:11) This also is the facility of tabernacle. (Refer 7:14)

four living creatures They have the eyes in their whole bodies is the symbol that observe without pausing, and awakening and taking insight without stopping. Greijdanus said that they have simple symbolic meaning as only the representatives of the creatures, as not the real beings. (Het zijn wedrom symbolische gestalten). But Is 6:2 and gen 3:24 reveals that the existences like Seraphim and Cherubim exist in the heaven. I think that the living beings that John saw are the symbol of some spiritual beings or, the other spiritual beings. Just like that Christ symbolized as the lamb is the existent being in the world of heaven. Then what is their work? (1) They are the servants to serve God closely. (11:5, 10:2), (2) they are

the one who praise God without pausing,94:11) How shall the one who is closely to God stop praising? (3) As he opens the seven seals, the rider on the horse comes out and the work that poured the plagues of seven bowls by their direction. (6:1, 16:170 Then they are the most holy majestic spiritual persons. That work in direct front of God in revealing the works of wrath of God. But a certain man does not see the four spiritual beings as real beings, as only the four symbols of four types of the providence of God. And another think that these living beings are the symbols of the representative of creatures.

Moffatt said wrongly to the living creatures it is the mysterious symbol that points to the completeness of life and intellect. But it is a view that despise the existence of four spiritual creatures. The book of Enoch also said the four angels that stand up before God there only the coming and going angels. But the revelation is a unique one because they surrounded the throne and stayed there.

a lion is the sign of courage and might, an ox is the sign of fidelity and sacrifice, a man is the sign of wisdom, an eagle is the sign of spiritual life. Here, four images are the symbols of the fact that the spiritual beings to serve God closely has such power. In the world the servants to serve God should take such power.

8 six wings Refer to Isaiah 6:2

glory and honor. This points to brilliance of the attribute of highest God. The man has no choice but express so because the human

expression is short. "thanks" comes out of the work that God did that is, the great work of his creation. The text reveals that the living creatures and the elders praise the creation of God together. (Refer to verse 11)

They cast their crowns before the throne, this means that the honor of the golden crown that they received is proper to only God, but they cannot afford it.

11 glory and honor Refer to the interpretation of verse 9

power, it is the power of God's creation and it is proved by the universal creatures. The structure of the wisdom of creatures is not the attribute of their own natural essence, and is the expression of God's power.

you created all things, The Greek text begins with the word, *hoti* (ὅτι) and reveals the reason of the above word.

and by your will they existed." Here, the word, "by your will" is *diatodelema su* (διὰ τὸ θέλημά σου), which it means that it exists for (or, for) your will. Greijdanus said, "this says the method to establish all creatures as well as the origin of the existence of all creatures. Accordingly, in the phenomena of all creatures, in the sustaining and in the states, it does not depend on sovereignty Lordship, but is settled by him and is taken rest in him. "(Hiemede wordt die Wilniet maar als middleoorzaak, of instrument, voor het ontstaan aller

dingen aangegeven, maar al shun bestaansgrond, zoodat zij in hun ontstaan, en bestaan, en voortbestaan, en wijze van bestaan, geheel, afhankelijk zijn van dien will, en door hem bepaald zijn, als op hem rusten – Openbaring. P 130). The word, "existed "means that all creature before creation are existed by the predestinated plan of God.

Main Point

1." Rainbow" is a phenomenon that brought about by operating of sun shining reflected by the shower when wind and rain masterpieces is operated. A certain scholar interprets that as we see shower as the symbol of God's wrath, the rainbow is that finishing the wrath of God, the phenomenon that the love of God is begun. (Gen 9:13-16, II Pet 3:7) The judgment of God is holy like jasper, has the horrible power of fire smoking like carnelian. But the activity of God's salvation is merciful and faithful like rainbow. The believers are afraid of this God but enjoy him. The god that the man only is afraid of will be a idol because it treats the man as relationship of slave. And the god that only enjoys with the man but the god that does not judge the man is the artificial god that is only the company of the man.

2." The praising of four creatures is to the essence of God, the praise of the elders is to the creation of all creatures of God. (Verse

11) These two-praising come in order. Moreover, the existence of God is important, next it is the creation of all creatures. (Verse 8)

3. Chapter 4 in this book reveals the important things of the world of heaven. As we have the sure knowledge of the world of heaven we will concentrate on the world of heaven on the earth. Whoever does not have concentration on the world of heaven, his heart cannot escape the life of the slave on the earth.

4. The description of the revelation to the world of heaven is simple comparably. Such simple description is the feature of the Scripture. The Scripture does not say the complex contents of the world of heaven, because as we say it in detail, we cannot say the work of the world of heaven as the concepts of the earth. Then the heavenly character can be broken. Therefore, the simple character of the description of the world of heaven comes out of Holy Spirit who is credible.

Sermons

Sermon 12 Heaven (Rev 4:1-11)

1. Existence of heaven

(1) Rational argument

Non-religious persons also know that the righteous will go to the good place after he is passed away. Of course, there is the dominion

of his confidence issue. But to the best true thing a certain man believes it weakly. Therefore, the issue of strong and weak in confidence is not the problem in establishing the certainty of existence. Only we do not treat imagine issue because the man has universal thought of the confidence to the future world. Among the mankind only one or two has such thought, we cannot believe in the thought. But all mankind has the thought of future world directly or, indirectly, we can believe in the character of its truth.

(2) Biblical argument

The Scriptures is not the thought of the man and the word of God. Among the teaching of this word the prophesy should be accomplished surely, the ethic shall be absolute nobility, the word to make us known God is true absolutely. Without taking prejudice who cannot believe that the Scriptures is truth? Although the modern science has the day of distrust, the Scriptures are established by the eternal truth. The heart that daunts the Scriptures is false. (Act 17:9) the dark fact shall be revealed at some day but the Scriptures are the eternal truth. Although the entire world denies the scriptures finally the Scriptures will reveal right thing, I believe in it. We cannot help but that this Scriptures said much to the heaven. Among the facts that the New Testament as well as the Old Testament also say much, Ps 17:14, 15 says, "from

men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness. "the word is interested in us. Not only that In Genesis 5:24, the ascend of Enoch points already the existence of heaven.

2. The character of place of heaven

Among us, although they say the heaven but there is many people not to know it well. For the heaven is our only hope we should know it well. We think of the character of the place of heaven. There are the men to claim that heaven is not a place but only the state of soul life. But as we observe the Scriptures we see that it is the place of the objective life obviously. Towards the criminal Jesus says, "Truly, I say to you, today you will be with me in paradise.", the paradise is not the state of soul but a place. The repented criminal is with Jesus does not mean that he arrives to the state of happiness in personal soul, but the place of the possibility to live together. John 14:1-3 also ""Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you

know the way to where I am going.", it is not a parable but he said it as a directly word obviously. Because the following words (chapter 14) never do not reveal some parables. Then here the expression of "go" points the direction of heaven place obviously. (Refer to Eph 4:8, 9) Not only that, the word of the rich man and Lazarus in Luke 16:19-30 also points the place of heaven. As we see the record that Paul went to the third stage (II Cor 12:1-4), the stage He went into also must be the place obviously. But it is not the subjective state of soul.

3. The direction of heaven cannot be said

Among the man the lots of people want to see the heaven. But the heaven is the place that the man cannot see in the world. Although the heaven was created by God but in the present world we cannot see it. Among the creatures we cannot see the lots of them. Our mind and our soul belong to it and also the angels and the devils belong tout. K. Schilder said, "We do not know the direction of heaven ". Then we have the narrow dark heart that admits only visible things. We should know that the invisible world is the greater and truer than the visible world that is, the world of materials. We judge foolishly the being or, not being and value of existence. But the Scriptures said that the invisible world by the sight of sinner is

standard (He 11:3) The Scriptures does not say the direction and contents of heaven in detail. We listen to that certain believers were died and had been to the haven, the report included comparatively the detail contents and also the view of coming world in Apocrypha (For example, in the book, the revelation of Peter) is revealed it in detail. But we should know that detailed contents are the fault point. We should know that the coming world is hard to our understanding. In recording the heaven and coming world in Scriptures, it avoided the detailed words, rather it said it simply or metaphor style. Because the direct and detailed word of it made it revealed the color of this world.

4. Can the souls discern one another in heaven?

In regulating this issue, it is able to be solved by interpreting I Cor 13:8-13. (1) "as for knowledge, it will pass away. "(the ending of verse 8) It does not mean that the heaven has no thinking function, but it means that the indirect method will be abolished. (2) "For now, we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. "(verse 12) does the word mean only the issue to know God? I do not think so. I Corinthians chapter 13, in arguing the love it said the long time to love to the man. To love the man is proposed to know the

man. Therefore, this issue is related to knowing the man. In the heaven, knowing the man to the man one another is complete. Then knowing completely becomes the cause of complete love. Because Then the inside part of the man has no evil bad they are the good people. On the earth not to know the man to man one another is rather good. Because as they know each other, they penetrate their every wished figure in them. But as we enter into the heaven, for the man has goodness in them, as they see the onside part obviously into their inside it makes the abundant love. Therefore, in the heaven the soul sees the goodness know the power of God and love God and praise him.

(3) Can we meet to old friends on the earth in heaven? This issue also is taught at I Cor 13:8-13. Because "The knowledge will be abolished" the word does not mean to perish the contents of knowledge, but the method of knowledge, that is the science will be perished, the objects of knowledge, that we know partly in the world exist still in the heaven. Therefore, there meeting old friends will be perished and takes the extended state. There we can know more perfectly. Schilder says, "In heave its contents are not changed but the method of knowledge will be changed. I Corinthian 13:10 points to it."

(4) Does the fellowship between the man and man? The place that love is abundant has the full delight and also of course, activating fellowship. There has no family and marriage was remarked by Jesus (Mt 22:30). The time that Jesus said was the time of resurrection of course, the heaven also is same. The man to enter into the heaven is belonged to completely God and only enjoys Him. But individual character will be existed and can be communicated one another.

Sermon, 13 The Order of Heaven (Rev 4:1-11)

1. God is the king

In the text the word, throne comes out 14 times. There is ruling of God who is filled by holiness and mercy. The history of the mankind is the history of instability because the man rules over the man. Beza were delivered 600 times out of the dangerous states for 22 months. Just that state reveals that God is the king to the saints well. But to some he was not revealed as he does not protect. But it also belongs to his kingship.

2. There is the church in the center of God.

The center of God means to be the church in the center of the church. Paul said, "For am I now seeking the approval of man, or of

God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ. "(Gal 1:10)

3. Thunder, voice and lightening come out of the throne

This does not point only the majesty of God but points that he will come to destroy the sin and evil. As God works at the Mount Sinai also, "lightning and thunder" came on the mountain. (Ex 19:16) He said as his voice with Moses. (Ex 19:19) Anyway, this word is the majesty of God that the sinners cannot approach to him. Heaven has the majesty not accept sin. The church should have such majesty just like that. The earthly church is the type of the heavily church. True church has the majesty. The father who was called for Nightingale used falsely on the pulpit, he was dropped down and his neck was broken and was died.

4. There are seven ignited fires in front of the throne.

This means that it has the word to brightness and heat of Holy Spirit. According to proclaiming the Word of God obviously the heart to listen to it becomes the state of heat.

5. The sea of glass like crystal in front of the throne

The Sea of glass is the metaphor of Christ's righteousness. True church does not consist of human righteousness but the righteous of Christ.

6. Four spiritual creatures (living creatures) to serve God

The church on the earth also should have the serving persons

Sermon 14 Praise the Holiness of God (Rev 4:8)

What is "sanctification"? The word, Holiness" is the kadosh (קָדוֹשׁ) in Greek. The meaning of original terminology is separation. Therefore, this means that God is the character of separation out of creatures that is, the character of transcendence that nobody is able to approach and the character of perfection. Accordingly, this is not communicated to the character of creatures; second, it was not communicated with the sin. Therefore, the attitude to worship the holiness of God should be like followings

1. The life to remember that I myself am a creature.

(1) In other words, it means to take consciousness of the life, "I am not creator", and I do not come on as the Lord to whoever and whatever but a steward that is, the one who contact to creatures by the direction of God. I am not the owner of myself. When I leave the stewardship and become the owner means to commit blasphemy sin that I became God. The steward of God is not arrogant but is afraid of God the recognition as my creatures is revealed only by the fear of God. In Isaiah chapter 6, the fact that Seraphim covered their face was the fear of creatures to the creator. The fear as creatures to the creator is the attitude of unconditional

obedience to his word by knowing that the absolute sovereignty Lordship belongs to only God. This is obedience that our body is offered as living sacrifice (Rom 12:1) Sacrifice should be died, living sacrifice means to obey like the death as a man with life. The life of responsibility that I cannot do my life with my will, that is, to be afraid of God and the life to know the holiness of God.

(2) We should discern the character of creature in the knowledge we have had desire to know God too much, it is wrong. We should know what we can know in the part of knowledge but what we cannot know in the other part. To the part of unknown knowledge, we should not know it but should keep fear to Him. Although the man takes the demolished attitude to know all of God, It is not right attitude to serve God truly. It is the arrogance to sit down on his seat blasphemy.

2. I should know a sinner and feel shame and should not reveal me.

We try to reveal me in instead of God much and to reveal my thought instead of God's word much really it is the sinful character. At the moment that I do not conceal but reveal me, I commit sin. When we receive much grace, we have obvious consciousness, "I am a sinner". Always we should discern me to separate of God. The consciousness of this separation is the shameful heart to his sin. But we have shamelessness. We do not know our dirty too much. We

often see the naked person in the day. Then the man does not know his shame and walks. Why does not he know his shame? Because he was insane. Just like that if our heart was filled with the sin, we reckon the sin terribly. From now we should live to consider my shame by him, that is, self-conviction and repentance heart in order to be shamed at the banquet of the heaven. (Mt 22:8-14) Jesus said, "Blessed are you who weep now, for you shall laugh. "Woe to you who laugh now, for you shall mourn and weep." (Lk 6:21, 25)

Sermon 15 Praising of Four Living Creatures (Rev 4:8-11)

1. Praising without pausing in day and night

This is the praising without feeling tiredness. This praising is not hard, delightful, and powerful because it comes out of the inner. Therefore, it comes out of without pausing. The reason that the praising comes out of them is fact that they are the living creatures (in Greek *zoa ζῶα*). The reason that their names were called for the living creatures is the fact that they were filled with the life. Christ's believers also have the promise to be filled with the life of God. John 10:10 said that Christ came in the world "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly." Romans 5:17 said, "For if, because of one man's trespass, death reigned through that one man, much more will those

who receive the abundance of grace and the free gift of righteousness reign in life through the one-man Jesus Christ ”.

2. Praising the holiness of the Lord

This is to praise God by longing for holiness and respecting its precious one. We are failed to forget holiness by considering the faith. If we ourselves are not holy, we cannot see the holiness of God. As we see his holiness how can we praise his holiness? Hebrew 12:4 said, "In your struggle against sin you have not yet resisted to the point of shedding your blood. "We should seek holiness than happiness more. Jesus said that "we should thirsty and hungry to seek righteousness. (Mt 5:6) The reason we should long for holiness and respect precious thing. Is the fact that the Lord stays in holiness? Because the Scriptures said "Ascribe to the LORD the glory due his name; bring an offering and come before him! Worship the LORD in the splendor of holiness "(I Chron 16:29, II Chron 20:21, Ps 29:2), such beauty should be lingered in our heart eagerly. Heb 12:14 said, "Strive for peace with everyone, and for the holiness without which no one will see the Lord. "

Therefore, we should fight to the sin to see the Lord. Although we cannot have the state of no any sin completely, in keeping on fighting to the sin God already stands up in our hand. How can the fighting practice in fighting the sin? (1) First of all, he should know

his dirty state. (2) He should hate his sin as the adhere the sin of the other. 3) We should concentrate on cut off the sin that blocks our faithful faith life.

3. Praising the existence of God.

Four living creatures do not praise because God provide something for them, but they praised that God exists itself. Because (1) God has not failure and weakness. (2) For he is the Lord he is the sovereignty Lord of all things. (3) For he is God he is spiritual being to rule over the spiritual world and material world. (4) For he is almighty, he can do all things. Therefore, it is the faith to be sufficient for only his being.

This God gave the evidence of our faith because he existed before also. Ps 74:12 says, "Yet God my King is from of old, working salvation in the midst of the earth. ". (2) Because he exists now, he has the relationship between the life and the present situation. If he has not present relationship with us, he has no relationship with us. But actually, he exists in me. Ps 68:19 says, "Blessed be the Lord, who daily bears us up; God is our salvation. Selah ". God relate to our present situation because we do not fix to his thought, we do not receive his grace. The life does not like to discuss with Him for his corruption. (3) God

exists in the future. As all unbelievers see the past was passed away, the present was met only the future is mysterious. No, all issues belong to the future. But according to the word of God in the position of the believers, the taken blessing belongs to the future. In the future God will come to us and live with us.

Sermon 16 About Creation (1) (Rev. 4:11)

Among the Scriptures of the Christianity in the center of the first book, Genesis chapters 1 – 2, total 75 chapters and verses in the New Testament and the Old Testament says the creation of all creatures by God. At this point especially, I am going to preach with Revelation chapter 4. It says, ""Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created." As we see the word 24 elders in heaven praised that all creatures were created by God's will. As we see all things, it is not happened by chance, the creatures of God, accordingly as they belong to God, we cannot help but to thank to God. Evolutionism that thinks all creatures as the result of the development of the nature harms to all mankind so much, we cannot say but that. Evolutionism is only the supposition, for it is not the truth, the thought brings about the great evil poison. Now as we observe it, here is the fact as followings

1. The men to believe in evolution do not practice the false teaching.

As they thought that for human nature is good, as they will be developed freely they shall become good. Such education makes them entered to the naturalism of Rousseau and then finally it makes the man corrupted and indulged arbitrarily.

2. The historical view of the one who believes in evolutionism, finally leads us to dictator's government to destroy the mankind.

As the evolutionism taught the evolution of the living creatures are be developed by the principles of weak meat meal, but the one that accepts it as their view of history finally makes the dictator. Hitler made the Nazi's dictator according to the evolutionism of Darwin; the dictator of communism also came out of evolutionism. Karl Marx claimed that the history of all mankind cannot help itself but to evolve naturally. Just like that the man despises the fact that the man should repent for the sinner before God but the philosophy of history that accepts the fight of the autonomous optimistically, finally will flow into the dictator party to make the multitude become their slaves.

3. Evolution especially despises God and thinks that the man is the result of the development of accident and nature.

Therefore, this thought makes the people (1) because there is not the judger; it makes him committed sin unconditionally. (2) He despises the dignity of the man who God made into the image of God, accordingly, it corrupted the man who has no the love that sacrifices truly for the neighbors. (3) for he does not admit that all creatures belong to God and claims the right that he can do as whatever he wants, he has no the absolute confidence to use them, (4) they believe in only the present world but did not believe in the coming world.

(5) They claim that all things will be changed and makes us not to hold strongly the old general truth and moral ethic. Accordingly, their thought, in the moral ethic, the wanders, they live whatever they want. As we observe the above, evolutionism is the thought to destroy the mankind.

Sermon 17 About Creation (2) (Rev 4:11)

1. The evidence God created can be found by everyone who considers deeply truly.

AC Morrison who was the president of New York Science Association pointed following facts in "the seven reasons to believe

in God as the scientist." That is, if our global is turned as the speed of 1/10 than the present speed, the night and the day shall be longer 10 times than the present. If it is so, because in the day all vegetables are received the light continuously, they are dried, but at the night for low degree the vegetables will be frozen and died. Not only that the distance between the global and the sun is little further away than the present we will be frozen and died or, if it is little nearer, we will be burnt and died. And one month we stay at the outside of 24 0000 miles out of our world, if it was at the outside of 50000 miles, the tide sinks all earth. Except them such power that is, under the mathematic plan of God the fact that the living creatures are sustained can be explained more examples. Just like that the work that the life was sustained cannot say it's a coincidence".

Sir James Janes, who was the great scientist of British said, in the meaning that every natural law is mathematic, the cosmos is not the product of the accident but the product of the great miasmatic scientist, and confessed his faith to believe in God. Especially because the creation of all creatures is the work before the creature existed, it is hard to control this one with the wisdom of the man. The fact that the man knows better than himself about his birth is known better by his parent. Just like that About the creation of all

creatures God knows more than us. His word makes us known the fact better. The Scriptures 75 chapters and verses says the fact of creation of God to all creature. We should accept this fact. What we accept this word should be depended on not by intellectual study but by faith. What is faith? It in knowing the higher truth is proceeded by spiritual method and ethical method.

2. The evolutionists say that the man like an animal is evolved out of a certain common original source.

To establish this theory, they claimed the different points with the contemporary man because the modern man was evolved more than the ancient man out of the fossil of bone that they assumed before tens of thousands of years ago. But (1) even the evolutionists do not affirm. Because such fossils are not much as well the bones also are only the pieces. (2) As the environment (the environment the animals can live like den) that the fossils were found. Then the mankind was assumed like the lower animals. However, because the environment of life in fact was developed and was transformed we cannot settle down the value of the mankind essentially. Because the bone of the animal is like man's bone we cannot settle the criteria of evolutionism. Although we are the modern men if they meet the environment not to live by the atom weapon they may

make the environment that they should live in the den like the animal as a piece of history. (3) Not only but Today we never see the fact that a space was changed into the other spaces anywhere. Had the man seen that an animal was transformed into the man? There never be such thing.

(6) Not only that the evolutionists think that the man and the monkey came out of the same source. Is it true really? We should not settle something by the external figure. Although both things have no same part in much points, especially the heart are completely different like between heaven and land. The monkey cannot be educated like a dog They cannot study like the mankind studied always. Paul Zimmerman published the different points of 50 kinds between the monkey and the man.

Moreover, what we should keep in our heart. The evolutionists themselves also do not assure their theory. Darwin himself who was an evolutionist sent a letter to Gray, and said, "When I see the great cosmos especially the heart of the man I am not sufficient because it is the result of the power without purpose. And also he said," I cannot think that this world is the result of accident", This word of Darwin was the suicide of evolutionism. Why does the people teach the controversy theory to the people like it is the truth? We should return to the Scriptures that says alone the truth to us.

Genesis 1:1 says, "By the word of the LORD the heavens were made, and by the breath of his mouth all their host.", Ps 121:2 says, "My help comes from the LORD, who made heaven and earth."

Sermon 18 Two Kinds of Praising (Rev 4:8-11)

The text has two praising. One is the praising of four spiritual creatures and the other is the one of 24 elders. Four spirituals praised the holiness and eternity of God in day and night. (8,9) elders cast the crown and praised the power of creation of God. (verse 11)

1. Praising without pausing at the day and night.

We learn something out of praising of four living creatures. It is the fact that their praising has no pausing. (verse 8). The one who knows the holiness and eternity of God obviously cannot help but to praise in day and night. Because (10) God exists always in holiness and judge the world of the sin and does not destroy the his belongs and his redemptive people eternally. And he makes them become his eternity. (2) There is no delight like the fact of the holiness and the eternity of God, Holiness is better than Happiness. We should want to live not in easy state but in holiness. It is the absurd demand of the true man, created with the image of God. Although

we only think that God is eternal, we please. The fact that God who created the heaven and the earth exists is more delightful without expressing with our word than the fact that all creatures of the heaven and the earth exist. We should rejoice because of the fact he exists more than the fact than the fact he gives something to us. The one who recognizes the fact that God is holy and eternal obviously cannot help but to praise him in day and night.

2. Praising in offering the crown before God

24 elders offer their crowns that they put on God and praised his creation. The praising is the worthy confession because all things were happened by the creation of God, all glory should attribute to only Him.

I Cor 4:7 says, "For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? ". We should offer all glory to God because all kinds of goodness were produced by God and were given by God to us.

The man should offer all the glory they received also to god. Because they also were created by God. Therefore, whoever offers the glory to himself is the ungodliness before god. Rom 11:36 says, "For from him and through him and to him are all things. To him be glory forever. Amen ".

Chapter 5

Interpretation

in the right hand of him who was seated on the throne a scroll.

This is the sign of the plan of God to the future of world and the one of his sovereignty Lordship. Only God knows the future of the world and controls it. For the right hand has power, it is the symbol to take care of it and to know it. ***written within.*** This is the symbol of the fact that for his economy to the future of the world was destined absolutely, whoever cannot add or reduce it. But Zahn translates the phrase, "here was writing on the inside and the outside of the scroll," into "written within and on the back, sealed with seven seals". If this translation is right, it stresses the character of its secret, But the old translation is right because Ezekiel 2:10 also says the scroll "written inside", and also the grammar of Greek original word (γεγραμμένον ἔσωθεν καὶ ὀπίσθεν) is proper to the old version.

The reason that God has the sealed scroll in his right hand is to make the church known the secret. God pleases that his will is informed to his chosen people. Also, he as he destroys Sodom and Gomorrah, he told Abraham, "The LORD said, "Shall I hide from Abraham what I am about to do, "(Gen 18:17) *"it was sealed with seven seals"* "the number of seven" means the complete number,

the seven seals are the symbol of the majestic hidden character of the seven secret of the revelation. The secret of these seven seals are revealed again one by one below chapter 6. According to some theory, the activity of seven sealed comes out of the custom of Rome to affirm the will with seven seals. If it is so, the meaning is the affirmation of inheritance that God gives to his children. But it is difficult that we assure this theory. Then now the issue is depended on who can open them.

a mighty angel. The reason that a mighty angel was appeared was to shout out with the great voice. His calling voice should be reached around the heaven, the earth and the underground. Because the scroll sealed seven time was the secret to a great angel himself, he shouted out so with a great voice. The great work of redemption was the wonder that the angel also sees with surprising. (I Pet 1:12)

“Who is worthy. This is aksios (ἄξιος) in Greek, here it means the righteous qualification to open the seven sealed scrolls. (Greijdanus).

3 in heaven. It is the place that the angels and the departed saints live. ***on earth*** it seems to be the place that all men and living beings stay, ***under the earth,*** it is the place seems to be the souls not to be ascended and living beings stay. These three things are all-encompassing of all areas of the cosmos and outside of it. The sinful man cannot know the secret plan of God to the eschatology of the world. (My 11:25-) Not only that, the one who knows it that

is, the one who has the qualification of the mediator does not exist among the angels. Who is the qualified person? Verse 5 informs it well.

4 I began to weep, what is the reason John wept loudly?

(1) Because he thinks that the revelation (opening the scroll and shows it) which he loves and longs for may be terminated. As we see it, we guess how sincere his heart to see the work of the kingdom of God, is.

(2) Another reason that he wept was to know nobody can open the scroll because of the sin of the mankind. To the voice that the angel shouts out, all the universe is quiet and has no answer, then the universe revealed the fact of the misery destruction. The prophet that can feel it cannot help but to lament.

(3) A certain scholar said the reason that John cried out loudly is to have nobody who can accomplish the program of salvation (the scroll sealed in seven times is able to say the eschatological program of salvation of the saints) that he waited for.

All three reasons on the above are reasonable. The word, "wept" is in greek text, (ἐκλαιον) past imperfect verb, it is translated directly "he is weeping", we know that his weeping is processing.

To the great voice that the angel called for nobody answer to the entire universe, it is the silence in sinful world that can do nothing. As the one feels this one cannot help but to cry out. This weeping got the appealing power to shake out in heaven, on the earth and under the earth. The crying sound to repent for moaning all the

mankind and his own sin! Weeping sound to long for the revelation and salvation! This weeping sound is precious voice to arrive to the throne of God. The calling voice of the angel was great as well as the weeping sound also was so great.

the Lion of the tribe of Judah, this is the word that he wrote in keeping in mind Gen 49: 9, 10. Jacob prophesied that the messiah will be born out of the tribe of Judah, "Judah is a lion's cub; ... he crouched as a lion and as a lioness; who dares rouse him? "According to the accomplishment of this prophesy really Jesus was born out of Judah tribe. (Heb 7:14) "lion" is the symbol of the overcomer and the overcomer is the feature of messiah. Genesis 3:15 prophesies to the Messiah, "he shall bruise your head, and you shall bruise his heel." "bruising of the head of serpent" means the conquering of messiah. The Apostle Paul also said in the impression of Holy Spirit "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. "(Rom 16:20), which was the word that he said in keeping it in his mind. After the prophesy of Genesis 3:15, the chosen people in the old day waited for the overcomer that is the messiah. The prophets compared messiah of the lion (Gen 49:9, 10) or, called him for the king. (Micah 5:2)

the Root of David, ***it*** is called for the root to be cut off the kingship of David. The stream of Davidic kingship was cut off for

long time, it was continued by Jesus Christ. again. (spiritually) Refer to Is 11:1, 10, Rev 22:16 Rom 12:12

has conquered, this is the feature of messiah (Gen 3:15) that is, he was overcome by crucifying on the cross and the work of redemption was accomplished by it (Col 2:14, 15). The victory was to overcome Satan, the power of sin and death and the world. Refer to Lk 10:18, Jn 14:30, 12:31 Rev 1:18. Just like that only the conquer that is, the messiah become the mediator between God and man, reveals the secret of God to his chosen people and as to his revelation he accomplishes the salvation is just the biblical teaching. Refer to Heb 7:26-28.

the Root of David, has conquered, so that he can open the scroll and its seven seals.” The fact that Christ receives the scroll and its seven seals and opens it has the meaning of revelation as well as it means that he will execute the meaning of revelation. Therefore, this means that Christ reveals, saves and judges Then the one who can do these three things is only Christ. because only Christ is the mediator. He as God, became the descendant of David (became a person) bears our burden and stand firm up before God so he is the one to take responsibility of revelation, salvation and judgment.

6 And between the throne and the four living creatures and among the elders, refer to the interpretation of Rev 4:2, 4, 6. **I saw a Lamb standing**, the figure that the lamb does not stand up at the outside of the elders but stand up among (μέσσω) them reveals the

character of his mediator. "the lamb" was the food that Israel ate in the feast of Passover, that is, the sacrifice of atonement. Therefore, this points Jesus Christ, the one who atoned the sin. Refer Jn 1:29, 36, Is 53: then here, "the lamb" is different to it (ἀμνὸς= amnos) in Jn 1:29 but arnion (ἀρνίον), it is the diminutive termologically. Here the purpose to use the diminutive is to stress the softness of Christ, gentleness, sacrificial full loving of Christ. (Greijdanus, de idee van het teedere, zachte, overgegevene, liefdevolle, te accentueeren). The revelation that it points Jesus to the lion, here, suddenly the revelation to reveal the lamb is so meaningful. Messiah is the overcomer like a lion, the principle of his activity is not like a lion but is like a lamb. He offered himself as a sacrifice to God like a lamb and bore the cross and become an overcomer like a lion. Because the unbelieving Jews knew that the principle of activity of messiah like a lion, will be as the one to hold the authority of the world, they were failed but John searched for this overcomer like this lion, out of the atoned sacrificial one like a lamb. All believers of the Christianity seek to messiah Apostolically. Messiah (Christ) did the work of victory always became like a lamb. Mt 12:18-21 said to the messiah, "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; and in his name the Gentiles will hope." Acts 8:32-33 said to the messiah, "Now the passage of the Scripture

that he was reading was this: "Like a sheep he was led to the slaughter

and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

According to a theory Here the diminutive used, "the lamb" (ἀρνίον) includes even the meaning of intimacy. (Bengel). For Christ died for us now he stays in heaven and has the intimate relationship with us.

as though it had been slain, this phrase modifies the "standing" on the above. That is, as he is standing but does like the died person. That is, it means that he has the sign that he was died before. (Charles, ὡς ἐσφαγμένον, i.e. as though slain in sacrifice and still retaining the appearance of death wounds on its body). This is the symbolic expression that establishing the merit of substitution by the event that Christ died on the cross reveals the eternal effective in the heaven. In other word, his died merit by obeying God and bearing the cross of atonement and was died leaves in the coming world eternally. Therefore, he is our eternal atonement, righteousness, holiness and wisdom. (I Cor 1:30).

with seven horns. this is the symbol of the complete pure authority and power that Christ was died on the cross and was resurrected and was ascended into the heaven. Refer to 2:9-11, Act 2:36, Mt 11:27, 28:18.

and with seven eyes, Refer Zech 3:9, 4:10. This is the symbol of the Holy Spirit as we see the below phrase Holy Spirit walk with holy God, also he walks with Son- God, (Is 11:2, 4:1) After the Son –God was ascended into heaven, he sent the Holy Spirit to us as the special method, (Act chapter 2) and made Holy Spirit proclaimed himself, this word in the verse points this point. (Jn 14:26, 15:26, 16:8, 13-15)

and took the scroll this word is airepen (εἰληφεν) in Greek, in present participle which means have the scroll he took eternally. Christ did not take the revelation of God temporarily, but took it permanently.

each holding a harp, and golden bowls full of incense, “a harp “is the instrument to offer the song of thanksgiving, “the golden bowls “focus on the incense in it, the “incense” is the symbol of the prayer of the saints, the text mentions. The incense is the prayer of the saints It reveals also that God enjoys the prayer of the saints like aroma. Prayer is not precious to only God as the incense, as well as so did it to the saints themselves. True believer enjoy the time of prayer and it is like aroma and whenever he listened to the prayer of the others feels the aroma.

a new song, saying, this is the new praise that comes out new experience of salvation.

from every tribe. Tribe is kept in mind the origin of blood, language points to the people of the same simple language without relating the perspective of tribe. And people are political collected group of the people, and nation is the group that has the similar habit of the life (H. Cremer – J Kogel. Worterbuch de Neutest. Grazitat). It is difficult to claim that the above definition is exact. We assure that the above four words cover total all mankind. As god saved the people he did not do unfair. But my word does not mean that he saves all mankind without fuss. The word below it, from every tribe and language and people and nation, among (ἐκ) points the chosen salvation. God does not distinguish the nation and the tribe, but the fact that he chose the saved is the fact that any parts of the Scripture consistently teaches. us.

and by your blood you ransomed people for God This word is the marrow of gospel. True believer is not the finding that God get freely, but the treasure of high quality that God paid with the value of his blood

10 a kingdom and priests Refer to the interpretation of 1:6.

and they shall reign on the earth." Here, the word, "shall reign" Basilus (βασιλείαν) in Greek, is the future verb, that is the copy phase of the important manuscript. In some manuscripts (A, Q) this word is written as the present tense (βασιλείαν) Moffatt chose the first one. As we think of the contents of 20:4 (After the saints are

resurrected, they become the kings) in keeping in mind it, future tense, Basilus (they execute as kings) more proper than the present tense. R. H. Chales said that as it is the present tense, it can point to the meaning of coming of eschatological perspective of 20:4.

11 around the throne and the living creatures and the elders the voice of many angels, Here, the position of the angels surround the elders that are representative of the saints of the heaven world and move around. It reveals that they are the servants to serve the saints. The existence of the angels is revealed many in the scripture. we can say as followings Mt 22:30, 24:36, Lk 1:13, 9:26, 15:10 Heb 1:6 I Pet 1:12, Jud 1:6, 9 rev 12:7, 14:10, Gec 19:1 li Sam 14:20, Zech 1:9 etc. According to these verses, the angels has reason, morality, knowledge, and act with dignity, and love, please, fight, worship, say, and come and go around. The character of the angel is his created feature. The issue of the time that the angel was created is difficult to say exactly., but Job 38:7 said that the angels were participated to the creation of God. But it is not criteria that the angels were created before the creation of all creatures. The angels seem to be created at creation of all creatures at the same time. (Col 1:16, Neh 9:26, 20:36, li Cor 11:14, I Tim 5:21, li Pet 2:4, Jud 1:6, zrev14:10) And they have the moral division and take several names according to their mission., those are, Seraphim (Gen 3:24, Ex25:18, li Sam 22:11, Ps 18:10, 99:1 Is 37:16 Heb 9:5) , Sheraphim (Is 6:2) , Gabriel and Michael (Dan 8:16, 9:21, 10:13, 21, Lk 1:19, , 20 Jud 1:9 Rev 12:7)

numbering myriads of myriads and thousands of thousands

(μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων), It means the 10000 of 10000 and the 1000 of 1000. (Refer to Ps 68:17, Dan 7:10, Heb12:22)

12 power The Greek text reveals the word, the (τὴν), the article, on the first part of the word. It points to the common article to make a group of seven praises in the text. As the sun's seven color reveals white color by harmonizing them, here the seven word of the angels accords and accomplishes a complete praise. Like the above word, these seven words have a common article we should read each part by adding the article, "the". And the reason that the seven words have the article is to transfer every expressed content to the lamb without remaining. For example, the meaning of the power is the fact that all power belongs to the lamb. Here the power (δύναμιν) point the general power in the heaven world and the divine power with the supernatural power. **and wealth**. It points to, after Jesus was resurrected, all things he received (Refer to Mt 28:18, Eph 3:18, 4:7-13, I Chn 29:11, 12).

and wisdom it is the spiritual knowledge that are given to the believers through the Holy Spirit. (I Cor 1:30 Col 1:9), **and might**. Might is the word to keep in mind the strong power in his activity. Then what different is it, in comparing with the power? "power" is the aspect of secret of his activity but "might" is the irresistible aspect of his activity in our thought. At the passage, Grejidanus points to the might, it means the practical irresistible power that if

he wants to do, he can do whatever (Staat hier in verband met de openbaring van's Heeren mogendheid als onwederstandelijke alles wat Hij will, werkende kracht). The above four virtues (power, wealth, wisdom, power) received not for himself but for providing the salvation to the church. And the remained three praises means the fact that praises the high virtues of the Lord.

13 and honor and glory Refer to the interpretation of verse 4:9. "honor" is the nobility of the Lord essence, "glory" is the figure that the noble essence shines out to the outside and "praising" is yooologia (εὐλογία) in Greek is the fact that the above glory was recognized into the angels and the saints and are confessed by them.

13. This verse is the four responses of the angels to the praising of seven praising of the angels, because they began with the praise by receiving the word, "praise" it reveals the character of response. And what we concentrate on the fact that both sides praise the fact that Christ was died and was glorified. The angels said "the lamb was died" and the all creatures praise to the lamb (the one who was sacrificed).

all that is in them, saying, this is not the word to come out of the principle of same essence of materials and self, which all creature is the spiritual world that can communicate with us. The Scripture obviously think the fact that distinguishing all creature and God and also dividing all creature and the man obviously. In Genesis chapter

3 the fact that the serpent talks with the man is not executed by serpent itself, but by directing of devil. And what the donkey said in Numbers did not say by himself, but only by the power of God. In Korean old story, the case that the old man was changed into tiger or fox, or, such animals communicated and talked with the men, comes out of the theory of the same essence of materials and self, that is, Polytheism. In the revelation of the Scripture, the expression that all creatures said is the anthropomorphism. This is the word that all creatures move according to response to the universal redemption. (Rom 8:19)

Main point

1. The great crying that John had should be happened by us We cry out for the suffering of our body. And also, we cry for the loss of our property, the death of our children, the disease and our tribulation. They are a tiny childish crying. John cried out for he could not see someone to receive the book of revelation and open it. It was the cry to the misery of all mankind for losing his words to calling out of the heaven, because it was desolated for the sin and isolated for it. It was really the great cry for the universe and all the world and the holy crying for the human sin. (verse 4)

2. To the work that the lamb, Jesus Christ executed, even one of all creatures cannot help but to praise him. Because his work redeemed the all creatures in the heaven and the earth and restored. (Col 1:20) Therefore Jesus said, "And I begged your disciples to cast it out, but they could not." (Lk 9:40). The fact that we should enjoy mostly is to have the revealer that is, the redeemer in us. But we forget this true amazing event but enjoy to be fallen down into the tiny pleasure of the world. The chapter included the great cry and great rejoice, the great cry was the grief of John that is, the lamentation to cry out for the sin of the world. And the great joy was the joy of all universe that the gracious revelation of Christ and redemption (the activity of redemption by receiving the seven closed seals is the activity to save the saints.) (7-14)

3. To have the prayer like the incense. The incense removes the stink and makes the fellowship between the man and the man fragrantly. The reason that the bride takes the incense is to keep on fellowship with her bridegroom and to make her dwelling fragrantly. And also, the natural world, the reason that the flower has dreadlocks is to pull the butterfly and the bees into the flower Just like that as we have such prayer, God want to take to fellowship with us and to come to us and dwell with us. God wants to the saints to be filled with the prayer and to be dwelt with the saints to

be filled with prayer. We should be careful of this point, "to be filled" As we have no the prayer, we become the man to have bad smell. To remove out stink in us we should not pray little but only we should take only the full prayer. Therefore, the Scripture stresses that the books of gospel and the epistles together command "pray without pausing." (8-10)

Sermons

Sermon 19 Only Christ is the Mediator (Rev 5:1-14)

1. Thee ministry of the mediator

The word, "the mediator" is not revealed in the text, because the works Jesus Christ did were recorded here, it is the work of the mediator. That is, (1) As nobody can receive and open the scroll closed with seven seals He received it and opened it. This is the activity of revelation that opened the plan of God's salvation and revealed and practiced the plan. (2) Verse 6 said that he stands up ", (that is, he stands up at the position of the helper with substituted word) and was like ". This also it is the qualified element. Od the mediator. Jesus Christ is the mediator that God trust in and appointed., is it right that the man does not trust in him?

2. The weeping of the Apostle John

Verse 4 said that John wept greatly. The reason he wept was the fact that nobody opened the closed scrolls with seven seals. In other words, then the mediator was not revealed with his sight. Without the mediator we cannot be released out of the death. (Heb 2:5) Before we meet only the mediator, we should fall down into a lamented state that we should cry out. After we believe in Jesus as he left out of us we should cry out. This is the spiritual weeping. As we cry out the spiritual tear we can get true life. Lk 6:21 says, "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh."

3. Joy by revealing of the mediator.

As the mediator was revealed the saints and all creatures praised. Really this was the universal joy. (7-14) Jesus Christ is the object of this great joy. (1) The reason that the saints, expressed as the representative of 24 elders should rejoice was the fact that they themselves experienced the salvation. The experience of salvation gives the rejoice without rotting. What they sang a new song, it means the expression to taste newness always. The one to experience the salvation rejoice in the tribulation. Rom 5:3 says "Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance ". (2) The reason that the angels also rejoiced was the fact that they looked at the salvation that the saints

received too amazingly. I Pet 1:12 said, "It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look ". (3) The reason the all creatures rejoiced was the fact that they longed for the salvation of the saints, finally they saw the figure that the glory will be revealed. Rom 8:18 said, "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us ".

Sermon 20 The Work of David's Root (Rev 5:5,6) (Refer to Ish 53:2)

The root of David symbolizes the messiah as "the branch (or, the bud)" come out of remnant stump of the kingship of David that was cut off (Am 9:1). The Jews, the unbelievers also point the messiah and says, "The son of the destroyed." It is proper that the misery and weak bud is symbolized the first coming of Jesus. Although the bud is weak but grow up gradually. Just like that the ministry of the first coming of Jesus Christ is not the method to take glory and power, but miserably he walked in silent on the consistent way of suffering. Although his work seemed to be revealed in the misery state, the work of Holy Spirit was hidden.

This principle is revealed in Isaiah 11:1, 2, "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. "These passages revealed both ministries of Christ's gospel First, it is the trial for he was treated by weak one like a bud in the world, and second, the work of Holy Spirit was accompanied to him. Rev 5:5, 6 points to the same meaning. Christ was suffered like the root of David (the bud of David) and "was died "(Rev 5:6) but he got seven horns (complete power) "and "seven eyes" (the work of complete Holy Spirit).

1. The movement of gospel is the one of bud to seem to be weak.

The movement of gospel of Christ moves like the small bud in its beginning. But the movement is the movement that Christ becomes the king in the house of David eternally. The Scriptures said "He will be great and will be called the Son of the Highest. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end." (Lk 1:32-33). (Refer to Dan 2:44, 7:14, 18, 27, He 1:8 Rev 11:15) His movement moves like a weak seed, it is despised in the

world. "He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."(Mt 13:31, 32) "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe " (I Cor 1:21) "But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are," (I Cor 1:27,28) "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." (I Cor 1:25).

We should keep in the mind the fact that the kingdom of Christ is not more wise and stronger in the present world as the man sees. The kingdom of Christ is more wise and stronger in the present world as only God sees. In this world the one who does not know God is revealed more wise and stronger because to ignore God is the feature of this world. In this world that to ignore God is the feature of the world, it is informed to the world that the ignorance of God is the wisdom and powerful life, in the contrast of this fact,

the movement of God's kingdom, to know God and to make them known God are the main theme, this world that lift up the man cannot be understood.

Geerhardus who was a Biblical Theologian says, "The kingdom is a conception which must of necessity main unintelligible and unacceptable to every view of the world and of religion which magnifies man at the expense of God – The Kingdom of God and the Church p.88)

Another reason that the movement of gospel is revealed as weakness exists. Because it is not political but spiritual. Gospel is the work to occupy Satan and Sin. This is like wisdom that in cutting off trees, to pick out the root better than to cut off the branch and the leaves. But this world does not know the fact that Satan and the sin should be treated as main issues. Therefore, this world despises that the movement of kingdom of Jesus a foolish and weak one. Vos again said, "The work of Jesus is the affair that the country is against the other one, that is, through contrasting to the kingdom of Satan the kingdom of God will be realized. This kingdom is higher stage than Roman kingdom." Really the scriptures say obviously that the fighting of Jesus hostiles the kingdom of Satan and occupies it. "But if it is by the finger of God that I cast out

demons, then the kingdom of God has come upon you. "(Lk 11:20)
The wisdom and the power as God sees are true wisdom and true power. Why the wisdom and the power as God are sees true wisdom and true power? Because it is not the wisdom of the man and human power but God's wisdom and God's power. Although this world treats them as the foolish thing and the weakness, if it is the possession of God, the highest Sovereignty Lord, it is true wisdom and true power. To know God is wisdom and to live in center of God is power. Because these wisdom and power are given by God It is not temporary phenomenon but immortality to establish the new eternal creation. Therefore, because the one for knowing God and to live for glorifying God have received already the grace of eternal new creation, he got true wisdom and true power. These wisdom and power are pre-emptive work of itself the power to reform heaven and earth in the future. (Vos, the forces which will revolutionize heaven and earth are already at work. p 93)

2. Although the movement of gospel is so weak, there the power of Holy Spirit is accompanied.

Revelation 5:6 says that "the lamb "has "seven eyes", it symbolizes the Holy Spirit who provides true wisdom (the wisdom to make us known God) was descended in the Pentecost day, Isaiah 11:1, 2 also

said the same Holy Spirit. Holy Spirit who Jesus before his death promised to send him is such Spirit. "When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you." (Jn 16:13-14) The movement of heaven of Jesus is the movement of Holy Spirit. As Matthew 12:28 said the place that Holy Spirit works also is the kingdom of God. Jesus received the anointing of Holy Spirit and practiced all power. (Lk 4:18) When the Pharisees blasphemed Jesus as he drove out the devil, Jesus saw it as the sin to blaspheme the Holy Spirit. And also, he the changing of material world by the work of Holy Spirit (miracle) was interpreted by the Lord as only the symbol of spiritual transformation. (Lk 11:20) The disciples of Jesus also became the men of God finally by the Holy Spirit. Although they listened to lots of the word of God, to believing what they listened to came after they received the Holy Spirit. And the men who enter into heaven are only the one to receive the Holy Spirit and to regenerate. (Jn 3:3) Without receiving Holy Spirit nobody can confess Christ as his Lord. (I Cor 12:3) Whoever believes in Jesus, although we cannot express it, he received the other intellect than general intellect and believed in Jesus. The fact that the believers

receive the Holy Spirit is different in amount and degree but the quality is same. Some reveals the obvious evidence to receive Holy Spirit personally and publicly but the others express little evidence. Although the men are weak passion to believing Christ but he got new heart to live by believing in Jesus. Although it is not white like snow, there is white light that we can say the black color. Although it is not bright like the sun, there is the light that cannot say the darkness. But we should pray passionately until we are filled with the gifts of Holy Spirit.

Section 4

Opening the scrolls closed with seven seals. 6:1-8:5

This part includes the figure that as the lamb, Jesus opened the revelation with the seven sealed was revealed. Then it is difficult to interpret the figure that as he opened seven seals were revealed. Accordingly, the interpretation to here is several.

1. The interpretation of Elliott

He said that the contents of seven seals point to all days from the writing of the Revelation to Roman empire on AD 395, the first seal points to the time of destruction from Nerba emperor to Comodus emperor, Second seal point the days from the last time of Comodus emperor to the inauguration of Diocresian emperor., The third seal is the day of severe tax of Caracalla emperor, the fourth seal points to the day that warfare, plague, wild animals etc were prosperous. (248- 268). The fifth seal points to the day that emperor Diocresian persecuted the Christianity, the sixth seal points to the Christianity was released by the great emperor of Constantine and the pagan was oppressed, the seventh seal includes the seven-

trumpet plague begun, Roman history between 395 and 1453 out of chapter 8.

2. The interpretation of Moses Stuart

He treats almost all part of the Revelation as the symbolic explanation to the principle of development of the church until the fall of Jerusalem on AD 70. So, he said that here the contents of seven seals reveals that the enemies of the church shall be destroyed principally.

3. The interpretation of Wordsworth

He took the extreme allegorical interpretation, which the rider on the white horse is Christ; the riders to follow him are the power to persecute the church, the rider on the black horse is the power of heresy and the rider on the pale horse the power of pope, or, Roman power.

4. Some scholars depend on the Matthew 24:5-8, in interpreting seven seals.

According to Mat 24:1-5, as the disciples asked the sign of the last day, Jesus said that in the future many false prophets will come on and should not be deceived. (Mt 24:6) the scholars that because the preface of Jesus's teaching to the coming world points to the lesson to the false Christ, appearing of the rider on the white horse at the first seal of the revelation means the symbol of the false prophet.

But we cannot accept this theory. The reason that Jesus put the lesson of false Christ in his teaching of the last day on the preface does not mean the thought that the first order in the signs of the last day in the world. He needed, first of all, that to their questions of his disciples he should notice them not to follow the false eschatology. So, he reminded his disciples to false teachers, therefore we cannot admit that this word of Jesus was the lesson to signs in the last day in the world.

5. The interpretation of Alford

He says as follows. "The figure that as he opened the seals was revealed is the process of providential events to force the second coming of Christ. The one who rides on the white horse is the symbol of the victory of, in the process realized the victory of the rider, the rider on the red horse, the rider on the black horse and the rider on the pale horse etc. The accomplishment of Christ's victory was matured to make the climax on his second coming, the stages are revealed as the development of all providential events. The word, "come" as he opened the first four seals means the forcing of the second coming of Christ. And also shouting out of the martyrs is the entreat of second coming of the Lord, the figure that six seals was opened means that his second coming come across

soon.". We cannot help but to admit the interpretation of Alford powerfully.

6. The interpretation of Greijdanus

He said the similar contents of the interpretation of Alford He, proceeds his interpretation, in the revelation of seven seals, in the center of the revelation that was appeared as the first seal was opened by the Lord. That is, the first seal points the gospel, second, third, fourth fifth etc were the providential events happened to realize the victory of the gospel. This seems to be the most relevant interpretation.

Chapter 6

Interpretation

one of the four living creatures say with a voice like thunder, this is the voice of the first living creature, the one like a lion, it is the voice of overcomer. This reveals the fact more obviously that the one who was revealed as the first seal was opened (the one who was rider on the white horse), that is, the conqueror, the movement of the gospel.

"Come!" This is the command of God that the spirits to control the providence of God informed. This makes the coming of the providence of the gospel be possible. The movement of the gospel of Christ (the rider on the white horse) is the forerunner, every event

follows him. For the gospel overcomes every famine will be happened by following it in history. Especially the number 7 (divine number) of seven seals suggests that the famines are moved according to the plan of God. Therefore, such famines are controlled by the hand of God. Although it is the horrible work, it gives benefits to the saints for the heaven controls them the saints see it they should lift up his heads. "The word, "come" is the name to call for the coming of providence in the center of the gospel. FO the completeness of universal salvation, the prepared events, whether it is bitter or sweet, should be come rapidly. According to a theory, it said that the word, come" is the prayer to force the second coming of Christ. (Rom 8:19-21) But is is not unreasonable because the word "with a voice like thunder" has no the character of prayer.

a white horse! And its rider had a bow, to what is it the symbol? (1) Certain scholars said that here, "the rider on the white horse" is the symbol of anti- Christ. But the word, "conquering, and to conquer." Is not proper to the anti- Christ. (2) Ramsay said that it is the king of Persia. It was informed that the Persia king and his military rode the white horse and used the arrows. But Greijdanus opposites the direct theory because the revelation is the symbolic literature and is not the direct history. (De Openbaring Spreekt met de beelden 1:1). (3) Elliot said that the rider on the white horse is the the prosperous time of Rome (from Domician emperor to the starting time of Comodius emperor, we cannot accept this theory.

Because following theory is the right view. (4) Greijdanus himself said that it is the symbol of the gospel. Then a certain criticized, "It is improper because all seals are opened, the judged plagues come out, why does the blessing of gospel come out as the first seal was opened?" But really the gospel is the judgment to the one who will be destroyed. (Jn 3:16-21, 9:39-41) II cor 2:16) Therefore the interpretation of Greijdanus seems to be right. Newwell said properly to this point he seems to support the interpretation of Greijdanus. That is, "the rider on the white horse is Christ who at the eschatological day fight towards the earth from far distance, the arrow is the weapon to shot out of the long distance, that is, it is the symbol of the word of god. "Refer to Ps 45:5.

the second living creature say, "Come!" 4And out came another horse, bright red. As we read the below word, it is true that the red horse is the sign of the warfare obviously. But the issue is when the time of war is. Greijdanus saw that the plagues that opened three seals as the means of proclaiming of the gospel. (He saw that the rider on the white horse is the gospel) (Rampen van hongersnood en ziektegrijpen de harten aan, en maken ze ontvankelijk voor het aanhooren en aannemen van de Evangelie prediking) Then according to his view, these wars is not related to the New Testament but it points to all wars happened in the New Testament. For example, in AD 100-138 the lots of the Jews were killed through the war. It is informed that then 580000 Jews were killed. (Scott).

Its rider was permitted as we see it, such horrible war also is moved in the hand of God. Therefore, only as it is permitted by God it, it is able to be sustained. And it is used to accomplish the will of God and is used specially.

And he was given a great sword. This is a military sword to use for warfare. Elliot and Barnes said that it is the symbol of the day of innate warfare in Rome. (AD 185-284) But we do not need that this war is limited to only one warfare. There are many wars to relate to the proclaiming of the gospel. Read the sermon at the end of commentary of chapter one

5, 6 a black horse! The black color is the symbol of sorrow. (Lamen 5:10). The rider takes the measurer (the symbol of the famine Exek 4:10). This revelation is related to the famine and dry. This revelation is not separated of the period absolutely. At the same day this event can be happened together. The time of war has often the plague of famine. "for a denarius, this is the current money of Rome which is the daily salary of a worker, at this price A quart of wheat was more expensive price of 8 times than general price. For barley is cheaper than wheat, comparably its price is cheap. Scott said that it prophesies the famine of Rome Empire during AD 138-192. But we do not think that it is limited only to an event of a day.

do not harm the oil and wine!" In Palestine and the minor Asia, they are not luxury food but general goods. The fact not to harm them comes out of the mercy of God. Lohmeyer points that it is the

symbol of the protection in the religious life of believers. (Dann bedeutet die Schonung von oel und wein fur den sheher vielleicht schonung der Glubigen im Hinblick auf die Erfulung religioser Pffichten – Offenbarung p 61). The oil and the wine are the symbol of religion in the Scripture. (Jam 5:14, Lk 10:34, Is 55:1)

7, 8 **a pale horse!** The pale is the color of horror and the dead body. The tribulation of this community arrives to the climax. Therefore, the symbol is the pale color; all plagues of sword, famine, and pestilence, wild beasts come out of it. The sword is the symbol of slaughter in warfare. As the gospel is proclaimed at each area of the pagan. Many events that the warfare and the riots are happened come in history. Refer to sermon at the end of commentary. The ancient Rome had severe civil war, there were much slaughter that was happened continuously, that is, the emperor, Commodus was killed (AD 193) the disturbance was continued, For the duration, among 32 emperors were driven out, 22 emperors was * (Gibbon pp 50-197) Just like that the order on the earth was confused and has no stability, the people returned to the gospel. "The famine" accompanies the confused politic and the constant catastrophe in the historical experience. Death" is dinatos (θάνατος) in Greek, LXX used it, in many cases, as the meaning of warm fever (in Hebrew Teber (דִּבְרִי) (30/50) therefore in greek dinatos ha the meaning of warm fever. Here also "death (dinatos)" means the warm fever. Then these famines that Jesus prophesied are similar to it. (Lk 21:10, 11, warm famine, warm fever) and them which Ezkiel prophesied is

coopersted well. (Ezek 14:21) The events that the people are harmed by the warm fever were happened many in history. For in Rome, there were 100000 persons were died within one day, a certain scholar this revelation points to this event.

over a fourth of the earth, to kill this seems to be smaller quantity than 1/3 in 8:7-12. But it is difficult to know the fact that it has the simply symbolic meaning or, has the literary meaning.

by wild beasts of the earth. At the ancient Rome such harm of wild beast were happened much. Rhen the people said, Such much events harmed by wild beasts came out of the wrath of their god because oof the Christianity. To this word a certain mocked as the word that before the Christians were happened in our country were not such famines of the wild beast happened ? (Non ante nos?) According to this theory, it is informed that this is the symbol of the activity of persecution of anti- Christ.

9,11 ***the souls of those who had been slain*** This is not the right translation of the Greek text (τὰς ψυχὰς τῶν ἐσφαγμένων) The right translation is "the souls of the people that had been slain". This seems to point to the events of the martyrdom in history generally. According to a theory, this is the prophesy of the Christian persecution by the Rome emperor Diocletian on AD 270-304. under the altar The Scripture says that the altar of the holy place that Moses established was the type of heavenly things (Heb 9:24) The martyrs under this holy altar cried out at the heaven

humbly, sincerely. The requests are like following, ***“O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?”*** A certain said that it does not belong to the New Testament, but the thought of avenge in the Old Testament, which is the prayer of martyrs of the Old Testament. But what we know is the fact that the saints in the Old Testament also did not pray avenge the enemies without caution. As we read the Psalms, the saints spoke curse to only “the enemy of God” but his personal enemy. This is the same to also the day of the New Testament. The also the believer in the New Testament did not request the blessing to the enemy of God but seek the curse. (Gal 1:8) Because it is difficult to know who he is, they should not do without caution. But as we enter into the world of heaven for we know the enemy obviously such petition shall be executed by them. Therefore this prayer can be executed by the martyrs of the New Testament. Moffatt said that the word to the martyrs’ prayer was the thought taken out of the Apocrypha. The Apocrypha of Enoch said as followings, “pray to cry out for judgment It (judgment) shall come on obviously. The suffering you received shall return to the people who afflicted you obviously. (En104:3) but the word of Moffatt is misunderstanding and we cannot trust in it. In contrast of the word “continue to cry out” in the Enoch Apocrypha, does not the phrase in the revelation of John say “told to rest a little longer,” (11)? The fact that the blood of the martyrs cries out to God (Gen 4:10) and it was paid are what the Lord himself taught to us.(Mt 23:35), this phrase was depended on the canon Because the holiness is the

opposite character against the sin and is the character to cry out for the saints, " true sovereignty Lord means the trustful great sovereignty, which has the authority of mercantile punishment. Sovereign Lord is despotes (δεσπότης) in Greek, which means the absolutism (it is not unrighteous oppression). This absolutism is the sovereignty Lord of the meaning that anybody cannot apostate his will. As he request for the saints, nobody can oppose it. "those who dwell on the earth" are the adversaries of the kingdom of God which belongs to the earth. (3:10, 8:13, 11:10) refer to Jn 8:23. As we see the word "how long before you will judge and avenge", we know that God, as the longsuffering One, does not punish before the sin of man will be filled in them, he never punish them. Therefore the saints expect and are suffered for the duration.

a white robe this is not the spiritual body as Charles said, but point to the complete justification and the glory of salvation that was remitted by the precious blood of Jesus Christ. Moffatt saw that it related to the similar phase of the Apocrypha (Ascension of Isaiah 9:6) The phrase said, " At the seventh stage, Abel, Enoch, the other Judah saints were put on the clothes of the upper world, which is called for the resurrected body." But the thought of the Apocrypha is different quiet to the Revelation. The white clothe of the Revelation dos not point to the resurrected body. (Refer to rev 6:11)

to rest a little longer, This is blessed rest of the world of heaven (14:13)

until the number of their fellow servants and their brothers^c should be complete, Refer to Heb 11:39, 40.

12-17 The revelation of sixth seal seems to be the climax of revelation that the above all seals are opened. As we see the revelation, all plagues in the end of the world do not come on there in a moment, waiting for the repentance of the man step by step and progressively. As we see this one we can know the great mercy of God. We should not interpret the revelation of these phrases literally, but symbolically. Here this word is like the metaphorical words that Isaiah did to Edom. Therefore the revelation that these phrases show seems to point to some political exchange. Some scholars said that this was the prophesy of the abolition the pagan and the pagan magistrate by the Roman emperor, Constantine. But we cannot assure it. According to a certain theory it points to the fact that the destruction of these world countries are close. It is the worthy interpretation.

a great earthquake, Refer 8:5, 11:13, 16:18. This is able to mean the earthquake literarily, but it seems to be the great disturbance of the destruction in the countries in the world. As the country and the society have the great disturbance, really the great earthquake was happened. In the oriental world, the year before the Japan was destroyed (on the winter of 1944), the great earthquake was happened at Korea and the Manju. Barnes said, the great disturbance of the politic at his description of this part ,

points to the destruction of Rome by the Goths tribe and Vandal tribe. But we do not say that the word points to the completeness of the victory in the event of destruction of Rome.

This shall be accomplished at the second coming time of Christ, the climax accomplishment as the destruction of the countries of this world. **sackcloth** This is the woven black sack.

and the sun became black as sackcloth, the full moon became like blood, Refer to Ezk 32:7 Joel 2:10, 13 Is 13:10 50:3 Mt 24:29 Jm 13:24 Lk 21:25.

13 the stars Refer to Dan 8:10

14 The sky vanished like a scroll that is being rolled up, Refer Is 34:4. The changing of the sun, the moon, the stars and the sky and the air point to the symbol of the great political transition.

15-17 As these verses said, the people who hid themselves in the caves and among the rocks of the mountains, and who are afraid of God and the wrath of the Lamb and are trembling (verse 15) point to all level of the men. There are many men of author especially. The reason that it is happened is to commit much sin.

Main point

1. a crown was given to him (2), he was given a great sword. (4), do not harm the oil and wine!"(6), they were given authority over a fourth of the earth (8). As we see the words, the providence of

God is moved by the personal God that is, by the rule of God, but never move automatically self-existentially. As we see it, we can know how the view of biblical providence is so true and noble. He pagan made the movement of providence become autonomously. The philosophy of history in the Buddhism and pantheism see the world of providence as the autonomous movement. The reasonable universe theory of Confucius also is so. The philosophy of history of Confucius reveals in his book, Chun Choo Jeon. His view of providence revealed in Chun Choo Jeon was not the providence of heteronomous but was the theory to united the heaven with the man. This is the theory of the mechanical universe, which all things response one another.

Because the creed of Christianity does not compromise with the sinful world, the believer receive the persecution in the world. As we observe their creed, they have only creed to be persecuted by the world. But although they is persecuted by the others, but he does not persecute the others. (verse 9)

2. The soul (verse 9) is given to noly the man, and it was created with the image of God. There are several evidences to the existence of soul. as followings.

(1) proved by the operation of reason.

(2) proved by the noble activity of his heart like the consciousness of responsibility, quilt, repentance etc,

(3) proved by the Scripture. I write here in the meaning of evidence that the Scripture is the ultimate importantly. 9 Ecc 12:7, Dan 12:13 Mt 10:28,Lk 12:19, 20, 16:19, 31, 23:43-46 Phil 1:22-24) Except them

many verses of the Scripture proves it and the system of the Scripture oitself proves it.

4. The second coming of Christ is the unlimited horror to the one who has the heart attached to the world. (12-15)

5. Like the time of God's grace exists, the time of his wrath also exists. Every thing has the proper time. (16, 17) (refer to Ecc 3:1-8)

Sermons

Sermon 21 Proclaiming of the Gospel and Tribulation (Rev 6:1-11)

The text reveals that we meet the tribulation in the world. But why is the tribulation our portion? Like Hendriksen said, trials are in store for God's children. The reason that is considered so is the fact that as the tribulation comes, the man cut off the line of world and returned to the gospel, their faith is trained.

"The rider on the white horse" in the text, I will interpret below, but it is a metaphor of the movement of gospel. The revelation of this part to the tribulation happened continuously, first of all, reveals the movement of Christ's gospel, "conquering, and to conquer" By this events it makes the believers looked at the victory that they can overcome all trial.

Christ's victory is already the victory of our believers. In 16:33 says, "I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world ". This word means that although the believers meet the tribulation, they should not be worry about it because their souls in the trial time shall not be perished (Jesus Christ overcomes the world for their salvation).

When he opened the second seal, the rider on red horse, it means of course the symbol of the warfare. Matthew 24:7, 8 says, "For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. All these are but the beginning of the birth pains ". The man thinks that in this world the peace will come one time wrongly. But the Scriptures say that the warfare will be until the end of the world. so we should not put hope on the world.

When the third seal will be opened, the one who comes is the one who takes the pair of scale with his hands. It means the symbol of famine like the text expositis. As the warfare is happened, the famine also is followed. Mt 24:8 says, "All these are but the beginning of the birth pains". If the man has much food, rather, they are away from God. The reason that this world has much

famine, it makes the man approached to God closely. Ps 37:16 says, "Better is the little that the righteous has than the abundance of many wicked". Because the righteous rather has the faith for their poverty. Although such famine is severe, God will make the man lost "the olive oil and wine". The olive oil and the wine mean the symbol of the spiritual grace.

As the fourth seal was opened, the rider of pale horse come out, his name is death. This means to kill the people with several means. This kill the people "with sword and with famine and with pestilence and by wild beasts of the earth". The people have received the threat of death always before the end of the world (the great eschatology) comes. Hebrews 2:15 points "and deliver all those who through fear of death were subject to lifelong slavery". As the great eschatology closes to us, the people meet the plague that the man feels more dangerous threat of death. As the end of this world is closed the man increases the study to kill the people. They prepared the means to kill million people or thousand million people in one time. Increasing of the threat of death makes the people returned to the gospel that the eternal life is given to the people with strong power. The gospel is the power to resurrect the people sufficiently.

As the fifth seal was opened the event that the believers are persecuted and are martyred were happened. This is the tribulation that the gospel will be proclaimed well. Rather the gospel is spread by the suffering well. What is the reason that the martyrs accept the death sweetly? It is the word of God and their testimony. Because the word of God is the word of the life, it is the source of life to solve the issue of death. Therefore it gives the courage of martyrdom. Not only that, "the witness they had borne" means that they proclaim Christ. The word, "witness" (μαρτυρία) is the terminology to relate to the legal term, the witness should take responsibility in testimonies issue. Although he was treated by the others, he should not give up to Christ. In the meaning the witness of gospel should be walk the life and earth by assuring the facts of his testimony. Therefore the witness of gospel is the man who already was died legally.

The martyr is the precious event that we should accept voluntarily. But the main issue is the fact that it is hard to accept the martyr by our decision.

It is the main issue that our heart wants it but our flesh is so weak. Therefore the martyr is the present. If God give anybody the power he can do it. Therefore the men who read the steps of martyrdom

should not worship the martyr themselves but look at the power of God. Then only the works of the martyr will be gracious to us. Because for his execution we understand the source of God's power powerfully.

As we said the above, the martyr was happened by the grace of God. Just like the other powerful works are happened by the power of Holy Spirit like anointing, also so did the martyr. Therefore Col 1:10-12 says, "so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy; giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light ". In this word passage "to be executed – passive meaning "the letter comes 7 times out of them. Every good things "makes the believers done" it by the fact that God provided his grace. The father of the pastor, Spurgeon preached "the grace"; latter he said the grace of his death. Then he said to the congregation "the grace of death is not received now but as we die we can get it. "

Sermon 22 The Word of God and Heaven (Rev 6:9)

In the text, "I saw under the altar the souls of those who had been slain for the word of God." points that they entered into the heaven. (verse 9) They told God in the heaven, "'O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?'. They entered into the seat they can say what they wanted say. The reason that they entered into the heaven is the word of God and the evidence that they have. The word of God and the salvation of soul cannot be separated each other. James 1:21 says, "Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls ", Heb 4:1-3 said that only the one united the Word of God can enter into the rest. I Peter 1:23-2:2 says, "since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever." And this word is the good news that was preached to you. So put away all malice and all deceit and hypocrisy and envy and all slander. Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation". Only the one who received the Word of God and proclaims it can enter into heaven. Whether the good or the bad, without regenerating in the water and the Spirit he cannot enter into the heaven. We should not forget that the soul that enter into the heaven should be changed by the word of God. We need to consider the other interpretation that here the souls to be killed, the word exactly is limited to the martyrs, but the

general changed believers That is, Ds A Ringnalda said, "the general Christians also are the one who participated into the trial and death of Christ ". Refer to Phil 3:10, 17, 6:5 I Cor 15:31, II Cor 4:10, 11 Col 1:24.

Therefore John does not think of only the martyrs but every true believers that were participated into the trial and the death. (Het Koingschap Van Christus, 1939, Kampen . pp 131-132)

Sermon 23 the entreat of martyrs and their comfort (Rev 6:9-11)

1, The reason they was martyred

The word, "for the word of God and for the witness they had borne. "revealed the reason of martyrdom. They were died for proclaiming the Word of God. The believer should consider such death as his glory. (Mt 5:10, 11). The man gets the eternal life through Christ that the word of God reveals and by holding this word he gets the abundance of coming world. In the ancient day such the martyrs told to the executer, "you take a life from me that I cannot keep, and bestow a life upon me that I can nit lose."

3. Their entreats

When we think of the martyr we should not say that because they feel the sweetness of his death, they died as goodness. The

persecuted thing is the afflicted event. The martyrdom is the painful event. The suffering they received is not the comfort to them. Their steps until they were martyred are painful until the end. They have much case to say". But it is true that they although they are suffered sometimes they are consoled by the Lord. True saints endure and wait for in the tribulation and persecution time. Isaiah said, "I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. " (Isaiah 8:17) And also he mentioned "Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him. "(Isaiah 30:18) Spurgeon said as followings. The reason that God permitted the affliction to children and endured for a long time is to test whether they despise God and leave out of the Lord. Samuel Rutherford says, "At the dark time that Jesus leave me and stay far away me, I will think my dark duration in thankful. Always the flower needs the dark time in the night than the sun shining heat in the day. Just like that the dark duration that Christ left out of me is benefits to me, it makes us been humble and believed in him." The faith prohibits the hop tempo. Because God is waiting for foe long time gives the grace to them. A certain woman was demon possessed for 18 years was healed by the power of Jesus (Lk 13:11-13) the 38 years patient

nearby the lake of Bedestha. Therefore we should endure and wait for as we meet afflicted issue.

Sermon 24 Why were they martyred? (Rev 6:9)

In the text the word, "the souls of those who had been slain " is read tas pushkas ton espicmenon (τὰς ψυχὰς τῶν ἐσφαγμένων). This means "the souls of the ones to be slain". At this point, why did the martyrs meet it? The reasons of their martyrdom is as followings

1. They were martyred for the fact that the word of God is true. The history of mankind is mistaken the Scriptures, the word of God has no any error. The New theology says that although the Scriptures has no error in the principles of teaching, little error can be happened or, although it has some error it in no problem. It means that if a water pot has big hole, it is wrong but it is like no problem if it has little hole. If the water pot has a little hole the water shall be come out of it. For the heart of the man is corrupted, he tends to be doubt even the true thing. If the Scriptures have little wrong things, true part of the Scriptures also, we may doubt as "it may come out of error". But because God is true, his word cannot help but to be true completely. The fact that the Scriptures have no error is the opinion that our Lord had. Jesus said, "(Mt 5:17, 18 refer John 10:35. The Apostles also had the same view of the Scriptures

of Jesus. All the reformed theologians believe in so. Herman Bavinck said, "The reformed theologians received the Scriptures and the doctrine of inspiration that the church proclaimed. Luther in his view of the canon for his prejudice of new awakening to the view of salvation, he evaluated James etc. lowly. (Note- Luther is informed to admit the epistle of James as the canon). But he also in the strict meaning, he believed in the theory of literary inspiration. Lutheran theologians believed in the same theory together. Just like this in the strict inspiration theory, Calvin believed the theory of inerrant inspiration. (Note- B Warfield who is one of three Calvinists also believed in the theory of literary inspiration. He said as followings, "The Scriptures is the product that the divine activity and the human activity were united together. But in the elements of human character there was no error. Because it was led by the leading of Holy Spirit and his inspiration." (There are both human and divine sides to Scripture. So in the case of the production of Scripture by the conjoint action of human and Divine factors, the human factors have acted as human factors and have left their mark on the product as such and yet cannot have fallen into that error which we say it is human to fall into because that have not acted apart from Divine factors, by themselves but only under their unerring guidance – International Standard Bible Encyclopedia)

Charles Hodge also believed in the thereof literary inspiration. 9 Inspiration extends equally to all parts of Scripture, The inspiration of the scripture extends to the words, the thoughts are in the words, and Christ and apostle argue from the very words of Scripture – Systematic Theology Vol I p 163).

2. They were martyred because the word of God is glorious and precious.

The Scripture promises countless blessing to the one to believe in Christ. It is the eternal life, the eternal life that is, points to become the children of God and to promise the inheritance to receive as his children. Rom 8:31 calls this one for "All things (τὰ πάντα). For it is "all things", this blessing is not counted and for I t is the glory, we cannot say. (I Peter 1:8, II Cor 9:15).

3. The word of God that is, the Scriptures is the command of God.

The word of the Scripture is not only one opinion. Without obeying, he shall be died and he shall be harmed. But if he obeys it, he shall get the eternal life as the Lord commanded. As we disobey the word of truth, we shall be punished. What we see strangely in the world is to see generally that the sinners are not punished. And also although the sinner does not repent, we see that they live well

sometimes. But we should observe the reason well. When we know that this world is not the field of judgment not yet. God abandons some sinners as to their present state. But he punishes the other sinners. The reason that he punishes them is to make them understood that the judger God exists and the ultimate judgment exist. In the punishing to some sinners, the form of the punishment is revealed by Ja sung Ja bag (it was bound by his own rope). The condemned character is revealed obviously. France Henry III that planned to kill the protestants he was killed by hitting of the sword, Maxi minus picked out the eyes of the several thousand of protestant, for his sin, among his people the eye disease were spread, he himself was died by it. Just like that God's word is so horrible.

Conclusion:

True martyrs even are died for the Word of God. We should not to return to the martyrs for this fact but we should know to return to the Word of God. There are many that the man worshipped t martyrs but despise the word of God still. It is not the pleased affair. We as the martyrs are faithful to god until his death we should remember that the word of God is true and good again, and crush

the doubt in us and return to the word of God again and we should get the power.

Sermon 25 the movement of gospel and the general plague (Rev 6:3-11)

Chapter six reveals the movement of gospel and the general plagues. Because general plagues are descended to make the saints repented Revelation chapter 6 mentions warfare, famine, persecution and the other plagues. The revelation includes the special plagues to punish the wicked persons, chapter 8 -9 record them. And also the last plague for judgment. They are recorded in chapters 16-20.

1. The movement of gospel and general plagues.

The movement of gospel is the sign of second coming of the Lord. The accomplishment of their gradual steps warns the second coming of the Lord approached to us. Verse "the one who rode on the white horse seems to point the movement of gospel. It is natural order that for the second coming of the Lord the movement of gospel will be happened in first. Matthew 24:14 says, "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. ", Luke 21:24 says, "They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot

by the Gentiles, until the times of the Gentiles are fulfilled. " Then how powerful was the movement of gospel happened? In Rev 6:2, "And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer. "Means the victory of the gospel, it was accomplished in the history literally. The Christianity became the worldly religion. Buddhism and Confucianism did not become so. On AD 2000 the number of Christian was 50 million, after 500 years it was 100 million. After 300 years again increased doubles and became 20 million. After that after 80 years, it was increased double, it was 40 million. But when was the movement of this evangelism happened the most faithfully? It was the time that general plagues were happened.

(1) warfare

In verse 3-4, there was the one who rode on the red horse which means the warfare, and the black horse in verse 5, 6 mean the famine. Warfare and famine walks with together. As the time of warfare, the food is shortage. In verse s 7-8 it reveals the blue yellow horse, it points "When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" And I looked, and behold, a pale horse! And its rider's name was Death, and Hades

followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth. "(It means the troubles of warfare and the troubles in the others). Three things of the above point the tribulation in the center of warfare. Warfare is related to the evangelism of gospel closely in the view of historical lesson therefore the tribulation is the tribulation of providence to call for the chosen people that are for evangelism of gospel. By attacking of Titus, a commander of Rome to the Jews, many Jewish people were scattered into the abroad and then the evangelism of gospel was spread to the other countries. The gospel entered into each region in Roman Empire until 5th century. The other countries in Europe did not receive the gospel, in AD 476 as the tribe of Vandals invaded into the Rome; Roman prisoners entered into Europe and the others and proclaimed the gospel. Frank tribe also received the gospel because the king Clovis believed in the gospel in the warfare. Goths tribe (Germany) also invaded into Rome and they learnt the gospel by the prisoners they caught. Not only but that, Ireland also received the gospel by warfare prisoners. At the town of Down in Ireland a prisoner had been stayed for about 6 years. His name was Patrick, who believed in the gospel at 16 years old, worked the work to take care of the sheep and then he devoted himself to pray

according to the habit of his young time. He entered in the mountain in the early morning and prayed, or, on the snow, or, in raining time he did. Then he devoted himself to God wholeheartedly. At the latter he returned to his country, but he returned to Ireland again as a missionary, he started evangelism at the his old owner house, He received the donation of pig feeding place as the church building land and he built up a great church building there. He built up 365 churches around Island. Blackburn said, "Although Italy and the churches in Gaul (France) were oppressed by the invaders, but they gave the gospel to the invaders. " As Pepin, who was the king of Frank invaded into Germany also the door of evangelism of the gospel was opened to the Germany. We can know that through the historical events the trouble things like the warfare harm to the movement of evangelism well. Ps 119:67 says, "Before I was afflicted I went astray, but now I keep your word. ", Ps 119:69-72 says, "The insolent smear me with lies, but with my whole heart I keep your precepts; their heart is unfeeling like fat, but I delight in your law. It is good for me that I was afflicted, that I might learn your statutes. The law of your mouth is better to me than thousands of gold and silver pieces".

(2) persecution

When the fifth seal was opened, the figure of martyr was revealed. (9-11) the gospel of Christianity are not demolished by persecution but conquered more. In the early church because of the persecution that Stephen was martyred, the disciples were scattered to each area and proclaimed the gospel to them. (Acts 8:4) Augustine says "For 300 years in the early church the church was grown by the persecution. From the time that Constantine great emperor established the Christianity as the national religion, the church was destroyed". Not only that, the church was sustained by the persecution. The Presbytery was revealed by the result of persecution. The light of gospel was shone only by the persecution. Jerome, who was the martyr of Bohemia, was arrested by having right faith and was burnt in the fire, and then he said, "Like my Lord was crowned by thorn, I was crowned by mocking in joy for him." He went into the burial ground in praising and although he was burnt in fire and lost his voice, he moved his lips fast and prayed for 15 minutes. Jesus bore the cross for me, why should I keep peace? Tribulation gives the heart to escape the sin, when the saints take rest; it is easy to lose carefulness and to commit sin. But as he got the affliction he can awake out and pray and shine his light. I Peter 4:1,2 says, "Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered

in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God." What does it mean? It means that we, the believers should not seek safety but have the self-control through the suffering. Rutherford said as followings, "The cross we should bear on is heavy but has the taste of sweetness. To the bird the wings are heavy because of it, the bird can fly, the boat has the heavy sail but the boat was moved by it. To the believer the cross is burden; it makes him to go to heaven more. "Moody said, "As the night is deeper dark, the light of stars is brighter, the degree of heat in furnace is higher, the gold will be changed into purer. "The pastor William said, as the meaning of "the tribulation is the blessing in disguise."

Sermon 26 the life to wait for God who does not judge rapidly.
(Rev 6:9-11)

Isaiah 55:8 says, "For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD". We are in a hurry but God and his truth are not hurry. The patience of God for long time never is vigilant. It is the principle of God's activity in the contrast of our ignorant, hurry activity, wise, grand incomparable, detail, and good activity.

1. The believer should not be hurry by following the silent God.

If the man does not stop at the truth to endure for long time, and does speak noise and works hurry, it is easy to be slipped down.

Just like yoksock budal although it is good thing if he treats it in hurry, rather it may be brought wrong result. A certain farmer that lived in the Cho country, one day picked out the plants and built then up in the field because it was grown slowly. At the next day they were dried. Prov 19:2 says, "Desire without knowledge is not good, and whoever makes haste with his feet misses his way", Prov 28:22 says, "A stingy man hastens after wealth and does not know that poverty will come upon him". Prov 28:20 says, "A faithful man will abound with blessings, but whoever hastens to be rich will not go unpunished ", Prov 20:21 "The crop of the movement of truth shall not be come rapidly. Truth has the power that rules over the universe under its feet, although it was persecuted, before the proper time will come, the kingship will be revealed. Truth work in quiet but finally it is revealed as ultimate king (the conqueror)

2. The believer should follow the gentle deed that God patients. God works in secret. He seems not to exist, he is most true being. He seems to be impossibility, but he is the powerful almighty being. Although he is great but he moves the cosmos, he does not reveal any voice. , he seems not to say always he does not pause the work

of the Word. Ps 19:1-4 says, "The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth and their words to the end of the world. In them he has set a tent for the sun". This is the principle of the activity of God-Father. Matthew 12:18 says, ""Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ". These points to the principle of the activity of our Lord Jesus Christ.

Chapter 7

We saw the horrible tribulation direct before the second coming of the Lord at the last part of the above chapter (as the sixth seal was opened). The time that the tribulation comes on yet belongs to the future affaire. It is sure as we see the movement of the angel that postpones the tribulation at the first part of the chapter (1-3) Firstly there is the issue to be solved. Of course This is the movement of salvation to give the eternal life and is solved by not meeting the harm of this tribulation. Therefore the chapter is the revelation of comfort that warrants the promise that at the future great tribulation (it was written from the chapter 8) the believers are harmed spiritually. Here the activity of sealing is giving the Spirit to his chosen people through proclaiming the gospel and the revelation of symbol that warrants the spiritual salvation out of the great tribulation begun from 8:7.

Interpretation

1. After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, Number 4 is the one belongs to the earth. "four angels standing at the four corners of the earth, holding back the four winds of the earth" means to

postpone the great tribulation (four winds is the symbol of the great tribulation to come on the earth) before the seal of the saints, which is the symbol of assurance of salvation will be finished. Refer to the interpretation of verse 3 what the seal of the saints is. "wind" points to the plague of the war. (Jer 49:36-39, 51:1) A certain scholar says that the thought that the wind blows the earth in the last time of world, came out of the Apocrypha (Sibyll 1.8.203 Enoch 13:22) but it is wrong interpretation that cannot read the phrase of the Revelation. The meaning of this phrase in the Revelation is symbolic and has no the wind plague of the literary meaning, the word that has the wind plague of symbolic meaning comes out of also the Old Testament. (Jer 49:36, 37, 51:1) It is unreasonable that John throw away the cannon but quote the Apocrypha literature. "the earth" is the area of unbelief in the revelation, " sea" is the countries in the world. (dan 7:2), "tree" is the symbol of the people of the world. (Is 10:18, 19,, Ezk 31:3, 4, 5, 15, 17)

the seal of the living God, The fact that God is the living God is the truth to remind the fact that in the tribulation he takes care of the saints. Refer Mt 16:16, 26:63, Rom 9:29, Heb 3:12, rev 4:9, 10, 15:7. Then here what does the activity to hit the seal of God mean? Ezk 9:4-6 also God put the seals on forehead and then escaped them out of the tribulation, The thing to put the seal there is to mark the letter tau (ט) in Hebrew better. According to this thought of the Old Testament. The activity of sealing is the symbol of the

evangelism of gospel to confirm the spiritual salvation out of the tribulation of the world.. (II Tim 2:19)

A certain theory, the sealing activity of the chapter is same to collecting the saints (Mt 24:31) at the time of second coming of Christ, because this event of the revelation will be happened after the great confusion of Sun, Moon and the stars (6:12-17) and also the collecting event in the Gospel of Matthew is same. (Mt 24:29) And according to this sealing event it is the symbol of the activity to the Jesus that shall be repented and be returned to Christ at the direct time of the second coming of Christ. (Rom 11:12-13). The Apocrypha also (The Psalms of Solomon 15:6) said that the righteous will be removed out of the tribulation at the last time of the world., that is, The mark of God will be sealed to the righteous for salvation the famine, sword, and death shall be left from them.” (ὅτι τοῦ σημείου τοῦ θεοῦ ἐπὶ δικαίους εἰς σωτηρίαν λιμός καὶ ρομφαία καὶ θάνατος μακρὰν ἀποδικαίων) but we cannot think of essentially that this phrase of Apocrypha cannot be thought as the foundation of the revelation. The foundation of our revelation always is the Old Testament which in the canon. The activity of sealing to discern the saints are revealed already at Ex 12:13, Rev 9:4-6 etc.

from the rising of the sun, This points to the direction to mercy (Ezk 43:2 Mal 4:2)

3. Refer to the interpretation of the above verse 2.

4 every tribe of the sons of Israel: This does not point to the nation of Judah literally but the spiritual Israel that is, seems to be the symbol of the Christian believer. The reason that I see so is (1) The Revelation has the habit that expresses the spiritual teaching of the movement of salvation by the terms of the redemptive history in the history of Israel's salvation. For example Rev 7:4 and 21:12 etc. belong to the style. (2) Because the order of the tribes and the contents written in the below are spiritual, the tribe of Judah comes firstly that Christ was born, The tribe of Dan, which was taken as the tribe of anti- Christ was omitted quite. Irenaeus saw Dan as the anti- Christ obviously, before many biblical scholars claimed so. The criteria that they see the tribe of Dan are put on Gen 49:16-27, Deut 33:22, Jer 8:16. As Andreas interpreted the revelation 16:12, he said that anti-Christ will come out of Persia, because he thought that Persia is the descendant of the tribe of Dan.

144000 Lohmeyer said that this points the number of revelation that is, the complete religious number, or, the full number. (Die Zahl ist apokalyptisch d: h. ihr Sinn ist nur der religionsen Vollendung und vollständigkeit – offenbarung, p. 69). Grejidanus interpreted this number as following. That is, one tribe, 12000 is 12 multiplied by 10 three times. Then the number 12 is multiplied of 3 (the number belongs to God) and 4 (the number belongs to the world) and the number 10 is the unnumber of fullness. As 12000 that is established so, is multiplied by 12, to have the religious meaning, become 144,000.

Then the meaning of the number is as followings, (1) The union between the number to belong to God and the number to belong to the man that is, the number of Immanuel (the number of the chosen people), 12 is basic (2) it was multiplied by the full number 10, it is the ideal full number by the great mercy of God which God can save many people.

5-8 This passages reveal the names of each tribe of Israel. The order of the name and its contents has the spiritual meaning. Therefore they do not say the tribes of Judah literally. Lohmeyer said, the calling "Israel" is the honorable name that the Revelation not only but (2:9, 9:9) but also the primitive Christians respected. (Rom 2:29, Gal 3:29, 6:16, Phil 3:5 I Pet 1:1 Jm 1:1) And the names of 12 tribes also follows the same line. (vielmehr ist der Name Israel nicht nur in der Ape 2:9, 3:9 Gal 3:29 , 6:16 Ph 3:3 I Peter 1:1 Jae 1:1. Auch die nennung der Stammsnamen – dicsc Nam en sind langst eine ideal Grosse geworden – Offenbarung, p 69) Therefore the primitive Christianity love that they symbolized by such name. Here as the method to write down, the tribes has the spiritual meaning like followings.

Judah...Reuben, " For Judah is the tribe that Christ was born, it was put in the primary place., but although " Reuben" is the elder son, he was dropped down. Here, " Ephreim" was excluded. Because the tribe seemed to be arrogant. (Judg chapter 8, chapter 12) " Dan" also was omitted here, because the tribe seemed to be informed

as the tribe of anti-Christ. Refer to the interpretation of above verse 3.

9 The text said uncountable multitude, They are not different one, but it points to the same people symbolized by 144000. This has the theory that points to the dead persons of the pagan, but it is not natural. from every nation, from all tribes and peoples and languages, This phrases say the origin of immeasurable multitude. Of the meaning of this passages, refer to the interpretation of 5:9. ***numbering myriads of myriads*** Greijdanus said that this means the community of the saints that both the people and the angels cannot count and needs some consideration. For the number of the saved people is so many, whoever cannot count, God know the multitude personally. (Jn 6:37-39) "clothed in white robes," points to the fact that the saints were remitted by the precious blood of Christ and were shone by the glory of justification.

with palm branches in their hands, Refer to Jn 12:13. The palm branches are not the symbol of victory but the symbol of rejoice. The case to use it as the meaning of victory comes out of the Apocrypha literature (I Macc 13:51).

10 "Salvation belongs to our God who sits on the throne, and to the Lamb!" This word is the confession of faith of the heaven saints. Really the creed of the bright world is same the creed of this dark world. Just it is same we have the lamp in the dark night. Savation is not cheap price to buy with human merit but precious

to buy it with the blood of only the begotten Son- God. God gives the salvation to the believer freely.

12 saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Refer to the interpretation of 5:12 of the meaning of this phrase. The number 7 in this phrase means to completeness. As we concentrate on the seven word praise (1) (2) In Greek text the seven word has the article (" the" is stressed) , Here " the article " the" has the meaning to add to the word. For example, The word, praise had "the praise" , and then the meaning is "If it's a hymn, whatever praise it is". (2) And this seven praises began with Amen and respond to the praise of salvation of the saints to put on the white clothe. The praise should be responded as the mind of gold and jade. The praise without the spiritual response has no the life. Lohmeyer said that the praise is for the creation of the universe and sustaining them. But we cannot help but to say that this praise also says of the redemption.

13 Then one of the elders Here The reason of "addressed" is to have some question in silence of the Apostle John. It proves the fact that In the spiritual world, the stream of thought without revealing some word is revealed.

"Who are these, clothed in white robes, and from where have they come?" The elder that tried to answer says as the method of question, Teaching of such method is so effective to the learnt.

14 "These are the ones coming out of the great tribulation. Here, the word, "the great tribulation" *tesdolipseos tes megales* (τῆς θλίψεως τῆς μεγάλης) , in Greek, which Alford translates into, "the tribulation, the great thing" by pointing the emphasized usage of "to be great" in the phrase, so he said that this tribulation is the special tribulation happened at the last days of the world. But Greijdanus called for the common name of this tribulation of the world. He said, "The Scripture said that our life in this world, in the other word, to the life of the believers that is, of the church, has lamentation, persecution, poverty and danger." Refer to Gen 5:29, 47:9, Ps 90:10 Jn 16:23

Sin, corruption, old character (Rom 7:18, 24, Mt 26:41) and the world (Jn 15:19 | Jn 3:14, 5:19, Act 14:22) , the kingdom of devil (Eph 2:2, 6:10, 11 | 1 pet 5:8 | Jn 1:31) fall down all believers and makes all church been corrupted." (Openbaring p175) The saints of the heaven were saved out of the tribulation of the world and especially out of the great tribulation of the last days of the world (written at 8:7), and were passed through.

They have washed their robes and made them white in the blood of the Lamb. As we see it, The fact that the saints were saved comes out of the pure remission naturally but not out of his merit. To clean up the sin with the blood of the lamb that is, means only the remission.. The man gets the salvation through the door of remission because every man always is the sinner. We need to consider to the doctrine of the total depravity of the man.

(1) As Calvin said, " the total depravity of the man " is not only the teaching of only the Apostle Paul (Rom 3:20), but also it comes out of the teaching of Jesus. G. B. Stevens saw that the view of the life of Jesus is different to the one of Paul and Calvin. It means that misunderstood the essential heart. Calvin got his view of the life that he arose to Paul as well as to Jesus and got his one. Jesus said at the starting time in his early public ministry, " repent and believe in the gospel" (Mk 1:15), And it does not mean that some people should repent for they sinned. This word is the same to the word of Jn 3:3, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Here, the word, " the man" is tis (τις) in Greek, which is the indefinite pronoun implies the meaning of " whoever". Before the door of the heaven whoever is the sinner. Therefore the fact that Jesus comes into the world came into the object of the sinner. Herman Bavinck said, "As we see that at the first public ministry of Jesus he proclaimed to the man of the world, to repent and to believe the gospel, Jesus kept in mind the total depravity of the man."(Gereformeerde Dogma tiek, III p 63). Jesus stressed that only God is the good man. (Mt 19:17)

(2) Stevens said that it is obvious that Jesus admitted some kinds of possibility out of all men in his perspective, as we see Mt 9:37, "The harvest is plentiful". This is the misunderstanding of the essential heart of Jesus. Jesus did not say so because he found out some possibility out of the people. Because he saw the impossibility that is, their misery state harmed by their sin, he gave mercy and wanted to save them. Stevens again thought the word of Mt 18:3,

"and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven". Because he looked "the children" as the example of the man of heaven, the total depravity of the mankind has no in the mind of Jesus. Really did Jesus establish the children as the model of the heaven? Really he did it. But what meaning of model did he point to? Because they has no corrected sin in them , did he say? It is never. We can say that the children has the corrupted character and they have much corrected things in common knowledge. This word is the a metaphor of the kingdom of God, it teaches only the fact

(3) that the children have abundant heart to trust in their parents. The trust heart is not the result of special grace, but the result of common grace., it is not condition to receive the salvation. The condition to receive the salvation is related to the special grace. The salvation of children also comes out of only the merit of Jesus.

16 They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. This is the word in keeping in mind the life on the dangerous wilderness of Israel (Jer 2:6) The wilderness needs food and has the severe heat of sun shining. But Israel ate the manna and quail, drank the water to come out the rock and at the day time they escaped the heat of the sun by the pillar of cloud, Then such wilderness is the symbol of the world. But there is no suffering like the world in the world of heaven, because God himself protects the dwelt saints just like covering with the tent.

17 the Lamb in the midst of the throne The word, "in the midst of the throne" points to the center between the throne of God and 24 elders. This seat of Christ is the symbol of the position of Christ's mediator. Just like that, Christ shepherds the saints in the heaven, they have no insufficiency. "The LORD is my shepherd; I shall not want."(Ps 23:1)

God will wipe away every tear from their eyes." Refer to Is 25:8-10. The above verses 9-10 describes the blessed life that the heaven (the place to enter into after the death) that the soul to believe enters into has. Refer to the sermon of this chapter (Of Salvation)

Main point

1. The wave of tribulation does not take rest in the world. But the gospel of God is stronger than the wave and saves the soul of the chosen people out of it. Therefore we should contrast to the wave of tribulation without the rest, and we have to proclaim the gospel without pausing. This gospel is the only method to make the chosen people walked through this tribulation. The one who without the gospel meet to the tribulation of the world, he is like the one fallen down into the deed water without the ship. (1-14)

2. Verses 15-17 makes us reminded the history of trouble of Israel in the wilderness. This world is like the desert in wilderness. It does not give the living water to the one who is so spiritual thirsty .

But the man try to attack to seem to solve the spiritual thirsty wirh the tools of the world. It is just like the thirsty traveler that sees the mirage of oasis out of far distance and approached to there but he is harmed by the severe heat.

Sermons

Sermon 27 What We can listen to and What We can see (Rev 7:1-12)

1. The movement of gospel is established by only listening to.

On the earth we knew by listening to the message that the one who was saved was elected and received the Holy Spirit and got the salvation. Verse 4 says, "And I heard the number of the sealed". That is right. On the earth we can listen to it. Rom 10:17 says, "So faith comes from hearing, and hearing through the word of Christ". We on the earth should know that listening is so important. How can the one on the earth see the kingdom of God? Heb 2:1 says, "Therefore we must pay much closer attention to what we have heard, lest we drift away from it ".

We can believe in it only by listening to the gospel. Because (1) the movement of gospel is the movement that God seals and reveals his creditable character. When he sent Christ, he sealed in

him (Jn 6:27), as he sent Holy Spirit to us by relating to sealing (II Cor 1:22 Eph 1:3 4:30) among the people the one to believe in Christ is the activity to seal the faithful character of God. (Jn 3:33). The one who does not believe in is the one who says that God is liar. (I Jn 5:10) (2) The movement of gospel is the movement to seal 144000 persons that is it is the movement to seal the chosen people. The one who participated into here he can accept it strongly by believing his salvation. Therefore we should not expect above to listen to the word of the Scripture, but only take the attitude to listen to it in integrity. If whoever listens to it believes in it, he will arrive to true faith, without considering it as important thing he cannot arrive to true faith. What we should know so clearly is the fact that we have only listening on the earth. In our believing life we should throw away the temptation to see something. we should consider only listening in the relationship with God.

2. As we enter into the heaven church we can see.

Faith has the hope to expect that the time to see will come. Verse 9 in the text says, "After this I looked ". We can see after we enter into the heaven. (1) We see "a great multitude that no one could number". It means that he saw a great multitude. In the heaven there are no several multitudes, but only one group. The multitude

is only one group to be united by the love. (2) "A great multitude that no one could number "reveals the number of lots of the saved. The word, "no one could number "is powerful term it stresses much number. The word, the number of the saved is small is not worthy to the Scripture. For the love of God is great, he gave me his begotten son, his power is so great, his desire to save the mankind is so strong. I Tim 2:4 say, "who desires all people to be saved and to come to the knowledge of the truth". Then as the saved is so lot can we live the corrupted life? (1) because he think that if the saved one is few, the man like "I" has no hope, he will be frustrated, rather he shall be corrupted but "I" who knows lots of the saved try to participate into there in hope for I have possibility . (2) The Christian believer does not devote himself to it for ignoring his salvation, he knows his salvation and obeys in thankful. He who knows the great multitude of the saved in heaven desires the infinitive grand, great love of God and walk in his life generously, powerfully. He is not dropped down failure just like the orphan that does not receive may be dropped down easily. (3) The believer to know that the lots of men will be saved believes in it strongly and obeys it because the means of salvation in the gospel will bring effective. The white fine also is established as the victory of Christ the victory also was accomplished by his blood. Their praising,

"Salvation belongs ... to the Lamb!" (verse 10) expresses the truth. Christian believers! Let's the victory of Christ!

Sermon 28 About Salvation (Rev 7:1-17)

1. The seal of God confirms the qualification that is able to be saved

Verses 1-8 the servants of God, that is, the work to put seal on the forehead of the saints means the seal in the heart of the believers by the Holy Spirit. Just like it, it was recorded at II Cor 1:22, Eph 1:13, 4:30, Jn 6:27. The word is "and who has also put his seal on us and given us his Spirit in our hearts as a guarantee ". Eph 1:13 says, "In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit". Eph 4:30 says, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption".

Here, because the Holy Spirit is the seal in the heart of the our believers, the one meaning is the confirmation of possession , that is, the belongs of God, the other it is the meaning of the promise that warrants our salvation. The fact that our believers are the possession of God reveals confirmation of our salvation. God does not lose his possession. Not but that, he gave the Holy Spirit as the warranty to inform the fact of our salvation to us. Because to receive

the Holy Spirit means to receive the eternity, that is , already it means the eternal life.

The fact that we think of the confirmation of salvation, with the fact of sealing, is the part that the names of 12 tribes were recorded. Here the names of 12 tribes does not mean the literary 12 tribes of Judah but the symbol of the covenantal people are continued in the New Testament and are accomplished spiritually. The people of New Testament were established on the basis of the 12 tribes in the Old Testament is the symbol that the people by the gospel are established like the system of the Old Testament. Therefore Dr. Van Der Meulen said as followings by quoting the interpretation of Hadorn. That is, "It (sealing 12 tribes in chapter 7) was like 12 stones that Elijah built up the altars. (1 King 18:31) The thought that the reconstruction of Israel were accomplished by the recovery of 12 tribes was the hope of primitive church, and it was the fact that Jesus himself confirmed obviously. Then Revelation 7:14 reveals that the believers to come out of the gentile will be sealed by God obviously. But it does not mean that the gentile Christians instead of the people of God in the Old Testament, the gentile believers are participated into the people of Covenant in the Old Testament and accomplished 12 tribes (the people of Israel that is

the chosen people) (De Openbaring In Het Laatste Bijbelboek, p 215)

As we believe in Christ, it means to be participated into the line of God's covenant. It is the applauding event in the universe. The fact that God called 'me' for accomplishing such eternal covenant is the thankful thing in our mind. On the earth if the man applauds by getting the citizenship of some great country, how great joy he, who got the citizenship of the kingdom of God is !

2. The accomplishment of salvation by the election (9-17)

(1) The uncountable great multitude

Of the salvation by election, the man misunderstands for thought that if the man tries to get salvation for himself, majority will be saved but if the man was saved by election of God, minor will be saved. But it is the wrong thought. If the issue of salvation is depended on the power of the man They tried to save themselves by himself finally all must be perished. Because only God claims and accomplishes by election and grace, the number of the saved is countless lots.

Because God destined to save the mankind by election, the covenant of Abraham says, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish

but have eternal life." (Gen 3:16) And, "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,"(Gen 22:17) Refer Ps 40:5, 49:6, Zech 9:10.

(2) God makes them out of the great tribulation. (verse 14)

For the saints were sealed by Holy Spirit (verse 8) they does not lose their faith in the tribulation and finally he proceed in the tribulation. Greijdanus pointed the fact that here "coming" the word is present tense, so it means coming out of such the tribulation always is continuing. (Nu wordt het participium van het praecense gebruik, en niet dat van verleden tijd, om anntegeven, dat dit komen uit de groote verdrukking nog steeds in gang is Openbaring , p 174) Then here what does "the great tribulation" mean? Van Der Meulen said about the point, "Does this tribulation point to the great eschatology like the interpretation of Charles?

Or, like the interpretation of Greijdanus, does it point the general suffering that all Christians in any time will be participated? This is the climax of all tribulation that the tribulation before the second coming in the same time the ultimate tribulation of all tribulations

(the tribulation happened at all time). But in principle it points the common point of the general suffering

happened at every time. (De Openbaring In Het Laatste bijbelboek, p 217).

(3) They stay before the throne. (verse 15)

Like the verse said here, they stand up before the throne of God, it means that they enter into the heaven. Therefore they is the soul of the saints and not yet are not resurrected. E. Smilde revealed obviously at this point. He said , " Here the life of the saints in this point does not point to the degree of the eternal life that we enjoy in this world already. This reveals what the life that the redemptive people participate before the throne is. And it does not point the eschatological life (resurrected life) in the strict meaning. "(Leven In De Johanneische Geschriften, p 194) The fact that they stand before the throne of God means to stand up in front of majestic God directly. This is not easy thing. This is the blessing that only the one who was atoned by the blood of the lamb can stand up. Therefore verses 14, 15 said, "I said to him, "They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence ". "They have washed their robes and made them white in the blood of the Lamb." is a

metaphor. That is, it means that the wage of sin was removed by the precious blood of Jesus. The blood of Jesus is the unique treasure to pay the wage of our sin. The one who believes in this blood must be deleted although it is the greatest sin. Therefore our faith should be to the object of Jesus' blood. It does not mean that our faith at one time, is the stage to believe in the blood of Jesus but latter we do not need to believe in the blood, at other time absolutely. As we see the text " because of the blood of Jesus the souls entered into the front of majestic throne of God. "they are before the throne of God, and serve him day and night in his temple " Here, "temple" term is naos (ναός) in Greek, that is, the holy of holy place to mean the most closed fellowship with God. Except the faith to believe in the blood of Jesus, no highest faith. Sometimes the man thinks of higher faith than this faith but it is the strange activity of the mystics. Here to serve him the word is latreuousin (λατρεύουσιν), it means to serve with integrity heart. Because the man was created to serve God essentially the work the saved soul should do is just this one. It is his duty and his happiness.

(4) The protection and sufficiency God gives

What was stated here is the metaphor to the situation of the world. In summary, It means that they enjoy the blessing of the eternal life and are sufficient. What they did so does not come by their power but by the work of the intercession of Christ. Therefore our

text says, "For the Lamb in the midst of the throne will be their shepherd". The fact that the lamb Jesus sits down in the center of the throne points to look at the center of throne of God. That is, it means that he serves the work of intercession between God and the saints. The man is not saved by his own power and does not receive the eternal life. As Only Jesus Christ, the son of God atoned us as our mediator we are saved.

Sermon 29 The Number of the People that are Sealed (Rev 7:4)

1. The authority of the seal

The seal is used to express the authority of the possessor. The seal of the rich man is the representative of the right of the property that he possesses, and the seal of the judge replaced his power. Just like that the seal of God is express the power of God's possession that is the figure of the great absolute sovereignty power. God has this great power and watch out the universe and rule over it. As God puts the seal and confirms, nobody can change it. God has the great authority and also practice it. We should remember that the sea is the sea of living God. Although it is the seal to replace the great power if the owner does not live anything can reveal the effective. But God is in eternity has the absolute authority, his seal can produce the effective that replaces the great

absolute sovereignty. The saint that was elected one time and received the seal of Holy Spirit are not destroyed eternally.

2. The salvation affirmed by this seal.

The salvation confirmed by living God, reveals two things in Revelation chapter 7 here.

(1) The justice of God

As we read the text the number of the sealed 12000 persons per each tribe in the 12 tribes. This means the justice of God. Of course this number should not be seen literally, but the one great fact that we look at is God is justice. Some tribes have majority number, but the other has no minor but all tribes are even 12000. God does not practice to all people but to choose people, but we cannot doubt that God is justice. Although a country has the murderers and the thief etc. the fact that the people live in peace comes out of remembering the fact to have the government of justice. The way to receive the comfort in the controversy world is to remember the fact that only God of justice finally shall make all things justly absolutely.

(2) The confirmation to reach to the greatest number

When we read the text in detail, the number to accomplish salvation is the maximum greatest number. 1200 persons out of each tribe were chosen and was sealed, Is 12000 the literary number 12000? No, If the number of Revelation is treated only the literary number, Is the seven spirit (Holy Spirit) in the book of Revelation seven gods? We cannot think so. Holy Spirit is one the word of seven spirit a symbolic expression, that is, his complete character that the work of Holy Spirit can influence to all areas. (Rev 5:6) 12000 also is a symbolic number. What does it reveal? 12 number is the number of the people that God elects, We can know through 12 tribes and 12 apostles. Then 1000 time of 12 is 12000. " 1000" number means the maximum number in Hebrews thought (Refer to Ps 90:4 II Pet 3:8) Then 1000 time of 12 number, that is, the greatest number, that is, it is enlarged to 1000 time. The meaning is increasing the chosen number (12) into the greatest amount. In other words it means that as God saves the man, He saves the greatest number.

Sermon 30 The Blood of the lamb (Rev 7:14-17)

The blood of Jesus Christ is the blood of atonement that God himself accomplished from the eternity. The issues of the life are solved by solving the issue of the sin. Although the sin is the least

small, it makes the man cast into the hell. (Mt 5:22). Therefore we can know how much horrible it is. But we have the one who can atone us, it is only God who is the condemner. In the meaning that God himself atoned us, he treated the wage of our sin as the blood of his begotten son. As God himself rules over this affair, he did by his sacrifice for long time. The creation was accomplished by few days but the atonement was accomplished finally by the blood of the begotten son through his economy in the eternity, prophesying before several thousand. Just the blood of atonement accomplished like this one is the blood of covenant that was established from the eternity. For it is the blood of covenant it offers the faith infinitely. II Cor 1:20 says, "Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?" The blood of covenant of Jesus Christ promises to the eternal coming world and eternal future. That is, the one who believes in him has the eternal life. This covenant is expressed at John 6:53-56. In four verses, the same word comes four times. It is "So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true

drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him”.

Among the words, the reason that same words were repeated means the stress. Because this truth that we are atoned by the blood of Christ is too true and too good tasted truth, we should believe in it like eating and drinking. Especially this covenant is revealed the fidelity as the believer is died. When the believer believes in his blood and was departed the joy to enter into heaven must be experienced obviously. Therefore Spurgeon says, “ As we see the departure of the saints it is truly interesting in it. ” We should hold always the blood of Jesus in strengthen.

Chapter 8

Interpretation

there was silence in heaven for about half an hour. What does "there was silence in heaven for about half an hour" mean? Here are several views. (1) Victorinus said " the sign of eternal rest that the saints enjoy". (Semi hora nitium quictis aeternae). (2) Grejidanus said that "this suggests the fear of the woe and punishment. " (En dat wijst op het verschrikkelijke van hetgreen te wachten staat). (Refer to Zeph 1:7) (3) H. W. Swete said, " this means that the revelation of God was be stopped" (4) Charles said that it means the quiet for the prayer that in the future will come out (3,4). He offered a passage to come out of the document of Judaism to accomplish this view. According the document the multitude of the angels to serve at fifth heaven praised in the night but in the day to lift up the praise of Israel, the praise of the angels are stopped and are quiet. (ICC Commentary, Revelation p 223-224) to keep on the quiet state in the praying time is taught by also the Old Testament. (II Chr 29:29) (5) Ringnalda said, " This points to the the most temsion that at the last day of the world cannot help but to be happened. " He said, " this is the beginning of the last day. Now the last day comes. Christ tries to begin with executing the kingship on all the world. (Het Koningschap Van Christus, p 157) (6)

According to a theory, This quietness is the the symbol of gracious loved mercy that God gives to the sinner. God does not please that the sinner are died. (Ezekiel 33:11). Then to the sinner not to repent God keeps on secret silence for long time. This is the good chance that the repented person has, but is the horrible duration to set the wrath of God that the non-repentd person shall receive.

2 the seven angels who stand before God, the word to the angel" comes out of Is 35:9 but their seven number reveals here at the first time. Moffatt said that it comes out of the Apocrypha (Tobid 15:12). Thobit in Apocrypha said "I am Rapael, one of seven angels that bring up with the prayer of saints and enter into the glory of most holy one ". But It is misunderstanding to claim the phrase that seven angels in the revelation comes out of only Apocrypha absolutely. Here, the number seven of the angel was used by relating to seven trumpets and have the symbolic meaning. But the seven number of the literature of Apocripha has literary meaning.

3 And another angel on the golden altar before the throne, because this angel worked like the activity of a mediator, a certain man observed that he is Christ. but here this angel does not arrive at the mediator that worked with his own merit. This angel **was given much incense** (ἑδὶθῆ), the insence is not his. " insence"(the merit of atonement) is only Christ. Therefore this angel is the one to serve Christ. (Rev 1:1) **to offer with the prayers of all the saints** Grejidanus says, " The prayer itself has no power to

lift up to God. Prayer should receive the merit of Christ to make the prayer offered to God. Then what prayer is it? It is to seek the kingdom of God and his righteousness, Negatively, It seeks the judgment of God by treating to the sin and the common enemy of the heaven. (Refer to Mt 6:33, Lk 18:7 rev 6:10), From the old time the prayers of the saints is lifted up into the heaven and offered to it, are responded by the seven plagues. But as we see the word, "much incense" (dimiamatpola =θυμιάματα πολλά) First much prayer should be lifted up out the saints. The heaven keeps on quiet state until the much prayer of saints is lifted up (Rev 8:1) after that the wrath of God makes them become great confusion, that is the horrible plagues are dropped down according to the sounds of seven trumpet.

4 In this word, in the center of incense than prayer, it makes the prayers lifted up to the throne. In 5:8 the prayer of the saints is called for the incense, the element to establish the prayer should be the incense (the merit of Christ)

5 Then the angel took the censer and filled it with fire from the altar and threw it on the earth, The fire on the altar means the wrath of God. therefore here, "and filled it with fire from the altar and threw it on the earth," is the symbol of the fact that God's wrath destroys the sinner not to repent. At the point what takes our concern, the golden censer that was filled with the incense of prayer was used to be filled with the fire of wrath.

This censer is in the one side, the vessel that pulls his benevolence to the saints, in the other side, it is the vessel of wrath to the common enemy of the heaven. This is a strange contrast. The smell of life to the saints become the smell of death to the one to be destroyed. (II Cor 3:14-16)

peals of thunder, rumblings, flashes of lightning, and an earthquake. This almost is the symbol of the wrath of God. Here, " peals" seems to force of repentance that the man can be known intellectually by shouting. It itself only seems to be the expression of mercy. But we cannot decide surely at the point, because " peals" also is able to be the voice of judgment. (Ps 29:) Refer to the interpretation of Ps 4:5.

Section 5

The Plagues of Seven Trumpets

8:6-11:19

The first trumpet - The plague of the hail mixed with the blood and the fire (8:7), second trumpet - a great mountain, burning with fire, was thrown into the sea, (8:8,9), third trumpet - a third of the sun, the moon, the stars became dark. (8:12), the fifth trumpet – the plague of to come out of the bottomless. (9:1-11) The sixth

trumpet - [1] the plague of of horse chariot (9:13-23) [2] the preparation of revelation (10:1-11:14) seven trumpet - the great voice to come the heaven to inform the ultimate accomplishment (11:15-19)

What does the plague of trumpet mean? There are several interpretation.

1. The interpretation of Lange

The trumpet is the instrument that in the warfare is used for warning the soldiers and collecting them for the war. Therefore the trumpet is the symbol of God's direction that God lead them into the spiritual warfare. The reason that the church should take the spiritual warfare is the fact that in the world, the should church fight with the heresy thought and false teaching. The plague of trumpets of the Revelation are related to the heresy. First what will be happened by the first trumpet plague are the hail mixed the blood and the fire. " hail" is the symbol of unbelieving without understanding the truth of God., " fire" is the symbol of fanaticism that was deprived out of the truth. " blood" is the symbol of the persecution by the ideological clash happened in the society that misunderstands the line of the truth rightly. But we are difficult to accept the theory. Lange said , to the plague of second trumpet as

followings, " that is, the second trumpet plague is like that the great mountain burning with fire was thrown away into the sea, it is the symbol of the passionate movement of religious denomination that harms to the country. But we think that his view is the wrong interpretation. And he said that "a great star fell from heaven, blazing like a torch, " points to the false theological thought that the supernaturalism is dropped down into humanism. And he continuously said as following. That is, the four trumpet plague is the symbol of the fact, that the revealed truth does not reveal the light by human wrong interpretation, And the fifth trumpet plague is the movement of the heresy to cover the gospel, the sixth trumpet plague is to point the event that the wicked angels will sweep away on the earth by false teaching like the power of the chariot company.

2. Elliot explained the plague of trumpet as followings. First trumpet plague is the symbol of Goth tribe attacked to Rome (400-410 AD) , Second trumpet plague is the symbol of the invasion of Goth tribe, Vandal tribe, Huns tribe etc to Rome (429-477 AD), the third trumpet plague is the symbol of invasion of Attila to Rome (450-453 AD), the fourth trumpet plague is the fact that rome empire was destroyed by Odoacer (476 or, 479) , the fifth trumpet plague is the prophesy that the military of Mohammed (to began

with his activity on AD 612) invaded to Rome for 150 years. And the sixth trumpet plague is the prophesy that Turkey invaded to the empire of eastern Rome on 1453 and destroyed it. It is difficult that we accept the interpretation of Elliot surely.

3. Glasgow interpreted as followings.

The first trumpet plague points the fact that 1/3 of the Jews were destroyed by Rome, second trumpet plague points the fact that the Jews rioted under the direction of Bbar Cochab to Rome and they were scattered into all nations. Third trumpet plague points to the happening of the ecclesiastical, Fourth plague points Arian cult, The fifth trumpet plague points to the pagan movement of Mohammed, the sixth trumpet plague points to the prophesy to kill the Christians that Roman catholic church from 112 AD to the reformation time. But it is difficult that we accept this interpretation surely.

4. The above interpretation tends into the unique tendency.

The above interpretation has the tendency of too independent character. We can have the obvious view of the trumpet plague as following. (1) This plague does not harm the saints spiritually (9:4) but harm only the wicked. Just like that, the ten plagues that sent

to Egypt harmed to only the Egyptians. As we compare the ten plagues of Egypt and here trumpet plagues, they have similar points. [1] the hail and fire (Rev 8:7, Ex 9:24) [2] the water changed into the blood (rev 8:8 ex 7:19) [3] darkness (Rev 8:12) Ex 10:21) [4] the locust (rev 9:3 Ex10:12) etc. (2) in the symbolic expression of the trumpet plague, [1] blood (the first trumpet plague) means the slaughter and it is the symbol of the warfare, [2] A great mountain in burning with fire (the second trumpet plague points to as the destruction of anti-Christian kingdom, Babylon in the prophesy of Jeremiah, it is difficult that we say here is not the symbol of the Christianity. [3] The fact that a great star was fell down in the water and made it been bitter points to the symbol of the corruption of the religious leaders surely. Because the work that made the water been bitter belongs to the false prophet. Making the water been bitter is the symbol of the movement of the heresy to confuse the word of God. [4] losing the light out of sun, moon and stars (fourth trumpet plague) is the symbol that the religion is changed into dark by third trumpet plague on the above, accordingly the politic also will be confused. The sun, moon, stars are the symbol of religious leaders (Dan 12:3) and can be symbolized as the political leaders. (Is 13:10, Rev 6:13-15) This plague seems to be related to the modern situation. After II World war we expect the purification

of church and her revival. But despite like "a mountain burning with fire" the countries of the anti- Christ were defeated and the warfare are terminated, the contemporary church walks in the corrupted way. According to the prosperity of the heresy teaching like " ", the leaders were confused. They did not see the truth and does not think the repentant issue severely, by compromising to the stream after of the warfare they follows the movement of the majority (Statistical Faith). Because this generation reveals the figure of rebellious movement, soon the fifth trumpet plague that is, the earth will be filled with the apostasy. And accordingly the sixth trumpet plague that is, the great warfare will be happened. [5] The star was dropped down out of the heaven opened the bottomless pit (the fifth trumpet plague) are the symbol of the religious corruption or, apostasy. [6] The killing activity of the chariots company (the sixth trumpet plague) is the killing action that is, we cannot help but to say warfare. All plague on the above relate to the situation of the other day, especially the affairs happed in the last day of the world. It is right that these should be interpreted as meaning of warfare, heresy, the repeated apostasy and wicked woe etc. Especially the modern day seems to reveal the time of this plague positively. What is seen in the future is the great warfare.

Warfare, heresy, apostasy and again warfare! I think that we stay in the wicked severe time.

Grejdanus also pointed that in comparing with the general plagues in chapter 6, the trumpet plagues is unique plague. They are things that chapter 6 is used for the useful channels to proclaim the gospel, but the trumpet plagues begun from chapter 8 are the means that he sends to punish the world. (paraphrase) (In hoofdstuk 6 komen die oorlogen, en rampen, en benauwingen, voor in hunne beteekenis voor den loop, en de zege der Evangelies, hoe zij n. m. 1. Dienen als middelen, om voor dat Evangelie de wegen onder het menschedom te banen, en de harten ontvankelijk te maken. Met gebruik making daarvan wil de Heere het. Evangelie tot zijn volle zege doen komen, over het gansche rond der aarde. In hoofdstuckken 8-10 homen die bazoeking en verschrikkingen, echter voor als werkingen van Gods torn, waarmede Hij de wereld aangrijpt, en atraft. Vanwege hare goddeloosheid, in antwoord op het reopen der zijnen tot Hem over die Godverwerping. En gruwelijkheid der wereid. – Openbaring. P. 179)

Interpretation

7 The first angel blew his trumpet, The trumpet means the siren of the beginning of warfare. Here, the trumpet of the angel declares the footstool of God's wrath to the earth (the natural world to oppose the church. The city of Jericho was destroyed by the voice of such trumpet. At the end of the world also the punishment of the heaven to have such meaning shall be happened. (refer to Jer 4:19)

hail and fire, mixed with blood, As we see Exodus 9:18-26 Such similar punishment of the heaven came to Egypt. But there is no the word of righteousness. " blood" suggests that the dead and harmed persons by the hail shall be happened. This word should not be interpreted literally but the symbol of wrath. " the hail and the fire" is the symbol of God's wrath. Refer to Is 28:2-7, 30:30, Ps 18:13, Ezk 13:13, 38:22.

a third Refer to Zech 13:8 , 9 Ezk 5:2. As a theory, 3 number belongs to God. This plague was sent by God himself, the result of this plague is revealed by this number. The other scholars said " Rome was divided into three parts that is, Eastern area, Middle area and Western area, by invasion of Goth tribe and Vandal tribe, they claim that in the revelation here, 1/3 points to one of these

areas. Anyway this number was used as the meaning to point that God punishes 1/3 of this world here.

of the earth, the trees, all green grass. According to a theory, it is said that it points to the damage by the plague of hail of the above. But a certain scholar said the fact that these include even the symbol of the people that are participated into punishment out of heaven. That is, " the land" is the dwelling of the sinners," the trees" is the one who has authority (Jer7:20, 17:8, Ezk 31:3, Dan 4:20-22), " green grass" points to the general people.(Is 40:7) According to a theory, The plague of this hail as the symbol of the warfare, which was the prophesy about the pillage of Goths tribe AD 395. But the right interpretation of the chapter comes out of the preface of the chapter.

8, 9 something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea In that phrase, we should be careful of the word , "something like". We do not deny that this will be happened literally. But the main point of this revelation includes the symbolic phrase of this phrase. On AD 1570 at the sea of Aegean included the island, Patmos, the great Volcano was erupted, the sea water was changed into the soil color like the blood around 20 miles. And it was informed that AD 1707, the rocks in the sea were lifted up, because the water had the poison, all fishes in the gulf of harbor were died. (Moffatt) We do not believe that such natural knell was not the purpose of this prophesy. "a great mountain, burning with fire" means that rather, it points to the

kingdom punished out of the heaven. In the ancient time, it was Babylon. (Jer 51:25) " the sea" is the symbol of all nations. (17:15)

became blood. " blood" is the symbol of the death. This was the plague that God punished Egypt, the anti- Christ kingdom. Therefore this

A third of the living creatures in the sea died, and a third of the ships were destroyed. This points to the all possessions in all nations. When the people in all nations are punished by God, accordingly all creatures are received it. Refer to Zeph 1:3 Jon 4:11.

According to a theory, "like a great mountain, burning with fire", points to the Rome that was fallen down into the destruction by the invasion of Huns tribe. But this prophesy is not accomplished by the event of Rome's destruction. Because In the recent and modern time, the countries of anti- Christ were destroyed, we should keep in mind it and think of it.

a third Refer to the interpretation of above verse 7.

10 and a great star fell from heaven, blazing like a torch, This is the symbol of the thing that by the corruption of the pastors, for he mixed the word of God (II Cor 5:17) they killed many souls. Refer to the preface of the interpretation of the chapter. Or, some said that this one is the heresy Arius, or Pelagius. But this points to the all heresies happened in the history , at that same time, it points to

the heresy happened at the last days in the world. As the second coming of the Lord comes nearby closely, there is the great apostasy on the earth. (II Thess 2:3-7) For this event, first of all, the heresy teaching will be increased.

11 *The name of the star is Wormwood.* "root of bitterness" in Heb 12:15 points to the false prophet. Therefore here, "wormwood" reveals obviously that this fallen stars is the symbol of the false prophet.

A third of the waters became wormwood, and many people died from the water, because it had been made bitter. True prophet, Moses changed the bitter water into the sweet water, in contrast of him the false prophets changed the water into the bitterness. the water is the symbol of the gospel to revive the soul (Jud 1:12 Jn 7:8, Rev 22:17) To make it bitter means to make the word of God confused. As the word of God should be proclaimed purely, the one to receive it has the eternal life. But as it was changed into the other by mixing the other word, the effective shall be lost.

12 the fact that the Sun, the moon, and 1/3 of the stars in the verse lose the light will become literally, (Ex 10:21, 22), rather has the meaning of symbol. Is 13:10 prophesied the event that Babylon was destroyed by Medes as the symbol that the sun, the moon and the stars will be lost the light,

13 an eagle this is the symbol of God's judgment. Refer to Deut 28:49, Ho8:1 Hab 1:8 Jer 48:40, Ezek 17:3 Mt 24:28

Main point

The word of chapter 8 suggests that the plagues that will be happened in the mankind become more the future than the present firmly. How horrible plague that will destroy more number of people it is! The scripture word teaches that the plague will be greater as the end of the world is close. (8:13, 15:1) Therefore we should not take dream the peace of the future and put our hope in the heaven and should strengthen our faith more.

Sermons

Sermon 31 The prayer that can be lifted up to God (The prayer to be answered by God) (Rev 8:1-5)

Although the saints are persecuted on the earth, the method of that is to devote them to concentrate on prayer. Ps 109:4 says, "In return for my love they accuse me, but I give myself to prayer. " Rev 8:4 says that the prayer of the saints is lifted up like the smoke of incense.

(1) James 4:3 says, "You ask and do not receive, because you ask wrongly, to spend it on your passions ". Only the prayer that we throw away our egoism and to glorify God shall be lifted up to God.

(2) Isaiah 59:1,2 says, "Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear". When we pray in repenting our sins, the prayer will be lifted up. Torrey prayed to receive the necessary financial amount but did not answer of God. But he remembered Isaiah 59:1, 2 and repented in lamenting and requested God he got strange peace in his heart. At the next day suddenly he received the evangelism amount.

(3) Ezek14:3 say "Son of man, these men have taken their idols into their hearts, and set the stumbling block of their iniquity before their faces. Should I indeed let myself be consulted by them? ". As we have some idols in our heart we cannot receive the answer of our prayer. If we put the other on our heart that we should accept God and also love that than God, it is the idol. As we destroy our idols in our heart and pray to God the prayer will be lifted up to God.

(4) Proverb 21:13 says, "Whoever closes his ear to the cry of the poor will himself call out and not be answered". If we get the

answer of prayer, we should give mercy to the other and give some compassion to them.

(5) Mark 11:25 says, "And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." As we are to pardon the others we can get the answer of prayer.

(6) I Pet 3:7 says, "Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered". To receive the answer of prayer we should pray without doubts. George Muller, before prayed, read the Scriptures and cleaned up his heart and prayed by faith, he got much answers.

Sermon 32 The Prayer that is Offered before God (Rev 8:3-5)

1. The prayer to be lifted up before God is united with incense. Incense is the smell to know Christ (II Cor 2:14-16) Prayer should be lifted up in the name of Christ. In the name of Christ means the prayer to trust in his merit for his will. John 14:14 said, "If you ask me anything in my name, I will do it". Such prayer prohibited the personal covet. Such prayer is "the prayer of all saints." That is, it means what all saints requests commonly. We should not pray for

our personal desire. The man of prayer should be belonging to him and his family also belongs to the kingdom of God. George Muller said that the prayer to have to answer the several thousand should be taken as following conditions, (1) he should pray in depending on the merit of Christ. (2) To leave out of revealed sins. Ps 66:18 says, "If I had cherished iniquity in my heart, the Lord would not have listened". (3) To believe the promise of God (Heb 6:13-20, 11:6) (4) to seek in the will of God (1 Jn 5:13 James 4:3) (5) to seek eagerly (Jm 5:7 Lk 18:1-10) etc. The one who pray in depend on the merit of Christ keep on this biblical condition. Such prayer is the prayer with incense.

2. As we admit the prayer importantly and gives much sacrifice to it, it is lifted up to God.

As the last tribulation comes to us, before our salvation will be completed, what we should do is prayer. Before the great tribulation the text mentions only prayer by not mentioning the others. (3-5) Prayer is important for it should be lifted up. Before the great tribulation for our sanctification we should pray. The Incense removes the bad smell. When we do not pray by artificial figure, and pray truly by the name of Christ ("incense") the evil in us also are reduced. As the man prays much he become holier. Jesus also devoted himself to prayer. (1) He treated the prayer more

importantly than the multitude. Luke 6:12 says, "In these days he went out to the mountain to pray, and all night he continued in prayer to God". (3) He said the word of the meaning that prayer overcomes devil. Mt 26:41 says, "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak". (4) He prayed heartedly. Mt 26:39 said, "And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."

Job said, "As for me, I would seek God, and to God would I commit my cause," (Job 5:8) because the prayer should be lifted up to God, the one to do prayer should be stopped the prayer and continue it. Although the prayer seems not to be answered, surely it shall be answered. Gorge Muller was not shaken in his heart, although his prayer was not answered. He said the reason to be slow to the answer of prayer as followings, (1) it is not the time of God. (2) Because late answer the saint prayed more, it is benefit for his faith was grown more. Muller submitted to the mission department to become a foreign missionary for five times, his five time admissions were not received But After he worked the orphanage ministry for 40 years, he went to the other country as a missionary it was the

thing after his age 70 years old. Although his prayer was late his prayer finally was accomplished.

Chapter 9

The text is the word that as the trumpet is blown; the plague comes down on, and continues to the above chapter.

1. The plague of the fifth trumpet is the appearance of the agent of the devil that makes the light of the world become darkness. (1-11) then many hypocrite believers that was not chosen will apostate, except it the conscience and moral of many people shall be corrupted. (II thess 2:3-7)

2. The plague of the sixth trumpet seems to be the symbol of the great warfare. (12-21) After the war there is no peace in the earth. (20, 21) the ultimate anti- Christ shall be revealed. 9 chapter 13) After the ultimate anti-Christ confuse the world, the second coming of Christ will come.(Rev 19:11-21)

Interpretation

1 a star fallen from heaven to earth, This is the symbol of the deprived angel that the devil or, the symbol of the angel of the devil (the one to work of devil as a man.) (Refer to Lk 10:18). As we see the word, "fallen from heaven", he is the corrupted existence obviously. Grejidanus said, "the points to the Satan and the fact of his corruption and his power in the dark world." (daarom kan hier

ook van Satan en zijn zondeval, gesproken worden, en van Zijne heerschappij in het rijk der duisternis, na dien val. – Openbaring. P 195). The interpretation of Grejidanus does not point to the corruption of Satan that will be happened before the second coming of Christ but points to the original deprivation. Scott points to the Mohammed and his movement that was happened at the early time of 7th century AD. But the movement of Satan that this verse points is the fact that will be happened at the last time of the life of people in the world. Abraham Kuyper also said to it in the same meaning. (The Revelation of St. John p. 99)

and he was given the key to the shaft of the bottomless pit. God uses the devil . Although the devil activates but he works within the permission of God And at the work to reveal the glory of God he is used only as a tool. Therefore Scott said “We cannot help but to be glad for our God sticks the nose of the devil and gaggles and catches all arrogant enemies (devil).” (We may rejoice that the Lord has a book in the nose and a bridle in the mouth of every boasting enemy -).

2He smoke like the smoke of a great furnace, This is the smoke to make the sunshine and the air become dark and also is the smoke that the multitude of locusts pour out. Making the sunshine and air been dark means that spreading the wicked thought to the world and makes the truth confused. The multitude of the locust is the symbol of the troop that they have the wicked thought and destroys the souls of all nonbelievers and also it is the symbol of

the multitude of false prophets. Abraham Kuyper stressed that here it is same because the multitude of the locust points to the symbol of the troop in the Old testament. they harmed the men with their tail 9 verse 10) they harmed the people with non-truth like the false prophets. (Is 9:15)

and the sun and the air were darkened with the smoke from the shaft. Grejdanus said that " sun and air" is the symbol of the gospel God reveals or, the truth. Then as the end of the world is close, the movement to spread the wicked thought is happened with horrible military power and makes the gospel of God's church become obscure.

3 power like the power of scorpions of the earth. " Scorpions is the symbol of the wicked power As it shot the people it will not be swallowed but for 3 days it will be felt hot pain. This s the poison beast to be used for discipline of the man. (I Ki 12:11, 14, Ezk 2:6 Lk 10:19)

4 They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. According to a theory, Yezed, who belongs to Mohammed military commanded that they should not harm tree, grass and plant at marching time. And the area they invaded was in the contemporary day, the place that the Christianity are corrupted. (the one who did not take the seal on the forehead.) (Thomas Scott) this fifth trumpet plague points to the military

invasion of Mahommed in depending on this word. Abraham Kuyper

5 They were allowed to torment them for five months, Here , 5 months are 150 days, the scholars that the number of day of the revelation is counted as the symbol of the number of the year, said that this duration is 150 years. Scott said that this year number is the the number of the year that Mohammed invaded. Mohammed was born at 612, the movement arrived at the ultimate level after 150 years and began to decline into the low level. But it is difficult to think that the count of year was exact. Was the movement of Mohammed prosperous only for 150 years? Or, although Some of this movement was accomplished at the movement of invasion of Mohammed. It is the accomplishment of some parts but the accomplishment is not finished yet. The ultimate accomplishment of this movement will be the movement of apostasy.

Here the word, "for five months" is said in keeping in mind the duration that the locust lived but than this word, Like Mathias Rissi said, in the chapter 8, the area of the plague is the part (it said 1/3), Here, the time to receive the plague is only a part. (dazu ist eine sachliche Parallele zu beachten. Mit diesem Ausdruck soll openschtliche etwas Aehnliches ausgesagt werden wie mit dem, im Zusammenhang der selben Plagenreihe erscheinenden " Drittel" (vgl. 8, 7-13, 9, 18): Der, Driitel" bezeichnet eine raumliche Gegrenzung der Plagen, die funf Monate bezeichnen eine zeitliche. Zeit und Geschichte in der Offenbarung des Johannes, p 32).

6. They will long to die, but death will flee from them. As we see the word, the plague that comes out of the bottomless pit is just the type of punishment of hades. the punishment of hades is more horrible than the death. This is the harmful poison that the non repented receives at the end of the world. That is, it is the severe suffering that without saying the souls are fallen down into the deep pit. God made the followers of the devil received the suffering by the devil. (1) Therefore here is the lesson that the one for the devil does not receive the blessing out of devil but the woe. (2) "They will long to die", they were fallen down into the state of frustration and disappointment. The chosen people that God believe in the revelation of God enjoy the peace of God in Christ but the non chosen people and are lived in the darkness with the devil (verse 2) stays in the frustration and has no the hope and the delight of the future. (Greijdanus)

7-11 In appearance the locusts were like horses prepared for battle: The fact that the figure of the locusts is like a warfare horse was said by Joel prophet at the early time. (Joel 2:4) The war horse is the feature to run powerfully and rapidly. Therefore it is the symbol of apostasy movement that spreads rapidly and widely.

on their heads were what looked like crowns of gold; This means the power that the movement of the untruth (heresy) was taken the fluttery victory temporarily. It is like the gold but is not the real gold, So it has no the permanent character.

Their faces were like human faces, The face of the man is the sign of knowledge the power of devil does not come violently, but although it is external, it has some crafty.

8their hair like women's hair, A certain scholar claims that because Mohammed soldiers have the long hair, they were the objects of such prophesy. But here, the fact that the man has the long hair points to the symbol to leave his position. (I Cor 11:14) This symbolical description to the agents of Satan that rebelled God is proper.

and their teeth like lions' teeth; This points to the cruel character to kill the souls of the men by the multitude to take both the horrible military power and the false teaching.

9they had breastplates like breastplates of iron, and the noise of their wings This is the suggestion of their temporary power of conquering.

10 tails is the symbol of the false prophet (Is 9:15) and also it is the symbol to harm the souls of the man with the word of devil (the arrow of devil Eph 6:16). This military does not harm the bodies of the men but the souls of the men firstly. In other word, They pour into the wicked thought into the souls of the men and makes them been sick.

Abaddon, and in Greek he is called Apollyon. These two names have the meaning of the destroyer.

12The first woe This points to the one of three remaining woes which 8:13 said. Here, informing coming woe is to make the people repented.

13 a voice from the four horns of the golden altar before God, This is the symbol of the answer that the saints offered the prayer, The priest patch the blood of the sacrifice on the horn of the altar, it means the symbol that this part has the power of salvation of atonement. (Lev 4:25) Therefore here the voice to come means that the answer of prayer offered by the merit of the precious blood of Jesus Christ comes out of it.

14, 15 "Release the four angels who are bound at the great river Euphrates." "the angel" has the authority to manage all creature before God (Rev 16:5) What does " four angels bound at the river, Euphrates" mean? It means the situation that they stand up the position that they have the countries on the area and the right to kill 1/3 of the mankind, but before the time that God settled down, they cannot execute it. A certain scholars interpreted that four angels as the wicked angels, It points that four angels establish four countries on the area of Euphrates and will kill many people by using the aggression.

15 the hour, the day, the month, and the year, That is, these four countries were the four Sultan country that Turkey established on 11th century, and then they began to steal the area of Rome and did until 1672. The duration is total 391 years, which was revealed by

verse 15, the hour, the day, the month, and the year. That is, "year" is 360 days, " month" 30 days, " day" is one day all is 31 days, if it see the day as the year in the method of revelation, this is 391 year. But this counting of year is accord to the reason, but for it removed the year out of the year, the month and the day, it is difficult to trust in it. Not only that, the phrase , the year, month day (τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν), is not the duration of the time in grammar , but the position of the year and the day. Alford was careful of the article, "the (τὴν)", it is as followings, " the word, " the" related to the month, day but not to the year commonly this stresses that the decree of God to the days that this countries started to invade.

16 The number of mounted troops was twice ten thousand times ten thousand; The word, " mounted troops" should not be read by the word literarily. Below this one as we see verse 17 is the a special horrible weapon. And twice ten thousand times ten thousand is the tremendous number. Until today there is no the battle that ten thousand times ten thousand was gathered. As we see that the accomplishment of this prophesy seems to remain in the future.

17 18, in my vision This word is ente horasai (ἐν τῇ ὁράσει) in Greek, which means "in the vision". Therefore the word below it we should not read literarily but see it symbolically. (Dusterdick)

the color of fire and of sapphire and of sulfur, Scott points to the fact that Turkey invaders (refer to above verse 14) was clothed by the same color. But this prophesy does not accomplish completely by it. The purple color is the symbol of judgment and slaughter, "sulfur is the necessary materials (for the bomb materials) of warfare (especially modern). Therefore the phrase seems to be the symbol of the warfare.

and the heads of the horses were like lions' heads, "The horse" in the Scripture is used as the symbol of "the force" or, "the mobility", there is the phrase not to mean the word literarily. (Ps 20:7) "the lion" means the symbol of the violent occupied power.

and fire and smoke and sulfur came out of their mouths. The reason that the phrase should not be read literally but taken it symbolically is to reveal the demand of the literal style. As we read it literarily, it is controversy to the reason. Where is the military that spit out the fire out of the mouth? Therefore this is the symbol of the tactics of the aircraft bombardment, artillery bombardment, electric, bombardment, shooting etc. are developed.

19For the power of the horses is in their mouths and in their tails, The power of war and the tactics through the mouths of the horses was said at the above. And the power of war and tactics by the tail is the teaching of false prophets like Is 9:15. At a time the secret that the military of devil overcome was to proclaim his false lesson and his wicked thought into the spirit of the man and to

tempt them. Because God happened the pagan country and punishes the earth, it gets the power with the force and the thought for a while.

20 21 The rest of mankind, who were not killed by these plagues,

Scott said that it points to the remnant romans by the invasion but through this thing the prophesy was not accomplished completely. The positive accomplishment of that will be remained in the future.

nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, 21nor did they repent of their murders or their sorceries or their sexual immorality or their thefts. Here, the list of sin points

to the breaking out the ten commandment of Moses Verse 20 remarked about the sin of idolatry, which is the representative to the sins to God(1-4 commandment). Therefore verse 21 (sorceries, sexual immorality thefts) remarks the sins to the man (5-10 commandment) Here, the sin to commit the fifth commandment seems to be omitted but it was included in the sin of murder. The sin of false witness includes the shaman" the covet is included in the sin of thefts.

Main point

1. "only those people who do not have the seal of God on their foreheads. " (verse 4). True believer was sealed by God and received

the affirmation of God. Therefore they arrive to the goodness through all things works together. (Rom 8:28) and never be harmed.

2. The locusts in verses 7-11 were appeared with the violent figure naturally. It had cruel military power and pointed the symbol of the heresy that was not sound and strange only. The movement of strange teaching destroys the soul of the man finally. The Scripture teaches the supernatural facts and lessons. But the word has no strange character. The locusts revealed in verses 7, 8 had the face of the man (male) and the hair like the hair of the woman, it was the strange figure.

3. Verse 15 reveals that the works God executed are predestinated orderly in detail. True believer (1) should commit all things to God and he should not take any anxiety. (2) should not lose the chance with sincerity and sacrifice.

4. What we should caution is to do same activity after we see that somebody received the heaven punishment for some sin. (21) "He who is often reprov'd, yet stiffens his neck, will suddenly be broken beyond healing." (Prov 29:1) Ex 32:9, 10 said, "And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."(Ex32:9-10), "Go up to a land flowing with milk

and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.”(Ex 33:3) , “For the LORD had said to Moses”, “Say to the people of Israel, ‘You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you”(Ex 33:5), “Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity.”(Prov 28:14)

5. It is difficult that the heart of the man is ruled by the punishment. 920,21) but it is one of the methods to rule over the heart obviously. Therefore before he is ruled over by punishment, the chance to rule over by the grace is precious. How did Pharaoh receive the plagues ? But he did not repent. His heart was hardened only again. Although he revealed to have fear as he received the plague temporarily and he seemed to take discussion newly, After the plague were passed away he was hardened again.

Sermons

Sermon 33 Suffering of the Not Chosen (9:1-11)

1. Pain of darkness

We do not know how much the pain of the darkness is without experiencing. When some coal miners in Scotland entered into the tunnel with lamps, it was put off in it for it was out of order. Then they could not come out of it. How much suffering that had! Because they could not come out of there they cannot help but there. (1) There is no hope in darkness. Therefore the Scriptures say, "Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.'" (Mt 22:13) to the one who was saved. (2) In the darkness we can work nothing. Jesus said, "We must work the works of him who sent me while it is day; night is coming, when no one can work. " (Jn 9:4) If the man cannot act he cannot help but to be died. As the man will be dark by the devil, he will be afflicted. That is he has no hope because he stay in the darkness not to know God and he has no true activity.

2. The pain of sin

The pain of sin also is one of pain that the man does not feel sometimes. Actually it is the pain like scorpion stings (verse 5) I Corinthian 15:56 says, "The sting of death is sin, and the power of sin is the law." Why is the pain of the sin called for "the pain of stinging"? Because the sin is unhappy always, the trace is remained

in the heart. Ps 51:3, "For I know my transgressions, and my sin is ever before me." means it. Whenever the man stand up before God, the committed sin stings to his conscience and makes him stood up. Ps 130:3, "If you, O LORD, should mark iniquities, O Lord, who could stand? "points to this one.

3. The pain that never dies

Although the soul to suffer the pain of the hell wants to be died himself, he cannot do it but he is suffered by the pain of hell. In this world there is the lamentation which is wicked than the death; it is just pain of sin. Therefore the saints should try to escape his lamentation although he gets his death. That is, (1) They contrast against the sin until bleeding (Heb 12:4) (2) Just like Job, although God kill me "Though he slay me, I will hope in him; yet I will argue my ways to his face". (Job 13:15), (3) they should not be afraid of the one who kill the body but cannot kill the soul.

Chapter 10

The chapter is the episodic revelation and the plagues to come in the future influence not on some part of the earth but on all the world.

Interpretation

another mighty angel It is interpreted that this angel is Christ himself but Grejidanus thought that he is the high level angel. (In elk geval is het een zeer hoge engel, zoo al suit geheel zijne verschijning, en uit zijn doen blijkt – Openbaring p 214).

wrapped in a cloud, "cloud" is related to the Lord (Ps 104:3, Dan 7:13 Rev 1:7, 14:14), which symbolized heavenly, majesty, brilliant. For this angel bring up the important work, he revealed in the heavenly majesty.

with a rainbow over his head, for here, "rainbow" has the article, as we translated the word rightly it is "the rainbow". Why does it say "the rainbow? It is different to the one in 4:3 which is the the rainbow in the general natural world, that the rainbow we know well. (Grejidanus). For "rainbow" in 4:3 has no the article, it is the unique rainbow to relate to God. The rainbow revealed to this angel is reflected on his cloud and is revealed by his brilliance. This

also is the symbol of his faithfulness in the covenant of salvation. Refer to the interpretation of 4:3.

and his face was like the sun, refer to Mt 13:43. The existence in the world of heaven has so righteous, holy and brilliant face.

and his legs like pillars of fire. Refer to Ex 14:19, 24. This is the symbol to reveal the majesty of judgment of God in the replace of it. Grejidanus said, "This phrase points to the great majesty of the angel and at the same time, it is the symbol of the greatness in his position and his mission." (Alles spreekt in divers van des engels grootheid en schittering, en wijat daarmede tevens op de grootheid en beteekenis van zijne positive, en van zijn werk).

2He had a little scroll open According to a theory, This is not different book, but the small book that the book of judgment in the hand of God (5:1) is revealed again in a vision. This points to the prophesy below chapter 11. The reason that the angel comes on the Apostle with the book in the vision is to recognize the mission to prophesize. (Refer to verse 11)

the sea, and his left foot on the land is the expression points to the all things in the universe.(Ex 20:4, 11, Ps 69:35, 98:4, 7) The word the angel proclaims (or, the prophesy below chapter 11 that Apostle John received and transferred) is related to all the world.

3, 4 and called out with a loud voice, like a lion roaring. Here, the word, " called out" Mukadai (μυκάται) in Greek, which is the word

generally not to use to the crying of lion. (I Pet 5:8) H. B. Swete said, "This word means that the quantity of the voice is very great and the level of the word is sincere, and makes the listeners concentrated on the caution and the fear."

the seven thunders sounded. This is the translation that does not reveal the meaning fully. The greek text *elalēsan heautōn phonas (ἔλαλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.)*, which is translated rightly as , "Every seven thunders say with each voice." then it is to say that each seven thunder said with each special sound. Ps 29 is used "the sound of Jehovah" in seven time, this phrase of the revelation seems to relate to the word of the Revelation. Then the example of God's revelation to be listened as the sound of thunders comes out of John 12:28, 29. Therefore this is not the natural sound of thunder, but supernatural sound, that is, it has the word of God to have the character of judgment as its contents. (8:5) then the contents of seven thunders was understood to only John, for it did not recorded, we cannot know it. What we should think of the point is what meaning the revelation of seven thunders not to be written, have to the Apostle John. It seems to be think of as followings. Because only he knows the revelation of seven thunders, his heart was pumped with assurance and his spiritual heat will be hot. Every evangelist should have the spiritual grace in innate keeping heart that do not reveal and do not lose the heat. Refer to II Cor 12:4.

5, 6 And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, In "the angel" prophesies the great judgment in the future, first of all he points to who God is. Such sovereignty Lord can execute the great judgment and should do it, then really he shall do it soon, the word reveal the thought. Grejidanus said, "the reason that the angel points to the creative work of all creatures is to suggest the absolute fact that his great judgment shall influence on his creative creatures directly. ().

there would be no more delay This is *kronos uketi estai* (χρόνος οὐκέτι ἔσται) in Greek. The literary translation seems to be like the footnote in Korean version. ""the time does not exist again" The meaning of this phrase is to the fact that the eschatological judgment, which will pay the blood of the saints, comes so closely, that is related to the word , 6:11. Lohmeyer said in the contrast of the word of Dan 12:7, " there (12:7) like saying the kingdom of the anti- Christ, here, as the seventh trumpet is blown, the time that the kingdom come on was mentioned." (summarized translation) (χρόνος οὐκέτι ἔσται Wird Wohl durch die bestonte Beziehung auf Dan. 12:7 sicher Gestelt'

; Wie es sich dort um das Reich des Antichrist handelt, so wird auch hier gesagt dass die stunde dieses Reiches mit der 7 Posaune beginnt. – Offenbarung p 85). The appearance of the kingdom of

anti- Christ is the prelude of the complete realized kingdom of God, before the appeal of the saints' blood (the complete salvation) arrives on, firstly the kingdom of anti- Christ will come on.

7 the mystery of God would be fulfilled Here, "the mystery of God (τὸ μυστήριον τοῦ θεοῦ) points to the gospel of God. Why is the gospel called for the mystery of God/? Because the one who do not receive the Holy Spirit does not understand the gospel and does not believe in it, it has the name to be secret. Not only that before the contents of the gospel I accomplished completely, it seems to be the secret to anybody.

8-10, it will make your stomach bitter, but in your mouth it will be sweet as honey." Refer to Ezekiel 2:8, 3:1-3 Act 15:16. The interpretation of the word is as followings. Because the small book is the Word of God, the one who receives it enjoys the deep taste of the gospel. (Greijdanus) It is the sweet delightful experience. What does it mean to be bitter in his stomach? (1) It means that after the prophet takes it, as he prophesies it directly, he meets the several troubles. (2) Because the contents of the prophecy include the plagues of anti- Christ (chapter 13), there will be the suffering of the saints. So because the anxiety of John is great, it will become a trouble affair.

11 "You must again prophesy the word , "to prophesy" means to say in replace of God. Therefore this thing cannot be executed without receiving the inerrant inspiration. The work to reveal the

authority of God himself cannot be established without working the character of completeness of God. The word to prophesy again points to the events that will be revealed in the future (verse 7) that is, should say the new prophesy revealed from verse 15 (Charles) But a certain scholars said that this new prophesy points to the fact that he should proclaim all words of below 11:1. The one who received the mission of prophesy stands up on that state that he cannot execute it. He is the prisoner of God.

Main point

1.The one who believes in the word of God has the experience to receive the word of God sweetly and keep on it. And he should become the guard of the word of God he received. Isaiah prophet said to the guard that did not take responsibility, "His watchmen are blind; they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, loving to slumber." (Is 56:10)

2. The one charged the word of God has the responsibility to take care of the life and death the souls of the others. Therefore as he is mistaken he should be punished absolutely. Therefore his affair has the bitter taste. (10, 11) But in the world of church there are many pastors that treat without responsibility by appointing without responsibility for he thinks that the pastoral ministry is the means

of success. Such pastors are the men of responsibility and the man of the autonomous The Scripture says, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness." (James 3:1), and "But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more. ", "Therefore let us go to him outside the camp and bear the reproach he endured." (Lk 12:48) and "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you." (Heb 13:17) . Refer to Rom 1:14, I Cor 9:16. Because the pastor is the man of responsibility just like that, The old pastors tried not to receive the position but tried to escape it. Augustine was elected to the bishop that he did not want on AD 392, Ambrose became the bishop that he did not want and Calvin stayed at Geneva and received the holy position by forcing of Farrel.

Sermons

Sermon 34 The Sweetness of the Word of God (Rev 10:9, 10)

"So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey." And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. "(Rev 10:9, 10) "the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb." (Ps 19:9, 10). When we learn the word of God it is sweet to us. David confessed that the word of God is more sweetness than honey. Why did he say that the word of God is sweet? We can divide the sweetness as two parts.

1. The Independent credibility of the Scriptures (αυτοπισιστια)
It means that the Scriptures itself reveals the truth without depending the testimony of the men because the Scriptures itself is truth. The phrase of the words that the old persons mistook to be error is proved to be right now. Just like this one the Scriptures itself proved by him, then finally such views are overcome by the Scriptures.

2. The testimony of the Holy Spirit

The one who read the Scriptures and received the testimony of Holy Spirit has hotness and delight in his heart like he was solved all difficult issues in the cosmos because God created the man and the cosmos hopefully if he know the scriptures, the only book that makes us known it rightly through Holy Spirit, the hope shall be bright. According to Luke 24:32 the fact that two disciples that walked to the way towards Emmaus got the hot heart came out of earning the scriptures by Jesus. The word to be hot is *kaioμενη* (καιομένη) in Greek, and means, "to be burnt" As we review the history of the human it seems to be the work of death, the history of skeleton. Here we cannot prohibit loneliness. Just like the disciples of Emmaus as we understand the scriptures and our heart are changed, we can overcome all liveness and can see the world of glory and blessing.

(1) Justine, a philosopher was a Samaritan and was born at the early time of AD 2century and studied all philosophies and traced the truth. He traced Stoic philosophy, and also he traced all philosophies these are, Aristotle's philosophy, pit agoras philosophy, platoon philosophy etc. But he could not find truth out of them and felt liveness and walked on the sea shore and met an old man, Then the old man asked, "Do you know me? Why do you look at me? Then, Justino replied, "I am seeking for the truth." The old man

led Justine into the Old Testament. From that time Justine read the Old Testament and understood the truth much and recorded the documents of argumentation and proclaimed it to the others. He sent writing to the emperor, "you can kill me but cannot harm us". After that he was martyred.

(2) Augustine was born at AD 354, and was corrupted at his youth time and was wandered around all areas. At AD 386 he was fallen down into skepticism. But at the Imran region, as he listened to the word of a boy, "take it and read it". Soon open the Scriptures and read From 13:11-14 and his heart were burnt and devoted himself to the Lord. He said, "God, you created us for the Lord. Our heart has no peace before we take rest in you."

(3) Luther was appointed a father on May 2 1507, but he did not know the truth. Latter, he knew that Rome was the holy cattle like holy of holy place and because he thought that visiting Rome is an activity to receive the blessing on 1952(?) he went through the mountain Alps, crossed the Ribald field, and went towards Rome. During he stayed at Bologna on the way, he got sickness and was cured. And felt the voice of the passage, "the righteous shall be by faith". Strongly. He had felt the strong feeling to the same passage as he taught Romans, and then this was second experience. After his disease was cured he rose and departed to Rome and arrived

the purpose place through Florence. He climbed up the ladder of Acela Sancta= Holy Stairs) because then if the man climbed up one time by kneeling state, the sin of 15 years were cleaned. Then in climbing there, Luther felt the word, "the righteous lives by faith" strongly again. He understood it then he knew that he should believe according to the Scriptures rightly. He abandoned the tradition of Roman.

(4) Calvin walked on the way and looked at the figure that the fathers, the soldiers and civics were gathered and burnt a protestant man. He saw the peaceful delightful figure that the saint had in his death. Then he thought alone in his heart, "How could the saint to be died in burnt state in the fire take so peaceful? I have no this one? He was burnt in courage. Why did he get such boldness in the horrible state? That's right. Let's study the Scriptures as to the advice of my relative, Olivetan! Let's seek the new way!" he opened the Scriptures. Among he read the Scriptures he felt the horrible state. He could not endure his quilt feeling in his heart. (D' Aubigne, Reform in Europe bk. 2. Chap. 7.) He seemed to open the deep immeasurable holes. Because he was so horrible he stopped to read the scriptures and read it continuously, he understood the figure that Christ was suffered obviously he got the peace in his heart. After he understood the gospel in the Scriptures he got

some anxiety in his heart still to the difficult issue to leave out of Roman church. Leaving the church was the horrible issue like crushing out his name out of the book. He was struggled in his heart, "How can I walk to the people who were cast out of the great church together?" But he finally solved the issue through the Scriptures. He thought, "Without having truth any church. Roman church has foolish invention, false and idolatry sacrament but the community to be founded by them is not called for the church. "Finally he stood up in front of reformation. He was faithful to the Lord as a theologian to establish the Scriptures as the only criteria of the faith in his whole life. Before he departed out of the world he prayed for 8 days continuously and his eyes were twilight until the end and revealed his hope to the future world. Before he was died memorized repeatedly, "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. " (Rom 8:18) in his final time he did not finish it and then he finished his breath.

As we also received the testimony of Holy Spirit, the view of God, the view of cosmos, the view of the life and the view of salvation are solved and then has the confidence to the truth. This is the sweet tastes of the word of God.

Chapter 11

It is hard to know the meaning of the chapter, but if we know the meaning of "42 months "" in verse 2 rightly we can understand some part. I says few interpretation of the word, "42 months " here.

1. The opinion of the scholars in the past party

They said that the Revelation was written before the destruction of Jerusalem, "42 months" points to the duration (from Spring AD 67 to Fall AD 70) that Rome invaded which occupied Jerusalem on AD 70. But this is the interpretation to misunderstand the date to write the revelation. The fact that Revelation was written after the destruction of Jerusalem is the right opinion of general scholars.

2. The scholar party of church history said, that "42 months is same 1260 days (the symbol of 1260 year) A certain scholrs in the party said that it was the date counted from the beginning of the movement of truth of Waldo party (AD 1170) or, it was the date counted from the Reformation of Luther. (1517 year)

3. The opinion of the scholars of the last terminated party. A certain men among them said that This is, after the Jews took the

independence, not long time, again, the duration that they will be entered into the occupying of the pagan.

4. Grejidanus see the temple as a metaphor of church, 42 months is the whole duration of the New Testament, he thinks that the altar and the worshippers in it as true believers, and also at the same time he think that the ground the out side of the temple is the hypocrite people. And two witnesses are the symbol of the evangelist of the gospel in all time.

Interpretation

1 a measuring rod like a staff, Refer to Ezek 40:3, 42:2. ***“Rise and measure the temple of God and the altar and those who worship there,*** The word, “temple” is Naos (ναός) in Greek which means the Most holy. Then the Most holy place and altar and those who worship there” are the metaphor to point to the spiritual temple that is the Christian church.(Chales Swete) What does “measure” mean? This is the symbolic meaning of restoration of possession or, the occupying the possession. (Ezk 40:2 43:12). It is a metaphor through the establishment of the New Testament of God’s church, gathering of the chosen people of God, the movement of the gospel etc. In a opinion, it is a metaphor that some Jews return to the gospel in the last days of this world.

2but do not measure the court outside the temple; This means to be rejected the people who worship God with the external figure or, without taking the purpose, or, especially, in the contemporary day of Jesus and the Apostles, the people who claimed to be Jews but do not accept the gospel out of new movement of Israel (the movement of gospel). (Swete). To become the Jew externally is not the qualification of the Israelite, but only to believe the Lord by election of God is the qualification of the descendant of Israel. (Rom 9:6,7)

for it is given over to the nations, This points that the Jews lost the country but scattered into every area, the gentiles control the earth that is, as to Jesus prophesied (Lk 21:24). For the sin that they rejected the gospel, they did so.

for forty-two months. This seems to be the duration that can interpret the word, Dan 9:24-27. 42 months in the book of Daniel is the first part of one week in the eschatological time of the world. The last part will be filled with severe tribulation, it is like what chapter 13 in the Revelation wrote, but the first part on the above is not the literary years, but as the symbolic years but points to the whole things of the whole day of the New Testament before the activity of Anti-Christ. Then it points to the time of the pagan in the books of gospel. (Lk 21:24)

my two witnesses, The interpretation of this word has two kinds of opinion. (1) Charles said that this point that Moses, the

representative of the Laws and Elijah, the representative of prophesy shall be revealed in the last day of this world. (2) In the next phrase for "the two olive trees and the two lampstands that stand before the Lord of the earth", the word related to Zechariah 4:14, here , "two witnesses" point the church. Zechariah chapter 3, 4 treated that Joshua , the high priest, and Zurubabel, the rebuilder of Jerusalem temple were treated as the representatives of the contemporary church. (Neh 7:5-7) Therefore they were symbolized the contemporary church. Therefore "two witnesses" of these chapters and verses in the revelation also are the symbols of the church of the New Testament. But, Grejidanus means that it points that two witnesses are "the witnesses of the Lord,"(zij worden in ons vers getuigen van den Heere genoemd) which means the true witnesses in the church. This interpretation also reveals that two witnesses mean to point to the church, because two witnesses in these chapters and verses of the revelation point to true witnesses to proclaim the gospel. two numbers of the witness needs it to establish faithfulness in testimony. (Deut 19:15) When Jesus sent his disciples to evangelism, to send two persons came out of this reason. And also the Scripture said two persons as the meaning of cooperation.(Ecc 4:9, 12)

clothed in sackcloth, This is the symbol of repentance of lamentation (Refer to I King 21:27, Mt 11:21) The sorrow of the their repentance ere happened not for their sin but the sin of the world men. The prophets and the evangelists take the responsibility

related to the sin of the others (Heb 11:17) and also commit the salvation of their souls. (Ezk 3:16-21)

1,260 days, It is the same meaning to the word , 42 months on the above, which points to the day of New Testament. The time of the New Testament the church that is symbolized proclaims the gospel.

two olive trees and the two lampstands This word is the same meaning to the word, two witnesses in verse 3. According to Zechariah chapter 4, because "two olive trees" is the source to provide the oil to two lampstands it is the symbol of the organ to have the work of Holy Spirit. True church is the work of the witness to proclaim the gospel, although we say that it points the witness of the gospel, it is not different to interpret to point the church.

5, 6 For these verses are the expression of the symbolic kind, we do not need to see it literarily. As we see them literarily, it is difficult to interpret the phrase, "fire pours from their mouth". This phrase are the words

He said it in keeping in mind the activity of Moses (Ex 7:20) and Eljah (I Ki 7:1, II Ki 1:9-12). It seems to mean that the church has the spiritual power like Elijah. Jesus said the great work that the church workers in the time of the New Testament should do. (Mt 21:21, Mk 16:17, 18 Jn 14:12-14)

7 And when they have finished their testimony, True witness of the gospel that God established do not die before the the

complete mission. Wicliff who proclaimed the Reformation 100 years go than Luther, as a writer succeed by protesting Roman catholic power. When he fought so, the world people thought that he did not live as his whole life and will be died, But finally he was departed at the old age according to the economy of God.

the beast that rises from the bottomless pit. This does not mean that the beast then finally comes out of bottomless pit, but it revealed his location obviously. That is, because the beast belongs to the bottomless pit, he has the meaning of the cruel violent like the hades revealed in the phrase. This beast means the anti- Christ, it had been happened in the several times from the old time and were used to be destroyed. (entering into the bottomless pit) For example, they were Egypt, Babylon, Greek etc. Then The beast that the verse says that is, the time that the kingdom of anti- Christ will be revealed is the latter part of 7 years. Refer to Dan 9:27.

will make war on them This is revealing some of the fact of chapter 13 already. (13:5-7)

8 and their dead bodies "dead body" is ptoma (πτῶμα) in Greek, which is the simple now to point to collection system. As we see that , two witnesses on the above are not two persons but a collected system that is seems to be many workers in the church. The word is the simple noun but has the meaning of collected noun.

will lie in the street of the great city The worldly people to contrast the church always despise the martyrs and treads on the dead bodies and rolls them on the earth.

that symbolically is called Sodom and Egypt, For " Sodom" was ungodly and the moral was corrupted (II Pet 2:6,7), God punished them, " Egypt" was cruel they persecuted the people of God severely, ungodliness, moral corruption the persecution of the Christianity belong to the character of the world, the kingdom of anti Christ is severer. Therefore the believers are suffered and were moved in the kingdom of anti Christ like Sodom and Egypt.

where their Lord was crucified. The place the Lord was crucified is the word used spiritually, it does not point to " Golgoda" but the extreme wicked world. This world is the place that arrested Christ and killed him. But at some time, the world can be revealed in the sight of believer. But it is the artificial figure. Whoever believes the world shall be destroyed.

9 the peoples and tribes and languages and nations Refer to the interpretation of 5:9.

For three and a half days some from will gaze at their dead bodies and refuse to let them be placed in a tomb, This suggests that during the kingdom of anti-Christ works (latter 3 and half years) the persecution of the saints does not stop. The reason that God permits that the dead bodies of the witnesses will be mocked is to cover them greater glory in the coming world.

10 and those who dwell on the earth will rejoice over them This is the sign of true prophets. The false prophet flatters to the people (Jer 6:14, 8:11), does not say their sin rightly, and does not heal them. But the true prophet (Ezek 2:7, II Tim 4:2) rebukes the sin, whatever the people listen to me, or, not. Therefore they receives the hate of the worldly people. In 15:18-21

11 But after the three and a half days a breath of life from God entered them, This is the prophesy that after the day of anti-Christ was passed through,(for Christ comes again) the dead believers for the Lord will be resurrected, which seems to say early what 20:5 points to. As God created the man, he breathed the living power on his nostril and made him been alive.

"living power" does not mean the power of wind (breath) but the power to establish the power of living existence in the union of God and man. It points that only God reveals the power of creation. This power mainly was revealed as he created the man and resurrected him. As the dead body of two witnesses that received this living power were restored and stood up "and great fear fell on those who saw them". For they see to reveal the irresistible power of God. The persecutors have absolutely one time to be afraid of the saints. It is the time that God punishes them surely.

13 and a tenth of the city fell. Seven thousand people were killed in the earthquake, Because here 1/10 and 7000 number is the symbol number it is difficult to know them by the common number

of the man. This makes us known that as God gives to the saints the victory of spiritual warfare, the event that he punish his enemies surely shall be happened. As we review the history, God gave his punishment to the country to persecute the church. "earthquake" is able to be the political confusion. "a tenth" points to the part of this world and "Seven thousand people" are the remnant of the men of Christ's kingdom. Their destruction is the ultimate cleaning of anti- Christ, which he says early to the ending thing of chapter 19.

Then, ***the rest were terrified and gave glory to the God of heaven.***

It seems to point to the fact that the people in the ending of the world will be repented. Merciful God does not take rest his redemptive work until the ultimate time. As we see the phrase, Then the number to be saved through repentance will be more than the number of the people to be destroyed.

14"The second woe" is the plague of the sixth trumpet, ***"the third woe"*** is the plague of the seventh trumpet. Refer to 9:12.

15-18 Here Christ will come on the earth as the king and said that he will judge and save the saints. ***"The kingdom of the world has become the kingdom of our Lord and of his Christ,"(15)*** Until the time this world has been controlled by the one to take authority in the air, that is, Satan. (Although the providence of God rules over) But from now God rules over it completely. This is the prophesy that as Christ comes again and return the world into God, it will be

revealed like present time. Verse 17 said, "who is and who was,"*
" and the word, " the one that comes in the future" does not reveal.

for the dead to be judged, (verse 18) God is the sovereignty Lord to rules over all creatures the man dies but was searched and was arrested to receive according to his works. The word , "the dead to be judged" means that they will be resurrected and will be judged before the face of God.
and the ark of his covenant was seen within his temple. "the ark of his covenant" was the sign of contract that God established, which the stone of covenant was insulted. (Heb 9:4 Ex 25:22) The fact that God revealed it means the suggestion that God will realize as to the word of covenant to his chosen people.

Then the method to realize them are revealed as ***lightning, rumblings, peals of thunder, an earthquake, and heavy hail,*** that is, the symbol of majesty judgment.

Main point

1. We always should measure our heart with the word of God and should reflect that ourselves belong to the inner of the sanctuary. As we are failed this measuring, we should know that it is the danger thing and we should repent soon.

2. Verses 10, 11 reveal that (1) The suffering of shame of saints will be, not far, blossomed by the glory of resurrection. But the

devilish delight to enjoy the death of the saints shall be changed into the extreme horror after a while. (2) Although the people to persecute the saints have strong power they have two things that they can prohibit, that is, 1) Before the appointed time of God arrives they cannot stop to proclaim the gospel by the saints, (2) As the suffered saints receive the glory God provides, they (the enemies of the saints) cannot stop it.

Sermons

Sermon 35 Two Witnesses

The term, "witness" is naturally the legal terminology. The witness of gospel is the one who knows the historical fact of evangelical mission (The fact that Christ was died and raised again out of his death.) In case of false of the witness at the court, he receives the punishment. Also the witness of gospel accepted the severe position is to proclaim the event of Christ that the Scriptures told us faithfully. Therefore the witness of gospel does not proclaim his thought or, rather his experience of faith because his opinion is not Christ himself and also his experience is not Christ. The witness of gospel should proclaim the event of Christ. This event is the object that he should devote his life to.

"two witnesses", what symbol are the number "two"? It has the meaning of cooperation. Ecclesiastes 4:9 says, "Two are better than one, because they have a good reward for their toil", (Ecc 4:12 says, "And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken". Jesus also sent two disciples to proclaim the gospel . (Lk 10:13)

Sermon 36 About the Fearful and Horrible Evangelism (Rev 11:3-11)

In Verse 10, two prophets did not receive the gospel and tasted the bitterness but the gospel were proclaimed to them God committed Isaiah Prophet , "Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."(Is 6:10). This is not the evangelism to proclaim the mercy of God but the one to proclaim the wrath of God. In the Scriptures, there is the evangelism to reveal the wrath of God. The proclamation of Moses to Pharaoh made the heart of Pharaoh hardened that was the proclamation of wrath. Rom 9:15-18 says, "For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has

mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." So then he has mercy on whomever he wills, and he hardens whomever he wills.". As we look at the passage, God makes the other hardened. It means that God makes the not hardened heart hardened, but abandoned the essential hardened heart as the same state. Verse 10 in the text, "and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth", when they proclaimed the gospel they did not proclaim the gospel to the elected persons but to whoever if they listen to it or, not. What is the reason to proclaim the gospel whether listening the gospel or, not.

It means that as the truth, after it told in advance, shall be accomplished exactly the glory of God will be revealed. As the accomplished truth was accomplished the living of God and his faithfulness shall be revealed. If we know only that the evangelism needs for the salvation of the man, It is wrong. Evangelism needs only to glorify God. When the man obeys the Word of God was saved the salvation the glory of God will be revealed, but as we will be persecuted , we should not forget that the evangelism is not

void. (1) proclaiming of Noah for 120 years was not effective. The evangelism also aimed on revealing the horrible wrath of God. It was a kind of declaration to condemnation. (Heb 11:7) Therefore the evangelist stands up on such attitude whether the man listen to his message or, not. (2) Enoch who was the seventh descendent of Adam warned to the rebellious people in the contemporary time. (Judah 1:14, 15). Although there are the people to be failed or the succeed people, all things of the evangelism on the wilderness revealed the righteousness and love of the Lord. The purpose of evangelism is "the repentance of the man" as well as to reveal the glory of God. (4) Christ proclaimed the word of God at Judea but there were lots of people to disobey the word of God but can we say the failure of his proclamation? It was not so. The proclamation reveals the glory of God. ""For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty"(Is 55:10, 11).

Sermon 37 Remember the Time that the World Belongs to the Lord (Rev 11:15)

in the world, the right thing is not succeed completely. Rather, at that time the right thing was despised. When is the politic of truth revealed on the earth? Before Abraham there was not such politic. Was not Abel, Enoch, Noah etc. the lonely strangers? Isaiah and Jacob also were the strangers. Although Moses was the representative of theocracy, was he stay under the complaint of the multitude of Israel? How about the day of the judgers? The day was the time of disobedience as the day of darkness, like "The people of Israel did what was evil in the sight of the LORD, and the LORD gave them into the hand of Median seven years. " (Judg 6:1). How was about the day of kings dynasty? Then most kings were wicked. The history was the history of sin, at that time how much lonely life did the prophets live? How was about the day of the New Testament? Christ was crucified on the cross and all apostles also were suffered. In the day of post – Apostles was the time of persecution, there was the great persecution at AD 202-311 for 100 years. After that Constantine great emperor released the Christianity but for this event the Christianity was left out of the truth much. , the church of medieval time was left out of the truth, As the time of reformation was approached , the religion was reformed but Roman church, the great loaf was stayed in darkness.

1. The reason that the truth (gospel) cannot become the king

Because the truth now is the proclaimer in the world, it does not become the king but it is not so because of its impossibility. Although the people appointed the truth forcibly, the truth does not want it. The multitude in the day of Jesus appointed him as their king forcibly. But in the world the truth does not exist for controlling, but proclaiming. Truth did not beget in this world. If the truth was born at this world, this world can become the friend of world. , accordingly truth has the chance to control the world. Truth came out of the above, before the time (the end of this world) comes and has no the thought to control the world. If it has such thought it can do it. But the truth does not take such thought. The work that the truth does in the world is to rebuke the world makes it repented or, makes it to save. Therefore the truth is stronger than this world and was persecuted in the world. But because the truth was persecuted by the world, we cannot say that truth is weak one. The reason that the truth warned to repent was for the coming world. Therefore the day of the role of prophet and priest will be terminated

But the time that begins with the role of the king will come. Jesus was the king of truth and was persecuted in the world to proclaim the truth. (Refer to Jn 18:36, 37).

2. At the climax of the movement of truth (the movement of gospel) the kingship of truth was operated.

Truth appoints the ending day of this world, worked and waits for it. As arriving at the day the kingship of truth is operated. Truth has a day to claim the kingship. It was prophesied by Isaiah prophet, "It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains,

and shall be lifted up above the hills; and all the nations shall flow to it," (Is 2:2). This was the prophecy that the day that the world of truth and the world of righteousness will come to rule over the world. That is, this means that the day that the life works as the king will be descended. Because the kingship of truth shall be accomplished on the all mountains in the prophecy, It suggests the progressive character of truth movement. In the history of world the truth reveals the character of faithfulness several time, and enlarged its activity gradually, finally it shall be revealed as the supernatural accomplishment. The time, that the gospel that not to make the way of Asia, but the way of Europe was returned one time around the global was flown long time. The entire world is developed and changed into like a house. The top of mountain was not made suddenly but became it by lifting up out of the lower

place gradually. Just like that the contemporary world is revealed like the top of mountain as we observed them considerably. Now some part has the stream of sensitive power to the whole thing. Before all countries in the world did not know one another, but now the countries in the world contacts one another like a house. Thee world became the world of the top. In the future what we should look at should be the mountain of the Sanctuary that descends out of the above (the descending of truth) on the top of the mountain.

Section 6

The Trial of the Church 12:1-13:18

This part reveals the figure that church of Christ was suffered in the world. Christ himself was suffered. (12:4), the church community received each tribulation (12:13, 15), the people to believe in Christ faithfully receive the special suffering personally. (12:17) And at the last day of the world the saints receive the ultimate persecution by the anti- Christ. (13:1-18)

Chapter 12

According to the interpretation of a great scholar in Calvinism, the chapter reexamines with the essential method of speculation to the same contents of chapter 11 again. That is the chapter wrote the situation that the church was suffered from the birth of Christ, internally the cause of the suffering is Satan. Greijdanus said, "the above chapter said the situation that the church of the Lord fights to the activity as the type of institute and the world, here it points the background (Satan) of the power of the people that fights with the church of the Lord."(In het vorige hoofdstuk teekende jij's Heeren gerneente in hare institutairewerkzaamheid, en in hare

bestrijding der wereld, .. . dien strijd der wereld tegen's Heeren gemeente; ontsluit. – Openbring, p 2480) Bousset said that the materials of the chapter comes out of the myth of the sun. (ein alter Sonnenny thus scheint aller wahrscheinlichkeit nach in Apok. 12 verarbeitet zu sein. – a. w. S. 411). But it is wrong guess. Bousset himself said in the conclusion of self-controversy, "It is difficult to say where the author of the book took this materials. (Woher nun der Verfasser von Arok, 12 sein Material entlehnt, das wird sich kaum mehr mit Sicherheit sagen lassen, a. w. S. 411).

Interpretation

And a great sign appeared in heaven: "sign" is sēmaion (σημείον) in Greek, which means the mark and it is similar to point to the word, "symbol." ***Woman***, it is the symbol of the church, which points to the church of New Testament in the criteria of the Old Testament. The fact that the church of New Testament comes out of the criteria of the Old Testament is proved by following testimonies. (1) ***a crown of twelve stars***. It makes us reminded twelve stars. (Gen 37:9) (2) The word, "She was pregnant and was crying out in birth pains and the agony of giving birth." Seems to reveal something about the Jewish history. The Scripture says that the Jewish history aims on coming of messiah and the history of agony of the birth. (Mich 5:2 Is 66:7, 8) (3) The work that the angel, Michael fought with Satan in the world of heaven and overcame him relate to the history of

the Jewish nation at some part. The book of Daniel says that Michael was the angel to protect the Jewish nation. (10:13, 21)

The church of New Testament that came out of the primary body of the church of the Old Testament was symbolized as the woman in the text. The verses that the woman is the symbol of the church are as followings, zrev 19:7, 21:9, Hos 2:1, Jn 3:29, Eph 5:31, 32. Etc.

Frost (Henry W. Frost) claims that here the woman pints to Mary , for Mary was the Jewish Christian believer she is the symbol of Jewish Christianity church that will be happened at the last day of the world. (Matthew twenty Four and the revelation) But this theory is not natural.

a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. "clothed with the sun is the brilliant glory clothed the righteousness of Christ (Rev 7:8) Putting the moon under the feet is the sign of victory (Gen 37:9, 10 2:10, 4:4, 6:2) , "a crown of twelve stars". Here, the number 12 is the symbol of the church of God. The church of the Old Testament was established the 12 tribes as the foundation, and the church of the New Testament was established the 12 Apostle as the foundation. And "star" is the symbol of the believer to proclaim the truth. (Gen 15:5 Dan 12:3, Lk 16:8, I Thess 5:5) Refer to Ps 84:12, Is 60:20, Mal 4:2. Therefore the crown of 12 stars is the sign of the victory of the church.

Greijdanus said, " such decoration of this woman is the symbol that the church comes out of the heaven origin,, participating into the grace of the Lord and his fellowship and his sovereignty Lordship on all the world. (En Zij wordt gekenschetst naar hare hemelsche arkomst, en voorgesteld, zooals zij mag deelen in de volle gemeenschap, engust, des Heeren, en bezitten de heerschappij over de geheele wereld. – Openbaring. P. 250)).

2 She was pregnant and was crying out in birth pains and the agony of giving birth. Here, "the child" points to Jesus Christ obviously. Because the verb, "pregnant" the past tense of tekein (τεκεῖν). The past tense of the Greek (Aorist) points to the a moment action. Here this grammar means the birth of Jesus who is the event of one time. (Greijdanus)

3 And another sign Refer to the interpretation of the same word.

red dragon, Here, "dragon" is the symbol of Satan (Rev 12:9 , Gen 3:1) Its "red light" is the color is the blood and the sign of killing threat that harms the church. (Rev 6:4)

with seven heads and ten horns, " the lamb" (Jesus) has the seven eyes and seven horns (5:6), but the red dragon (Satan) has the seven heads and seven horns of the red dragon (Satan). " seven horns and seven eyes" of the lamb points to the power of perfect holy God and Holy Spirit, (5:6) " seven heads and ten horns of the red dragon points to the symbol of the seven countries of anti-Christ of this world, and ten kings.(Rev 17:9-12) Satan tries to harm

the church through the kingship of the earth, Christ destroys the work of Satan with the authority of the world of heaven and spiritual power. Refer to II Thess 2:8. The number 7 belongs to only God Satan steals it and takes the arrogant attitude like God. The number of 10 belongs to the world is able to be the symbol that the extreme rebellion of the countries of this world to Good. Refer to 13:1, 17:9-12.

on his heads seven diadems. The beast, the agent of Satan has ten crowns. This seven crowns is the false resembling of the glory of God and it is the symbol of the blasphemy claim that he claim to be the king by himself and also he claims to be God.

4, 5 "tail" is symbol of lie. (Is 9:15), "**star**" is the symbol of the angel. (Job 38:7) Satan was essentially a angel but after he committed sin, he changed into devil. (II Pet 2:4 Jud 6) And the guy tempted many other angels and made them deprived. "**cast them to the earth.**" means to make them deprived. And the dragon stood before the woman who was about to give birth, before Satan harms "the woman", first of all, the fact he tries to harm "a male child (Jesus Christ) is clear in history of gospel. The life of Jesus began with the wandering life at the child time, was persecuted much, after that he was crucified on the cross. she bore her child. This means the incarnation of Jesus Christ. Seiss said that this points to that the saints are resurrected and are lifted up in the air (I Thess 4:16-17) but it is not natural, Ellicott said that it is a

metaphor of the event that the empire Constantine become the great emperor, but it is misunderstanding.

but her child was caught up to God and to his throne, Satan did not destroy Jesus Christ, Jesus Christ was resurrected and was ascended.

6 and the woman fled into the wilderness, This is to say to compare the life of the world of the life of wilderness. (1) The people of Israel left out of Egypt and were trained in faith on the wilderness. It was needed before they entered into Canaan. Just like that the church was trained in the world by the faith. (2) In the point we have to think of one more. That is, "*the woman fled into the wilderness*" The movement of church in the New Testament that constants to the movement of church in the Old Testament rejected by the Jews and then it was grown at the pagan land (the wilderness is the symbol of the wilderness). According to Henry W. Frost, " the event that the woman escaped has following meaning. That is, it is the symbol that at the last time of the New Testament the church of the Jewish Christian church will be persecuted by the anti- Christ and they are scattered into the pagan areas out of Palestine. () But this interpretation is not natural.

where she has a place prepared by God, in which she is to be nourished for This world is like the wilderness. The place that God prepares to nurture the church is the world.

1,260 days. This is the duration to relate to "a time, and times, and half a time." Grejidanus who is the commentator of Calvinism said that it points to the day of the New Testament. (Openbaring p 255)

7-9 Satan was driven out

7Now war arose in heaven, This points to the fact that according to the ascend of Christ, Devil was separated out of the world of heaven. (Lk 10:18) That guy always accused the saints before God. (Jud 1:1-11 2:4, 5) Now Jesus Christ was crucified on the cross and was died and was resurrected and was ascended the guy was separated out of the world of heaven and was driven out into the the earth. (Refer to Lk 10:3818, Jn 12:30) Christ was died and was resurrected and was ascended into the heaven Satan was dropped down, then why does the Apostle Paul say that Satan works in the heaven in the New Testament? Ephesians 6:12 said, "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places". We do not think that the word of Paul is not controversy. Here is the reason. That is, Satan was driven out of the seat of accuser through Jesus Christ was died and was resurrected and was ascended into the heaven, but he stays in the seat of temptation(This also is the the heaven, that is, the air), after that, at the eschatological day of the New Testament, he shall be driven out into the earth completely. When the Scripture as God said the obvious work that God will

accomplish, he said as it was accomplished although it is not accomplished, the prophets of the Old Testament also used as the same word style.

Then "the war of heaven" that was stated was said by the event happened between Michael and the dragon. What criteria shall we connect to the event that Christ was died and was resurrected? Does not Michael and his agents remark any thing but that only Michael and his angels fought with the dragon? But it is not problem. Because (1) The work that Christ worked shall be accomplished by the people in the world of the man. For example it is like the work of evangelism. In the external figure the evangelism is proceed by the people, at the other aspect, Christ accomplishes. Just like that, " the war of the heaven" was practiced by the death of Christ and his resurrection,⁹ Job 38:7) in an aspect, also in a external aspect it was realized by Michael and his angels. (2) Especially we should interpret " the war of heaven" as the voice of heaven that stated in verses 10-12. (RCH. Lenski, The Interpretation of St. John's revelation, p 372). Because, the voice of heaven said the contents of the war. That is, the word that the accuser of saints was driven out (verse 10) means the fact that in the day of the Old Testament the devil accused the sants through the atonement of Christ, the deed of his accuse was terminated. This means just the victory of the saints. In such meaning verse 11 said, "And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even

unto death". Therefore the war of heaven points to the fact that Christ was died on the cross and was resurrected and got the victory.

Michael This is the transliteration of the Hebrew original word (מִיכָאֵל), which means "Who is like God?" As we see this one, the angel is the one to fight for God. In this spiritual warfare, Christ was died by crucifying on the cross, and was resurrected and was ascended into the heaven and the victory was settled down.

and his angels fighting against the dragon. And the dragon and his angels fought back, To this word, refer to the sermon of the chapter (Overcome the devil).

10-12 These verses point the fact that the redemptive work was accomplished wonderfully by the resurrection of Christ and his ascend.

10 the salvation and the power and the kingdom The salvation seems to be the atonement that Christ Jesus accomplished (Rev 7:10), "power" means the spiritual power of Holy Spirit who came by the ascend of Jesus Christ. (Rev 4:11, 5:12)., "kingdom" is the heaven, the "power" of Christ points to the power that the Lord who was ascended into the heaven become the sovereignty Lord of the heave and the earth. (Mt 28:18) This phrase is the word of the

result to overcome Satan completely through the event that Christ was died and was resurrected and was ascended into the heaven.

the accuser of our brothers what the problem of this point is the issue, here, who says this one. (1) Swete said that he is one of the elders but it is not reasonable, (2) Grejidanus says the angels, (3) Lohmeyer said "the martyrs" Or, (4) a certain says that it is the saints of the Old Testament. "the accuser" points to Satan, That guy deals to the chosen people in the day of the Old Testament and accused before God. (Refer Job 1:-2:) But the fact that Jesus was died on the cross and was resurrected and was ascended justified the people of God now, the accusing work of Satan was finished.

11 And they have conquered him by the blood of the Lamb and by the word of their testimony, Here, the word, "have conquered" is established really by the above verse, by the termination of Satan's accuse. Therefore this verse is related to the above verse. Here, the word, "by" is *dia* (διὰ) in Greek, which should be translated into "because". Because this word set before the purpose noun, it does not mean the channel as the means of victory, but as the cause of the gracious merit to be admitted as the overcomer. In other word, their victory does not get by his work but the precious blood of Christ gave it to them as the grace, And the testimonial word makes them participated into the victory. Refer to the sermon (Overcome the devil) at the behind part.

for they loved not their lives even unto death. The Christian believers in Revelation in a consistent meaning are the martyrs. Then is the martyrdom the condition of qualification to get the salvation? It is not. In the revelation the Christian believers were not separated of the lamb. (Jesus was died. (Rev 14:1, 17:14, 19:11, 14) Therefore the Christian believers also enjoy the qualification of overcomer by the merit of Christ although the Christian believers in the world were not martyred. In other word, he is the enemy of the world, the one to be suffered in the world and the one to overcome the world.

Therefore for they get the eternal life by believing the gospel of grace, they do not need to save (verse 11) their physical life to be died. (Rom 8:10). Christ gave the eternal life to them, and protect them. The thing that our life does not save for ourselves but we commits (πεπίστευκά) it to Christ is the main point of our faith life. The believer should give up he heart to depend on himself. We cannot receive the salvation by the method that one hand hold myself but the other had hold the Lord. We should belong to Christ by committing ourselves to the Lord directly. We should not depend on the others. We shuld not depend on Peter. Peter also, was saved by depending the Lord who I depends on. Luther said "Let him that died for my soul., see to the salvation of ot." As I said already, the believer were not afraid of losing his salvation because the believer already committed his life on Christ.

12 Therefore, rejoice, O heavens and you who dwell in them!

These are the people to believe the Lord and were departed and entered into the heaven. **earth and sea** is the total calling to the survivors on the earth. **because he knows that his time is short!"** As Christ comes again in the future devil will be cast into the lake of fire. Because that guy knew his tragic decree, as he was driven down into the earth, he will be violent severely.

13,14 This verses explain the above verse 6 again. Refer to the interpretation.

the two wings of the great eagle Greijdanus said that here, "two wings" are the faith and commandment, the power of the believer and church comes out of possessing these two things. (De sterkte van geloovige en gemeente ligt in deze twee.) But this interpretation is only guess. "two wings of the eagle" is the symbol that God nurture the chosen people with the means of trial. (Deut 32:11-12, Ps 103:5, Is 40:31) As the eagle trains her kids, he dropped down them out of their net to teach flying, as she met the crisis to be fallen down into the ground, she received them with her wings God practices much to use such method to train his chosen people. (Ex 19:4)

the wilderness, This is a metaphor of the world (1) like the wilderness is lonely, the world also is lonely. (Prov 21:19) (2) Like the trouble of clothe, food and house in the wilderness, the world also is same. (Ps 78:19) (3) Except them the all condition of the

world give us the suffering . Suffering seems to give suffering to us, really it makes us to approach to God rightly. A boy floated a toy ship on the water and played. After a while, a ship entered into the center of the river, he are afraid of losing the ship. Then the man by him cast a great stone beyond the ship, the boy cried out for he guessed that the ship will be broken. But the ship came out of the water because the wave that the stone made gradually it came out the nearby the ground and the boy caught it. Just like that as we are suffered at the world, It makes us approached the Lord more closely.

for a time, and times, and half a time. This is the half part of the last one seventy weeks, that is, the duration of three and half years in Daniel 9:24. Then why did the duration of three and haf years say as one time, two time and half time? The method of expression just like such type includes surely the symbolic meaning. According to the Dr. Young (EJ Young) it points three stages of the activity of the persecuter, that is, it reveals that the persecuted activity become stronger and will be reduced. " one time" is the duration to have the end in the secret plan of God, " two time" means the continuation of the time (" one time"). (Calvin) Just like that the persecutor gets the power of one time and in the meaning that it is strengthened graduall, he said as " two time". And " half time" is the symbol that the activity of the persecution shall be cut off. The word of the Lord in the tribulation suggests such interpretation. Jesus said, " "(Mt 24:6-8) and next, he said "But for the sake of

the elect those days will be cut short". (Mt 24:22) Refer to Mt 24:6 Mk 13:7, Lk 21:9. As Jesus said, "those days will be cut short" means that he reduce the days of tribulation. Then we cannot say that here, the word, "one time, two time and half time" does not say some duration of time. (1) According to the scholar of Calvinism, the duration is the day of New Testament, that is, the symbolic expression, "42 months", or, the duration of 1260 days" (11:3) (2) According to interpretation of Frost (Henry W. Frost) , this duration of latter three and half years that the Jewish Christian church were persecuted. Matthew Twenty Four and the Revelation pp 219-224) but It is hard to accept this interpretation.

15 The serpent poured water like a river out of his mouth The river water seem to be the symbol of many tribulation (Is 43:2). But Grejidanus said that this is all secular life that makes us left out of Christ, that is, anxiety, covet, other , several physical life (Mt 13:22) (Openbaring p 263) And this vomiting water points to the invading military.

16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. This point that All wicked craft of Satan will be failed by the providential activity of God. For example As Saul devoted himself to catch up David, by the invasion of the Palestine military, David got to escaped chance.

17 Then the dragon became furious with the woman and went off to make war on the rest of her offspring, This means the activity that devil tempted every believer personally. Satan cannot remove the church community. Therefore now that guy tries to destroy each believer **he stood** is estate (ἐστάθη) in Greek ", which means that he (the dragon) stood up). A certain manuscript said estate (ἐστάθην) that is, "I stood up" which is translated. In choosing this translation, verse 17 shall be translated as followings, " the dragon is furious to the woman and returned to fight with the remnant descendant that is, the people who keep on the commandment of Jesus and have the testimony of Jesus together. And I(John) stood up on the sand of the seashore."

Sermons

Sermon 38 Overcome the Devil (Rev 12:7-12)

We believe that the devil exists according to the Scriptures. Because that the devil is the deceiver he likes that we do not know his living being. As we do not see the devil, he thinks that it is safety. It seems to be the foolish like the ostrich. As the ostrich met the danger, only his head is buried only in the sand. It makes him cast himself in the dangerous state. If the man feel safety because the devil was not reveal in our sight., it is the activity that he gives all things to him. Devil is very crafty that makes the people fallen down

into the temptation. (1) Devil know our weak points very well than the others. The Scriptures said that he guy is called for the old snake. (Rev 20:2) The snake is great to wisdom and crafty. How long experience does he have for he is the old snake.? The guy is used to handle the man. We know our weak points vaguely and also do not master to handle it. But because the devil knows the weak points of the man by his tactics for several thousand years. He makes the man slipped down by his craft. (2) The devil is revealed by the angel of the light. II Cor 11:14 says, "And no wonder, for even Satan disguises himself as an angel of light ". Did not the devil tempt Christ through the Peter, who was the main disciple of Christ? Then Christ ordered "And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man." (Mt16:22,23) to Peter. The devil uses our family and our friends to corrupted us. Then we should hold the will of the Lord as the Lord rebuked Peter. Although we do not take the attitude of the Lord, as the command, "Satan, leave out of him", we should take the reject attitude like the other word of the reject. That is If the man harms for my faith, if the family and the friend harm him in a moment he should throw

away them like contrasting Satan. As we listens to his harm word (in faith) we will be fallen down into the hand of Satan.

1. We overcome the devil by the blood of Christ

His blood is the wage of his sin (I peter 1:18, 19) and he substitutes the curse that we received. (Gal 3:13) The reason that the blood of Christ is so effective is the fact that it is the method of Go's atonement. I Pet 1:18,19says, "knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot".

The blood of Christ was the means of atonement and was predestinated in the eternity and was prophesied for several thousands in the Old testament, it is the strengthened truth like God. Who can overcome to contrasts of the heaven destine? For the order of spring summer, fall and winter also were appointed, cannot be broken, How can the law of God that was redeemed by the blood of Christ be broken? God knows before the eternity the mankind committed sin and is destroyed and he destined to send his begotten son as the substituted offering.

2. We overcome the devil by proclaiming the Word of God.

What power does the Word of God have to make us overcome ? (1) The gospel is the power to arrive to the salvation (Rom 1:16, I Cor 1:18 2:4, 5 Eph 1:13) (2) It has the life and eternal sustained word. (I Pet 1:25) (3) it is alive, operated power. (Heb 4:12) (4) It is the Spirit, and what can be resurrected. (Jn 6:53), (5) It is the light to shine in the darkness. (II Pet 1:19) (6) it is the seed with the life planted in the heart (Mt 13:3) (7) It is the sword to have both sharp . (Heb 4:12) (8) It is the word that works in the heart of believers. (I Thess 2:13) Refer to Mt 10:20, 11:25, 16:17 Lk 12:12 21:15 Jn 6:44 14:26, 15:26 Act 16:24 Rom 4:15 I Cor 15:56 II Cor 3:6, 7, 9 Gal 1:16 Eph 1:18, 6:17 Phil 2:13 Col 1:9-11 I thess 1:5,6 (Grereformeerde Dogmatiek IV pp 501-504)

Sermon 39 The Blood of the Lamb (Rev 12:11)

"The blood of the lamb" means his trial and his suffering that saved the believers out of the sin. Christ came in the world to die instead of us. His suffering is the collection of suffering to substitute us. The passage about the death of Christ are 175 in the Scripture. We are going to meditate the trial of Jesus to save us out of the sin.

1. The suffering of Gethsemane

Among our many misunderstanding about Jesus, one is to think of misunderstanding that because Jesus is the son of God, he had no difficult to accept the death. What we should remember is (1) For Jesus had human nature, he had the same feeling of human suffering. (2) For he who had no sin was suffered the death, the fruit of the sin, he was suffered more than the others. Because the sinner was confused by the sin as he was shamed by the sin he did not feel the pain completely. Death is the extremity of lamentation, as Jesus was suffered he felt more misery obviously than the man. Gethsemane is the climax of isolate and suffering. Jesus cried out there, (Heb 5:7, In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.), there he flow his sweat and his blood. (Lk 22:44 -And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.) The fact that Jesus shaded sweat and blood in weeping reveals us his great suffering. It never mean that he had no boldness. The man does not know the meaning of death for his dull spiritual sense and somebody is bold before the death without having purpose. A friend of Napoleon saw a soldier and informed to Napoleon, "He

is a great coward man.", Napoleon said, " He is a bold soldier because he feels sensitively the danger of battle and go to there."

Lanier, of Jesus in Gethsemane, made the lamented pome as followings.

" My Lord is severe tired, he entered into the forest he was tired for embracing love and mock. He entered into the forest. Did not the olive trees know him? And did not even little leaves give kindness to him! As he entered into the forest Even the tree of thorn knows hm."

(3) His death did not belong to one person, for he bore all death of billion saints, his trial was so unspeakably great.

2. The betray of the disciples (Mt 26:56)

When all disciples to follow him betrayed him Jesus might feel extreme isolation. Judah sold Jesus. This was the pain like cutting off his liver. It was obvious that Jesus was harmed greatly received by Judah And all disciples throw away Jesus and were scattered, And Peter who was served as the main disciple, denied who Jesus is. Just like that Jesus was betrayed by his loved disciples and was hated and abandoned by them (Ish 53:3) It means that he got the extreme suffering.

3. He received testing.

I Peter 2:23 said, "When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly", Isaiah 53:7 said, "Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand". Jesus did not excuse to the mocking and blaspheming at the seat of test. This was an example to reveal the virtue by enduring so in unfair treatment. The fact that Jesus endured the illegal judgment was a great suffering to him. The Lord replaced the dishonor we should receive so.

4. The trial of cross

The death of cross is the death cursed. (Gal 3:13, Duet 21:23) The one who was hanged on the cross had fever, got headache and was swallowed at the nailed place. (1) After Jesus was hanged on the cross he took responsibility of the savior and bore the burden of the others. [1] First he requested their remission for the men who crucified him. And [2] he committed his mother to his disciple, John. [3] he led the criminal that was crucified with him into the salvation.

(2) we can see what he felt the extreme suffering through following words. The Words he felt the pain [1] He said " Eli Eli Sabak dani" that is the pain abandoned by God father. True believer also feels the pain as he leaves out of God, Then how much great pain Jesus felt so ? [2] The word, " I am thirsty" pointed that his blood came out of his body completely, then he felt extreme thirsty. The reason he told the word was to accomplish the Scripture. (Ps 69:21). Just like that he was suffered directly, he endured until the end for the will of God. [3] The word, "Father, into your hands I commit my spirit!" reveals the end of the life of servant that finished his own problems. He bore the burden of the sinners that first, for the enemies, and finally for himself. (I Pet 2:24)

Sermon 40 The One who Proclaims the Gospel Is Persecuted In the World (Rev. 12:11)

The Christian believer receives the persecution in the world during his mission, that is, proclaiming the gospel. The suffering he received is to come out of uniting with Jesus. As he was suffered it Jesus also makes them overcome it. Refer to Jn 15:18-20 16:33.

Here verses 7-10 prophesied that in the future the believers in the New testament will be persecuted much. This prophesy also was accomplished in the history of the church directly. As we review the

history of church from the primitive church already the tribulation and the persecution were begun. After the cross of the Lord, the Apostle was martyred after that in Rome the great persecution was happened by Nero emperor. His persecution is as followings. That is, The Christians were clothed with the skin of the animal and were bited by violent dogs and were killed or almost were died. Or, they were fired and replaced the lamps. Then many saints were crucified. Nero emperor was suicide. Antonius Pius emperor and Marcs Aurelius did not persecute them but the people in the country ignored the persecution of the believers, then Policarp was mattered. He at the martyr place, as a executer asked "if you say " I don't know Jesus", I will release you." He replied " For 86 years I serves Jesus, he did not harm to me anything, here how can I betray him?" Dekius emperor (AD 200) commanded to the Christians to worship the Roman god in order to delete the seeds of the believers and killed many people who did not listen to it. Diocletianus emperor arrested bishops, deacons and poisoned them, gathered the Scriptures and burnt them. Then a bishop as the persecutor asked, " give me the scriptures to burn", a deacon answered , " Although my child is burnt , I cannot give the Scripture to burn.." The persecutors burnt the couple. In the first, the second and the third century the men who had the government authority

arrested the Christians and killed them, after that the church arrested true Christians and killed them. The bishop Ambrose on 4th century lived as to the word of God. When Theodosius emperor on 4th century shed much blood of the innocent, Ambrose disciplined him. Then the emperor stayed at the palace and repented for 8 months. After that as he was departed the world and was embraced in the arms of Ambrose. Ambrose worked at Milan region in Italy, his disciples also followed his mind and devoted themselves to keep on the truth, and did not enter into Roman church that streamed into the ecclesiastical. Therefore the command of pope did not influence on the Milan parish. This Milan parish did not enter into the rule of pope until 11 century (1059 Pope Nicholas II), was independent and became the protestant parish. Ambrose believed in the Scriptures as the only standard of the faith as the bishop of Milan. (for 23 years) After that Lupius Laurentius, Mansuetus, Bishop of Milan), Claudius of Turin) etc., sustained the truth in the line of Ambrose. After Ambrose was died at 397 year, the antipapal successors did not belonged to the rule of pope but protested it. The evidence was what Damianus listened to out of a pastor of the party of Ambrose. That is he said, "The church of Ambrose party took freedom out of the old rule of popes, they did not belong to and did not subject to it and also the command of the pope did not

enter into the party. (History of the protestant Church. Vol I pp 23-24) Just like that, Ambrose party kept on the truth and fought with the mind of martyrdom.

The Wilderness was remnant believers, after Ambrose party was scattered at 11 century, and was located under mountain Alps for long times and protested against the Roman pope and also kept on the truth of protestant faith. They were located at Casteless mountain valley in the mountain Alps. The valley consisted of seven and so beautiful fertile district. They established the seminary and made assembly too, which consisted of 150 pastors and the same number of lays. They trained the missionary and sent them, the missionaries walked to each house as the merchant figure to sell silk, treasures etc. and taught the scriptures written by they hand. They protested against the rule of Roman pope and executed evangelism every countries that were located at Southern and Western of Europe, and also proclaimed evangelism to Spain, Germany, Bohemia and Poland.

Like the Wideness did not compromise to the western parish church (All churches in the center of Roman district) the party of Paul did not compromised to the corruption of Eastern Church (All churches in the center of Antioch district). This party was brought about by

Armenian Constantine. He got a book of New Testament out of a certain customer that was lodged at his house and read it and understood the fault of eastern church then he left out of the church. He worked for 27 years and was martyred by stoning. Wonderfully Simeon who worked as the bishop

Looked at the figure of his martyrdom and then he repented and he became a greater leader of protestant faith. Latter Simeon also was martyred. The historian Gibbon said that after that, 10 persons of the party of Paul and the remnant people were scattered into every countries in Europe. They were located at Siwa mountain and Triviyond mountain valley.

In the mediaeval time, many saints were martyred by the Inquisition.

(1) The martyrs of Dutch reformers

[1] On the way John Bakker went to the burnt place and he said to his coworkers, "My loved brothers, I entered into the door of martyrdom, you keep on the truth of gospel by fighting the unrighteousness. ", all co-workers listened to the word and applauded and praised. [2] When Robert Ogier was burnt with his wife and his first son, his first son said, "Look at father, the heaven is opened and the thousand angels rejoice for us. Let's rejoice, we die for the truth.". [3]John Cornelius Winter praised at the punishment

until the end before punishment. He praised the hymn , " Let's praise God" and said " all martyrs praise you." And he was beheaded and departed. [4] Guido de bray, at the gallows tree, encouraged his co-worker of faith to keep on the truth until the ending time. [5] As Richard Williamson was persecuted and escaped, he saw the persecutor that was drowned in the ice water and almost he will be died, he delivered him. Then the persecutor caught him and killed him finally.

(2) The martyrs of British

[1] Rogers was arrested and went to Sid field, he saw that his wife nursed her infant baby with his 10 children. But he saw one time and firewalled. Although he was exhorted to give up the reformed faith to live, without giving up and said, " That which I have preached will I seal with my blood." [2] Ridly was burnt for he kept his faith. When his brother requested him to stay together eve time, he rejected it in quiet. And sad, "No I shall go to bed and God willing shall sleep as quietly tonight as ever I did in my life." [3] Latimer was burnt with Ridly, and then said "Be of good comfort, brother Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

[4] Cranmer was tempted by the craft men in the Inquisition and gave up his reformed faith. After that he repented and claimed his right faith and again was arrested and again he had given up his confession of right faith. But he repented and testified the reformed faith and he was arrested again and received the death sentence. So he was burnt in joy and he stretched out his hands which before, he used to write down on the concealed document and he said, "That unworthy thy right hand" repeatedly until his death. Samuel Rutherford, who was a Scotland pastor wrote down many letters in the prison, he said that the prison is the palace of Christ and said "If I sent the letters written Christ's love by much ink like sea water!" and he said , " Christ loves to kiss to my black lip."

And in the history of the martyrdom, The martyrs rejoiced and praised in the burnt fire. As they praised too loudly the enemies hooked their tongues . But they had picked out their tongues and again praised.

Conclusion, In the world there are many people that are died for unrighteousness than for righteousness. Finally the man is troubled and entered in difficult things in the world. If we are troubled in the world was not he suffered not for me but for the Lord ! But what

we remember is God who makes the weak been bold, and in the death time makes them praised the Lord. Therefore as we read the history of martyrdom. We should think that these all things were accomplished by God. As we look at them we should not praise the martyrs but God to get the grace. Whoever look at them if he praise the man God does not please. He himself will be weak more.

Chapter 13

The chapter says that the activity of anti-Christ that was appeared by the direction of Satan (the red dragon) and the temptation of the false prophets that works before him.

Interpretation

the sea. This is the symbol of total name of all nations.

a beast. Refer to the interpretation of Rev 11:7. There are the lots of interpretation about the beast. (Charles said that it was Rome empire but our text said that it is the one to have Lordship to control all mankind. (2) Some scholars (Elliott, Barnse, Guinness) said that it was the symbol of Rome empire but it was unnatural interpretation. (3) Zahn said that it is a person that will be appeared at the last days of the world. But four beasts in Dan chapter 7 point to the person but to the countries. (4) The other scholars (Alford, Benson, Moris, Auberien) said that it is the secular power to persecute the church any time and any places in the history. But the Apostle John seems not to say the secular power properly but to say the special persecution of the Christianity. (5) The most relevant interpretation is as following. The beast that was described here is the mixed being of four beasts recorded at the chapter 7 of

Daniel which will be the climax of the kingdom of Anti- Christ appeared at the last days of this world.

Why did it symbolize the kingdom of anti- Christ as the monster beast? Because the monster kingdom oppressed the mankind violently as the beasts and makes all the world desolated. This is described at Dan7:3, 8:3 also Refer to following interpretation to the detail explanation to this one.

with ten horns and seven heads, Of this beast and ten horns and seven heads, 17:9-13 exposit. In the word, "The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction." (17:8), here, "was" reveals that points to the person, Antiochus Eppipanes, but in the future it will be revealed positively but finally will be destroyed, Greijdanus interpreted. And there again it said, "the seven heads are seven mountains on which the woman is seated; they are also seven kings, five of whom have fallen, one is (the day of John), the other has not yet come, and when he does come he must remain only a little while". (17:9,10) Then the five kingdoms that were passed away in the day of John were, in a certain word, Egypt, Assyria, Babylon, Mede Persia, Greek. And now the kingdom is Rome and it is difficult to know what the latter kingdom is. Then after all these seven kingdoms are passed away, and finally what is appeared as the next one is just the 8th kingdom. It is a beast described at the first part of this chapter, that is, the great anti- Christ. In a word, the "five" pointed to the five political system of Rome but it is not proper interpretation.

with ten diadems The number ten is the full number to use in the governments of the world. This phrase points to the extreme state of the kingdom of the power of the anti- Christ.

and blasphemous names on its heads. This points to the "blasphemous" claim that the anti-Christ says that he is God by himself.

2 was like a leopard; This is stained (Jer 13:23), which means to be revealed horribly. ***its feet were like a bear's,*** means to attack violently, ***a lion's mouth*** means to devour cruelly and powerfully. These three mixture was the mixed one of four beasts of Dan 7:3-8, which is to stress the cruel beast character of the ultimate anti-Christ.

3 One of its heads seemed to have a mortal wound, but its mortal wound was healed, We do not know which country this harmed head is but it might seem to be the seventh kingdom. And "its mortal wound was healed," means that the country was almost destroyed but will be prosperous again. But the ultimate anti-Christ is the 7th kingdom which was destroyed but revived, (17:10), that is, the 8th kingdom.

and the whole earth marveled as they followed the beast. This means to be curiosity of the event that the kingdom was destroyed but revived. This restoration of the kingdom that almost was died (not to be died completely) is the false imitation the great fact that Christ was died but resurrected.

4 And they worshiped the dragon, for he had given his authority to the beast, According to this word, Anti- Christ got the authority by the war.

5 a mouth uttering haughty and blasphemous words, Refer to Dan7:8, 20, 22:36 II Thess 2:4. This points to the blasphemy attitude that to be God by himself.

for forty-two months. This points to the latter part of Dan 9:27. Some interpreters explained the phrase (Dan 9:24-27) into three parts as followings, that is, (1) 69 week days (7 week days and 62 week days) is the duration from the year to the time that Cyrus commanded to reconstructed the temple that Christ was baptized, which the count became that one year was changed by one day in a metaphor. (2) And in the meaning that after 7 week days and 62 week days, that is, after 69 week days, the stream of Jewish kingship was stopped, the time of the pagan will arrive, the text said " "(verse 26). The time that there is nobody, includes the revived period of the pagan that is, the whole of the time of New Testament. But Calvin did not include the whole days of the New Testament. (3) And at the last one week, "the king (anti- Christ)" arrives and executes the all wicked works, The chapter 13 of the Revelation points the the most wicked affairs that anti Christ will be appeared at the last part. (Dan 7:25, 9:27) But Calvin see that it points the one week as the whole time of the New testament. Then here one week days are the days of spiritual meaning.

6. those who dwell in heaven. This will be t mean the church. Anti- Christ always despises God and persecutes the church.

7 Also it was allowed to make war on the saints Refer to the interpretation of 11:7-10

8 everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. The " has not been written before the foundation of the world in the book of life of the Lamb" (1) means to buy the written persons by his blood and to make them as his possession. (2) means also that Jesus keeps on him and protects him. What does it, "before the foundation of creation" mean? Here the word, "after the foundation of creation" in apo kateboles kosmo (ἀπὸ καταβολῆς κόσμου) in Greek, which means that as the foundation of the world was settled. This does not mean that their names began to be written, at that time but before the foundation of the world (before the eternity) was settled, already their names were written, and also it points to the thing without changing constantly from the time that established the foundation of the world.

I Pet 1:20 , Eph1:4 also wrote the word, "in the beginning"(ἀπὸ καταβολῆς κόσμου) as the same meaning. Greijdanus also interpreted as such a thing. (Dan wordt gezegd, dat dit boek reeds geschreven was, toen de wereld geschapen werd, dus reeds van eeuwigheid de names van's Heeren gekochapen werd, dus reeds

van eeuwigheid de namen van's Heeren gekochten bevat – Openbaring p 274)

The ultimate persecution of anti- Christ can be overcome by only the people who were written in the book of life of the lamb. The one who was written in the book of life points the chosen people of God. The chosen people (1) overcome by helping of God, (2) and overcome that because they know his chosen people, they have strengthened heart. Of course, This strengthen heart is given by God. The one to know his election [1] knows the warm character in relationship of God and man, [2] has the courage and the consciousness of safety [3] praises the mercy of God and throws away his arrogance.

all who dwell on earth will worship it. It is in the Greek text literally, "they will worship him (the beast) ". Greijdanus said that this activity of the worship is not simple external bowing worship, but the activity of the religious worship because here the word, the (αὐτόν) was used as the pronoun of purpose case. (Vele handschriften hebben den datif maar de accuatief zal hier wel oorspronkelijk zijn, en aangeven, dat niet enkel een lichamelijke neerknielen voor den antichrist gemeend wordt, maar een vereeren van hem met Goddelijke aandiddig – Openbaring. – Openbaring p 273). Although the man kneel down to the idol without knowing it as God, it is the wrong activity. In the grammar of the Greek, in relationship with the general worship bow (it is not religious but

worshipping bow) the pronoun (or, the noun) to receive the verb, to bow down takes the dative.

9. Refer to the interpretation of 2:11.

10 If anyone is to be taken captive, to captivity he goes; The meaning of this word is as followings. The saints do not need the anxiety although they do not expect the victory of violent fighting, but only believing in God. because the one takes captive (anti-Christ) finally will be taken captive by Christ. Refer to Rev 19:20, 21: Mt 26:52

11-17 These verses says the activity of the false of the false prophets before the Anti- Christ.

11 rising out of the earth. The earth is the symbol of the sinful world which contrasts of the heaven, This beast is the symbol of the false prophets to come out of it and to lead the people there.

It had two horns like a lamb This points to the fact that he imitate Jesus, the lamb craftily and tries to deceive the people. The false prophet is used to put on the clothe of sheep. (Mt 7:15)

and it spoke like a dragon. " dragon" is the symbol of Satan. The words that the false prophets proclaim is always the word of Satan.

12 As the Holy Spirit came on the earth sent by Christ, the false prophets sent by the anti- Christ and they execute the power in replace of the anti-Christ. This belongs to the accorded activity of Satan, the first beast and the second beast and it is false imitation of the devil to the Trinity God. The devil always uses the tactics of imitation. Devil reveals the pseudo thing before the people and always blocked them not to follow God wholeheartedly.

13 *It performs great signs, even making fire come down from heaven to earth in front of people,* Here, "in front of people" reveals the character of wonder of false prophets, that is, the false wonder which reveals only the wonder in the sight of the people revealed like a real wonder. (II Thess 2:9) "making fire come down from heaven to earth" can be understand as to the fact literarily and it points to the symbol of the all monster, shaman great power. Of course it imitated to Elijah. (I Ki 18:38 II Ki 1:10, II Thess 2:9-12.

14 *the beast that was wounded by the sword and yet lived.* Refer to the interpretation of verse 1

15 *that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.* This is not the true wonder but the false wonder to come out of witchcraft of Satan. Refer to the interpretation of the above verse 13. In a theory, the word, "giving the life to the idol" point to here, "establishing the living idol (idolizing the man)". In the last days it is true that the man will be idolized. The contemporary scientism is

wrong theory that human brain was idolized. In the old nearby Eastern area, it was informed that there was the thing that the magic of the mixture religions makes the idols told.(Charles) In the future the deceived thing as such similar work will be happened.

16 to be marked on the right hand or the forehead, "right hand" is the working hand and the hand of fellowship, the reason to need a mark (certificate) means that the kingdom controls every things of the people under the dominion of anti- Christ. The people of the kingdom can execute every activity and every business with the mark of permission.. "forehead" is the symbol of the identity of the man. At that time the one who has no the proper personality under the control law of anti-Christ, they lose the right of living and personality.

17 the number of its name. This means then, the number to explain the letter of anti- Christ's name. The custom of the ancient Hebrew and the one of the Greek expressed the value of the number as the letter of the tongue.

it is the number of a man, This means that it is counted not by the law of count of the heaven world, but by the law of count of the man.

666. There are several theories to know the name of anti- Christ by changing the numbers into the letter as followings, (1) A certain says that this is Iatainos (λατᾱτεινος - λ=30 α=1, τ=300, ε=5, ι= 10, ν= 50, ο= 70, ς= 200), the anti- Christ is Rome. (2) another says

that it points to the word, "the emperor Nero" was changed into in Hebrew neron kasal (= 666) (3) Grejidanus said that the number 6 here points to the creature before the seventh day, that is, the world before God sanctified, that is, it is the symbol of the world does not belong to God, 666 that is, the threefold of number 6 point to the extreme stage of the development of the country of this world. (Daarom stelt 666, met zijn drie zessen, de volheid der gansche wereld, in hare hoogste ontwikkeling, volledige samenwerking, uiterste krachtns panning, voor – Openbaring p 285). It is a interesting interpretation. The refomers see it anti- Christ and Bavinck see it as the power of sin and evil. (Gereformeerde Dogmatiek vol IV p446). We according to the text of the Scripture this is the kingdom of anti- Christ that shall be happened at the escathological time. But Zanh nd Abraham Kuyper thought that it points to one person, which need to think of it.

Main point

1. The devil seems powerless in many time, as if he were weak. (verse 3 before) But it makes to shake us with more power. Therefore we as we have a little temptation also we should not release our weapon. (Eph 6:16, 17) The enemy of the church gets the power of his activity without stopping in the world. Because many people follow him by admitting his curious happenings. (verse 3 lower)

2. To get the chance of the activity of anti- Christ temporarily is the appointed rule of God. Therefore as we see that the wicked power seems to be prosperous we should not be dropped down into the short activity to doubt the righteous God. (10) Only to endure, to endure and to believe in him is the only way to live at that time. Patience is the herald to open the way and the guard to protect it.

Sermons

Sermon 41 The Last Antichrist (Rev 13:1-3)

1. The character of relationship to be related to the prophesy of the New Testament and Old testament.

"The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near. "(Rev 13:1-3)

This word is relate to the thought in the book of Daniel. Dan 2:31-45 says, ""You saw, O king, and behold, a great image. This

image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

"This was the dream. Now we will tell the king its interpretation. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. And as the toes of the feet were partly

iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

The prophesy reveals that the history of countries of the world was observed into the history of four countries. According to the other theory, "these four countries points Babylon, Mede Persa, Greek and Rome. And the fourth country , Rome was destroyed the countries that the foot of the idol pointed were remained until today, that cannot be united one another for they were like iron and mud. In the end of these universal era, the second coming of Christ will come, this is descending of stones that by the hands of the man in the book of Daniel." According to this theory, after the destruction of Rome, the thought that the countries that the foot of the idol

pointed, are all countries in Europe, that have been sustained until today is not affirmed yet. The scholars say several views about what countries that ten countries in Europe are pointed. We cannot accept the above theory whole heartedly. But as we see the Revelation at the end of all nations the empire country like Rome again was happened and controlled the universal country (chapter 17 the activity of the 8th king) At the end the second coming of Christ will be happened.

2. The time of second coming of the Lord is closed
The second coming of the Lord will be accomplished after the last anti- Christ is happened. Much evidences that the country of the last anti- Christ is closed are revealed at the contemporary day. Among them the most obvious evidence is the fighting of two parties in the areas of thought than the blood, which because the fighting of all countries became the state of the extreme development. This, that is, the era that the beast (the last anti- Christ) controls ten horns. (17:16-18) in the point, we should know the features of last anti- Christ. It is as followings.

(10 The last anti – Christ comes out of the sea (verse 1) It means that the last anti- Christ come out of the countries of world. (2) This is the strongest country in all nations. (13:2) Because this country is like leopard, bear, lion, it has all character of wild animal. (3) The

country that has sustained in the past will be happened again. (13:3)
(4) All the world follows him with joyful heart.(13:3,4) The word "the whole earth marveled as they followed the beast. " means to follow passionately. As we see the politic of the country of this anti-Christ is revealed by the figure that unbelievers (The people belongs to the earth) like very much in all areas. (5) he is the one who blasphemy god and the church. (13:6) (6) he persecutes the saints and overcome temporarily(3:7) Then the saints are suffered surely.

Sermon 42 False Prophet (Rev 13:11)

The activity of false prophets are as followings.

1. Using the authority of the world (verse 12) Rev 13:12 says, "It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed". True prophet stands up instead of the authority of God, in contrast of the false prophet bring up the authority of the world. In other words, true prophet was sent by God but the false prophet was not sent by God. Jer 14:14 says, "And the LORD said to me: "The prophets are prophesying lies in my name. I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds". In the prophet, the

fact God called for him is established the foundation of his ministry. The prophet that was not called for by God is the false prophets. The evidences of calling like Bavinck said, has three elements, (1) he has the innate stimulation to do the work of heaven, (2) he got the power of the position to be able to do that ministry (3) he got the fact that God opened his way to do it. (Geref. IV pp 419) But without such calling only the one who served the church for the motive of world business cannot avoid to become the false prophet.

2. Doing the great sign (verse 13)

False prophet reveals false sign to establish the untruth. He can do it by the power of Satan. The fact that Satan can do strange things says in the Scripture. In Exodus the magician of Egypt cast their cane and changed into the snakes like Aaron did. (Ex 7:10-12), Like Moses and Aaron they hit the Nile river changed into the blood. (Ex 7:17-25) and the frog were covered on all Egyptian land. (Ex 8:6,7) The sign of devil is different to the true one of God, it (1) devil destroys the truth and is executed for establish the untruth. (2) it reveals unethical and immoral state.

Therefore we should discern it well. The Christian believers should not walk to desire curious things but they should search for the truth of gospel. As they pursue the curious things, it is easy to incline into the craft of false prophet.

Sermon 43 About the One Who Worship the Idols (13:14)

The commandment says, " (1) "You shall have no other gods before me." (Ex20:3) (2) ""You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Ex 20:4) The meaning of the second commandment is concerning the method to serve God, and it stresses the spirituality of God and it means to serve God in dignity to the word God reveals , Westminster creed says, " The second commandment points that we should obey the word of God , purify and keep complete religious worship." Then the first and second commandments said that the man honor only God and worship to only God and honor Him as God. It is the first responsibility of the life. Therefore to commit the first and second commandments is great. Because the sin is to commit the greatest commandment. Jesus said, "And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself " (Mt 22:37-39). This is the word of Jesus as the law scholar asked that which one the greatest commandment is? If he committed the murder sin by breaking out the commandment to love the people, the sin to serve the idol is greater sin by

breaking out the commandment to love God. If the people in the world executed the murder, they are afraid of it and trembled , But as they see the idolatry, they do not think so, what is the reason? Because it is that the world can think as the dark custom but cannot think as the laws of heaven by forgetting the work of God for the long time. The fact that the life does not feel the idolatry as the great sin is to be melted in the custom of the world deeply.

Ps 115:4-8 says, "Their idols are silver and gold, the work of human hands.

They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them become like them; so do all who trust in them". Whoever should not treat lightly the sin to participate into the idolatry of the pagan. Without understanding the fact that the believer commits sin and repenting the assurance of faith is lost. Westminster creed says, " The true believers also lose the assurance, it comes out of the fact that he was not confirmed the assurance or, he was dropped into some sin or, as God returned his face out of him, for his temptation" (first translation) The one who lost the assurance of faith can restore his lost assurance by searching for his

sin and repenting. We should want that our church understand the sin, repent it and take the abundance of assurance and life. Although we commit sin if we believe in Jesus more and repent it, we have remission. Is 1:18 says, ""Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool ", I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

Section 7

The comfort of the saints and informing the judgment of the last day 14:1-20

Chapter 14

This part is the prelude of future affairs and also the conclusion of chapters 11-13. That is, although the church has lots of tribulation, (refer to the interpretation of each chapter 11-13) the church will not be fallen down in the tribulation and will be saved in the world of heaven. (1-5) The fact that the wicked to persecute the saints shall be judged and will be destroyed (9-20) is the main them in this part.

Interpretation

on Mount Zion stood the Lamb, "the lamb" points to Jesus that means the sacrifice of atonement that was died by shedding his blood in replace of the people of God. Refer to 5:6. "Mount Zion" (τὸ ὄρος Σιών) is the name of mountain as a symbol of the place that God resides (Ps 50:2, 2:6) and the unshakable character, and the strengthened character (Ps 125:1). This is not the mount Zion in the earth but the kingdom of God in the heaven. Abraham Kuyper

said for long time in order to point that it is not this earth but the world of heaven. Among his theory, For the qualification of the saints described here (3-5) reveals the fact that the fighting on the earth is passed away and is accomplished. (The Revelation of St. John. Pp 114).

and with him 144,000 Here, "the word, "with him" is the important condition to explain the establishment of salvation of the saints. They get the salvation for their union with the lamb. (17:14) "144000" is the symbol of the all saints that to get the salvation. Refer to the interpretation of 7:14. This revelation reveals true church to be entered into the world of heaven through the tribulation on the earth. The fact that much tribulation on the earth cannot destroy the church consoles the saints.

who had his name and his Father's name written on their foreheads. For these are different to the multitude to follow the beast (anti- Christ), the name of Jesus and the name of God was marked on their foreheads, which it is the symbol of the possession of God and the protection of God.

2, 3 the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, 3and they were singing a new song These are the sound of the song of that 144000, and the word that the sound like many waters and loud thunder is the sound of great quantity points to the character of conqueror, and the fact to be "like the sound of

harpists playing on their harps" is not the inharmonic sound, but is the holy song filled with the peace, to have various tones and tunes. "new song" is the lyrics of the holy song, refer to the interpretation of same word.

No one could learn that song except the 144,000 who had been redeemed from the earth. "This song" is the delight of the soul itself to experience the salvation, but the people who has no salvation will have no such delight. The delight of salvation cannot get by the work of the man because the salvation itself is not the product of human work.

4 It is these who have not defiled themselves with women, What does here, "women (γυναικῶν)" mean? As it was translated directly, it points to "women" which means the symbol of the strong temptation to the secularism. (Num 25:1 31:16, Deut 17:17) This phrase does not include the teaching of celibacy which treats the life of marriage as the sinful evil. Moffatt interpreted the phrase literailly, and it teaches the elements of the holy life of *. But this interpretation is not unfair because he does not admit symbolism the marriage f the believer is not impossible work. Refer Mt 8:14, I Cor 9:5. ***these who have not defiled themselves*** Here, paldenoi (παρθένοι) in Greek , which means the virgins. This points to the fact that the believer should keep on self-control like a virgin and should not serve the world and the sin. Refer II Cor 11:2. ***It is these who follow the Lamb wherever he goes.*** Here, the phrase, "wherever he goes" is *hop an whipage* (ὅπου ἂν ὑπάγῃ) in Greek,

which suggests that the direction of the leading direction does not informed to the follower. Although they are led in the obscure state, they obey him. It is the activity of faith. It is the feature of the descendant of Abraham (Gen 12:1-4 Heb 11:8) that left out of the Chaldean region.

These have been redeemed from mankind as firstfruits. What does "firstfruits" (ἀπαρχή) mean? This is (1) the theory that points to the symbol of the early time of the first century, (2) the theory that the church is called for the distinguished one to all mankind. (3) Above of all, it means that only the believers are offered to God and became the belongs of God. (Ex 22:29)

5 and in their mouth no lie was found, for they are blameless. "lie", as according to the thought of John, means the life not to believe in the gospel of Christ. Refer I Jn 2:22, 1:6, 8. Therefore "the life without lying that is (1) to believe that Jesus is Christ (2) he got the love to accord to the faith to believe the truth (3) he confesses his sin and does not hide it. (I Jn 1:8) "they are blameless" does not mean to have no any sin absolutely, as the result that he is cleaned by the precious blood of Christ and is justified, points on the man admitted as the spotless before God.

6-13 The news that three angels proclaimed

Klieforth said that the above revelation through the activity of three angels is different kind to the revelation related to the seven seals and seven trumpets. But we cannot think that the word of the first

part of verse 6 does not connect to the above word. Although the above (verses 1-5) has no the word of the angel, the praise like the sound of thunder (verse 2) includes the praise of the angels. (Kuyper) Therefore the word, the other angel is not saddened word.

6 Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. Here what does the evangelism of the angel mean? (1) The scholars of the party of the church history said, " Here the evangelism of the angel is the symbol of all true evangelism happened in the church history. "(2) A certain man claims that here the evangelism is the symbol of the movement of Luther's Reformation. But (3) This is the movement of the eschatological evangelism of the world. Because the Apostle John said in keeping on in his mind the events of eschatology. (verse 8) Then does this movement of evangelism mean that the angels come on the earth and proclaim the gospel in the world? Really it should not think such thing. The Scripture always says that the secret affairs are executed by the angels (Act 7:35 Heb 2:2 Gal 3:9) Kuyper said "the angel has executed as the role of mediator. That is, they bring the connection between the providence of God's sovereignty Lordship and our life.... It is true that as the eschatology of the world comes more closely, the attacking power of Satan is more powerful, the holy angels will activate more strongly. (Angels have always been the middleliks, if we may so, which establish the coherence between our life on earth and the more the

Consummation draws near, and with it goes without saying, that the more the Consummation draws near, and with it the final conflict between God and Satan, the more these demoniac attacks increase in malignant intensely. Naturally therefore in rev. 14, with the transition of the trumpet to the vials, both the action of evil angels and the counteraction of good angels are in greater evidence. It would have been unnatural if, in that hour of greater evidence. If would have been unnatural if, in that hour of greatest danger, the holy angels had not done their utmost to avert the power of evil. – The Revelation of St. John pp 115-116). Here, the evangelism of the angel should not think that he himself is appeared directly and activated it rather it means that the angel on the heaven execute the ministry of evangelism. The angels will connect to the evangelists in the invisible state through the work. Accordingly the evangelism should be executed by the man.

Why is the gospel called for the eternal gospel? The reason seems to be (1) that the gospel should be proclaimed the original gospel at the last day of the world. (2) this gospel shall be proclaimed by God until the end of the world without pausing. ***to every nation and tribe and language and people.*** this is the style of the word in the revelation points to all the world. Refer to the interpretation of the same word of 5:9.

7 And he said with a loud voice, "Fear God and give him glory,
This word is the evangelism to point to the duty of the life. The purpose to create the man is to make him taken fear of the Lord

and glorified God. Here it does not say the detailed method, but of course it is to believe in Jesus Christ. According to a theory, the evangelism of gospel that here the angel treats to, means the declaration of judgment that became the news of judgment to the chosen people.(to become the news of delight) but it is not natural.

8 Another angel, a second, followed, saying, "Fallen, fallen is Babylon From here to the ending verse, chapters 16-19 reveal already the introductory elements of the judgment of the world at the early time. **Babylon** This is the symbol, as the chapter 17 wrote "the great prostitute", 11:8 said Sodom, the great city to be called for Egypt, that is, this world to betray God. This is of contrasts of the saints, She makes the people of all countries drunk the mental of this world. Greijdanus said, "The name of Babylon points to the center of the power of the world." This reveals several countries according to the days, and contrasts to God and the church of Christ (Ps 2:) (Daardoor werd deze naam aanduiding van de wereldmacht, met haar contrum, die zich in den loop der eeuwen in verschillende wereldmacht, met haar centrum, die zich in den loop der eeuwen in verschillends wereldriken belichaant, en tegen God, en zijne Christus, en zijne gemeente, stelt, PS. 2- Openbaring, p 299). Refer to the interpretation of the great prostitute. In 17:1. **"Fallen,** This one was used as the past verb, but it is a prophesy it did yet not destroy but in the future it shall be accomplished.

the great, she who made all nations drink the wine of the passion of her sexual immorality. Babylon is this world. She

herself rebelled God and became a great prostitute (She does not serve God who they should serve but serves the other god and only herself.) Not only but it does not serve tempt the people (the countries) in compelling and tempting. Therefore all countries participated into the immoral sexuality of Babylon drank the wine of God's wrath (for God's wrath they was fallen down by shaking, like drinking the wine to make drunkard.) Just like that Babylon herself committed sin and also the wicked one to make the other committed sin.

9-12 The declaration of the angel to punishment to the worshippers to the beast (anti-Christ's kingdom) and the idol.

9 the beast Refer 13:1-10 its image Refer to 13:14-17

10 the wine of God's wrath, Refer to the interpretation of verse 8

poured full strength into the cup of his anger, This is the strong wine that does not mix with the other like the water, which is the symbol of God's strong wrath.

11 And the smoke of their torment goes up forever and ever,

This points to (1) the permanent punishment of the fire of the hades like grilling the salt in the fire, (Mk 9:47-49) (2) It is the symbol of the desolation that the punished shall receive. Refer to Is 34:9, 10.

12 Here is a call for the endurance of the saints, This is the phrase to warn to the saints. As the above said, because the punishment of the hades is horrible, the saints should endure all suffering until the end and should not take the faith.

those who keep the commandments of God and their faith in Jesus. The word, "the faith of Jesus" was translated into "the doctrine of Jesus" wrongly in the old version. The command of God is kept by believing Jesus. The one who believes Jesus Christ try to keep on the command of God, because he receive the impression of Holy Spirit.

13 The verse said the repay of God to the endurance of the saints at the above verse. **"Write this:** because the principle of God repays the suffering of the saints is eternal immutable truth the voice of the heaven commands to write down it. The saints are suffered in the world, the worthy law that in the coming world it was repaid to it is "written truth " and "immutable truth". Therefore they to know this one proceed more with courage and endurance as they meet the trial. from now on. For the judgment of the ending time was closely, The time that the people who were died by believing in the Lord shall see the completeness of salvation, is not far. Therefore here he voice of the heave that the blessing of coming world of the saints comes on from now. According to a theory, " the day of from now on" points to the day of the new testament, This verse means the blessing of the heaven that the one who believe in Jesus and is departed shall receive.

Blessed are the dead who die in the Lord This points to the man who believes in Jesus and finished his whole life.. "the dead who die in the Lord " is *hoi nekoroι hoi enkuio apodneiskontes* (οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες) in Greek, our revised version was direct translation. In the old version, " the one who lifted up the Lord and was died is not stressed description but paraphrase. This phrase means that it is not only confessing to believe in Christ, but also to be united with him and lived in fellowship with him and finally is departed out of the world. Refer to I Thess 4:14. ***says the Spirit,*** This is the third sure warranty of the blessing after the death of the saints. The first warranty is the prophet himself,(verse 12), and the second warranty is the word, "a voice from heaven saying, "Write this" (verse 13). Because the blessing of coming world after the death of the saints are warranted by such strengthened threefold, although they are suffered in the world they have the criteria to endure in delightfulness. ***that they may rest from their labors,*** This points to entering into the glorious world and also to enjoying the eternal rest. For. It is *gar* (γὰρ) in Greek, which is the reason conjunction to show the reason.

for their deeds follow them! The Works that they did are not the product to come out of their self-work but the righteous deed that God gave them in his grace.(19:8) because of such deed they receive the heavenly reward.

14-20 Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, "a white cloud" is the purity of

Christ and the sign of the majesty glory. "one like a son of man" points to Jesus Christ. This verses points to, like one who comes out of the book of the gospel, in keeping in mind Jesus Christ who will come in the cloud.

15 And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, Here, It is obvious that the angel comes out of the temple, and he did not tell Christ with his independent authority, only transferred the word of God who stays in the temple.

"Put in your sickle, and reap, Refer to Joel 3:12, 13. In the crop time of the grain, Jesus Christ himself works in gathering the harvest. Because the objects of harvest seems to be the chosen saints. This harvest is the symbol that he bring about the saints into the glorious kingdom. (I Thess 4:17)

for the hour to reap has come, for the harvest of the earth is fully ripe It means that the number of the saints are filled with

18 the clusters from the vine of the earth, This is the symbol of the ungodly persons. This harvest was expressed to be executed not by the Lord himself, but by the angels. (17, 18) Because the harvest is not related to the Lord intimately, but was abandoned by the Lord. (Mt13:41, 42)

for its grapes are ripe. This is a metaphor of the state that the sin is filled with.

19 threw it into the great winepress of the wrath of God. This is a metaphor that the figure of the state that wicked multitude are punished out of the heaven and are killed is like the grape was oppressed in the winepress.

20 And the winepress was trodden outside the city, Refer to Is 63:1-6, "city" points to the heaven city. They did not enter into there they will be punished out of heaven, (Refer to Mt 8:12)

and blood flowed from the winepress, as high as a horse's bridle, This is a metaphor that there is much blood for the warfare. Because the horse is the symbol of the war. According to a theory, it is the symbol to reveal at the early time the result of the war, Armageddon in 16:16.

for 1,600 stadia. This number also seems to be the symbolic meaning. The number 1660 is 40 squared, the number 40 points to the quantity of punishment, a certain scholars said. " one stadion is thought 666 foot 9 inches.

Klieforth said " the number 1600 number 4 squared and multiplied 100. 4 squared points all the world, for number 100 is 10 squared, it points to the eternity which is the symbol of the punishment that the enemy of the saints shall be received". Such blood was spread to " 1600 stadia" means that at the ending time the punishment of God comes on the enemy of the saints and will do eternally. Such punishment cannot be solved eternally , cannot be escaped and shall happen to all enemies in all areas. (a distress

and an eternal future misery which is in every direction and for all times would consummate in doom – A. Kuyper, The Revelation of St. John p 159).

Main point

1. On Mount Zion stood the Lamb (verse 1) Grejidanus interprets to the word, here, "stood" as "the power is full, he was stood up like the overcomer. "This is the his opinion to interpret the text rightly. Jesus Christ will reveal in his duty of the judgment of the world as the authority of great power and the overcomer. Therefore The saints to see him should fight in the much trouble in the present world with the virtue of passion, courage, patience. Does not the farmer to expect the joy of harvest ,sacrifice by enduring the wind and the rain and having sweet heart ?
2. "And the smoke of their torment goes up forever and ever," The world is temporary, as we endure the suffering by faith, we get the eternal delight of the heaven. But as we pursue the sin for a while he shall be suffered the pain of the hades eternally. (verse 11)

Sermons

Sermon 44 Think of the One Who Stays in Heaven (14:1-3)

It is sure that the text describes the figure of the heaven According to Greijdanus, here 144000 persons are the same men that Rev 7:3-8 said, that is, as the people elected by God, the same multitude of the men sealed by God. The Apostle John sees them now. They are they that stay in the heaven beyond all horror, tribulation and suffering of fighting. (Openbaring p286). Lohmeyer also said, "here the place the lamb stands up is not zion on the earth in verse 3, but only zion of heaven."(Die Offenbarung des Johannes p 122) (Erlauterungen zum Neuen Testament, III p 482-483) The thought that above of all the believers stand up with the lamb (verse 10 just the place is the heaven. To the chosen people the place with the lamb is the heaven. The heaven is the place in the center of Christ like that. Without Jesus the heaven itself cannot become the heaven. The word that the heaven is being with Christ comes out of the others of the Scripture. II Cor 5:8 says, "For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too", Philip 1:23 says, "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better ". Especially Heb 12:22-24 confirmed the fact that Revelation chapter 14 points the heaven. Grosheide said the word, "Zion" as followings, " Zion is not at the wilderness but at Canaan. The word is related to the covenant between God and the man but

related to harmony of God and man than thing to give the laws.
(Kommentaar op Het Nieuwe Testament , De Brief aan De Hebreë
p 364)

Especially Heb 12:22-24 used the word, "the mountain Zion"

With the word "innumerable angels" and "the spirits of the righteous made perfect, " it is obvious to point to the heaven. In the case of meaning the church in the New Testament, the church of New Testament already was united with the saints of heaven in essentially. Therefore "Zion" in Rev. 14:1-4 points the heaven.

Who are the people who entered into the heave, what do they do in it? The text reveals that they sang the new song like thunder and harp.(2-30 True believer and the church knows, listens to the song to come out of the heaven and participate into there. To the great sound of song of heaven the heart of the believer on the earth also should be pumped with rejoice. We should long for there by knowing that our friends live in the heaven. The ones who entered into there are not only the believers of a denomination. We should keep the narrow way to keep on the truth in the necessary case, we should know that the believers of all the other evangelical churches also entered into it and were participated into the praising of the sound like the thunder together.

Our way may be narrow. But our heart should be wide. If our heart was narrow, it means to remove the sound of praising like sound of thunder. By knowing that only my denomination can enter into the heaven, to treat the others as my enemy is not right. Cromwell killed the king Charles and took the power and used the oppression to unify the British church by using the puritanism. He put the congress in his hand and executed dictatorship, if he had no the meeting of congress in his heart, he said " today have no congress." He drove out the catholic fathers to the foreign areas, the bishops of British state religion were prohibited the preaching. But such method made him lost his power. The fact that British church get the freedom came out of declaring the freedom of faith to all denominations by the king James who believed in the Roman Catholics. As the right one does not work rightly, Sometimes God permits to accomplish the right affair by using the others. Therefore the right men should be humble. Although it is right, many cases that it brought up wrong result in the world were happened.

**Sermon 45 Christ and 144000 who stand on the mountain Zion
(14:1-5)**

This revelation said the activity of ultimate judgment that chapter 16 described at early time symbolically. "Zion" is the symbol of the world of heaven 144000 symbolize total number of the redemptive people. The features of the redemptive are as followings.

1. Singing the new song (2, 3) (Refer to Ps 33:3, 96:1 98:1, 144:9, 149:1)

This is the song to enjoy the salvation. The people who entered into the heaven are enjoyed God highly. Ps 16:11 says, "You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore". Matthew 25:21 says, "His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master ". The rejoice they who were entered into heaven enjoy is unspeakable. About the reason that the heaven is the joyful place, Ambrose said as following, that is, " Heaven has no fighting against the flesh, temptation, sin and walking through the danger experienced in the past will be changed to enjoy the actual joy. If we in the world through the tribulation as we enjoy the hope the heaven, we feel the wonderful rejoice, as we enjoy the reality of heaven what shall we speak! Although the amount of the joy is small, it should not be despised. Because even the small thing still comes out of the heaven. Spurgeon said, " in

the grief like the ocean the small joy like one drop of water. But it makes us looked at the coming world., Fany J, Crosby was a blind woman, because she could not endure the rejoice to believe Christ, she made above 6000 hymns. She confessed, " I enjoy the blessing that the others do not know." The representative hymns she made are "Jesus, keep me near the cross" "Pass me not, O gentle savior"" , "Someday the silver cord will break" etc.

2. The one who keep on his integrity.

The fidelity is the ethic that the female takes to the male.

(1) The concept of fidelity in Chinese is inclined into not the principle but the detailed rules, and then it reached to incline into observance of rules. As we see the courtesy book, the male and female should not hang their garment on the same place, they cannot share the towel and comb each other, The male should not know the name of woman except his relatives, the girl above seven years old should not sit down by his father or, his brother.

(2) The fidelity the Scripture teaches concentrates the principle but does not follow the observance of rules. The observance of rules is stupid like the word, "straining out a gnat and swallowing a camel!" (Mt 23:24) The Christianity does not treat the woman like the prisoner out of the outside consistently. The fidelity of

Christianity is not the self- abandonment and not the pessimism. There are many people who follows self-abandonment and claims the life of integrity. In once upon a time, Back Yi Sook Je, as the Moo king attacked to Ju country, requested, but Moo ing did not accept it so he was died for starving state in the mountain Soo YUang. They were hidden in the mountain not to eat the millet of Ju country. This was the pessimism. Why break out their fidelity the activity that they did not eat the millet of Ju country? The politic of Ju country may be the sin but even the millet of Ju country? To the activity of backYi Sook Je, the latter people evaluated and said, "Back Yi was died for his honor".

3. The one who follows the lamb that leads to any place. This points the life that true believer believes in Christ and follows his example.

(1) The reason to follow the leader without knowing the way of before is to believe in his leader. What we should keep in our heart although we do not know the purpose place and the process of the way in detail, but should follow him in safety. The greatest failure among failed things that as we live in faith is to take void thought to know our purpose and our process too much. It is nature that we are short to know the purpose place and the process of our activity of faith in some parts. We only follow by believing in

the leader. Although Abraham did not know where he go, but he obeyed his calling and left out of Chaldea. It is his faith. (Heb 11:8) Although we know the purpose of our faith and the process truly but we cannot know it in detail because we are not God but the man. The fact that the limited being understands infinite being but cannot understand him completely is the motto of the reformed theology. (Finiti non Capax infiniti)

(2) Following Jesus includes the meaning that Jesus is my example. The Scripture teaches much to make the life of Jesus as our examples. (Heb 12:2-4, II Cor 3:18, I Tim2:11-13) Psychologically the man has essential character of imitation., first, the character of reflection, This character of reflection is the basic activity, just like the activity, as the other laughs I also laughs according to him. Second, the character of playing, This is a kind of hypocrite activity In the religious life Many people sends their time by following such activity of hypocrisy. Ife we do not believe in Christ in our heart, the one who has the truth of the Scriptures and the theory of theology is the man to take the activity of playing character yet. third, the character of compromise, it is the thing that the believer united with it by believing in the word of Christ who is the object of modification. (Heb 4:2)

4. The people belong to God and the lamb as the first fruit redeemed in the people

For they were redeemed among the people, they received the special love out of God. Despite the people who are not redeemed is many, although they are the same men, only they were redeemed, they are the treasures of God. God could not throw away them although he gave his begotten son to crucify him on the cross They are the first fruit offered to God. They are the treasure of God so god cannot forget them". (Isa 49:15) Refer to Ps 27:10, 12110, 121:1-8. Exodus 19:5, 6 says, "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel." Refer to Deut 14:2 26:18, Ps 135:4b1 Pet 2:6.

(1) God does not forget his chosen people. [1] the fact that God called for Abraham out of Chaldea Ur among many Chaldeans proved the fact that God treated the value of a person more preciously than many Chaldeans. [2] God called for Roth who was the nephews of Abraham and saved him out of all people of Sodom Gomorrah who were destroyed. [3] The people of Israel went into Egypt to accomplish the economy of God. God permitted that all

the land of Canaan was taken the famine. [4] To accomplish the economy to be related to a person, Joseph, God made the ministry of bread and the ministry of wine dreamed, and God permitted that all Egypt earth was brought about the abundant harvest and famine. [5] And the chosen people of God were driven out of Egypt God established Pharaoh who was a harden man in order to reveal the glory of God and his power in the world. [6] The puritans went to America and established the democracy country, and established many churches to prepare the movement of mission for all the world. Just like that God sustained his treasure and made them shone them by using all creatures of the heaven and the earth. The greatness of the happiness of loved chosen people cannot be expressed completely. Macralen says, "As we review the history of the world one of main reasons that the revival and the destruction of the countries is to establish the kingdom of God.

(2) God remembers also as his chosen people are weak.

Ps 103:13-16 says, "As a father shows compassion to his children, so the LORD shows compassion to those who fear him. For he knows our frame; he remembers that we are dust. As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more". According to this word, God does not use him because his chosen

people is so strong, it means that God remembers him for his weakness. Maclaren said, "We should not doubt his love in the misery environment and should reduce our trust to his love for the sin. Our the greatest sin cannot make cool his love to us or, cannot make his love stopped it." He said again, "We enjoy the hope of the future, we should assure about our actual life for the preset things is moved by the hand of God. The method of faith in great puritans followed this one in the church history. they did not think of the indirect character between God and them but only assured the character of direct character between God and them, they know that God is the actual overseer and took the strong sweet responsibility and participated into the all things. Therefore they became the main power to handle British and America."

5. The people who has no lairs in their lips and has no spots. Here "what does "and in their mouth no lie was found" mean? This is able to say as the honest word and work. Prov 6:16-19 says, "There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.", Prov 13:5 says, "The righteous hates falsehood but the wicked brings shame and disgrace". Prov 19:22, "What is desired in a man is steadfast love,

and a poor man is better than a liar", Pro 20:17, "Bread gained by deceit is sweet to a man, but afterward his mouth will be full of gravel. ", Prov 21:6 "The getting of treasures by a lying tongue is a fleeting vapor and a snare of death ", here the words are the proverbs that opposites to take the liar as the tool and as the principles in their lives. The believer has no the liar as the weapon of their lives. If the believer does so, the qualification as his believer will be doubt.

Sermon 46 The Eternal Gospel (14:6,7)

I think that the word, "the eternal gospel" has the meaning of the predestinated gospel to proclaim until the end of the world. Therefore the ones who proclaims this gospel do not need the frustration in the suffering. Matthew 10:26, 27 suggest that the gospel surely shall be proclaimed to the end and it is not failed. It said, ""So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops". Because the gospel that Jesus proclaimed was the truth, it shall be proclaimed surely until the end of the world continuously and the one who proclaims the gospel of such victory is not shameful and afraid of it.

The reason that the gospel is proclaimed permanently is the fact that it is the unchangeable truth. The Scriptures said, "which he promised beforehand through his prophets in the holy Scriptures" (Rom 1:2) The contents of the gospel prophesied in the Old Testament is not revealed by being changed in the New Testament, but it only was realized directly. In the Old Testament it was revealed by the prophesy, in the New testament it was revealed by reality and does not evolution and develop. The truth existed in the same state. Therefore we believe the same gospel prophesied in the Old Testament. But the one who says the religious evolutionism claims that the Christianity is the more developed religion than the religion of the Old Testament, the Old Testament is the Scripture of the Jews, the New Testament is Christian Scripture, but such word is wrong. The men who said religion evolutionism in the Old Testament claims that the new thought are developed and changed gradually according to the proceed of history, the thought of theism is developed by the polytheism and is revealed at latter time. But this is the wrong theory that misunderstands the word of the Old testament and informs it.

Despite old Babylon, Assyria, Egypt the other pagan were filled with polytheism, uniquely the Israelite had the thought of theism, and it was given to them by special example = the special revelation

but not by developing. The Old Testament knew always that the one God is the creator, the provider. The religion evolutionist claimed the theory of development of religion by saying that the state of the laws in Pentateuch was developed. They said, " The laws in Exodus chapter 20-23 are comparably simple, the laws in Deuteronomy has the complex character. Accordingly the Deuteronomy was written at the latter age, Exodus at the day of Judges. So according to observing the rule of the manner of offering Leviticus has more complicated color than the thing of the Number, Leviticus was produced at the latter age (For example, the day of prisoning or, the latter of the prison.) But it is the word to misunderstand the Pentateuch. At the same day, the same one author, Moses wrote the Pentateuch, the code of Exodus and the code of Deuteronomy can be different in some parts. Because as Israel stayed at the wilderness, the code of Exodus was written by the basic principle at the early time, but the Deuteronomy was written by detailed state. It is natural that the different point are happened each other. And in the manner of offering the reason that the one Leviticus is more detail than the others it was written the offering issue professionally. Not only that, the religion evolutionist despised the fact that Moses prophesied the future by the Holy

Spirit and wrote and they observed the thought to seem to be complicated wrongly as the product of the latter day.

Sermon 47 The Necessity of Patience (14:12)

"Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus."(Rev 14:12) "and you will be hated by all for my name's sake. But the one who endures to the end will be saved."(Mt 10:22) "But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings", (Heb 10:32), "so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises", (Heb 6:12) "As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful."(Jm 5:10, 11) "As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience."(Lk 8:15) "By your endurance you will gain your lives."(Lk 21:19) "But if we hope for what we do not see, we wait for it with patience."(Rom 8:25) "but as servants of God we commend ourselves in every way: by great endurance, in afflictions,

hardships, calamities ". (II Cor 6:4), "For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,"(Heb 10:26, "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,"(Heb 12:1) "And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing."(James 1:4) "Better is the end of a thing than its beginning, and the patient in spirit is better than the proud in spirit."(Ecc 7:8) "And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all."(Tess 5:14)

The fact that we need patience is what we know very well. In accomplishing of our salvation this is necessary really. Then, what is the method of patience? For the natural man has the blood and the evil poison, it is hard to be patience. My greatest enemy is my wicked heart. Prov 16:32 said, "But as we think that our wicked character can be controlled and be corrected we thank God. It is first the method of common grace and second, the method of special grace. "

1. The method of general grace

Proverb 16:1 says, "What the man tries to do legally to do good thing, surely does not mean to depend on his own power." It is the deed to obey the common grace, that is, the natural laws as the character, the wisdom etc. What he does not try to do good work, it is wrong to use the grace God provided. We felt the difficulty according to our present environment it erasable to be dropped down into hot tempo. Before we do it we should treat it wisely psychologically. It means to use our understanding power.

(1) Understanding by sympathy

We have sympathy to participate into the troubles that our loved children and our friends met and we had walked through the hard issue easily.

(2) Understanding of counting

We understand the fact that the life to keep on the truth and the life to contrast to the truth, we rather choose the life to keep on the truth. We should not forget that also the life to rebel the truth is suffering thing. Always the life to keep on the truth reaches to the life. And the life to rebel the truth in present world is misery and the eternal tribulation bring up. Therefore the believer estimates , " we live anyway to have suffering time in the world, if we are suffered, we should be suffered because of the life of the truth. As we see the Pilgrim's progress, on the way that the Christian went to

the heaven and he met two persons on the way. They said, "We saw the lions in front of us on the way. We do not know that it... was slept or was awoken" and returned. But the Christian counted and stressed, "If I am dropped for my idleness, I will go to the destroyed city and I will be destroyed by the fire and sulfur fire there, if I enter into the heaven I will have peace and rest. I should adventure surely. Although I go to on the way and have the fear of death there are the eternal life over there. Therefore I will go to their".

2. The method by the special grace

That is, we should train the virtue of patience by depending the common grace. We should accomplish it by the special grace that is, the grace of Holy Spirit. This is the grace by listening to the word of God and by praying. The thing that calms down the power of the sin like cleaning up comes out of the grace of Holy Spirit. In Pilgrim's Progress on the way that the Christian walk to the heaven he was led into the house of the interpreter and entered into a big room, and he saw that the floor filled with dust. As the interpreter ordered a man to clean up the room and the man clean it up. The Christian to look at him, then the interpreter said to a woman to bring the water and sprinkle it on the room, the room was cleaned up. Interpreter interpreted it, " the room was cleaned finally, it

means as he control his deed by the laws the power of the sin is happened at inside more over move, cleaning up by sprinkling the water in the room means the power of the sin is calmed down by the innate work of Holy Spirit. We just like that as we are helped by the help of Holy Spirit We can establish the virtue to overcome the sin.

Sermon 48 The Blessing of the One Who Was Died in the Lord (Rev 14:13) (1)

1. The meaning of the word, ""Write this".

Does it mean to write only 14:13? It is not. Because already 1:11 said, "Write what you see in a book", it means that the total of revelation should be written. But among the revelation, in the meaning of the special stress, "there is the command of heaven, "Write it". Then what does "write" emphasize? It means that it stressed the immutability of the word, and also the believers should hold steadfast it and he should assure that. (Greidanus)

2. The meaning of the word, "from now on"

Theodorze Zahn connected this word to the time before judgment in the Revelation. However if it is so, was not the death of the people who were died in Christ blessed? Therefore the

interpretation is not right. Van Der Meulen also did not accept the interpretation of Zahn for this reason. (De Openbaring In Het Laatste Bijbel boek, p 261)

Da Schlatter also said at the same position of Zahn That is, "From now in other words, the warfare for Christianity is difficult and from the time that the believers cannot help but to die, the men who were died were not treat to the merciful one but were complimented." (Erläuterungen Zum Neuen Testament, Dritter Band. P 488)

According to Greijdanus, here the word, "from now on "pointed "from the beginning "in the New testament. That is, The Old testament was not clear just like the covered curtain but as the result of coming of Christ and his ascend

To the death the bright was shone. The men who Christ loves have no some criteria of anxiety to death. (De Openbaring. P 301)

3. The meaning of the word, "the dead who die in the Lord"

In I Thess 4:14, it is same to "those who have fallen asleep". (τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ). Refer to I Cor 15:18. The word, in Jesus" points to "through Jesus (διὰ τοῦ Ἰησοῦ)" in the Greek literarily. Then to sleep through Jesus that is "Jesus helps that the believers can depart out of the world in peace and awakens them in the future resurrection. (Notes On the Epistle of St. Paul from

Unpublished Commentaries, P. 65) As the believer departs out of the world, the fact that the Lord interferes is affirmed in the scriptures. Especially Luke 16:22 says, "The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried". As the saints was departed sometimes experienced unique event. Although Dr. J. G. Machen was not a mystic but a strict Calvinistic Theologian, He felt that his salvation is related to the active obedience of Jesus' atoned death in his departure time, and also he confessed his experience that he had been in the heaven at his diseased bed. If I explain more detail. It is so. Among he preached in the circuit time, he was departed at Bismark in North Dakota for Pneumonia. Before his departure as the pastor (he was a pastor of Bismark church and invited Dr. Mechen.) visited, Machen said to him the fact that he had been to heaven. And also he said "How glorious reformed faith is!" At the next day, he made Professor Murray informed it by telegram. The contents were "I appreciate God for the active obedience of Christ. Without it, no hope." He departed on January 1 1937. (J. Gresham Machen, A Bibliographical Memoir, by N. B. Stonehouse, P. 508)

4. Rest

The text said, "For their deeds follow them!" Here the people who were departed out of the world in Christ receive the blessing of rest and the blessing of compensation according to their good work. Then they the blessing to escape out of the difficult state in negative aspect as well as to receive the blessing come out of the fruit of their work in positive aspect.

Then what does their rest mean? According to Dr. K. Dijk, it is 1) they leave out of the affliction of the sin completely, 2) they take rest out of the fighting with the devil, 3) it is the rest not to attract out of all suffering affairs and hostile activities. 4) For the glory of the Lord it is to enjoy the peace out of struggled affliction of all areas, and 5) it is the rest in leaving out of the suffering of all business. (Over De Dingen Tussen Sterven En Opstanding, pp. 148-149)

This rest does not mean the state of no work completely. The Scriptures said that God took rest after finishing the creation of all creatures. But the rest of God does not mean his no activity but includes his providential work. (Jn 5:17) the rest of the man also does not mean no activity but mean that they worship to God by receiving the word of God, using the sacraments and prayer and praising etc. The rest of the people entered into the heaven also have the activity of worship. It is the rest. Then it is an issue that

the soul without body can have activity. But actually it is not the issue. Heaven has no physical activities but only the activity to make by spiritual activities. But the activity is not blocked like the world by the sin, and realizes the ideal state. In the meaning Dr. Dilke said again rightly. (idem pp 152-153)

5. Their deeds follow them

In this point Greijdanus said, "What they did give eternal fruit to them. But here the work does not use to mean to buy the salvation, but means that it is necessary expression of redemptive life through Christ. (RH Charles).

Sermon 49 The Blessing of the One Who Was Died in the Lord (Rev 14:13) (2)

"The dead who die in the Lord" means the one who is united with Christ like the state entered into his breast by believing Jesus Christ. The death in the Lord is the death to have the hope. It is described by "sleeping" in the Scriptures. Refer to Mt 9:24, Jn 11:11. The one who was died in Christ does not treat the death as the lamentation but as the hope that he will be resurrected and will be entered into the kingdom of God. As the saints are died, God concerns him. As Stephen also was martyred, "And gazing at him, all who sat in the council saw that his face was like the face of an angel. " (Act 6:15) , and he said, "But he, full of the Holy Spirit, gazed into heaven and

saw the glory of God, and Jesus standing at the right hand of God.”(Act 7:55). It proves that when the saints are died, the glorious spiritual interfere is with them. And also in Luke 16:19-31, as the beggar, Lazarus was departed, his soul was accepted by the angels and entered into the breast of Abraham (the paradise). (22) Lk 12:20 said, “And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. “The word affirms that as the man is departed, there is the special interfere of God. (22) The event that God interfered and treated the departure of the man personally comes out in the event of Enoch’s ascend. The ascend of Enoch was not happened by himself but God moved him into the heaven. The Scriptures said, “By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. ”(Heb 11:5) As we observe that God interfered the coffin of Moses and concealed it, it reveals s that God has no unconcern his personal departure God. (Duet 34:6 Jud 1:9)

1. The saints enter into the blessed world after his death. “that they may rest from their labors”, Here , the word, “rest” is ἀναπαύονται in Greek, it means “Sabbath” but does not point the state of no event and inaction. Ps 17:15 says, “As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness”, Ps 37:37 says, “Mark the blameless and behold the upright, for there is a future for the man of peace”. Ps 116:15

says, "Precious in the sight of the LORD is the death of his saints". Prov 14:32 says, "The wicked is overthrown through his evil doing, but the righteous finds refuge in his death". Philip 1:23 says, "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better". Except them many passages have same meaning. Why is the world of after death of the saints happy? (1) Because there is God and Jesus. It is blessed. As the saint see the Lord with spiritual sight sometimes, he has rejoice, moreover as he serves him continuously, how rejoice it is! (Rev 3:4). (2) For there is only the righteous, how rejoice it is! (He 12:22-24) (3) Because there the holy angels serve the saints in the glory, how glorious it is! (Heb 12:23-24) (4) For there are the living river and the living water (Rev 22:1-5), and there is the crown the saints receive, how delightful it is! (II Tim 4:8) (5) For there we meet the friends to go ahead how delightful it is! (Misaim 12:23, Lk 16:19) (6) For there is no the sin, how joy it is! (Rev 21:27) (7) For there is the fullness of love, how joyful it is! (I Cor 13:13) (8) There is the delightful praise how immeasurable joyful it is! (Rev 4:8) (9) After we go there, because we know all things and understand them how delightful it is! (I Cor 13:12) (10) Lastly there is thing we think of most importantly. There is to serving the Lord without pausing it is rejoice. (Rev 22:3) The man was created to serve God, serving Him is the greatest joy of his birth.

But as the man was deprived, he hated to serve God. The joy that he can get out of the relationship of serving the Lord is so great in the coming world. Because there he serves in seeing his face.

Spurgeon said, "If we have the great joy without seeing God, in the coming world, as we enter in to the relationship of seeing God directly, how great joy it is! Although the saints stay in the suffering and have rejoice in them for serving God after they enter into the coming world without suffering and tribulation, how great joy God is to them!"

2. After the saints are died, he shall receive the reward for the work he did.

Our text, "their deeds follow them" means that they receive the rewards as they worked. The achievement that the people, who was died in Christ, worked will be remained eternally in the coming world. What we are careful of the passage is not the meaning that our work is related to our salvation. The fact that we cannot be saved by our work is proved by the Old Testament and the New Testament consistently. Those are, ""Truly I know that it is so: But how can a man be in the right before God? " (Job 9:2) "How then can man be in the right before God? How can he who is born of woman be pure? "(Job 25:4) "Enter not into judgment with your servant, for no one living is righteous before you. " (Ps 143:2), "We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. "(Is 64:6) "For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. " (Rom 3:20). The words just like that come out of the New Testament. (Refer to Acts 13:30, Rom 3:28,

4:14, 15, 9:11, 16, 11:6 Gal 3:10, 4:9 5:2, 4, 11, 18 Eph 2:9 II Tim 1:9, Titus 3:5). Therefore if whoever knows that he can be saved by himself, it is unbelief. Gal 5:4 says, "You are severed from Christ, you who would be justified by the law; you have fallen away from grace. " Their deeds follow them" means only that the saints will receive the reward in the coming world. The good work of the believer is not the merit of his salvation but the reward shall be given to him in the coming world surely. The Scriptures said the lots of the word that as he did the reward shall be given. Ecclesiastes 12:14 said, "For God will bring every deed into judgment, with every secret thing, whether good or evil", and Matthew 16:27 says, "For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done." Refer to Rom 2:6, I Cor 3:13, II Cor 5:10, Heb 9:27 Rev 20:12.

Section 8

The Last Plague 15:1-19:10

This part says that the enemies of the church receives the punishment by the heaven through the seven plagues.

1. The preparation of the angels to cast the plagues of seven bowls (15:1-8)
2. The plagues of six bowls (6:1-16)
3. The plagues of seventh bowl(16:17-19:10)
 - (1) Introductory symbol 916:17-21)
 - (2) The historical explanation of Babylon and the beast (the last anti-Christ) (17:1-18)
 - (3) The destruction of Babylon (18:1-19:10)

Chapter 15

The chapter is the introduction of the introduction of the below of chapter 16. In other words, it is the last plague, that is, the preface of the plagues of seven bowls. We see many repeated phenomena of the preface of them before the important events in

the Revelation of John. This comes out of the mercy of God. In the case that God punishes the mankind, he does not execute in one time, but warn several time and finally executes it. Therefore before the concluded judgment, the introductory events will be revealed.

Interpretation

1 Then I saw another sign in heaven, great and amazing, This sign is *semaion* (σημεῖον) in Greek, which means the mark, then it points the sign of the great thing happened in the future.

2 And I saw what appeared to be a sea of glass mingled with fire— When we read the phrase, what we should be careful of is the word , “like”(ὥς). What John see is like a sea of glass (metaphor), but is not the sea of glass literarily. “the sea of glass” is a metaphor of the righteousness and judgment without darkness because of its clearness. Then “mingled with fire” is the symbol of the judgment of the wrath. As we see the following context below it, it reminds us the red sea of the judgment between Israel and the Egyptian. The red sea offered the way of salvation for Israel, but offered the judgment of the destruction to Egyptians. (Exodus chapters 14, 15) Just like that the redeemed saints stand up on beyond the judgment and praised the Lord.

and also those who had conquered the beast and its image and the number of its name, This number is explained the value of the name of the anti-Christ in number, and the one who is not

sealed on his forehead by and his right hand by it was deprived his living right in the kingdom of the anti-Christ. (13:17) This saints sacrificed his living right but they did not receive the mark of **damnable** name of anti-Christ. They are not limited to only the real martyrs but point to the regenerated to receive the spirit of victory (I Jn 4:4). the victory of the believers belongs to Christ and Holy Spirit, the realization of the victory already was accomplished principally and gradually it is revealed in the world.

with harps of God in their hands. This is the instrument that God made , at the same time it means the tool to serve God.

3 And they sing the song of Moses, " Moses's song" was the song that as Israel crossed in the red sea, they sang, it praised for the great power of God's salvation. (Exodus chapter 15) "the song of Moses" is as followings, (1) praising the power of God (Ex 15:2,3,6) (2) praising the kingship of God. (Ex 15:18) (3) praising the holiness of God. (Ex 15:11). "The song of the lamb" means the song that Christ like the lamb, saved the saints, and they are glad the salvation and sing. Because Jesus Christ substituted them, they have such a song in them. This is the prophesying song, by descending the seven plagues to them, he destroys their enemies and accomplishes their salvation completely. And also " the song of the lamb" reveals (1) praising the power of God (verse 3) (2) praising the sovereignty kingship. (verse 3) (3) praising the holiness of God (verse 4). Therefore these two songs are the praising of three

characters revealed in the destroy the his enemies and in the salvation of his saints.

"Great and amazing, Refer to the interpretation of verse 1. ***Just and true are your ways,*** " the ways of the Lord " means the activity of the Lord, " just" means the justice that the Lord judges, that is the character that cannot help but not to punish the sin, " true" means to do each one in detail according to his covenant.

4 For you alone are holy. Here, the word, "to be holy" is *hosios* (ὁσιος) in Greek, which means that God accomplish without spot the activity of his relation to his creatures by the judgment of God. (Swete)

5 After this I looked, and the sanctuary of the tent of witness in heaven was opened, "the sanctuary of the tent of witness in heaven was opened," means to open the most holy place of heaven This is the symbol of the fact that the plan of salvation of God and the covenant shall be accomplished ultimately.

6 and out of the sanctuary came. Here, the word, "sanctuary", is *naos* in Greek the most holy place that is, it points to the place God resides. Coming of the angels out of the most holy place in heaven means that they reveal with the mission appointed by God Himself. ***clothed in pure, bright linen,*** This is the symbol of their holiness. Judgment comes out of the happening of holy character

of God, the practice and the result are complete holiness. Now the angels that executes the judgment revealed by the plagues of seven bowls was clothed by holiness. ***with golden sashes around their chests.*** This is the symbol of majesty kingship. The angels of the judger (the King) have such majesty before the non-repentant wicked.

8 and the sanctuary was filled with smoke from the glory of God and from his power, Refer to Is 6:1-4. Here, "glory" is the brilliance of his holiness, "power" is the power of his judgment. These two things are the power of wrath of the Lord, which it is revealed by the symbol of smoke.

and no one could enter the sanctuary until the seven plagues of the seven angels were finished. This points that as God sends his last plague of judgment, his wrath will come on them irresistibly. Then nobody approach to him and then cannot stop his wrath.

Main point

1." The last plagues". There are many plagues in the world. Among them some come on to make the people repented. As they does not repent until the end, the last plague shall be come down on to destroy them. Therefore we are wise to reflect our sins and to repent it immediately at the early time the plague comes on us.

The activity that the repentance is postponed is the foolish action like entering into the fire with bearing the loaf of hay.

2. "All nations will come and worship you," The ultimate accomplishment of this word will be realized after the second coming of the Lord. Before the second coming of the Lord the people do not come to God and flows in the sin. The believers also will be fallen down into disobedience completely God. Because the coming world has no sin but the present world has the sin. If the present world has no sin the people will honor God and pull to God like the metal is pulled by the magnetic. The block that makes us not served God is the only the sin. The delicate reason that the man does not serve God is nothing. (verse 4)

3. "no one could enter the sanctuary " In the contemporary day, if the man want to enter into the sanctuary, he has some chance to enter into the sanctuary easily. But among them, although some was exhorted many people do not enter into the sanctuary. But as the time comes, although they want to enter into the sanctuary, they will not enter into the sanctuary. This is the day of majesty and the day of judgment. (verse 8)

Sermons

Sermon 50 The Almighty God (Rev 15:3)

As we think that our power is the standard of our lives, we, who is the sinner have no hope and shall be rotten eternally. But the power of God makes us crossed into Red sea like the dry land. As we see the Scripture we know what the power of God is. "And in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. "(Gen 8:4) ""See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand. "(Deut 32:39) "The LORD kills and brings to life; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low and he exalts. "(I Sam 2: 6, 7), "Jonathan said to the young man who carried his armor, "Come, let us go over to the garrison of these uncircumcised. It may be that the LORD will work for us, for nothing can hinder the LORD from saving by many or by few." (I Sam 14:6) "Sing to him, sing praises to him; tell of all his wondrous works! "(I Chron16:9)" He went out and made war against the Philistines and broke through the wall of Gath and the wall of Jabneh and the wall of Ashdod, and he built cities in the territory of

Ashdod and elsewhere among the Philistines.”(II Chron 20:6)“I know that you can do all things, and that no purpose of yours can be thwarted. ”(Job 42:2) “For he spoke, and it came to be; he commanded, and it stood firm. ”(Ps 33:9) “Behold, the LORD’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear ;”(Is 59:1)

1. The power of God revealed in the nature.

The power of God is proved by the natural world. Without the natural laws how can be the order of the nature and its laws established? So many stars do not hit one another by circuiting orderly. Although we ignore the others, who can deny that the global circuits in the laws? The fact that the spring, summer, fall and winter comes according to same order points to the sign that the direction and speed of global are same. Who and how control this laws? Of course it is the work of God’s power.

2. The power of God was revealed his ruling the world.

“who rules by his might forever, whose eyes keep watch on the nations—let not the rebellious exalt themselves.”(Ps 66:7), “Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Selah”(Ps 67:4). Is 40:15 says, “Behold, the nations are like a drop from a bucket, and are accounted as the dust on the scales;

behold, he takes up the coastlands like fine dust". In the oriental history all revival and all destruction of the country were resulted in moral reason. Without committing sin no country was destroyed. In other words, the reason that the countries were destroyed was the judgment of God. As we see the history of Western, it is obvious that the future of Egypt was handled by God Egypt was one of the strong countries. Ezekiel prophesied to Egypt "and I will restore the fortunes of Egypt and bring them back to the land of Pathros, the land of their origin, and there they shall be a lowly kingdom. It shall be the most lowly of the kingdoms, and never again exalt itself above the nations. And I will make them so small that they will never again rule over the nations."(Ezk 29:14, 15) this prophesy was fulfilled directly. Really Egypt latter belongs to Babylon latter Persia , and after that Rome again after that belong to the empire of Saracen, after that it was occupied by 9th king of Selim, Toiki (AD 1917). Until now the Egypt was remained by weak country. And Babylon country was prophesied to Egypt differently. It was fulfilled directly. Isaiah says, "And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them. It will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there."(Is 13:19,20) And

then it was fulfilled directly. For Babylon was desolated like Arabia country that is interesting in the tent life keep on in the night, horrible wild animal was lived, the contemporary travellers had been and testimonies it.

As the Scripture prophesied to Tyro it was fulfilled directly. Ezekiel prophesied " "(Ezk 26:4, 8, 12) For the occupy of the king Alexander the great king occupied, Tyro moved to an island. After that Alexander built up the defend wall and approached to them and finally they were destroyed completely. The prophesy of the Scripture was fulfilled exactly.

How about the country of Israel? It was as followings. As we read Deuteronomy chapter 28 some important issues come out of it. ""But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, ...The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. ... "And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, ... "(Deut

28:15, 36, 64, 65). Refer to Deut 28:41. Here, Israel will be scattered to several countries and they will be wandering.

Until the present-day, how did Israel do? They are wandering at each country. (1) Today Palestine consists of major Arabians and few Jews. (2) Many Jews live at New York (3) the colony of Jews lives at * and Russia's board. (4) As the II World war many Jews were persecuted and were died and also were driven out.

Chapter 16

From the text the last plague, that is, the execution of the plagues of bowl is said. Though the angel poured on the bowl, the plagues come on them. This is obvious that God pours His wrath on them without remaining.

Interpretation

Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God." Because "the temple" is the place God presents, "a loud voice from the temple." means that God himself says. Here, also the judgment to come down on the earth begins from the heaven.

2 harmful and painful sores (ἐλκος κακὸν καὶ πονηρὸν), This was the plague that was poured on Egypt (Ex 9:10), as the end of the world is approached closely it will pour on the worshippers of the anti-Christ. As we see verse 11, this is so severe sores which is one of the means that God punishes on his enemy. (Deut 28:27, 35) Such plague had been happened at the day of the emperor, Nero. (Dusterdick) Antiochus Epiphanies (the one to persecute the Jews in the day of Maccabee) who is called to the Anti- Christ, also was died by the event that the worm ate his bowels, and Herod Antipas

also were died by the worm (Acts 12:23), It also was the same plague.

the sea, This is the symbol of all nations. And changing into the blood points to the fact that the mankind will be died and all the world will be covered over by much death. According to a theory, This has the literary meaning, that is, the water of the sea will be changed into the blood and then the kinds of fish will be died. This interpretation also seems to be reasonable. In the ancient day Egypt also was happened such plague. (Ex 7:17-21)

4- 7 The third angel poured out his bowl into the rivers and the springs of water, and they became blood. This is the punishment to make them not drunk the drink. (Ps 78:44) today the mankind do not know the fact that the water is precious because it is not short but much. If the abundant water will be changed into the blood, all mankind shall be died absolutely.

O Holy One, who is and who was, The reason that this phrase has no the word "The one who will come in the future" is the time to say it is the day of the ultimate judgment. (the time of the second coming of the Lord) the word, "who is and who was" to God means the sovereignty Lord that is, the judger, "holy One" is the character of God against the sin that is it is the qualification of judger.

6 For they have shed the blood of saints and prophets, you have

given them blood to drink. This is the proportional complement (Ps 18:24-27) which is revealed often at the activity of God's judgment. The wicked sinner receives the pay the retribution horribly, exactly according to the principle " what you product shall return to you".

7 the altar saying, as we see 6:9, 10. The altar is the place that the saints prayed to appeal. Now the petition is answered there the worthy character is confirmed. Refer to 6:9, 10.

true This word is *aledinai* (ἀληθινῶν) in Greek, which points to the judgment came on faithfully according to the word of God, the ideal and contents of the judgment was realized completely. (Greijdanus, Het beauroordt ten volle niet enkel aan gods uitspraken, maar ook aan de ideeën van oordeelen of vonnissen – Openbaring p 324)

and just This is the word out of the altar it points to the work that God execute at the day of judgment. The work that reveals the mercy of atonement at the altar is limited until the great judgment. From the great of judgment, the work to offer the sacrifice of atonement is prohibited. In the such meaning, 15:8 says that the temple was closed.

8, 9 The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. This is contrast of the plague recorded at 8:12. That says the fact that the degree of brightness of

the sun is reduced, and this says the plague that the degree of the heat is increased. God can change nothing into something. The natural world gives the benefits to the man by interfering of God, but under his wrath it harms to the man. As God give the fury to the man, at the one time, in a moment , all things in the natural world can harm the man. ***They did not repent and give him glory.*** If God does not give the Holy Spirit to the man, although he receives the love of God and his punishment he cannot repent his sin rather he leave God. Because the man is total depravity, before his regeneration his most delicate thing also does not glorify God. His wicked essence is revealed as he receives the plague specially. Geyjidanus said "as we see this word in the verse the purpose of the plague also aims on giving the motive of repentance." (Bekeering was ook nog het doel dezer piagen – Openbaring. P 325). This theory also seems to be proper. God really does not please that the sinner is died. (Ezk 18:22, II Pet 3:4) Although he punishes to the wicked sinner finally, God wants that they repent it and does not wish really that they will be destroyed..

10, 11, The fifth angel poured out his bowl on the throne of the beast, This can see to point to the plague that literally the sun becomes darkness. But it is the symbol that because the politic of anti- Christ become darkness, the people received the suffering to come out of the politic of darkness. The fifth trumpet plague also in 9:1-11 is the similar plague of darkness.

and cursed the God of heaven for their pain and sores. This because they was afflicted in the darkness by suffering of sores they cannot endure and takes unpleasant time. Sin gives the temporary pleasure, the result brings up the unpleasant. the unpleasant suffering is more unhappy than the death. (Rev 9:5, 6)

They did not repent of their deeds. Refer to the interpretation of above verse 8, 9.

Euphrates, As the sixth trumpet plague was happened it did so but here the sixth bowls plagues has the relationship to the river Euphrates. Therefore the plagues of the bowel is mentioned as some different types of the seven trumpet plagues repeatedly, the other theory says. The river Euphrates was the ideal board line of Israel (Gen 15:18), the kings of all nations crossed over it points to a metaphor that anti- Christ and his united countries invade to the people of God. Therefore it is proper that the river, Euphrates should not see literally but symbolically. At the day of the ending of the world the position of anti-Christ and his united countries are summarized totally although they stay at any areas. Refer to the interpretation of 17:12-14, 19:11-21 also which seems be explained.

and its water was dried up, Refer to Is 11:15, 16. This one also is a metaphor of the wondrous warfare. The great river water seems to be dried, that is, it points to that the nearby and farther countries bring about the great troop and happen the warfare. Today the

scientific transportation is transformed into crossing the sea water like the earth.

three unclean spirits like frogs. Frog (βάτραχοι) has the feature of noising and filthy, which was one of the plagues poured on Egypt. (Ex 8:6) This was admitted that the religion of Persia as the source of death and plague, (Charles) Just like that the religion of pagan also knows that it is the monster thing. But the statement in our text is related to Exodus 8:6. This is the symbol of the devil. The activity of devil is not peaceful and is disturbance, not holiness but dirty. The country that happens disturbance and try to concentrate on the dirty thing receive the compulsion of the devil.

the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet This suggests the three union Tri-union consisted of Satan,, beast (anti-Christ), and false prophet (13:11) this Tri-union is the craft situation to mimic Trinity God who consists of Father- God, Son-God and Holy Spirit-God.

14 For they are demonic spirits, This is phunumata daionion (πνεύματα δαιμονίων) in Greek, which means "the spirits of devil" in direct translation. **performing signs,** this is different to the wonder of God, the purpose is wicked and the method is false. (II Thess 2:4)

15 Behold, I am coming like a thief! A certain manuscript (38, 47) said "he is coming like a thief". (ἔρχομαι ὡς κλέπτης) But as we see the authority of the manuscript, it is difficult to accept the

second copy. . This means that the Lord comes on suddenly unexpectedly through the warfare. This warfare coming means the war of the world here. This warfare informs to the bright believers (true believer) as the will of judgment to know the salvation, because this is the judgment to discern the darkness and brightness, true God and false god. During this warfare some believers are taken the blessed chance of the martyrdom and the other believers keep on sincerity under the mysterious protection and he sees the figure that the power of darkness is destroyed by receiving the punishment of heaven. In the other hand, at this time, some hypocrite persons are deprived more. Therefore at this time the way to receive the blessing is only the life "who stays awake, keeping his garments on". " awake" means to pray with sacrifice (Eph 6:18, I Pet 4:7, Mt 28:41) " keeping his garments on" means to keep on the renewal personality of faith that was remitted by the precious blood of Christ. This keeping can do by only the faith. "to go about naked" means to abandon this faith and to compromise with the world at that time secularly.

16 Armageddon. This is basically har megido (הַר מְגִדּוֹן) , that there Barak and Deborah destroyed the king of Canaan, (Judg 5:19) And there the king Ahasia was died by the arrow of Ehud (II Ki 9:27), there, Barngo killed the Jewish king Josia. (II Ki 23:29 II Chr 35:22) There is the lace that the Jews expressed the national grief iwas related to it. (Zech 12:11). Accordingly the place is the symbol of the sorrow of all world. In other world, the place was used by the

name of the ultimate warfare. Gunkel and Bousset said that this name depended on the ancient myth. (Schopfung und Chaos 263-266) That is, he said that this name came out of the myth that at the ancient time, some gods were fought ultimately at a certain mount. But it is wrong theory. (Swete) the Apostle John quotes only the thought of the Old Testament consistently.

Therefore this name can be the symbolic noun to the victorious battle that the people of God overcomes the countries of anti-Christ at the end time of the world.

17 poured out his bowl into the air, This is pouring the plague on the center of Satan's activity, the air, according to the Scripture. (Eph 2:20) God hit the center of Satan, all systems (for example, Babylon and all cities of all countries in the world) depended on Satan were destroyed. The word of these verses must be the preface of the word of chapters 17-19 (the destruction of anti-Christ and the countries of anti- Christ)

"It is done!" The event that all enemies of the kingdom of God are punished and the salvation shall be accomplished in the future yet, but to reveal the assurance of salvation here the past tense is remarked.

flashes of lightning, rumblings, peals of thunder, This is the symbols to exhibit that the great judgment will be revealed. (Refer to the interpretation of 4:6, 8:5)

19 The great city was split into three parts, Here, "the great city" is the city of Babel, which is explained at chapter 17. Lohmeyer said, "Here the great city is Jerusalem, which did not reveal the name obviously to make us understand it spiritually. (Die grosse Stadt kann nur ursprünglich Jerusalem sein, doch bekundet sich in dem Fehlen des Eigennamens wohl das geistliche Verständnis des Lesers. – Offenbarung. P 137-138) . But the interpretation is not proper. "was split into three parts" means the complete destruction. **the cup of the wine of the fury of his wrath.** Refer to the interpretation of 14:8

21 And great hailstones, about one hundred pounds each, The old version this was translated into 100 pounds. Just like that from the above strange plague crushed and out of the below the earthquake break out the earth (verse 19) then the sinners cannot seek the refuge.

Main point

1. The purpose of plague is to make them understand their sin and repent their sins. Therefore the man should try to search for his sin and repent his sin in his living way. Or, the plague aims on training our patience and godliness. Then the sufferer should devote himself to the prayer, the faith and the endurance.

2. " frog" was the means that God used, as he descend the plague on Egypt. As they covered on all land of Egypt (Exodus 8: made all thing been dirty. Just like the frog moved around all areas and made them to be unclean, in the last day the dirty devil move around al areas they will make the thought of all kings been unclean. (13)

Sermons

Sermon 51 Of not to repent (Rev 16:1-21, Especially refer to 9:11, 21)

1. The plague God descends on the wicked world. According to a theory the plague in Revelation chapter 16 should not treat it literarily but a metaphor. But actually we can think that such plagues shall be happened. Calamity was come upon the world to awaken no repented persons in the ancient day. The unbelievers also know that calamity comes on because the sin of the man. As we see Chun Chu Jun Nochang Kong si had the flood two times, worm plagues one time, the affair that the big deers harmed the crops in the field one time. Then Jang Kong was corrupted and luxurious and the Chun Choo Jun as Sun Kong, who killed his elder brother and deprived the country, ruled over the country, then worm plague was severe. Chun Chou Jun wrote 14 time of worm

plagues, earthquake plague 5 times, the interpreters explained the punishment to the wrong affair. Of course, the interpreters of Choon Chu Jun did not know God well. But they also knew such things. As we see the Scripture, calamity comes out of meaning that punishes the sins of the man obviously. (Deut 28:15-24)

2. The danger of no repentance

As we see revelation chapter 16, Despite the ultimate judgment of God terminated the history of the world by coming the severe plague, the heart of the sinners rather are hardened and blasphemies God. This is indeed the dangerous affair. If we ourselves do not know that the stubborn of no repentance is wicked heart and is careful of it, it is easy to commit sin. We have many things that we do not work the right things, and shut up the mouth and keep stubborn in our lives. We should break out this stubborn surely. Although we have such shame and give much sacrifice, we should break out this stubborn.

Cain kept on this stubborn until the end, finally he made a tragedy by killing his brother. He was a misery person by wandering in the world As Cain jealousies Abel and hated him; the word of Jehovah came on him directly. That is, Did not he listen to "The LORD said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you,

but you must rule over it". (Gen 4:6,7)? After he listen to this word, if he cut off his wicked stubborn, he might not meet the misery state. Pharaoh, the Egypt king kept on stubborn until the end finally he met the death of his first son. He had confessed his sin for several times. (Ex 9:27) But he again was changed his heart. If he saw the power of God at the first time, and sent Israel creditably, His first son would not be died. Saul began with jealousy to David without reason. As David overcame the Palestine and returned to, the women sang a song, "Saul has struck down his thousands, and David his ten thousands." Then Saul was jealous.(I Sam 18:6-9) If Saul tried to unite with David, the man of forgiveness, he had some chance to do it. At a den of Enchedy wilderness did not try to kill Saul and forgive him (I Sam 24:1-22) Saul took the attitude to cry out and to try to repent But at that time he did not cut off his hating heart then if he cut off this one For his rebellious sin at the Gilboa mount he might not suicide with his sword. Absalom, the son of David killed his brother and after he escaped, he had several chance to unite with his father, the king David. But he kept on stubborn his rebellion, finally he rode on the donkey and tried to pass away in the forest of oak trees, his head was hanged on the tree, and then he was killed by Joab's spear. Iscariot Judah kept on his stubborn to his hidden wicked heart (Mt 26:24) until the end, he was fallen down into the eternal misery state that rather, it is better not to be born. If Judah listened to the prophesied warning of Jesus and changed his stubborn, how happiness his was! He listened to the prophesied warning of Jesus and went to the outside from the

room, what he met the dark night. (Jn 13:30) The before way that the one who keeps on stubborn of the wicked way meets always the eternal darkness. The way must be the deeper darkness. "Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins." (Lev 26:21), "For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king." (I Sam 15:23) "He is wise in heart and mighty in strength—who has hardened himself against him, and succeeded?—" (Job 9:4), "Woe is me, my mother, that you bore me, a man of strife and contention to the whole land! I have not lent, nor have I borrowed, yet all of them curse me." (Prov 15:10) "There is severe discipline for him who forsakes the way; whoever hates reproof will die." (Prov 26:11), "Like a dog that returns to his vomit is a fool who repeats his folly." (Prov 28:13, 14) "But you who forsake the LORD, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny," (Is 65:12) "Why then has this people turned away in perpetual backsliding? They hold fast to deceit; they refuse to return.

I have paid attention and listened, but they have not spoken rightly; no man relents of his evil, saying, 'What have I done?' Everyone turns to his own course, like a horse plunging headlong into battle. Even the stork in the heavens knows her times, and the turtledove, swallow, and crane

keep the time of their coming, but my people know not the rules of the LORD." (Jer 8:5-7) "Yet they did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction." (Jer 17:23).

Sermon 52 The War of Armageddon (Rev 16:12-16)

1. The Work of dirty spirits

This spirits are symbolized by dirty frog. What kind of animal is the frog? (1) It is to noise. For noising has no rhythm, no harmony of voice, it is the symbol of confusion of peace. Like "Why do the nations rage and the peoples plot in vain?" (Ps 2:1), the warfare in the world will be happened by the thought of anti-Christ and the dirty thought. This is the warfare that a group of kings in the Eastern area verse 12) (2) The frog is the dirty animal and lives at the water and the dampness land. The frog is revealed as dirty animal by anybody. The character of Holy Spirit in the scripture was a metaphor of dove, the evil spirit frog. By the work of the evil spirit like dirty frog, the thought of nations will be dirty, the warfare shall be happened. Because the man is the higher being than all creatures, he should live by higher place than all creatures towards God. But they entered into all creatures and humiliated than all creatures, the evil spirits that like to live at the low place. enter into them.

2. The attitude of the saints before the war of Armageddon.

The attitude of the life of saints is "(Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!)" (verse 15) The scripture teaches that we should awake much. "Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. Selah" (Ps 4:4) This teaches the necessity of repentance. The things to break out only the prohibited things and to disobey what we should do also is sin, we should feel sorrowful and also repent. Mt 25:13 said, "Watch therefore, for you know neither the day nor the hour ". This word points to awake out spiritually and should not be tempted because we do not know the day of coming of the Lord. The reason we should awake is (1) the devil is lingering like a lion to find out the one to devour. (I Pet 5:8) (2) For the heart wants it but the flesh is weak it is easy to commit sin. (Mt 26:41). I Cor 10:12 says, "Therefore let anyone who thinks that he stands take heed lest he fall". "praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints, " (Eph 6:18) "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak". (Mt 26:41) It is nature that we need the prayer as the means to get the grace. A certain said that prayer is

like the string to hit bell of heaven and as we pull it , the sound informs to the heaven so god listens to it.. We should pray to God passionately.

Chapter 17

The chapter says what the beast and Babylon that he already mentioned a little is in detail.

Interpretation

who is seated on many waters, The verse 15 in the text said that , "many waters" are the symbol of all nations

the great prostitute. "the great prostitute" points to the great city. A certain man claims that " the great prostitute" points to the Roman church, but the interpretation is not proper to the contents of chapter 18. As we see 18:11-20, this is the one who imports all goods out of all the world. Therefore it is called for this world to rebel God and all things belongs to it. This world reveals as the great prostitute and contrasts to " the woman that was clothed by the sun", that is the church. " the great prostitute" is the one who rebels God, "the woman that was clothed by the sun" is the faithful one before God. 17:16 says that the anti-Christ and his allies burnt this prostitute. It points that through the war of the world happened by the cause of anti- Christ, this world and what belongs to it (the people who rebel God) shall be destroyed completely. This great war might be happened without the wicked thought of the abnti- Christ. But by him the great war is happened, and the

culture of this world shall be crushed. Like, as our body is died, we receive the resurrection of glory, This world also shall be destroyed completely as the complete death in the eschatology of this world. And the world of new Jerusalem will be revealed.

2 with whom the kings of the earth have committed sexual immorality, This means that the leaders on the earth devoted himself to this world, and does not believe in the God.

and with the wine of whose sexual immorality the dwellers on earth have become drunk." This worldism is like wine, it tempted the man, and the one who was drunk does not understand the truth, does not try to understand it and rebels God.

3 And he carried me away in the Spirit into a wilderness, John sees new Jerusalem that is, the glorious church (the kingdom of God) on the mountain (21:10), but Babylon (This world to rebel God) sees at the wilderness. Grejidanus said, "The wilderness is the symbol of the desolate, isolated, dead atheistic life. (). This worldism becomes like the wilderness gradually. It is the description of chapter 18 in detail. ***Woman.*** Refer to the interpretation of verse 1. ***sitting on a scarlet beast.*** Here "scarlet " is Kogkinon (κόκκινον) in Greek, which is different to the word, "red" of red dragon in 12:3. There the word, "red" is the symbol of killing energy, here, "scarlet" expresses extravagant and luxurious. The great prostitute, that is, charming power of extravagant is revealed. To ride on the

anti-Christ country means the sign that it was established on the country of anti- Christ.

that was full of blasphemous names, and it had seven heads and ten horns. Refer to the interpretation of 13:1 This beast is the the beast described under 13:1 that is, is the system of country of anti-Christ.

4 The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, This is the external extravagant charming figure that makes the men rebelled God, it is the feature of worldism. ***holding in her hand a golden cup.*** This "cup" is the wine cup on the above (verse 2), which is the symbol of the means to make the worldism tempted the men.

full of abominations and the impurities of her sexual immorality. This is the symbol of all systems, the establishment, the activities etc. in the basis of all humanism and atheism. The most beautiful thing and the best thing are the most detestable before God. because the most beautiful and the best one is the most effective tool to tempt the men into the worldism. Among them even the noble religions and ethic, if it is not the true theism, it shall be only effective weapon to make the man astray by leaving God and concentrating on the worldism.

5 And on her forehead was written a name of mystery:

This is "the secret of lawless" in II Thess 2:7 that is, in different to Anti- Christ that blasphemies God obviously, tempts the men into the worldism secretly.

"Babylon the great, That is, it seems to mean the enlargement and climax of the original Babylon (the city to be established by this worldism).

mother of prostitutes and of earth's abominations." This means the source of atheism and apostasy.

6, 7 And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. This points the fact that this worldism kills many believers of Christ. This world always opposes God. The epistle of James says, " " (Jam 4:2).

8 The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. "was" means that before the Apostle John, this beast that is, the anti- Christ existed. Grejidanus said that it was Antiochus Epiphanes at Antoch in Syria. It is difficult opinion to assure it. The Anti- Christ in the past will be revealed in the future does not mean that the same person reveals again by reviving, but points to the same one who executes the evil. "to rise from the bottomless pit" points to reveal with the power of Satan.

10, 11 they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must

remain only a little while. "Five" seems to be Egypt, Assyria, Babylon, Mede-Persa, Greek , the one that now (the time of John) exists is Rome, the one who does not come yet, may be a certain country after Rome, it is difficult to assure it.

it is an eighth. This is the appearance of original essence of the beast (the ultimate riot of the country of anti-Christ) 13:1-10 describes it in detail. This is the one who was harmed by the sword but was healed,(13:3), that is, it is the country that shall be temporary defeated and shall be destroyed but shall be revived. What is the country? Although the believers of Christ do not know this one yet, it shall come surely.

12, 13 And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast.

Ten countries on the above serve the anti- Christ as their main Lord.

14, 15 They will make war on the Lamb, This seems to be the war of Armageddon that remarked at 16:12-16, 19:11-21 explains again.

and the Lamb will conquer them, and those with him are called and chosen and faithful." This verses reveals the reason that the saints participate into the glorious victory of the war of Armageddon They do not fight with him directly but simply was chosen, called

for and are participated into the glory of victory by three virtues to believe the Lord, calling, being choosing, believing , all things are the grace that God provides but cannot do by the self- power of the man.

16 Anti-Christ and his allies are the countries to enjoy the fighting. The result that they happened the Armageddon war (the war to oppose the gospel), is to destroy the world. Therefore they hate Babylon (this world). The destruction of this Babylon is described at chapter 18 in detail.

17 for God has put it into their hearts to carry out his purpose by being of one mind. Ten countries on the above makes the power of anti- Christ, their main owner stronger with their wish. In the providence of God. Because the reinforcement of power for anti- Christ is the necessary order to accomplish the word of God, it is the sign that the kingdom of God comes rapidly.

18 is the great city that has dominion over the kings of the earth.” Refer to the interpretation of 17:1. That is, it means that the world makes all kings ignored God.

Main point

. The country of anti-Christ has been revealed without pausing since the old time. (10-12) The kingdom of God has always the contrast

objects as such thing. Therefore the movement of the gospel always walks with the suffering. According to the development of gospel (the movement of the kingdom of God) the movement of anti-Christ also develops towards the climax and finally the great anti-Christ will be revealed. But it is the sign of the complete destruction of devil. The saints is not be choked by the oppression of the movement but has only the delightful hope in it.

2. God is not lost anything by the enemies. But is not failed by them. (17) Their movement belongs to the providence of God, it also is used by some for the development of the movement of the kingdom. Therefore the Proverb said, "The LORD has made everything for its purpose, even the wicked for the day of trouble. ". (Pro 16:4)

Sermons

Sermon 53 Babylon (17:1-5)

What is the symbol of Babylon? A certain said that it is false religion, or, the city of this world in anti- Christ. This second theory points Rome. But I think that Babylon is this world included two things on the above. This world always includes the false religion and the wicked politic. Like new Jerusalem points the coming world,

in the contrast of it, it is the symbol of this world. Like Babylon sat down on the much water (verse 1), we know that her ruling area grand and influences to each country in the world. In the world, the system of humanism, its culture and its religion to live in ignoring God are Babylon. This makes the resident on the earth and them drunk with the wine of adultery (the thought to rebel God) In the world there are much temptation to us.

1, the temptation of pleasure

The temptation of this world tempts the man. Micah 6:14 says, "You shall eat, but not be satisfied, and there shall be hunger within you; you shall put away, but not preserve, and what you preserve I will give to the sword.", it points that for the temptation of world is vanity, the taste is sweet but it does not give sufficiency to us always work the operation of temptation.

Hak 1:6 says, "For behold, I am raising up the Chaldeans, that bitter and hasty nation, who march through the breadth of the earth, to seize dwellings not their own". This word also the work that we are pulled to the temptation of this world and execute does not give any benefits and bring up the harm to us. Mt 24:38,39 says, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered

the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man". 1 Tim 5:6 say, "but she who is self-indulgent is dead even while she lives. "Just like that the man is leasable to be pulling into the temptation of the world. We have the case to enjoy the worthy general grace to the will of God. But if we take excessively it can become the hedonism. In Pilgrim's progress Mr. Stand fast met Madame Bubble on the way she was taken by the fine garment and pulled him. Despite he protested her, the woman smiled, although he was angry, she calmed down him. Then he lifted up his two hands and prayed the woman went out. Mr. Standfast said this fact to his friends in them Mr. Great Heart said, that the woman promised always the crown and the kingdom to the man, and likes to talk to anybody, because the temptation of this woman the name of this land is called for the kingdom of anesthesia. The woman, Madame Babble compared to this world. Just like that this world tempts this world like the adultery woman and makes us destroyed.

3. This world tempts the people with all detestability. (verse 5)

Abomination is humanism above of all. The abomination in verse 5 is able to say all things not God-centric state but man- centric state. All things to leave God belong to the spiritual adultery.

Accordingly it is admonition in the view of God. This admonition is humanistic philosophy, religion, arts, culture politic education etc. Ac to Genesis 11:2-9 Then the mind the people established the tower of Babel was humanism. The built power was in the center of man's power thoroughly, the purpose was the glory of man." Let us" the word come out two times It means that the man are united together and do that. It was the union of destruction because of the union of the man. The union except God arrives the destruction. Not only that, "and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." the word means the corrupted humanism not the glory of God but for the glory of the man. The humanists are the void men that found bricks on the earth and attain to the heaven.

Chapter 18

The chapter is continued contents of the before chapter and says the calamity of the destruction of Babylon.

Interpretation

1-3 The declaration of the angel to the destruction of Babylon

the earth was made bright with his glory. Because this angel came on the earth as the representative of God, the glory of God that he clothed shines out brilliantly. In the world of Babylon (this world) is dark for the sin for long time, the brilliance of heaven is the declaration of the good news to break out the darkness.

a dwelling place for demons, Is 13:21, 22, 24:14 Zb an 2:14 also say such similar words. This means the eternal desolated destruction. And the place that the evil devil are punished. (the place like hades) The next phrase, " a haunt for every unclean bird," reveals that it points the desolated wilderness. Greijdanus said, " This word is the symbol of the desolated destruction like hades that comes on to the ungodly world represented by the word Babylon. "().

the wine of the passion of her sexual immorality, The first part of this word has the word, hoti (ὅτι = because) reveals that it reveals

the reason of the above word. The reason that Babylon that is, the ungodly world was desolated is as followings, (1) It tempted the all nations by her sexual immorality and made them received the wrath of God., in other words, Since the history because all countries rebelled God and received the wrath of God, now the world itself should be punished, (2) Not only that, It was punished because of his extravagant sin. This worldism saves the materials extremely and also spends extremely for her egoism. (3) Its third sin reveal at verse 24 in the text, that is, it is the sin killed the saints.

4-5 Calling the chosen people out of Babylon.

God does not destroy his chosen people with the wicked people together. The chosen people also may be participate into the tribulation with the wicked people because it is the general tribulation not to aim on to only the wicked people.

For the general tribulation is participated by the saints together, they are trained and the gospel can be proclaimed through it. But here because the tribulation that Babylon receives is removed to the chosen people, they are called for and saved out of it.

5 for her sins are heaped high as heaven, It means that for much sin the quantity reached on the heaven. Of course it is a metaphor. As God destroyed the earth with the flood, it was the degree that

the earth was filled with the sin, but at this time it will reach on the heaven. But to such expressions in the Scripture, we do not need to think of to compare them too literally.

6-7 the method that Babylon received the woe

Pay her back as she herself has paid back others, In the old time when God punishes the country of committed sin he used Babylon as his tool. Then Babylon executed extremely with cruelty and violence (Is 10:5-11) Therefore God punished Babylon. The country was paid as to their violent activity to all nations. Just like that also this world that is symbolized as Babylon was destroyed by receiving the punishment of the heaven. This world, as old Babylon, for the arrogance before God, became the one to kill the saints. Because of the wage of the sin the world is destroyed completely. ***and repay her double for her deeds;*** "repay her double for her deeds" means the sever retribution. Why is the sever retribution permit him? Because his work is so wicked. (Refer to Is 40:21, Jer 16:18) Rutger translates the word, "double" as "that much" (De Echtheid Van het Tweede Gedeelte Van Jesaija p 167). It is an incredible interpretation.

in the cup she mixed.

This is same to the cup of the sin of the world (the sin to make them rebelled God) that the wrath of God pursues. This world pours the cup of such sin on all nations and makes them drunk it. Verse 3 on the above, "the wine of the passion of her sexual

immorality " means just that one. The one who receives the worldism rebels God and is fallen down into the spiritual adultery and then they receive the wrath of God.

7 As she glorified herself This says again the sins that Babylon is punished. The sin " glorified himself", that is, belongs to the sin of extravagant in verse 3 She are arrogant **like "a queen"**, seek his own glory and became so extravagant. He are dropped down in the proper lamentation according to proportional judgment.

her plagues will come in a single day, This points that the judgment comes on her suddenly Of course it suggest the fact that the destruction of the sinner dose not reveal every day but he shall be destroyed in one day. The sinner should not despise his destruction because he cannot see it before his sight. They should know the fact that their destruction shall come to himself absolutely. **death and mourning and famine, and she will be burned up with fire;**

This is the plagues through the warfare.

9-19 As this passage said, that they that lament in seeing the destruction of Babylon are the kings, merchants, sailors Milligan scholar said, " For this fact think that this prophesy is similar to the one of Tyre (Exk 26;27:). In the Old Testament , Tyre also was metaphoric as Babylon (the meaning of confusion). That is, Isaiah

called Tyre for the city of confusion (* kilyatotuhu) (Is 24:10) Therefore it is a metaphonic prophesy that like Babylon, this world will be disappeared comoleately, like Tyre it shall be destroyed. The people belong to the world are sorrowful as the world is destroyed. Because their glory belongs to the world and their abundance is there.

9 And the kings Refer to Ezek 26:16. Here , " kings" It is the symbol of all people who are covetous the glory of this world and enjoy them. This world has many people that like the kings, enjoy honor, position and power, and are arrogant by themselves. They shall destroy together as the world will be destroyed.

For in a single hour This is the expression to point the fact that suddenly is destroyed. Refer to the interpretation of verse 8.

11 And the merchants of the earth This points the tribes of the kings refer to verse 22.

12-13 This world does not think of the heavenly treasure, but there are the physical centered goods. As we classified the goods as followings, (1) precious treasures (2) clothe materials (3) the kinds of furniture (4) the kinds of aroma (5) the kinds of foods (6) the cattle (7) the men etc. such seven extravagant materials are the elements to boast the glory of this world. The world makes rather, even the mankind and the men as the goods. Jesus said that

one soul is more precious than a soul, This world treat the soul of the man as the goods.

12 cargo of gold, silver, jewels, pearls, are precious stones, **fine linen, purple cloth, silk, scarlet cloth,** are the kinds of extravagant goods, **all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble,** are the materials of precious instruments and precious instruments. **cinnamon, spice, incense, myrrh, frankincense,** are excellent precious goods are the excellent goods of the kinds of aroma. **wine, oil, fine flour, wheat,** are the excellent goods of the food. **cattle and sheep, horses and chariots,** are the important cattle and the usage of transportation

and slaves, that is, human souls. This worldism deprives of the important right of the men and treats them as its servant. Because this worldism treats the soul of the man as goods and despises him and also despises the gospel.

14-19 Here also, the lamentation to Babylon comes out of the disappeared worldly things, materials, goods, jewel. The people who belongs to this world really do not know the above thing than this world, and put their hope on only them. They live for them , fight for them and die for them.

The merchants of these wares, This transportation and traders are the symbol of the people that aim on become the rich in the world.

They serve the material as his idol and become its slaves. But as the world is destroyed they also are destroyed.

20 and you saints and apostles and prophets, These were persecuted before the worldism. In the contemporary day they were persecuted they blessed them but did not curse them. Because it is not the time of judgment but the time to wait for their repentance. But because the time that Revelation chapter 18 points is the time of the ultimate judgment, from that time it is not the time of mercy to wait for repentance but the time to treat the judgment by depending on the wisdom of God. Therefore as we admit that God execute the judgment rightly They do not need to sorrow the Babylon (this world) judged. If they are sorrow for this event, it is the abnormal attitude that means that the judging God is wrong. Therefore they should rejoice because of the event of his judgment. (Refer to Jn 1:20-22)

21-24 The declaration of the angel to the eternal destruction of Babylon

Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, This is a sermon of the activity that revealed at Jer 51:63, 64. Babylon should be destroyed eternally by such severe punishment, (Mk 9:42) because Babylon made the others committed sin. By such eternal destruction they become as followings, (1) Before so much music is disappeared. (verse 22). The civilization of the worldism was the culture of music. The place in

the worldly pleasure developed the sexual immoral songs also. (2) before so developed industry is disappeared. (verse 22) This civilization also is the culture of industry. The men that despises God and establishes the tower of Babel believe in Physic, chemistry and technology etc, almighty science. Such science is not evil, it is wrong that the man depends on it extremely and despises God. (3) before " the sound of millstone"" the light of the lamps", " the sound of the bridegroom and bride" are cut off. (22, 23) This civilization forget God and concentrate on the life of the world devotedly.

This worldists do not think of the activity to serve God in their dream but shine their light to keep on only their physical lives, and also know only the worldly pleasure, in getting married and marring. (Mt 24:38)

Main point

1. The one who commits sin can be developed and prosperous for long time but the fact that one day that he should be destroyed remain for him is the truth of God and the principle of the history. The thing that is prosperous by the method odd sin is the sign to receive the great calamity (3-8)

2. in the day that the almighty God (8) punish the wicked nobody can save him . The kings also cannot help him and also the rich

cannot do it. Therefore The falling down into the hand of God is horrible, (11, 19) Refer to Heb 10:31.

3. the Utilitarian, the life ! repent your sin and do not make the materials as your idols, buy the truth of God and take great benefit. (Is 55:1-91) The buying the truth does not price but take it by faith through the policy of the world of grace. (2) As we bought the truth the benefit is the eternal life and the incorruptible and imperishable glory of heaven.

Sermons

Sermon 53 Babylon (17:1-5)

What is the symbol of Babylon? A certain said that it is false religion, or, the city of this world in anti- Christ. This second theory points Rome. But I think that Babylon is this world included two things on the above. This world always includes the false religion and the wicked politic. Like new Jerusalem points the coming world, in the contrast of it, it is the symbol of this world. Like Babylon sat down on the much water (verse 1), we know that her ruling area grand and influences to each country in the world. In the world , the system of humanism, its culture and its religion to live in ignoring God are Babylon. This makes the resident on the earth and them

drunk with the wine of adultery (the thought to rebel God) In the world there are much temptation to us.

1, the temptation of pleasure

The temptation of this world tempts the man. Micah 6:14 says, "You shall eat, but not be satisfied, and there shall be hunger within you; you shall put away, but not preserve, and what you preserve I will give to the sword." , it points that for the temptation of world is vanity, the taste is sweet but it does not give sufficiency to us always work the operation of temptation.

Hak 1:6 says, "For behold, I am raising up the Chaldeans, that bitter and hasty nation, who march through the breadth of the earth, to seize dwellings not their own". This word also the work that we are pulled to the temptation of this world and execute does not give any benefits and bring up the harm to us. Mt 24:38,39 says, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man ". I Tim 5:6 say, "but she who is self-indulgent is dead even while she lives. "Just like that the man is leasable to be pulling into the temptation of the world. We have the case to enjoy the worthy general grace

to the will of God. But if we take excessively it can become the hedonism. In Pilgrim's progress Mr. Stand fast met Madame Bubble on the way she was taken by the fine garment and pulled him. Despite he protested her, the woman smiled, although he was angry, she calmed down him. Then he lifted up his two hands and prayed the woman went out. Mr. Standfast said this fact to his friends in them Mr. Great Heart said, that the woman promised always the crown and the kingdom to the man, and likes to talk to anybody, because the temptation of this woman the name of this land is called for the kingdom of anethesia. The woman, Madame Babble compared to this world. Just like that this world tempts this world like the adultery woman and makes us destroyed.

1. This world tempts the people with all detestability. (verse 5)

Abomination is humanism above of all. The abomination in verse 5 is able to say all things not God-centric state but man- centric state. All things to leave God belong to the spiritual adultery. Accordingly it is admonition in the view of God. This admonition is humanistic philosophy, religion, arts, culture politic education etc. Ac to Genesis 11:2-9 Then the mind the people established the tower of Babel was humanism. The built power was in the center of man's power thoroughly, the purpose was the glory of man." Let us"

the word come out two times It means that the man are united together and do that. It was the union of destruction because of the union of the man. The union except God arrives the destruction. Not only that, "and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." the word means the corrupted humanism not the glory of God but for the glory of the man. The humanists are the void men that found bricks on the earth and attain to the heaven.

Chapter 19

The chapter includes two revelation, first, it is the praise to the destruction of Babylon (1-10), Second, it is the revelation to Christ who comes by riding the white horse. (11-16)

Interpretation

1 the loud voice of a great multitude. Who is "a great multitude? Grejidanus said that it is the multitude of the angels but it is not sure. "Hallelujah!. This is the iterated translation of Hebrew original language (הַלְלוּיָהּ) mean "Let's praise Jehovah" Refer to Ps 10:35. Salvation and glory and power, This points that As the last day of the world arrives, the salvation of God will be completed and at the same time the his revealed brilliance and its power will be revealed completely. The destruction of Babylon that is, this world is a aspect of this situation. The movement of this "salvation", "glory" and "power" was happened since the creation of universe, at the eschatological event of the world shall be realized obviously to be known it by the people. (Greijdanus wat reeds altoos Godes was , is nu ook voor alle schepsel alszoodaning kenbaar geworden. En wordt door alle schepselen als het Zijne erkend – Openbaring, p 382).

2 for his judgments are true and just; Here, the word, "judgment" is *krisais* (κρίσεις), which means "judgments". This is to say that the activities of God are divided and observe each one personally. Although the activity of God's judgment are separated, it is true and righteous. "true" is *alēthinos* (αληθινός) in Greek, which means the completeness in contrast of incompleteness, or reality in contrast of shadow. In the general time, the foolish sense of the man cannot understand the character of retribution in the activity of providential judgment of God obviously. But the activity of his last judgment reveals the naked color of retribution obviously. "just" means that as the above said, to have the color of retribution obviously. **for he has judged the great prostitute who corrupted the earth with her immorality,** This is the reason of the above phrase, the original text begin with a conjunction, *hoti* (ὅτι) (because) "a great prostitute is the metaphor to point to Babylon, that is, this world.

3 Once more they cried out, "Hallelujah!" This is the result of praising of above great multitude. They began with Hallelujah ((הללויה)) and ended with Hallelujah. ((הללויה)) Grejidanus said, "Their praising to the judgment of God did not reluctantly but do voluntantly out of their heart they praised the double hallelujah. (Hunne verheekijkng van zgoods oordeelen was gene gedwongene, maar welde epontaan uit hun binnenste, uit de volheld huns gemoeds moisten zij nogmaals het hallelujah uitzingen – Popenbaring p 388).

The smoke from her goes up forever and ever. This is the symbol of the fact that Babylon is dropped down into the state of the destruction.

from the throne came a voice saying, Here, whose voice is " a voice" to come out of " the throne"? This seem to be like a voice of the spiritual living being which are approached to the throne.

"Praise our God, all you his servants, you who fear him, small and great." This is the exhortation that the being belongs to the kinds of the angel (spiritual living being?) executed the saints to praise God. According to this exhortation the praising of the saints written at verses 6-8 seems to be brought about.

6-8 The phase is the record of praising Hallelujah of saints the Almighty reigns. This is the word that God thinks of the eschatological fact by returning and judging all creatures of the universe with his almighty power. The word, "reigns" is *ebasileusen* (ἐβασίλευσεν) in Greek, and it is the past verb, but it means the fact that he always has ruled over and at the last day, he realized his dominion completely. ().

for the marriage of the Lamb has come, This is *kamostuoo* *arnioo* (γάμος τοῦ ἀρνίου) in Greek, which is translated directly as" the marriage of the lamb" This is a metaphor, which points that the church is accepted by Jesus Christ completely and is enjoyed the

blessed life of coming world in infinitive rest and the glory.

and his Bride has made herself ready; in Greek word, it is *he kine autu he toimasen heaureten* (ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,), which means " his wife prepared for herself ". (Mt 25:1-) Then this preparation is not executed by herself, but God made them been able to do it. Just like that the fact that he prepared to be accepted by Christ depends on pure grace of God reveals in following phrase obviously.

8 it was granted her to clothe herself with fine linen, bright and pure— this word reveals the reason that the church, the wife of the lamb is able to prepare to accept the Lord.

Here, the word, "it was granted her" , " emode aude (ἐδόθη αὐτῇ) in Greek, which means " is offered to him (is given). Therefore The meaning of the phase is the fact that the church was justified not by his power but only by the grace of God. The word," bright and pure" is concentrated on by us. The righteousness of justification God provides to us covers our shame in the heaven, and its brilliance and purity (the righteousness of justification) makes us proud of it there. (I Cor 1:30, 31)

the righteous deeds . This is the good work that God makes us worked by the righteousness of Christ and Holy Spirit.

"These are the true words of God." Here, the word, this (Οὗτοι) should be translated into : "these, " But according to some theory it claims that it points to all words below 17:1. (Alford) But the other said that here, " these" point the upper part of the verse.

10 the testimony of Jesus is the spirit of prophecy. In Greek text the word, gar (γὰρ), that is, "because" is revealed. The angel said that the dignity is general for the activity of himself and the apostles comes out of the same Holy spirit, The Apostles that received the Holy spirit, the spirit of prophecy to proclaim Jesus, were not dropped down into the lower level than the angels. The Holy Spirit of prophecy proclaims Jesus in the New Testament and the Old Testament.

Section 9

The second coming of Christ and his judgment 19:11-20:15

1. The second coming of Christ (19:11-16)
2. Anti-Christ and overcoming the military (19:17-21)
3. The kingdom of millennium (20:1-6)
4. Perishing the Gog and Magog and casting the devil into the lake of fire (20:7-10)
5. The judgment before the white throne (20:11-15)

Interpretation

11 a white horse! The one sitting on it. "white horse" is the symbol of victory. Here this part is the revelation of restoration by coming of Christ in the eschatologically. Abraham Kuyper said, " Christ will be revealed again here. He appearance is not by the lamb and the mercy, but he comes as the one to reveal the glory of God. ... He will not come to make peace but to fight to the opposite against all holy things.". (Revelation of at. John p 249). **is called Faithful and True**, "faithful" is pistos (πιστός) in Greek, means that God did as to his covenant and he will accomplish our salvation. "true" is alēthinos (ἀληθινός) in Greek means that he is the true savior that the cosmos and the life wait for.

and in righteousness he judges and makes war. This coming is different to the first coming and reveal the majesty of judgment. "makes war" says in detail in the verses 17-21.

12 His eyes are like a flame of fire, Refer to the interpretation of 1:14. and on his head are many diadems, This is a metaphor, which means that only Christ absolutely receives all glory of many kings. His power and his glory are treated to his name in verse 16.

and he has a name written that no one knows but himself. This is the name except the names that the Lord revealed to all creatures and the men, that is, it seems to be the name of his divine character itself. This is not able to reveal to the man by even his revelation. The man only know the glory that God reveals to the divinity of God but he cannot feel itself. (Rom 1:20)

13 He is clothed in a robe dipped in blood, This is the word to come out of Isa 63:1-6. The first coming of Christ came as the lamb that is, the one died (the substituted) but here he comes as the conqueror. "He is clothed in a robe dipped in blood" is the symbol of the conqueror. It does not need to think that Christ will kill his enemies with the sword literally. He kills his enemies with the sword to come out of his mouth (verse 21), which means that he occupies his enemies with his word and will conquer.

14 And the armies of heaven, This is the word that points to only the angels but to include all saints.

a sharp sword This is the symbol of the word of God. (Eph 6:17 Heb 4:12) ***he will rule them with a rod of iron.*** This means the conquer of the irresistible victory. (Ps 2:9)

He will tread the winepress of the fury of the wrath of God the Almighty. This points that the wicked sinners was died before the wrath of God, their blood will be flown, just like as all grapes in the winepress are tread, the wine comes out of it. Of course it is a metaphor. Refer to Is 63:1-6.

17-21 verses 17-18 foretell that the anti- Christ are defeated by the majestic Lord, and the dead body are thrown away out and the birds will feed them. And the defeat of anti-Christ as at verses 19-21 obviously.

Main point

1." It was granted her to clothe herself with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints." (8)

We can know that the fine linen is not made by themselves but by God. ". " It was granted her to clothe" is " he gave it and made him clothed" in direct translation of Greek. Because the man is sinner he himself does not make the righteousness and possess it. "Though I am in the right, my own mouth would condemn me; though I am blameless, he would prove me perverse." (Job 9:20)

"How then can man be in the right before God? How can he who is born of woman be pure? " (Job 25:4). "Truly no man can ransom another, or give to God the price of his life, for the ransom of their life is costly and can never suffice," (Ps 49:7,8) "Enter not into judgment with your servant, for no one living is righteous before you." (Ps 143:20, "We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away." (Is 64: 6) Refer to Dan 9:18, Acts 13:39, Rom 4:14, 15 9:11 16, 31, 32, 11:6 Gal 2:16.

Although we feel to be righteous by ourselves but we are the greatest sinners before God A scientist in Dutch trembled before his death. Some said to him " You lived much sacrifice to do good much affairs, why are afraid of it?" he answered," the judge of the man and the one of God is not same." Matthew Henry said " As we judge us as the sinner, later day we can escape the judgment. Westminster Confession of faith of the work said as followings, "Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be

diligent in stirring up the grace of God that is in them.” (The Westminster Confession of Faith. Chapt. 16)

Sermons

Sermon 56 The Wedding Festival of the Lamb (Rev 19:6-8)

1. The time of marriage

This points the time of second coming of the Lord. The time that God pays the rejoice of coming world to the saints was appointed by him and surely it shall come to us. The time after the creation streams towards this purpose. But the people in this world do not know this fact. Ecc 3:1-9 said that everything has the limitation. The Scripture says that all things have the meaning. Ecc 3:11 says , “He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end”. As we see the Word the days after the creation has no meaninglessness but has all will. They moves to attain to some purpose. For example, the reason that the family of Israel went to Egypt and had been for 400 years is to wait that the sin of Canaanite will be filled, that is as God punished the tribes, they are waiting to occupy Canaan. (Gen 15:14-16)

But This world does not understand the meaning of this day, so they say wrongly. Buddhism sees the day without having the end.

The Buddha said, "the circuit of life has no beginning and the ending."

Not only the view of the day in Buddhism consists of four parts (destruction Era, Silent Era, Revolutionary Era, New Era), one day is an infinity period, one infinity period means that cleaning up the metal mountain one time per 100 years with cotton until wearing out. It is wrong thought to see the period as the autonomous circuit object and treats this world as the thought of eternity. We know that this world-view of the autonomous contrasts of the Scripture and opposites of the fact. Heb 9:26, 27 said, "for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment". The first coming of Christ already was prophesied (Gen 3:15) before 1000 years ago, was accomplished as it was prophesied to Abraham (Gen22:18), his second coming also will be fulfilled surely. As the first coming of Christ was historical fact, his second coming also shall be consummated surely. Herman Bavinck said, "Life the man will be died one time, the end of this world shall come one time." (Gelijk het den mensch gezet is om eenmaal te sterven, zoo moet e rook

eens een einde komen aan de geshiedenis der wereld. – Geref. IV p 712).

2. We cannot know the time of marriage but we can know the signs.

Mat 24:36 said, ""But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." Therefore the men who know the date of second coming and its year break the scripture. We can know the sign of second coming surely Matt 24:32 said ""From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near ". The important sign of second coming of the Lord is the time of the pagan.

"And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come"(Mt 24:14) This word points to "the time of Gentile" that Luke 21:24 said. Luke 21:24 said , "They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled". The time of gentile points the time to receive the gospel. The reason that this is remarked as the plural in the times" (καίροι ἐθνῶν) of the gentiles means that the chance to give each country the gospel is different one another and it is not to provide it

at one time. Because the destruction of Jerusalem means that God deprived religion and politics out of Jews and gives it to the gentile was the sign of second coming of the Lord. We should know this time. Until now it was the times of the gentile. We should not lose the chance to receive the grace. Saint Augustine said, " We can live in wisdom as we think every day as the last day. We should use the duration of grace by saving the time. This chance to receive the grace become gracious to the one who seeks and longs for the grace. The event that Newton found the law of gravity, as he studied without pausing was given to him a chance. Watt, who found the locomotive, observed that the cover of a kettle was moved by the steam of the boiling water and found out the operation power of steam, It also come out of his sacrificial study. We should not be vigilant by thinking now as " my time". We should think that in our thought we should think that "now is my time."

Chapter 20

The chapter teaches the day of millennium and the ultimate last judgment.

<h3>Interpretation</h3>

1-3 Satan is bound in the bottomless pit

an angel. According to a theory, he points Christ, (1:18) but he is "the angel" that Christ appointed. ***and bound him for a thousand years,*** (1) Among the scholars that claim the amil – millennium, some said that here, 1000 years is not literary 1000 years, a long term (the day of New Testament), and the other points that 1000 years, which is the duration (the time of heaven – life) that the souls of the believers are departed and are lived with God, is a metaphor. (2) But Abraham Kuyper thought that this duration will come after second coming of Christ, and said, "This is the transition time to relate to the holy activity of God, here, it points to not the concept of the human time , but the concept of the divine time. This duration is the middle stage to arrive at the great concluded event. (Revelation of St. John, p 286). There are some scholars to claim that this year number means the literary year. Refer to the special note at page *.

"bound" is the symbol of the fact that God limited the activity of Satan, and the purpose is the fact that he might not deceive the nations any longer, ***the nations*** is ta edne (τὰ ἔθνη), which means "nations" that points to all unbelieving countries. To deceive seems to mean to make the man committed sin and makes the persecuted the church and the gospel. (7, 8) Just like that in the amil-millennium, they said that through the first coming of Christ, the activity of devil was limited in some degree. But this event shall be happened after the second coming.

4-6, This phrases wrote the events that will be happened at the earth after Christ comes again.

Then I saw thrones, and seated on them were those to whom the authority to judge Because the event to be bound of Satan will be happened at the not present world, (1-3) The contents also in this phrase continued out of the above word belongs to not present world, that is, the happening in the spiritual world, Greijdanus said. The men that seated on thrones are the believers that entered into the heaven. They are not the judgers that executes with their native authority, but they received the power of judgment out of God. They are the souls remarked at below, that is, "the martyrs (those who had been beheaded for the testimony of Jesus) and general saints (those who had not worshiped the beast or its image). The word of the Scripture proclaims that as the soul of the saints went to god thy receive the authority of overcomer. (Rev 2:7,10, 3:21, 17:14, 4:4)

They came to life. This word is *erchesan* (ἐζήσαν) in Greek, which has several interpretations. (1) At the Lord comes again, it points the believers survived yet. (Bousett) This is not improper interpretation in the context. (2) it points to the spiritual resurrection (regeneration) (Holtzman, Heitmuller, Hardorn) (3) It means that they received the spiritual life abundantly. (Allo) (4) It means the resurrection of the body. The claimers of Pre-millennium take this view.

and reigned with Christ for a thousand years. What does "reigned "mean? It means that (1) it points the life of the overcomer that is not controlled by all creatures through occupying them. (2) it points that through proclaiming the word of God is judged by the word. (Lenski) (3) it means that through the angels they rule over the people of the millennium kingdom. (Mt 19:28 Lk 22:30 I Cor 6:2-3)

After directly the second coming of Christ the saints reigned on the earth for 1000 years comes out at Revelation 5:10. E can not identify it to the life of the believers in the New Testament. The fact that the believers reign as the kings are not considered as the affair in the day of church. Refer to I Cor 6:2-3, II Tim 2:12. Therefore I affirm that Rev 20:4-6 included this thought points to the event after the second coming of Christ. I assure that pre-millenniums theory is right.

We do not need to think that Pre-millenniums is related to the dispensationalism absolutely. Of course, some in the dispensationalists quote the pre-millenniums wrongly in the fixing to their structure But the right type of pre-millenniums accords to Calvinism.

5 The rest of the dead did not come to life until the thousand years were ended. Here, "The rest of the dead" is the people not to believe in Christ, finally the people who will be fallen down into the destruction. (Grejidanus).

the second. It is the punishment in the lake of fire. Refer to verse 14.

[Special Note] About the day of millennium

1. Postmillennialism

L. Boettner proposed the theory as followings in his book, "Millennium" that is, "The Postmillennialism claims that the golden time of the Christianity for 1000 years before the second coming of Jesus. In other words, there are the day of the most of the mankind believed the gospel. This theory is proved by following passages.

1) Mt 28:18 mentions that Jesus Christ received the authority of the heaven and the earth, this authority cannot be failed, and absolutely it will come the time that he destroyed the opposite power.

Criticism – The above theory cannot be established. Although the movement of the gospel has taken the background of the power of the heaven and the earth, we cannot guess the day that all mankind's will be repented Mt 28:18 includes that in the background of the authority of the heaven and the earth, the gospel is proclaimed into the all the world and finally by the second coming of the Lord the enemy of God shall be demolished.

2) The many prophecies of the Old Testament prophesied that the golden day come in the history of mankind. The passages are Isaiah 2:2-4 Dan 2:44.

Criticism – The above chapters and verses includes the elements that was completed by the supernatural interfere of God (second coming) Isaiah 2:2-4 prophesied by identifying between the thing of the New testament and the thing after the second coming. Especially Dan 2:44 said that the kingdom that God will establish at the last day is different to the kingdom of the world, "it shall be established eternally". It shall be established completely by the second coming of Christ. Therefore this passage is not to prophesy the golden time limited before the second coming of Christ.

3) Because the number that is saved is more than the number that will be destroyed, before the second coming of Jesus the golden time of the Christianity (the day that almost all mankind believe in the gospel) will come in the world.

Criticism – Rev 19:11-21 means that Rev 10:11-21 said that the power of anti- Christ (it is the political power) shall be perished obviously. Anti- Christ is compared with the beasts (Rev Chapter 13) it is different to Satan (spiritual existence). Anti- Christ received the political authority out of Satan and works. (Rev 13:2). And also Daniel chapter seven compared the political authority as the beasts. Therefore the victory that Revelation 19:11-21 describes, shall be accomplished by the destruction of the kingdom of the wicked anti-Christ through the second coming of Christ's supernatural power.

4) L. Boettner offered the other evidences in order to claim coming of the golden time that the gospel occupy all the earth. It is accomplished by the development of science in the contemporary day and the improvement of material civilization. (The Millennium, pp 38-53).

Criticism - The above theory is wrong. Really will the several scientific developments bring the abundant fruit of the gospel like he pointed? As the science will be developed more over more, the

weapons to kill the people will be developed and then the church shall be corrupted.

5) L. Boettner again offered the other reason to prove that the golden time in the center of the Christianity surely will come in the human history. (The day that all mankind believe in Jesus), that is, he did not accept the claim of the Scriptures that at the last day of the world all mankind will be corrupted extremely, he interpreted the meaningful passages differently. According to his word these passages (Mt 24:37-39, Lk 17:26-30) seem to reveal the extreme corrupted corruption, but really it is different. (The Millennium, p133). For example, Mt 24:37-39 says, "For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ".

According to Boettner Here, the people at the time of Noah ate, drank, marriage of the male and the marriage of female do not teach their sins but only it stressed that the flood will come to them suddenly in their ignoring. It means that the time of second coming of Christ also is like this situation.

Criticism – The interpretation of Boettner that the above said came out of not see the Scriptures deeply. Of course, the word of the Scripture teaches the character of the suddenness of the second coming. But at that same time the severe corruption of the mankind also that will be happened just before the second coming. The reasons can be explained as followings. That is, for the corruption of Noah's time was extreme severe, they were dark and did not believe in the warning of Noah and they met the flood suddenly, Will not the time of the mankind also be followed to it? Because the most mankind in the time of second coming is extreme corruption, the day will; come like a thief to them. But only to the sons of the life it shall not come like the thief. (I Thess 5:1-5)

6) L Boettner again interpreted that Rev 20:4-6 is the supported passage of post millennialism. That is, he claim s that for this chapter adverse talked about the souls (verse 4 off), it is not the resurrection of the body but the life of the soul in the heaven. (The Millennium p 264) He continuously said that in this part there never are not the words of "the Jews" or, "Jerusalem" or, the elements of some kingdoms of the world. (The millennium p 264) He claimed that in this part, "a live "(verse 4 ff) does not mean the resurrection but the regeneration. Rather, "the first resurrection" the word (verse 5) also does not need to interpreted the resurrection of the body.

The Scriptures says that the regeneration means the kinds of resurrection. (Eph 2:5 Col 2:12, 3:1)

Criticism – We do not accept the interpretation of Boettner sufficiently, like this one.

In the passage "the first resurrection" (ἀνάστασις ἡ πρώτη) in Revelation 20:5, the word, "resurrection" is the professional term of the resurrection of the body, (I Cor 15:12, 13, 21, 42) the example of the usage of regeneration never be revealed in the Scriptures.

2. Amillennialism

Amillennialism claims that the duration of 1000 years in Revelation chapter 20 is the day of the New Testament (the day to proclaim the gospel on the earth, or, the medium day) Rutgers attributes to Augustine as the origin of this theory. (Premillennialism in America p 72)

Criticism - It is difficult to support this theory for several reasons as followings.

(1) The works of Satan as the record of Revelation reveals the historical process but the Amillennialism does not admit that it is the process but that one event (That is, because of the death of Christ on the cross, Satan was dropped down out of the seat of advocator, the gospel in the New Testament overcame him) are

repeated as several emphasis. This is wrong. The contents recorded at the book of revelation reveals the historical process of the work of Satan. [1] Rev 12:10 said that Satan was dropped down out of his advocating. Seat, it means the establishing of the day of the New Testament. But [2] Revelation chapters 13-17 does not teach the general temptation of Satan but the developed movement of the beasts (Anti- Christ and his false prophets) on the earth by his ultimate riot. This is the things of the last day of the world obviously. This is the same of movement of the man of lawlessness written at II Thess 2:3-8. There is the historical process of this movement is revealed by stage state more clearly and arrive to just before the second coming of Christ. This work to break out the movement of anti-Christ will be established by the second coming of Jesus. Rev 19:11-21 reveal it obviously. The Apostle Paul also said the same word. (II Thess 2:8)

(2) The Scriptures says the judgment of two times. [1] The judgment to the church Mt 24:31, I Cor 15:51-52, I Thess 4:14-17 etc. said that the resurrection of the believer and his transformation will be happened firstly. Revelation 2:1, "the first resurrection" agrees with this passage and means the resurrection of the body. And also the judgment revealed by the harvest the grain in Revelation chapter 14 also reveals that the saints was treated specially (gathering the chosen people) Refer to II Thess 2:1. The thought that the church will be judged firstly is stressed by the scriptures.

The Scriptures said that the believers are the judges of the world and the angels, (Mt 19:28, Lk 22:30, I Cor 6:2-3) after the church primarily is judged and true believers is resurrected firstly, do not they have the authority to judge the others? The word that the Lord brings the believers also pointed that the judgment of the church will be happened firstly. (Mt 24:40-41 Lk 17:34-35) Refer to I Pet 4:17. [2] The judgment to the wicked. Rev 20:11-15 said to judgment of the people who did not recorded in the book of life but it does not judge the believers In this word never has the expression of the blessed resurrection and its life. In contrast of it, Rev 20:4-6 has such expression.

3. Premillennialism

1) Exposition: This is a theory that as the second coming of Christ, the Christians that were died already will be resurrected And they will be transformed into (I Thess 4:16-17, I Cor 15:52), are lifted up the air and accepted Christ and will be descended into the earth and then they will execute like the king with Christ for 1000 years (although it is not the literal number). This is the most powerful interpretation. Bavinck pointed Revelation 20:1-10 and said, " It is the most powerful supported passages for premillennialism in the contrast of, it offers the most difficult issue to the opposite one of premillennialism. (De voorstanders van het Chiliasme vinden,

behalve, in het Oude Testament, in deze pericoop hun sterksten steun en de tegenstanders zijn er niet in geringe mate verlegen mede en hebben er al hun exegetische kunst aan beproefd. – Gereformeerde Dogmatiek, 1911, Vol. IV, p 751).

2) The exposition of difficult issue of the premillnnialism. Often the people said the difficult issues to the premillnnialism. Among them two issues are as followings, First, they claim that they cannot understand that Christ who came second came into the earth, and the resurrected believers will rule over the kingdom of millennium as the kings. The scholars give apologetic to this issue, that is, the kingdom has no the temptation of Satan (Rev 20:1-3) the world people comparability are good but they should be ruled over. Then the resurrected saints rule over them with Christ. (Rev 20:1-3) It is similar to the providence of God through the angels to the present world. Second, As the others in the Scriptures said, the second coming is the last judgment, the day of 1000 years was not put between the second coming and the judgment. At this point I answer by introducing the theory of Abraham Kuiper. Abraham Kuyper got the Amillenniarism and actually took the similar theory of the premillennialism [1] Kuyper is similar the premillennialism in the interpretation of Rev 19:11-21. General Amillenninnalists claimed that Rev 19:11-12 means the movement of evangelism of the New Testament, and does not point the

second coming of Christ. The representative of the theory is B. B. Warfield. But A. Kuyper said that Rev 19:11-12 reveals the figure of the second coming of Christ. (The Revelation of St. John, 1954, pp 258-259). The interpretation of Kuiper just like that agrees with the pre millennialism. The punishment of the beast in Rev 19:20 means to remove great Anti- Christ that will be appeared at the last day of the world. The beast revealed at the book of revelation does not point to the one who controls the power of the air, that is, the invisible devil which activate at the last day. The beast is the government of the last day in the world that was established by receiving the authority of devil (Rev 13:2). The fact that the world government was compared to the beast comes out of the chapter7 of Daniel Actually the movement of the beast in revelation chapter13 below is related to Daniel chapter 7. And [2] Kuyper see that the 1000 years in Rev 20:1-6 will come after the second coming of Christ. This claimed also is similar to the premillennialism. Only he did not say that this part points the kingdom on the earth continued for long time, but supported the theory of amillennianism that opposites it. For example there are his words as followings.

"Christ did not say the medieval day between the second coming and judgment.... The chapter and verse of eschatology in the New Testament said the second coming as the ultimate conclusion that reveals the event of the eschatology... the second coming of Christ

and his judgment united one unity, it is impossible to have a long day between two events. "(The Revelation of St. John, 1954, pp 271-273). Then he said continuously, "1000 years should be interpreted as literally. It expresses only the completeness of God's activity."(The Revelation of St. John, 1964, pp 277). Then he pointed this duration and stressed the short transition time that Christ comes on the earth and makes the people repented. He thought that in this duration for Satan were bound; the work of salvation will be practiced most effectively. And he said that this duration should not count by human accounting method, and the duration that God works directly (The Revelation of St. John, 1964, pp 282-284, 293).

This interpretation of Kuyper reveals to have, after the second coming of Christ really the special duration that makes the people repented. This is different to the thought of all Amil – millennialists. We can admit that his claim just like that is like the claim of premillnnialism. Kuyper observes the 1000 years as the transitional additional day, the preamillinnialism see that 1000 years is the long term comparably. Therefore the different point of these two things depends on only the short term or long term issue. Because 1000 years is the additional day only did not remark the lesson of the last day in the other parts of the Scriptures. Prophecy sometimes is expressed in summary and omit the additional parts much. For example, Ps 2:7-9, the short word includes the long time from the first coming of Christ to the judgment We can see the

summary type in the word of Christ. For example, The scriptures tells us the reality of heaven, and sometimes it keeps the silence sometimes and say the second coming as our hope. The text does not remark the heaven and overpassed it. I Thess 4:13-14 said, "But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep." Here Paul did not say the heaven as the hope of the dead but the second coming of Jesus. Refer to Acts 17:30-31, I Cor 1:7 4:5 Phil 3:20-21, I Thess 1:10, 3:13, 5:23 Tit 2:13, Heb 10:36-37 James 5:7 I Pet 1:7 13 I Jn 3:2-3

7-10 Gog and Magog, The words in the original language, in Greek makes a unit noun by using an article (τὸν) before two nouns. Therefore two nouns are not the names of two kingdoms, but the name of a kingdom. This is considered one of the northern countries of Israel. Refer gen 10:2 Ezek 38; 39:. According to some scholars, it is the country consisted of the tribes cocasea mountain areas. This country is the enemy of the chosen people of God. Augustine and Jerome did not consider that this points to some nations and some countries by interpreting it spiritually. "Gog and Magog" is the representative of anti-Christ countries revealed ultimately in the history of the mankind.

surrounded the camp of the saints and the beloved city, Gog and Magog is the ultimate country of anti- Christ, it try to occupy the country of the believers. But it should be destroyed by the punishment of heaven completely.

11-15 This passage say of the judgment of the ultimate eschatology.

a great white throne, “White” light, the color is the symbol of holiness. The judgment has always the background of holiness. and him who was seated on it. This phase points to God 19:11-21 says of the countries in the world, and here the judgment of the universe(heaven and land, all souls of departed persons, the death and the hades) is stated. From his presence earth and sky fled away, It means that the old figure of the heaven and the earth also cannot be sustained, but shall be transformed (21:1, II Pet 3:10-13). and no place was found for them. This word means that the old figure of the heaven and the earth are changed, but it does not mean that their essence shall be transformed.

the dead, great and small, standing before the throne, This points to all souls that are appeared for judgment. After they first are judged they receives the resurrection of body. The souls that the book of life has their names receive the resurrection of the life but the souls that have no it receive the resurrection of judgment. Refer to Jn 5:29, Mt 25:30, II Cor 5:10.

13 And the sea gave up the dead who were in it, This is the stress the word that the dead bodies before are resurrected. It

means that although the people are died any place, he does not disappeared, now they shall be resurrected by the power of God.

14 Then Death and Hades were thrown into the lake of fire.

"death" is the unchangeable law to make the man died, and "hades" is the prison that the dead persons are limited. But now this also is changed , in the meaning of obedience to the law of resurrection, the dead is released.

Sermons

Sermon 57 About the Resurrection of Body (Rev 20:4-6)

We assure that the soul of the man has immortality because the Scripture said it. For the soul is immortality, the theory that the body is resurrected again depends on the word of Christ. (Mt22:31,32) The lamentation of all creatures in cosmos testimonies the resurrection (Rom 8:19-22) The fact that God exists especially established the resurrection. And the system of Jesus's salvation proclaimed this And the Scripture testimonies.

1. As we see the evidence of the theology of the nature, the resurrection should be happened.

One of testimonies of the natural creatures is the lamentation of all creature Rom 8:19-22 says, "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now". As we see the present all creatures, we can see that they became the misery state. They were confusion and gives small gifts to man by contrasting one another. It is not essential nature but their corruption. These suggest their troubles. This trouble is the longing towards the world of glory. The natural world have entreat towards the coming world. The reason of the man also is a part of the theology of nature. The men did to know out of the beginning. But they have entreated and been in agony. Although the man cannot discern the truth but tries to get it. Plato was the greatest philosopher. The theory of mortality of soul that he claimed was proved as the truth, but the presentation of his troubles to belong to an entreat. We does not depend on the teaching of the philosopher. The fact that the

structure of his philosophy was not truth was like the word of the ignorant man. But the wrong teaching of the general philosophers was like the hard moving mouth of a dumb and one of lamentation of all creatures. Plato concluded the importability of soul because of the reason that the essence of soul never be destroyed, and Kant requested the existence of God because The man was not sufficient as the life of materialism. The source of resurrection is God. We cannot believe in such theory of philosophy absolutely. But we see that they have a similar value with the lamentation of all creatures.

We find out such lamentation out of the word of skeptics. The skeptics is attacked the extreme grief out of the activity of skeptics. Skeptics, Voltaire said on his bed "If I was not born in the world it is better." It was obviously His soul did not wanted the skeptics rather he got the entreat to the coming world without having his understanding.

2. The system of the movement of Jesus includes the fact that the resurrection shall be happened.

The first coming of Jesus focused on proclaiming truth first of all he came for movement of salvation of the souls. Therefore it did not concentrate on renewing life of the present life accordingly our physical figure of the present misery situation are sustained in the

misery state by God. But his second coming reveals the power and glory characteristically. It is the new movement that means to aim to the salvation of whole personality. It means that the completeness of our salvation. Herman Bavinck says, " the purpose that Christ came the first time is to give the kingdom of God unto their heart, his second coming makes us overcome the death and given the glory of God by revealing completely. (Hij eerst verscheen, om hetKoninkrijk der hemelen op te richten, in de harten der geloovigen, zoo komt Hij eenmaal weer, om het eenezichtbare gedaante to geven en zijne absolute macht over zoned en dood onwedersprekelijk voor aller schpselen ook tot openbaring en erkenning to brengen.) As we believes in the work of Holy Spirit that came on us at the first coming of Christ obviously, we should believe in the confirmation of resurrection. Not only that, in relationship between our souls and our bodies, the salvation of souls is concluded by the salvation of our body surely. The Christianity does not put the soul and the body on dualism relationship but one unity of two elements. Therefore the soul contrasts to the body and sees the unity and the body also does it. Therefore the fact that our souls was saved is concluded by accomplishing the salvation of the body. (Bavinck, Het wezen van den mensch bestaat juist in de allernauwste Vereeniging van ziel en lichaam tot eene persoonlijkheid.

De ziel behoort van nature bij het lichaaman , het lichaam bij de ziel)
Rom 8:11 said, "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus^d from the dead will also give life to your mortal bodies through his Spirit who dwells in you."
" I Pet 1:3 said, "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead," II Cor 1:22 says, "and who has also put his seal on us and given us his Spirit in our hearts as a guarantee". Refer to Eph 1:13, 14 4:30.

3. The Scriptures testimonies that the resurrection shall be happened.

The lesson that the body of the believers are resurrected are proved by all the Old Testament and the New Testament. "Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead. ". (Is 26:19) "Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead". (Is 25:8), "He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for

the LORD has spoken. ". (Dan 12:1-3) ""At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever."(Jn 6:39, 40) "And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."(Lk 20:34-36) except them the Epistles reveal many passages and verses of resurrection. Especially, in the epistles of Paul, I Cor 15:50-54, I Thess 4:13-18 are the famous passages. How much do we believe in the Scripture? The one who receive the Holy Spirit see the record of the Scripture more truly than the fact that we see with our sight. What we see and know directly can be misunderstood and mistaken. Therefore the hope of resurrection does not depend on our sight but on the scriptures. As the issue of resurrection was happened,

Jesus replied, "But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God." (Mt 22:29) As we see this word, in argumentation with the resurrection the criteria was put the scripture. We believe in only the Scripture.

Sermon 58 The Uniqueness of Resurrection of Body. (Rev 20:4-6)

1. The individual character shall be sustained as before.

The Scripture said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory". (I Cor 15:41) This word means that God preserves the individual character of the person and resurrects it latter. If we lose personal character at the time of resurrection, if I am not I again, the meaning of resurrection will be lost. The teaching the emptiness of the self is not the truth. God treats me precious and created me, saves me, does not perish me eternally and resurrects me again. Therefore we should respect the other personality so. As I left out of the sin, "I'm good, and "the other "also is good. Then if this personal character will be sustained in the resurrected body, it is not to depend on only the external principle. In other words, it does not depend on biology or biological principle, rather depends on the predestination, plan, love and power. The personal character does not depend on the amount of the atoms of material to be related to

the resurrection. Biologically the body is interchanged into new elements completely per 7 years. But the character of the person always is not changed. Bavinck said, "The materials and external elements are changed but the amount of material and the development is sustained without relating my changing. (Stoffen vorm veranderen, er schijnt in heel het organisme niets stabiels te zijn, en toch blijft de identiteit gehandhaafd die daarom van de grove stofmassa, van hare wisseling en quantiteit onafhankelijk is – elef. Dog. IV, p 677)

2. It is not corrupted, glorious, and spiritual.

"So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body."(I Cor 15:42-44). This word reveals that the body of the resurrected person is different to the body of the man in the world. These two things are very different like the one between the heaven and the earth. But at this point what we consider that so excellent body is made of the criteria of the low body. This is the event to depend on the love of God and his owner. God loves us and does not abandon our corruptible body and takes care of it and find out it by his curious method. Therefore we admit that the death of the believer is not ugly but the seed of hope. This is our faith. The one to believe the power of God

believe in the power of resurrection is not difficult. We have no any reason to doubt our resurrection. Because God is alive the resurrection is possible and sufficient. Philip 3:21 said, "who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself". If we serve the one to make all creatures submitted, how can we doubt the resurrection? Therefore we should not disappoint as we observe our low character. The owner to resurrect us does not treat the glorious body, the living body but the body without having glory and life and works and reveals the result effectively.

3. It makes us ruled over as the king.

"For as by a man came death, by a man has come also the resurrection of the dead."(I Cor 15:25) "Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. "(Rev 20:6) The kingship of Christ was begun with the resurrection of Christ (Eph 1:20,22 I Cor 15:25 Phil 1:1-3 2:9-11) Like Christ was resurrected and was ascended and sat down on the right side of God as the king, The saints get the glory as he was resurrected. Before we will be resurrected, all creatures do not submit us. Although the same little worm does not submit to us. But after we will be resurrected all things will be submitted the devil also is trembling before us and

the angels also serve us. In the world the man becomes the slave of all creatures and the heart is shaking because of them. As the man possesses them, they did not become true man for the possession but as he has no them he have troubles for their lack. If they enjoys to stay at the corrupted state they become dirty wicked like the next state of devil. Therefore we should take the faith that all things should be submitted in the word. 1 Cor 6:2-3 says, "Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!" As we see it, we can know that the man have the great privilege and position obviously.

4. We will be the holy priest of God and does not stretch
The whole occupation that the saints have in the heaven is to serve God. (Mt 22:30) Refer to Rev 20:6.

5. What shall the saints treat his resurrected body
God gave the body and resurrected it, Therefore we should respect our body and purify it and makes the sound body. The thought to abuse the body is as followings.

(1) Buddhism treats that the body is dirty and treats it as the boil. (2) The Greek philosophy which is dualism, considers the body as sin and evil , and then knows that asceticism is the good work.

Plato said that the body is the enemy of soul and the source of all evils. But the Christianity does not oppress the body. Christ treated the body of the man precious. As he lived in the world, he healed lots of patients because he respected the health of body. Because he chose that he was resurrected in body and lives in the body eternally, it means that he glorified the body of the man. Therefore the believer consider the body precious, keep the health of body (I Tim 5:23) and admits the body as the sanctuary of God, should offer the living sacrifice to obey God. (Rom 12:1 I Cor 6:15, 19, 20 Phil 1:20) Sometimes our body should accept the suffering and the death for God.

Sermon 59 The Ultimate Judgment (Rev 20:11-15)

1. The necessary character of judgment

The ultimate judgment shall be happened absolutely. It is appointed that the man is died one time and then the judgment will be followed. Just like tat the eschatology of the world also will be happened surely and the judgment shall be happened. (Heb 9:27, 28). Bavinck said that the above fact was proved by religion and science. All religions look at some kinds of coming world. The religion of Persa claim so-called, that the age of peace will come at the end of the third era. The Buddhism said the theory of

retribution to the good and the evil as the type of reincarnation. Although such pagan lessons are not the truth, it is true that although they take the dark kinds of the method, they points some retribution. We do not depend on such pagan teaching as our faith. But there, like moving of mouth of a dumb we review the some meaning. The Christianity teaches us the judgment and coming world according to the truth.

2. We cannot void the judgment.

The word " "teaches that the judgment is detailed and exact. Although the executer forgets it, in the Day of Judgment it shall be revealed obviously. We do not doubt that the judgment is such detailed. God counts our hair and without God's permission even a sparrow is not dropped down on the ground. (Mt 10:29, 30). Shall not God remember our activity? All creatures especially the main point of the mankind is religious ethic. Above of all, God looks at the issue of our goodness and evil. The ignorant man considers the issue of life and death more important than the issue of goodness and evil. We should treat the issue of goodness and evil greater than the issue of life and death.

God know our all activity and judge them directly but in this world sometimes God reveals the detailed judgment. Because this world is not the ultimate judgment, he does not punish all sinners. God

sometimes punishes the sinners in the world to reveal his righteousness and his justice. Charles IX in France was the man to kill the Walderssee protestant at Florence district after he did this, not long he was died for the blood and the seat came out of his whole body. And as a France king wanted to invent an instrument of punishment to give the worst suffering, a certain said, "Make a box that the man try to sit down, but he cannot do that for too low and the man try to lie down he cannot do that for too short and he cannot stretch out his loin and then put him in it" The king accepted the propose and the box was made" The first prisoner to put in the box was the inventor. He lived in the box in penal servitude for 14 years. And also Henry III in France was killed by receiving a sword at the room, that he tried to plan to kill the Eugno protestants in his country.

Section 10

The world of The limitless Sabbath

21:1-22:5

This part describes the world of limitless Sabbath

1. New heaven and new earth (21:1)
2. New Jerusalem (21:12-27)
3. The water of living river (22:1,2)
4. The tree of living fruit (22:2)
- 5 the state of the life (22:3-5)

Chapter 21

Interpretation

1. a new heaven and a new earth, Here, the letter, "new" is kainon (καινόν) in Greek, points in kinds and in quality new thing. Therefore Newell said that it is the heaven and earth of the new creation. But we cannot think that God throw away the old materials but he created all things out of nothing. Grejidanus sad, " Appearance of

new heaven and new earth points the fact that the old heaven and earth and the quality are changed into glorified state." (Maar hier is slechts sprake van vorm verandering, en van wijziging van verhoudingen, Matth. 19:28, Hand. 3:21- Openbaring p 416)

Anyway, the old heaven and old earth are disappeared (20:11), Like the complete different kinds is appeared, they (the old heaven and earth) are changed severely. II Pet 3:10-12 said, "he heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!", it points the fact that the materials in the heaven and the earth essentially. Therefore this world is the continuity of the reality in the old world and also it is the complete different kinds.

A. Kuyper, who was one of three Calvinists in the world , this new earth includes the animals , which is the accomplishment of Is 11:6-9. (In " De Heraunt june 7. 1912). "He thought that in Rom 8:19-22, the day that all creatures also finally are released shall be come. The professor, John Murray who was a Calvinist, said in the interpretation of Rom 8:21, " The creatures (living and non- living things) also participate into the glory that the children of God shall receive but it treats to the only the degree that relates to unreasonable character." (The creation is to share, therefore, in the glory that will be bestowed upon the children of God. It can only participate in that glory, however, in a way that is compatible with its nature as non-rational, - The international Commentary on the New Testament, The Epistle to the Romans I, 1959, pp 301-305).

What the above theory claim means that the curse that came on them because of the sin of the man was disappeared by the completeness of saint's salvation, and shall be renewal. But we don't know how shall the word of the Scripture that God renews all creatures (Rev 21:5) be applied to the animals. We should not imagine extremely to all issues.

new Jerusalem. This is a metaphor, in contrast of Babylon (Refer to the interpretation of Revelation chapters 17-18) that is, this world and the world centric activity, the victorious church that shall be revealed in the center of the glory of God.

the holy city, new Jerusalem, New heaven and new earth mean the new world, "new Jerusalem" points to the triumphant church there. The Old Testament also was metaphoric the church of the Lord with the city. (Is 26:1, 40:9) New Jerusalem and new world should be separated each other. New world includes the renewed creatures. Refer to Mt 19:28, Rom 8:19-20 Col 1:20.

coming down out of heaven from God. That is, it means that the triumphant church in the coming world was created by God. (Heb 11:10)

prepared as a bride adorned for her husband. Here, the words, "prepared (ἡτοιμασμένην)" and "adorned (κεκοσμημένην)" all are the present perfect tense. That pointed the complete finishing of preparation. Verse 1-2 of the above are not used to the churches on the earth. The theory of Miligan that the word in this chapter

pointed to only the church on the earth is not proper here. Our text used the church with the bride, and focuses on the new heaven and new earth. Just like that the church is the only object of God's love.

the dwelling place of God is with man. This means that God loves the church like the bridegroom loves the bride. Here this word does not mean that God dwells in the world of man with the tabernacle, but makes the world of man as the sanctuary. Therefore this world has no the temple at the other place. (Rev 21:22)

At this point we should keep in mind only one. That is, here, the word, "the tabernacle" does not point to the temporary character of the dwelling of God. "Tabernacle (σκηνη), according to Lenski, means the holiness. But I think that the interpretation of R. H. Charles is proper. He said that the word, "tabernacle (σκηνη)" points to the sekina (שְׁכִינָה = the presence of God) that was revealed in the most holy place of the temple. Sekina (שְׁכִינָה) is remarked at Leviticus 26:11. There, "I will establish my tabernacle (וְנִתְּתִי מִשְׁכְּנִי בְּתוֹכְכֶם), Targum of Jonathan (Talg. Jon.) the word, "tabernacle" was transferred into "sekina" Just like that the Jews had interpreted "tabernacle" into the concept of the presense of his glory. The thought of sekina was transferred into today in the Jews in the criteria of the Scripture. (Targums of Onk, and Jon. On Ex 20:24).

What this verse stresses is the fact that God is with New Jerusalem (the accomplished church) always. Here the word, "with"(meta= μετά) comes three times and emphasised it. "with" does not mean that in the hand of man God prepared it by the active activity of the man. This was prepared by the grace of the only work of God. (Lanski)

He will dwell with them, and they will be his people, and God himself will be with them as their God. Then the men became to the people of God and enjoys the blessing to be with God. The fact that God himself will be them as their God means that God accomplished the contents that God covenanted with them. This covenant was the word that God said from the beginning God chose his people. (Refer to Gen 17:7, 8, Ex20:2 Deut 5:3, 6 Jer 24:7 30:22, 31:33 Ezk11:20 13:9)

4 He will wipe away every tear from their eyes, This is the poetic expression to point to the removing activity like the below words: death, mourning, crying, pain. This all misery finally is in the center of death. The reason to remove theses misery is the fact that God is with the men through only Christ. (verse 3) accepting God in us is the eternal life. The eternal life is not to get it by the other method to leave God. ***for the former things have passed away.*** That is, it means that all laws and all systems in the old world were abolished. This is the word revealed that the new world of redemption has no more of misery and lamentation. The redemptive new world cannot has the laws of the old world and its system nor more.

This passage affirms more that new Jerusalem is not the church on the earth but the glorious world after his judgment. It was affirmed again by the word that the world has no more the death. Here, the words, no (οὐκ), not (οὔτε) makes us concentrated on. The expressed method to the coming world only should be revealed by the infinitive word, "there is no the present misery" Because it is difficult to reveal the character of possibility to express the new world with the present words. For such infinitive word (οὐκ, οὔτε) in the Greek text come out five times revealed impressively.

5 And he who was seated on the throne said.

This word is not revealed that simply the format "the voice came out of the throne" like Rev 19:15. This is the word that "he who was seated on the throne" himself said. Just like that the word needs out caution. This is the word was the important word that declares the accomplishment of salvation to wait for a long time.

"Behold, I am making all things new."

This is the interpretation of the above word, "the former things have passed away" The new world redeemed has no the old laws (the first things) for all creatures are renewed This word is able to be point to the safe warrant of the eternal life to relate to the above word. Before all creatures is renewed by the authority of God, the eternal life does not exist. Among all things before some cannot be renewed, it relate to the man in the cursed state, the man lose some happiness. Therefore God "renews all things" in order to

warrant the complete happiness that is, the eternal life. He committed all things to Christ to give the eternal life. (Jn 3:35-36, 13:3) and Christ works with the power that he makes all things submitted to him. (Phil 3:21) Accordingly "all things" also are released out of the curse and corruption through the blood of Christ. (Rom 8:1) and the time of restoration to God comes on. (Col 1:20) It is the meaning of what our text says, the renewal of all things. It will be accomplished by appearing the new heaven and the new earth.

Also he said, "Write this down, for these words are trustworthy and true." Here, "trustworthy", pistos (πιστός) in Greek, which means it will be accomplished according to the covenant of the word without breaking, and "true" is alēthinos (ἀληθινός), which means to reveal the plan of God to all things in the world directly. The renewal of the world was accomplished by the plan of God to the universe. "Write down it" does not mean to point to only the word "I am making all things new". The word, "write all the revelation of John" came out already in the first part of the book. (1:11, 19). During the Apostle John see the revelation, to command to write at some part (14:13, 19:9, 21:5) stressed the truth of the parts especially. The mankind should live to remember of the new world that God renews all things. As they live to think them, he can overcome the filthy behavior and can stop to commit sin.

6 And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end." This is the affirmed warrant to the

word, "I am making all things new" The renewal of cosmos is sure. It is assure like it already is accomplished. Because God is alpha and omega. God created all creatures (alpha) and judge all creatures and restore (omega).

To the thirsty I will give from the spring of the water of life without payment. The word, "the spring of the water of life" (τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς)) means that " the source of the living water". In the present world the believr receives the living water. But in the meaning of reciving fully in the coming word it said, "the source of the living water". Here the artice, " the" should be concentrated on . It is to point that the living water is unique,, true and right. (Grejidanus) "the thirsty" is the one to taste little living water, points to the saints to longer for the abundance of the coming world.

The word, "I will give ... without payment", "I" is the self claiming of God is similar to the self-claimg of Chrisst. (Jn 10:28) Except God cannot give the living water. " the livng water" of course is the a metaphor . Heitm uller said, " just like that the description of paradise reveals the John's color. The living water does not mean simple eternal sustaining of the body but the protection of the food of the high life that belongs to the blessed communication with God. Just like food will be taken by the result of faith in the fouth gospel (the gospel of John) and the epistle of John (Ijn 1, 2, 3, 4). (Disse Paradise –Bilder haben " johanneische" Fabrung: das Wasser und der Baum des " Lebens" sind nicht bloss die Erhalter des

unzerstorbaren physischen "ewigen" Lebens, sondern die Nahrung squwllen fur jenes hohere " Leben" seilger gotesgemeinschaft, das der vierte Evangelist und Verfasser der Johannes Briefe als das Endziel und Ergenis des glau bens peredigt, - E Smilde, Leven in de Johannelsche Geshilften p 213)" the living water is also a metaphor of Holy Spirit. And the word of God. (Jn 7:38, 39 Am 8:11). Like the food is united with the man deeply, The only one who united with God and the man makes the man eternally. Therefore the eternal life does not exist except God himself at the others. As we went to the coming world, whatever is united with God is the food of the eternal life. Then " the living water" is the eternal life to the believers but is not a indepentant being. Uniting with God is soon the eternal life.

7 The one who conquers This points to true believer. Refer to I Jn 5:4, 5.

will have this heritage, That is, it means to enjoy new heaven, new earth, the other the blessed facts to relate to the salvation eternally.

and I will be his God and he will be my son. Refer to the interpretation of the above verse 3.

8 the one who participates is into the new world of the redeemed "the overcomer" that is, " the one to believe in Jesus Christ. " (I Jn 5:4) But there are the men that do not enter into the redeemed new world, they are as followings.

the cowardly, this is the man to deny Christ for the men and the other dangerous thing, ***the faithless*** is apostasy in Greek, means unfaithfulness, which is related to the cowardly closely, " ***The cowardly*** abandons the Lord unfaithfully. Therefore these two things reveal both aspects of the apostate life. ***the detestable, as for murderers***, These two have no love and devote themselves to hate and to slay. Grejidanus said, " the detestable is to make craft for all wicked, horrible event." ***The sexually immoral***. They do not accept their bodies as the sanctuary of God but cast it out into the tool of sexual immorality. The one who despises God and love the world must be this one. (Jam 4:4).

sorcerers, idolaters, The one who teaches the other except the word of God is the sorcerers. The one who loves the others more than God is idolaters.

and all liars, this word is called for the name of all above sinners. Because the criminals despised the truth (gospel), as we see the thought of the Apostle John, they are the liars. (Jn 3:19-21, 8:44, 45, I Jn 2:22) The reason that this sinners will be cast out in the lake that burns with fire and sulfur is the fact that they did not believe in Jesus. Among the mankind there are not to commit the sin. But the one who believed in Christ and was substituted by the blood of Christ was saved out of their committed sin.

9 From this verse to 22:5 is the scene that the angel reveals to John about the contents of new world (new Jerusalem).

10 And he carried me away in the Spirit This seems to point to the fact that the Holy Spirit put the body of John there and inspired his soul and made him into the place of revelation. **to a great, high mountain, and showed me.** In 17:1 John already had seen Babylon destroyed on the desolated wilderness, "now he see noble (glorious) new Jerusalem (the bride of the lamb) on "a great, high mountain. This is the symbol of the fact that Babylon was destroyed like desolated wilderness, but new Jerusalem shall be prosperous eternally like a mountain. **the holy city Jerusalem coming down out of heaven from God,** Refer to the interpretation of verse 2.

11 having the glory of God, its radiance At the old time, in the golden time of Israel there is the glory, so called for, sekina (Shekinah) in the most holy place in Sanctuary. In the redeemed new world, it is fact that there is all mysterious glory, because God is with the mankind directly.

like a most rare jewel, Here, "the castle" means the city of new Jerusalem. "like a most rare jewel" is the metaphor to compare the glory of God's holiness as the light. (Refer to I Tim 6:16). The glory is not the one of new Jerusalem itself, but the one of God. The church in the world also should conceal herself but put on the clothe of Christ to possess true light. like a jasper, clear as crystal. It means purity and transparent without spot. The redeemed new world is in the contrast of this world, there is no the confusion of the sin and the righteousness, but only pure righteousness. (II

Pet 3:14) Therefore the world has not any blemish and any spot religiously, ethically.

12 It had a great, high wall, with twelve gates, the word to describe the structure of new world. , which is not the simple the character of religion and ethic but the statement to have materialistic meaning. The religious ethical character like jasper. It is the glory of God's righteousness with purity and non-mixture. (verse 11) the character of protection in the redeemed new world focuses on the righteousness of God. (Zech 2:5) The saints receives the salvation by the righteousness of God and received the eternal protection. " twelve gates are not exit but the entrance. (verse 25) In other words, this is the door that the saved person enters into the heaven.

and at the gates twelve angel, This, " angels" will stay there to keep on the gate. (Is 62:6) **and on the gates the names of the twelve tribes of the sons of Israel were inscribed—** " twelve tribes" is the symbol of all chosen people in the New Testament and the Old Testament and "on the gates their names was inscribed" is the mark that only they can enter into there. Three gates are established at East, West, South and North means that in this world any countries and any nations, the people who listen to the gospel and believes in it can enter into the kingdom. (Gen 28:14)

14 And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

The truth of the gospel that the Apostle proclaimed executed the role of foundation in build up the church. (Eph 2:20)) It will be admitted in the coming world too as so as the important issue.

15-23 Of the city, the wall and the foundation rock of ***New Jerusalem***

New Jerusalem was measured "12000 stadia", "Its length and width and height are equal" 12000 stadia is the distance of about 300 miles.

(1) "Its length and width and height are equal" means the cube. In the point of its cube is same to the Most holy place of the sanctuary (the place that God presents) in the Old Testament that only the high priest entered (I Ki 6:20) There whoever has the complete communication with God.

(2) And in saying the structure of new Jerusalem, the Apostle John described much with the jewelry and gemstone. (11, 19-21) As we see it, he described new Jerusalem with the materials of the garden of Eden. (Gen 2:11-12, Ezek 28:13). This can be said as the eschatological accomplishment of the prophesy of the glory of Zion described in Is 54:11-12. Therefore new Jerusalem that here is stated, like the words of Milligan, is not a simple metaphor of the present church. This is the symbol of glory, honor and peace. Is 54:11-14 said, ""O afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of agate, your gates of

carbuncles, and all your wall of precious stones. All your children shall be taught by the LORD, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you".

(3) The description of John to the heaven is not simple idea. It is the coming world as the concrete objective being. H. Bavinck said that the description of John to the part is the expression of this world to that world (coming world). (Doch diesseitige beschrijvingen van jenseit ige realiteiten. – Gereformeerde Dogmatiek IV p 802) He also said, "New Jerusalem expressed here is not only the degree to repair but reformed degree.... And it is harmonized between the spiritual things and natural things. "(ibid book pp 803-804) Schilder also as the same principle said of the heaven as followings, " The heaven is not the absoluteization of all things themselves like the pantheory of Hegel. Not only that, This, like the description of existentialism philosophy, is not the whole object of dualism that historical world cannot contact. The kingdom of God in the Scripture is created by God (Heb 11:10) it has the character of creature. But it has the eternal character for it is God centered place, God -controlled place. what God's word admits valuable things enter into there through Christ. And the power of the kingdom works in the present situation by the power of Holy Spirit. Therefore it has the transcendental relationship to the creature world and the present world but is not the transcendence relationship. Accordingly the tension of the Christian believer is not

dualism. In other word, his enduring (enduring time) and his longing (longing for the glory to come) are not dualism. We should not contrast the time and the eternity each other as the dualism. Like I said on the above, the heaven is is not the this world, but the movement of kingdom work in the world to save the people. It is the work of Holy Spirit to make the people believed in the blood of Jesus Christ. (What is the Hemel?)

(4) And 12 gates have the names of 12 tribes of Israel (12-13), 12 foundation rock have the names of 12 Apostles. It is reveals the continuity of the Old Testament and the New testament in the movement of revelation and the one of salvation. At the same time, According to A. Kuyper as 12 gates that are representative of 12 tribes of the Old Testament have "And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass. " (21) , the revelation of the Old Testament is expressed as the beginning stage that the revelation of Old Testament is compared to the revelation of New Testament. The revelation of the New testament reveals the variety and the abundance by expressing the fact that the 12 foundation rocks replaced each other jewel. (The Revelation of St. John, 1964, p. 325)

16 The city lies foursquare, Here, the word, "city" is polis (πόλις) that means the city. "lies foursquare" point to the square, Greijdanus said that it is the symbol of regularity and strengthened.

12,000 stadia. This number is same to the 12000 symbolic number of chosen people. Refer to the interpretation of 144000 in 7:4. This is the number of the spiritual fullness to the most perfect number of the glorified church (new Jerusalem) 1 stadion is 606 foot 9 inches.

17 144 cubits This is same of the cardinal number of the above 144000. And also has the symbolic meaning. Refer to the interpretation of 7:4. 1 cubit is the 18 inches in spiritual measure.

18 The wall was built of jasper, Here, the wall (ἡ ἐνδύμησις τοῦ τείχους αὐτῆς) is able to say the structure of the wall of the city. "jasper" has the quality of "clearness" (verse 10) Therefore this one is the symbol of the pure, non-mixture glory of God's righteousness. Refer to the interpretation of verse 11, 12. T= The righteousness of God is the salvation God gave and the power of his eternal protection. We should forget that new Jerusalem has the spiritual meaning, and materialistic being. This jasper city does not compare with the present jasper(to be crushed) but it is the fact to have only the glorified materialistic being.

while the city was pure gold, like clear glass. Here, "castle (πόλις)" means the city. The land of the city is gold and is clear like the glass. This is the symbol of the honor strengthening and purity and faithfulness.. So the one who has faith like the gold can walk on the way. (1 Pet 1;7 rev 3:18)

19 20, The foundations of the wall of the city were adorned with every kind of jewel. Here, the word, the castle (ἡ πόλις) also

should be interpreted into "the city". Grejidanus said that the foundation rock consisted of every kind of jewel points to the several kings of wisdom (the gift) that God give to the believer. (Deze verschillends Kleurren weerspiegelen de veelvuldige wijsheld ZGods, Eph. 3:10, die Hij in de onderscheiden genadegraven aan zijn geloovigen doet uitschitteren. – Opembaring, p 427). It is natural. Refer to eph 3:10. The wisdom the scripture said means the several kinds of gift and virtue that believers receive. (Jam 3:17)

jasper, It is jaspis (ἵασπις,) in Greek, which it has the feature of pure non-mixture in verse 18, so it is the symbol of the spotless righteousness, the sapphire, is sapohilos (σάπφιρος) in Greek, which is the color of the sky light but is not the invisibility. Agate is kalketon (χαλκηδών) in Greek, is green gem mixed with the other colors on the invisibility, we do not know the meaning, emerald is smarakdos (σμάραγδος) in Greek, which is pure green color, and is the symbol of God's mercy, onyx is Sardosix (σαρδόνυξ) in Greek, withnext jewel, carnelian is Saldion(σάρδιον) in Greek is the symbol of majesty to the sin, two are invisibility. Chrysolite is Krisolitos (χρυσόπρασος) in Greek, which is the hem of the golden color light, we do not know the meaning of the symbol, beryl is bekilos (βήρυλλος) in Greek, which seems to be deep green color, but the symbol also is unknown, topaz is topazion (τοπάζιον) in Greek,

which is the golden light with invisibility. Chrysoprase in amethystos (ἀμέθυστος) in Greek, which is purple gem

21 Pearls, It is a metaphor of the truth to enter into the kingdom of God in the gospel of Matthew (Mt 7:7, 13:45, 46) The street of the city was pure gold, like transparent glass. This points the fact that there is no any blocks to make them slipped through the way. Juoney of the kingdom of God is so plat and delightful because God walks with them. "pure gold is the symbol of God's faithfulness.

22, 23 temple The reason that New Jerusalem has no the temple is the fact that the kingdom never have any elements to leave out of God. The world is the blessed place God is with them completely, so any part does not need the special holiness. Because the place are shined by the spiritual brightness more superior than "the sun and the moon", it is sufficient. Refer to Jer 3:16, 31:33-34.

24 By its light will the nations walk, In the word, participating into this new world can be permitted out of some nations and the people in any countries through nly the grace of God, any special country in the world and any nations cannot be limited.

and the kings of the earth will bring their glory into it, There are several interpretation in this words. (1) Milligan said, the new Jerusalem in the text, is only a metaphor to the present church. But does not point the coming world. He at such view this word teaches that the kings in the earth enter into the church. But such

thought of Milligan is not right. All word in New Jerusalem in the text points to the coming world obviously. The reason that he thinks so is the fact to point to the completeness. For examples, "New heaven and new earth"(verse 1), "as a bride adorned for her husband. "(verse 2 ff), "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."(verse 4) etc. reveal it. And at the climax place to contrast to new Jerusalem, the word, " "are mentioned. (verse 8) And new Jerusalem is the place to have the glory of God, (verse 11) And the stone of the foundation consist of all treasures or, precious Jewels. (19-21) it reminded us imagined the place like the paradise of Eden. (Gen 2:11-12)

(2) Greijdanus interpreted as followings, that is, entering there (new Jerusalem) of the kings means that they entered into the complete coming world by entering into the church from now there. That is, because the kings believe in Jesus now finally they enter into the coming world surely, they enter into there now. (Greijdanus, Dat gebeurt nu. Deze aardsche bedeeeling wordt bij deze beschrijving van het heilige Jerusalem nog verondersteld , vgl. Vss. 9 en 10. Maar in de eeuwigheid zullen de verlost en blijken uit alle volken afkomstig te zijn – Openbaring p 429)

(3) Herman Bavinck claims that here, the fact that the kings enter into there means that they receives the grace of God enter into

there as the glorious being. (Enalle die volken brengen in het nieuwe Jerusalem saam, alwat zij elk naar zijn onderschelden aard van god ontvangen hebben aan heerlijkheid en eere, op. 21:24,26 – Gereformeerde Dogmatiek, IV p 803).

(4) one more interpretation is the fact that the kings of the millennium kingdom (that is the believers) will be participated into the world of new Jerusalem as the glory of the resurrection. Verse 26, below it also may be the interpretation. If the glory and the honor belongs to the world, this passages are not interpreted. How can the corrupted glory in this world contact to the new world redeemed in contrast of it? But the kings in the millennium kingdom (all resurrected saints) can enter into the new world naturally.

27 ***unclean*** This is the unholy thing. What was not redeemed by the substituted grace of Jesus Christ (that is, all things belonged to God) is not holy. ***what is detestable or false***, this points to the worshipping the idols and the people not to believe Christ. Refer to interpretation of verse 8.

Main point

1. "New Jerusalem is the contrast to Babylon. Babylon tempted the man with glory of the world, and he make them perished eternally. New Jerusalem makes the man with the glory of

heaven eternally. Babylon despises God he is like the prostitute but the new Jerusalem is like the bride of God for only God. (1-9)

2. "a great, high wall" is the symbol of God's protection to the chosen people. (Is 54:11,12) The redeemed church was depended on the power of God devotedly. At the such meaning, it reveals that new Jerusalem has the great and high wall.

Sermons

Sermon 60 The One Who Is Fearful. (Rev 21:8)

We should not the otters but only the Lord. In the word of the Scripture to be fearful means to be afraid of towards God. It is only the exhortation. The fact that we have horrible heart is explained psychologically as followings. First of all, the man was stimulated by the emotion, the involuntary muscle is reduced, the stream of blood does not circulate well, and the face became pale. Therefore the duty of horrible activity is finally the operation of wrong knowledge. By false counting, the great biological shock is happened by making the horrible thing from not to be horrible. We are afraid of our death by misunderstanding in every day. The man dies one time in his whole life but has dreadful horrible heart 1000 times in his life. It is the horror and surprising to come out of his ignorance that misunderstands the horror of death vainly. Or,

Have you surprised at seeing a string cut off, by thinking as a snake in a moon night on the way?

As we know God it is valuable thing like knowing all things. And it is the essential knowledge, we have nothing of any fear. But if we do not believe in God, for we do not know true thing we become a slave of fear and horror in our whole life. Heb 2:15 says "and deliver all those who through fear of death were subject to lifelong slavery. ". As we believe in only God we can overcome all other horror. The thing not to fear of God but to be fear of the others is one of the sins that can be cast into the fire lake. (Rev 21:8) When pastor Ki Sun Lee was prisoned at the prison of Pyung Yang, prepared judger asked , " in the case that heaven emperor said do not believe in Jesus, what do you think of your result? Pastor Lee replied, "Because I believe in what the emperor commands, which is not to believe in him I should be died naturally, because I believe in Jesus and is died, naturally I have to enter into the heaven." Then the judger was angry and said, " your sin is severe." Then the pastor answered " if you give me please give me death.". pastor Lee is afraid of only od. The reason that he was not fearful to the world is to know that only God is the object of his fear. He hold the essence of knowledge. "The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction". (Prov 1:7)

Sermon 61 The Sin Which Is Participated in the Sulfur Fire (21:8)

The list of the sins that the man will be fallen down into the hell is the representative of the above sins and includes all sins. Because here, all sin is called for total sins that broke out the ten commandments.

The unbelief, the trickery, the idolatry etc. are to break out the representative commandment of "to love God", the murder, the adultery, the liar etc. are to break out the commandment to love the man. (Eph 4:25, Rom 13:9)

1. The fearful sin and the sin of unbelief

This points the sin of unbelief, that is, not to fear God but to fear the others. This is explained by the below word, "the faithless". The reason that unbelief comes first out of the list is that it is the essence of the sin and foundation of them. Jn 6:9 says, "There is a boy here who has five barley loaves and two fish, but what are they for so many?". The man cannot work goodness for himself but should believe in only Jehovah. If whoever does not believe in Jehovah, he is the man who is the sinner, become the source of all sins. If the man has the righteousness, it is only to believe in only Christ. In Jn 6:28-29, the multitude asked, "Then they said to him, "What must we do, to be doing the works of God?" Jesus answered

them, "Then Jesus replied, "This is the work of God, that you believe in him whom he has sent." Therefore the unbelief is the essence of all sins. Then what is the unbelief, that is, the fearful sin? We need to explain more. This is *dailos* (δειλός) in Greek which points the fearful person. Then why is the unbelief fearful? Because the unbelief is the activity that the man should not be fear of God who we should take fear, but the activity that he takes fear to the thing that we cannot fear. Unbelief (1) is to take fear the man to the same man. Mt 10:28 says, "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell". Refer to Prov 29:25. We are not the man to fear the man. It is not easy that we consider the practice of the truth because of our weak character. But we can overcome the weak character by taking true faith and wise self-control. If he has true faith, know that God is more fearful than the man.

2. The detestable sin

"Detestable sin" points to the below all sins, as we see, it is ugly and abhorrent. Following sins includes such detestability.

(1) Murder

Hatred is the root of murder. (I Jn 3:16) We should not embrace the hatred in our heart. Although a leprosy disease was appeared not yet in the appearance, if he has the germ in his body, also he

cannot avoid out of the leprosy, the bomb is still the bomb before it was cast out but as it was installed in the warehouse, it is a bomb. Murder is the sin to use love wrongly and it is to abhor the man instead of the devil. It is to commit sin to love the neighbor. This is related to the sin against God. Refer Gen 9:6 Jam 3:9 II Tim 3:8.

(2) Sexuality

This is the sin to use love wrongly, it is to love the world instead of God and it is not to love the man but it relates immorally. The body is the sanctuary of God, then as the man uses it to fill his sexual desire is the sin to make the sanctuary become dirty. (I Cor 6:12-20). Bavinck said that the body of the man also is a part of God's image, it is a right word It does not mean that God has the body. It means only that the body was made properly to reveal the glory of God. The body of man is different to the body of the animal, so as he lives the righteousness he can shine the light.. It was made of good system to reveal the sign of holiness. Therefore like the word of the Scripture it is right that the body is the sanctuary of God. We should take self-control to keep on holiness.

(3) Trickery

This is the sin related to the idolatry. This is evil deed out of the thought that the man want to get the highest knowledge like God.

At the beginning the man committed sin to eat the fruit of know the good and the evil. Fret he committed sin he was punished and become more dark. Then as the fortune teller know the good and bad of the future, it is the rebellious to God because the man tries to know the knowledge of God. It is soon, the sin of false prophet, intellectually it is the sin to despise God and to disobey God. All autonomous philosophy is a kind of trickery. The true prophet is not the teacher that the man wants to have the excessive knowledge. The man does not know the future and the things except his own sensitive areas, because the knowledge of such high degree was not permitted by God by God. The man was created not to have high knowledge despite before and after the committed sin. The motive that the man committed the sin, was to rebel to get the high knowledge. Therefore after committed sin the man try to sacrifice to leave out of the vain imagination. After committed sin the man should have only repentance, faith and hope. True prophet teaches only this line but the false prophets act arrogantly to teach "trickery", that is, the knowledge that the man thought excessively. "trickery" is the sin related to the idolatry and also it is the sin because it left out of the duty of the man. The knowledge that trickery aims on is harmful to the man. It blocks the repentance and makes the man been arrogant. The man should be sufficient to, limited knowledge,

that is, the Scriptural knowledge that God gives, repent and believes in it. Ps 131:1-3 says, "O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me. O Israel, hope in the LORD from this time forth and forevermore. " Deut 29:29 said, ""The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law." Only the way that we read the word of God, repent, believe and hope indeed is our true living life.

(4) Idolatry

[1] This sin was the first cause of the idolatry that the mankind lost God. The mankind was created not to live without God. The system of the mankind was made of the principle serving God. Therefore they cannot endure as they lost God. The activity that the mankind that lost God worships whatever he wants is idolatry.

[2] The one cause that the mankind worships is their covet. They did not have God-centric religion but self-made religion to fill their covet that is, the religion of idolatry. From the ancient time the man made idols with the rock, or, the tree, or, the other creatures. The man covets self-centric life (not God-centric life) and flows into the

autonomous. Without accepting the scripture as the foundation of his thought, depending on the human's reason is the autonomous. In serving God, the autonomous should be prohibited. Such thought is the speculation of idolatry. The word, "all liars" at the end of the text is the calling term for the total sin.

Sermon 62 The Liar (21:8) (1)

The men in this world is like lost sheep. They all are the blind. The man does not know much things. We do not know about us, the most important thing in us. As we learn much things we find out that we do not know much things. Therefore the man is the blind as a metaphor. He is not true leader and is not the leader of himself. If he is a leader by himself he is the man to deceive the world. The leader of the world is only God who created the world. Who is the man to lie ? The liar is the man who does not know God and do it. Ps 14:1 said, "The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds; there is none who does good".

1. The reason that the unbeliever of God is called for the liars. In the world the most obvious fact is the evidence of God's existence. It is more obvious than the fact that the sun rises out of the east. Although we see the figure that the sun rises out of the east only one time, we can see the fact God exists any time, any

place because it reveals in our environment. What we see and listen to have the laws and the unity. The laws and the unity are not the product of accident. As we think of it, as we see the egg, there is the yellow masturbation in it, it is the nutrition that the kid takes and grows up. The wise plan that God prepares such nutrition was worked the creator but it is not do automatically. The Americans brought the fig tree that comes out of Smyrna in minor Asia, but the tree did not produce the fruit. After they studied much and again they entered into the region of Smyrna and investigated it and they found out a small bee to make fruit. The bee is little, but it comes and goes out in the small hole of flower bud and bring out the burial action. The other bee not the little bee cannot enter into the small hole of flower bud, Just like that all creatures have the laws it is the evidence that God exists. How can the important book be published without sacrifice of the typesetter? If the man thinks that all universal things takes the laws and the unity automatically, it is like a foolish activity that the press typesetter cast the letters disorderly to make a good book.

When we study the anatomy, we can know that it is the making structure by the deep wisdom. As we see the structure of our ears, there is the winkles It reveals the purpose that it can accept the acoustic well. As we study our mouth, first look at our teeth. The

molar grinds the foods like the millstone, the canine and the incisor cut off the food and break them well. And at the each part of mouth the source of saliva exists to mix the food with saliva. And as we see the structure of the tongue, the inner part has many kinds of muscle, their position and their connection is complex and sharp, so moving of the tongue is possible to all areas. Among all parts in our body the tongue has the most activity. As our tongue says according to several pronunciations, it practices by taking each position and each attitude. It is like a clown on the rope. The possibility of such rapid sharp subtle activity is depended on the complex structure of inside muscles. As we observe the operation of our breath, We cannot help but to praise the grace of the Lord. According to Dr. Nieuentyt as we breath , 100 muscles are moved. Because the muscle take the involuntary stretch action, the action of our breath has no hard time. Especially the movement of the muscle of our eyes is subtle. Although the muscles are so thin and tiny than hair the action is exact and effective. As we see the operation of the eyes who can say that it is accidental?

2. The reasons the man does not believe.

In all creature in the universe we see the laws and the unity why does not the man know the creator? The man know little thing but

does not know the great thing because of their sin. Although the man look at the moving of worm before his sight but he cannot see the great moving that the global circuit one time per day. Although the cosmos has full evidences of the laws to know God the man cannot receive the proofs, it is so sorrowful. And the life of the one who does not know that God exists, is the liar and the deceiver to himself and the other. If after the one masters all laws of all creatures he describes in the cinema or, stereopticon, how beautiful, how afraid and how wonderful it is! As the scene of natural world was revealed by the cinema or, stereopticon, the appreciation is deep. The man cannot appreciate the great thing. Because his heart is dark for his sin.

3. The method to arrive the faith to God.

The method to reach to believe God is to listen to only the evangelism of gospel and to repent his sin. the evangelism of gospel is the contents of the evangelism the Apostle and the prophets proclaims, that is the Scripture. Ish 59:1, 2 says, "Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear". Therefore Rom 10:14 said, "How then will they call on him in whom they have not believed? And how are

they to believe in him of whom they have never heard? And how are they to hear without someone preaching? ". The man receives the impression of Holy spirit and believe in it by the evangelism of the Apostle and the prophets that is, the Scripture. Herman Bavinck who is one of three Calvinists summarized as followings about the principle of reformed faith." It asks "Why do you believe in it?" Then we answer that because god said in the Scripture we believe in it." (Waarom gelooft gij? Antwoordt de Christen: god gesproken heft, bijv. In de Schrift, deus dixit).

Sermon 63 The Liars (21:8 (2)

I John 2:22 said, "Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son." II Jn 1:7 said, "For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist".

1. Jesus is the messiah to accomplish the prophecies.

Because Jesus is, that is, the messiah, the one who does not believe in him is the liar and the deceiver. Jesus is the savior to have both divine character and human character, who came into the man as to the prophesy of the Old Testament. According to a teacher Moody

who believe in the Scripture faithfully. 500 – 600 points in the Old Testament are accomplished literally, the things that the prophecies of Jesus was accomplished was 200 points. We do not know how exact is this number, but we know that the number that was prophesied to Jesus is lots.

2. The importance that Jesus was died on the cross.

This is the true, great event universally and super - universally. Therefore the one who denies Jesus is the liar and the deceiver. The evidence of crucified event of Jesus are recorded in four gospels and Paul said, "For I decided to know nothing among you except Jesus Christ and him crucified." (1 Cor2:2) And he said "But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." (Gal 6:14)

We believe that we are saved by only the blood of the son of God.

After the mankind committed sin he revealed the sign of atonement as the blood of the sheep, now it was accomplished by the blood of the son of God. True spiritual peace comes out of remission of this precious blood. Heb 9:22 said, "Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins". For the veil of the sanctuary was broken, whoever can enter into before God

through it (the death of Christ Jesus physically). Heb 10:16, 20 said, ""This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,"

by the new and living way that he opened for us through the curtain, that is, through his flesh,". (Refer to Lk 23:44, 45)

Just like the blood of Jesus is the center of the gospel. Therefore As a certain pastor served pastoral ministry for 50 years, and departed, and his finger pointed on the word, "he is faithful and just to forgive us our sins and to clean us from all unrighteousness." (1 Jn 1:9) and said, "I die by attaching my hope on this verse." Teacher Moody said, "If we delete the cross of Christ, the Scripture will become the dark book. "

3. The experience that the atoned one is sure reveals the result of sufficiency.

The one who denies the truth of atonement that is sure and sufficient is the liar and the deceiver. The atonement of Jesus is the fact of great truth to respond to the truth of the universe. God has the laws of sacrifice in the universe he revealed the lot of the situation in the natural world and the human society for responding the demand of the misery people.

In the world there are the laws of love, accordingly, the laws of sacrifice. Inanimate objects was prepared for the prey of plants, the plants was prepared for the prey of the animals. Loving between the animals and the animals. . For example in Africa some hippo, it walked around and ate some food, he got struggled. It is just that after he ate food, remained food set in it, but as he opens his mouth on his lied place, the tiny birds entered into it and pick out them and eat it. . Hippo cannot be survived without helping of the bird. In this world the laws of love for the sin, was broken out we cannot say that it has no. Who establish the laws of love? God did it. It is obvious that God established every system of love on the world. He made the man invented the electricity to give the light. Electricity was made not by the man but was only found out what God made by man. That he made the air and gave us aims on our breathing. The air consist of oxygen and nitrogen. The method to cure the man also was prepared It is the blood of Jesus Christ. John 3:16 said, ""For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life". The fact that God gave his begotten son to us his greatest love. The Scripture said the gift of God's love, that is, Christ. The Old Testament prophesies of Christ, the New Testament said the coming of Christ. The martyr Justino said, "This

world has many leaders they have talent of their heart, science, skill as credible certificate of their successes. But the Christian should be careful of it and should not follow to him. Do they has the stigma of crucifixion? ". The event Christ was died on the cross is the proper truth of our demand. His atonement is our life and the life of All universe. Therefore whoever denies Christ is the greatest liar. The foolish person who do not know the most precious thing.

Sermon 64 The Lake Burnt with Fire and Brimstone (21:8)

The Lake Burnt with Fire and Brimstone means the hell. The word, Hell are revealed several times in the New Testament (Mt 5:22, 29, 30, 10:28, 18:9 23:15 Mk 9:47 Lk 12:5 Jm 3:6) It especially is the place to afflict the sinners to be descried.

As Mt 10:28 says, it is the place that the body and the soul are afflicted. Therefore there is , the ugly place, that is, the lake burnt with fire and brimstone that the resurrected to condemnation should enter into (Jn 5:29). We think of the hell according to the Scripture. The word, Hell is the translation of Gehenna (γέεννα) in Greek. Gehanna is the term in the Old Testament, and points "the valley of son of Hinnom". It was the dirty place to worship the idols (II Chr 28:3, 33:6) and king Josia made dirty place in the meaning of punishing the subtle things, (II King 23:10) and it is the symbol

of the place that the ultimate punishment comes down. (Jer 7:32). The Scripture admits the hell as the special area, but did not point the direction as the method of the world. This fact reveals the contents that the Scripture has the different feature than other teaching of the pagan. The Scripture said of the hell , (1) there is unquenchable fire, (Mt 5:22, Rev 20:10, 14, 15, 21:8) (2) it has darkness (Mt 8:12 22:13 25:30) (3) the worm was not died, (Mk 9:48 Is 66:24)

The above words reveals that the hell is objective existence. But the description makes us reminded the wrath of God because of its symbolical meaning. Accordingly this description should not treat the sensuality simply, but should think of the spiritual pain happened by leaving God. Because the place that God exists is delightful above of all the Scripture said the place that the glory of God stays to the heaven. (Rev 21:11) Because the wrath of God is horrible above of all The Scripture said to the hell, that is, the place is filled with the wrath of God.

Just like that, the Scripture teaches the view of God-centric universe Knowing God is the knowledge of the above to know all universes, the misery to lose God is the unhappiness to lose all things. We should know the universe not by the amount but by the quality.

Knowing that this universe was made of God-centric structure is to know the universe in quality.

But the Buddhism not to know God, remarked the hell as the pure physical color. But it is not appeared at the first literature of the Buddhism, but it is appeared only in the latter literatures. And the above of half part of the books that includes the thought, is treated by non-Buddhism. Therefore in view of the Buddhism it seem to be the foreign thought. "the hell" in Buddhism is not revealed by the revelation but is the product of human vain imagination obviously. There as it said, the hell consists of several things, the hell is located in the place below the land and even the measured distance number was remarked. For example Buddha was asked "if the man go to the hell of Paduma, how long do he live?", he answered, "out of a bag of sesame he counted one seed, one seed per 100 years, for long time until finishing counting." Not only is that in saying the sin to kill the lamb and the other animal sin to go to the hell. This is the vain imagination and it is nor truth obviously.

But the Scripture of Christianity is not such human imagination but the true hell that was informed by the revelation. The Scripture does not say the hell in the view of pure physical sensitive. The

Scripture points rightly that after-life does not belong to the earth. But belong to the spiritual world. And does not much saying. Just like that the Scripture has the simple record. Because it is difficult that the spiritual way is explained by this method, of the place the Scripture recorded rather simply. In the contrast of this one, Buddhism literature recorded the punishment of the hell confusedly in detail by describing in several human imagination. Certain there said that some was cut off his body as part by part, the other was suffered at the place that the leaves of tree are changed into the swords. And some one is punished by swallowing the iron ball fired. Indeed it is the confused vain imagination. This proved that it is not truth. Our Scriptures reveals that the to the hell the record is simple It reveals the sign of honorable truth. The Scripture makes us thought the coming world spiritually, not to think by the method of the world.

All nonbelievers begin with spiritual speculation on the death bed, and some body feels the hell that before he did not know.

(1) Voltare was an atheist philosopher in France and the one to foretell falsely, that after 100 years the Scripture shall be disappeared. As he was died, he said, " I was abandoned by the God and the man!, Doctor, Make me postponed my life only 6

months, Then I will give half of my treasure!", Then the doctor said,
" you cannot live

For six weeks". Because he takes ugly noisy for his extreme distress the doctor that took care of him could not awake his mind. . Finally as he arrived at the ultimate time and said, "I go to the hell!" He was deceived by himself and was died miserly. After he was died his house was changed into the Bible Society to sell the Scripture. It was proved that his prophesy was false.

(2) Francis Newport shouted out, as he was died " I was condemned eternally. Because God is my enemy who save me? O, I receive the suffering of the curse in the hell that I cannot endure."

(3) Sir Thomas Scott said at his death bed, " Until now I know that God does not exist and the hell does not exist.! But now I know two things and I feel them. I enter into the destruction by the righteous judgment of the all mighty God (God) !

(4) Perigold, who was an atheist had severe pain at his last time, " I receive the trouble pain of the one that was condemned eternally"

We do not believe in the existence of hell in depending of the experiences of above persons but believe in it by the word of God. But the experience of the men also have some meaning in this area. Some person said, "The punishment of hell is conflict to the

righteousness of God. " Because the man commits sin in the short world, if he receive the punishment of eternal hell, it is unfair." But as Herman Bavinck said, " the sin is illegal, in its source, it rebels against God, and deny his power and authority and even his being. As the sin also was committed in the limited creatures and limited time , It itself has limitation. But the sin like Augustine said should be treated as the criteria of punishment not by the long and short time of his committed sin, but by the standard of the internal character. That is, the man can be lamented for his several years for the failure of a moment for a sin of a moment he can be received the shame and punishment for his whole life, For a failure he can be executed and in the government of world he shall be transferred into the state not to be restored. God also does so. ... He condemned according to the inner character of the sin. The reason that the sin cannot be terminated at his punishment is to reject the majesty of the sovereignty Lord who should receive our love and our worship. God should receive our obedience and our love continuously absolutely.. The laws that he demands our obedience control us absolutely. Accordingly the controlling power of the laws is continuous great. Therefore the sin to commit it as we observe the inner part absolute and the sin to be punished continuously. (Maar zij is naar haar oorsprong en wezen,

overtrading van de wet, opstand zelf van zijn bestaan. Wel is de zoned eindig in ddien zin, dat zij door een eindig schepsel in een eindigen tijd wordt volbracht, maar Augustinus heft reeds terecht opgemerkt , dat niet de maatstaf is van hare straf. Een uur van onbedachtzaamheid kan maken , dat men jaren schreit. Op zonden van een enkel oogenblik volgt heel een leven van schande en straf. ... Geref Dogmatiek, I V p 793).

Sermon 65 New Eternal World (Rev 21:9-27)

1. As we see that the Word of Scripture teaches the coming world with the metaphor, we know that the coming world is the objective being.

We can know that the glorious world that the Scripture of Christianity is the contrasted separation like the difference of the heaven and the earth to coming world that the other religions says. The coming world of the pagan is the subjective imagination, streams into the direct description (not a metaphor) and has the pure physical color. But our scripture says the objective character in describing the heaven in the metaphor meaning. Accordingly because it is pure heteronomous, the man cannot imagine it. Our text says, "having the glory of God, its radiance like a most rare

jewel, like a jasper, clear as crystal." (11). Just like that it is obvious that the passage said the heaven as a metaphor. As Rom 3:23 "or all have sinned and fall short of the glory of God," said, in the world the men were not filled with the glory of God. Therefore in the world as we say the heaven, we can say the metaphor mainly but we cannot say direct description. Because the coming is not the best one in this world. Because all things to belong to this world is the servant to "from its bondage to corruption" because of the sin. (Rom 8:21) As whoever say about the world of this glory, it is difficult to say directly. If whoever describes the coming world directly means to mistake to drop down the coming world into the level of the world. Therefore the scripture in speaking the coming world, mainly described with the metaphor with the best things of this world

Herman Bavinck said to revelation chapter 21 and 22, "In the record of new Jerusalem in revelation chapters 21 and 22 should not be interpreted literally like the others consistently." (De beschrijving, welke Joahannes van het Jerusalem geeft Openb. 21 en 22, mag zeker evenmin als zijne voorafgande sisionen letterlik worden opgevat). He mediates that of the metaphor of the revelation to New Jerusalem as followings, "Among all creatures in the heaven and on the earth whatever is the true thing, precious thing, right

thing, pure thing, lovely things and harmonized thing are renewed, resurrected and glorified are revealed in the coming world." (Alwat waarachtig is, alwat edel is, alwat reehtvaardig is, alwat rein is, alwat liefelijk is, alwat welluidt is, in de gansche schlepping, in hemel en arrde, wordt in de toekomstige Godsstad saamgebracgt, maar vernieuwd, herschappen, tot zijne hoogstige heerlijkheld opgevoerd.) Therefore as the Scripture makes us believed in the existence of coming world, it makes us not seen it directly but proclaimed it then it makes us believed it.

We have the word of heaven in our hands, it is the great evidence to the coming world. It is the Scripture. This word is the unchanged eternal truth. Any books in the world cannot be compared to the Scriptures. Before the Scripture they are shamed. This word proclaims the heaven and say the existence and the contents.

2. The coming world of the Christianity is under the pure heteronomous.

In Revelation 21:11, 22:5 all decoration with all the gold, the jewelry, and the pearl are the objective reality, at the same time it has symbolical meaning. (verse 11). They pointed the glory of God. The glory of God are spread on the totality of coming world. Therefore

the place is the world of salvation and the blessed world through the pure heteronomous. The word, "having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. " (verse 11) is the a metaphor of below the coming world. Of the word like highly precious jewelry, look at "like". It is obvious that the all description comes by a title of God's glory. The description is a metaphor and objective reality. Then the glory of God means the glory of God. (Ex 40:34, Num 9:15-23, I King 8:11) As the mankind is with only God get the happiness.

3. The new world consists of the complete pure system.

In Revelation chapter 21, the door recorded the names of 12 tribes, the foundation established with 12 rock, the city built up by the length, width height with 1000 times of 12 stadion (1 stadion =606 the spiritual foot), the wall consisted of 12 square cubits (1 cubit= 18 inches) etc. All are consistent with 12 numbers (the meaning of complete system). The composition and system of coming world is complete pure and is no more best things. And 12 names of Apostles are recorded on the 12 cornerstones, it points that the salvation of coming world was accomplished completely by the truth of the gospel that 12 Apostles proclaimed. The truth that the Apostles proclaimed is the basic truth in the world and in the

coming world. Therefore the gospel is called for the truth. We who approach to the complete pure world in every day should feel the shame for our incomplete state and should be clothed with Christ. Although he is a sinner, if he is clothed by Christ, he can enter into there. By depending on only Christ, not trusting in himself absolutely means to be clothed with Christ.

4. The world is complete pure and complete righteous. Because the world is complete holy, they do not need the system of gender. Because it is complete holy, any place whatever, for only God. Like the bride did make-up for bridegroom (rev 21:2) All being and all activity in the coming world aims on please God. The temple in the individual character of creature world is useless. Because the system of sanctification aims on preserving holiness and nurturing. Not only that . the new world is complete righteous. There is the righteousness to be changed darkness from brightness in the world but in the coming world, the complete righteousness of God and Christ is filled always. In the world God and Christ rules over it completely. Because all saints obey completely according to his ruling, the righteousness of God and Christ is revealed directly. Therefore Revelation chapters 21 and 22 said, "And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass. And I saw

no temple in the city, for its temple is the Lord God the Almighty and the Lamb." and Rev 21:27 said, "But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life." Here "unclean" means things not for God, that is, not be holy, it points the persons who breaks out the first commandment and second commandment. Like what the above said, the new world is holy world, so no holy things cannot be participated. And "detestable" means the unrighteousness to the man, that is, it is the man to break out from the fifth commandment to the tenth commandment. Below the word, "false" is the total word of all sinners to commit all commandments.

Chapter 22

1. Finishing the description of New Jerusalem on the above chapter continuously. (1-5)
2. The conclusion of all revelation to receive until now (6-21)

Interpretation

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb

This word reminds us of the river that was written at the garden of Eden. The lost by the sin of the man in the last day God restores it as the better thing. And also we can see the fact that this word accomplished the prophesy of Ezekiel 47:1 ff. The water Ezekiel saw came out of the temple but the water John saw came out of the throne of God. TTemplewas changed now into the throne because there is no the the temple in the new world that accomplished the redemption. (21:22) Now according to ruling that God rules over the world of the saints completely, the abundant living water that the day of Old Testament fore saw, is provided in the new world. "bright as crystal", here, the word, "bright" is *rampron* (λαμπρὸν) in the important manuscript of original word, that means that the literary translation is shining bright. This "the river of the water of life" (ποταμὸν ὕδατος ζωῆς) has the meaning of the continuous

flowing river and the river to give the life. For it is bright, it is not connect to uncleanness, darkness, death etc, only it has righteousness, light, the power of the eternal life. For "flowing from the throne of God and of the Lamb" it is the symbolical meaning surely. If we see it as literary contents, the word is controvert. How can the water come out of the throne? It is the typology of the limitless life in all of coming world that God and Christ provide. Some scholars (Swete, Allo) said that it is the symbol of Holy spirit in the criteria of John 7:39. Bt it has more broad meaning. Hardon said, " This symbol has the obvious meaning. The symbol is the new life that Christ gives (Jn 4:7, 7:38) and warrants not to be changeed and not to be old. (Aber die Eezeichnung ist deutlich: ist das neue Leben. Das der Christus den seinen spendet"). The life that symbolize this river living water makes the soul and body of the believers enjoyed the eternal life.

2 through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit,

The new message about the fruit tree of the life now again is listened. 9 Gen 2:9). "The tree of the life" means the the tree to give the eternal life. At the garden of Eden the man lost this eternal life now through Christ to the one who overcomes by faith will be given . Therefore the tree may be symbolized Christ himself. But it is true that the tree exists actually in the kingdom. Before we see it we have no more expressible knowledge than this one. There are

four times in the proverb about the tree of the life. (Prov 3:18, 11:30, 13:12, 15:4)

The leaves of the tree were for the healing of the nations.

Here the word, "reviving" is *Deraphuo* (θεραπεύων) in Greek is "to heal all nations", which means to save the souls harmed by the sins of all people. The fruit of the tree makes them enjoyed the eternal life and the leave makes the souls of the man cured. Refer to Ezekiel 47:12. Therefore it is obvious that the tree is real thing and the symbol of the life that Christ gives. Whatever in the outside of Christ cannot give such life.

3-5 the phrases statement the blessing of this new world.

3 No longer will there be anything accursed,

Adam and Eve also stayed in the blessed state in the first time, they were cursed at the middle time so they lost the blessed life. Therefore before the curse is deleted eternally, the blessed life is not be warranted.

but the throne of God and of the Lamb will be in it,

Then for God is with the people together and Christ who is the eternal mediator of the men, the substituted, dwelt with them there, they have no the anxiety to lose the eternal blessing. Then. For the man is united with God through the intercession of Christ his past

sin was substituted by the lamb and he cannot commit sin in the future.

and his servants will worship him. They will see his face, and his name will be on their foreheads.

This is the threefold blessing that the men of the new world receive. To serve God is the essential duty of the man the man had the incomplete state for long time, now it shall be revealed perfectly. And like he face to face of God his fellowship is the most precious hope in the man. Now he enjoy it. Not only that the man does not become the possession of satan, to become like the treasure of God is the meaning of his existence. Now in the meaning of establishment of the existence the name of God was written on the foreheads.

Section 11

Conclusion 22:6-21

Interpretation

6-17 Three exhortation to teach the Revelation of John.

1. The first exhortation

6, 7 This verses means to proclaim it and keep on it because the word of the revelation of John is faithful and true because the Lord as the word of the revelation will come.

trustworthy and true. Refer to the interpretation of Rev 21:5

8, 9 The angel who revealed seem to be great also does not receive to replace the worship that the man should offer to God

2. The second exhortation

10-15 The reason not to close the word of revelation of John and teach it is the fact that the time the Lord come again is nearby. It is closely to the time as the degree as he commanded "Let the evildoer still do evil, (Mt 26:45), That is now he has no time to exhort to repent to the hardened person. (Refer to Dan 12:10)

those who wash their robes,

This points to the person that the atoned personality (robes) by the blood of Christ repents the committed sin and is remitted. (1 Jn 1:8).

the dogs point to the filthy persons and the non- redeemed.

and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. Refer to the interpretation of 21:8.

4. The third exhortation

16-17 These verses have the meaning to proclaim the Revelation of John.

the root and the descendant of David, Refer the interpretation of 5:5. This word means the bud cut off out of the kingship of David(Is11:10) It is the same meaning to the word, " the descendant of David." It is the name of messiah that the Scripture of the Old Testament prophesied.

the bright morning star." Refer to the interpretation of 2:28 According to a word, " the morning star" is the metaphor to point the revealer in the New Testament. (II Pet 1:19). The revelation of the New Testament was revealed by coming of Jesus Christ, which reveals that the last day of the world is close. Just like the morning star that reveals the fact that the day is close.

17 The Spirit and the Bride say, "Come." And let the one who hears say, "Come." This is the response of the Holy Spirit and the bridegroom (church) to the word , 'Behold, I am coming soon " in verse 12. That is, it means that the Holy Spirit and the church longs for coming of Jesus Christ sincerely. " Holy Spirit" points to the counselor that works in the church and "bridegroom" means the church. **"Come." And let the one who hears say,"** that is, when the word of the revelation is proclaimed it is the request that the believers to listen to also should pray to coming of Christ .

And let the one who is thirsty come; This points to the proclaim the gospel in the day of the New Testament, but Lohmeyer interpreted as following, "The one who is thirsty" means the believer, that is, the one who longs for the crown of martyrdom. Just like that the believer should come to him means to enter into the blessed world through the death. (Dann muss). But this word means that the believer makes his spiritual longing become sufficient. A certain one points to the evangelism of gospel, we need to think of it.

18-19 these verses reveals to careful situation that the one to treat the revelation of John should be careful issues. It is a warning that the one who adds some to this word in the book or, reduces some to this word shall be fallen down into the severe danger. As we see the word the man cannot add and reduce the word of God (the Scripture) refer to the sermon, "the authority of the Scripture.

20 This passage is the word to affirm the second coming of Christ not far. The book begins with the word that his second coming is close (1:1,3) and ends with the same word.

Main point

The conclusion of the revelation of John is the second coming of Jesus. The second coming of the Lord is the only hope of the saints. Therefore the Lord consummated his revelation permanently by promising only this one. John who was the representative of the church responded the word, "Amen, come, Lord Jesus !" and prayed. (20)

Sermons

Sermon 66 The Water of Living River in the Coming World (22:1,17)

1. The grace of eternal life in coming world was compared with the river water.

Comparing the grace of eternal life that the believers receive of the living water of the river reveals the fact that it is abundant without price. Rev 22:17 says, "The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price". God

provides the grace of the eternal life to the mankind without price. The reason that he do so is not that the eternal life is not misery and low, but too precious. That is, because it does not make the price by the power of the God gives the eternal life to the man and pours on the man without price, abundantly sufficiently like pouring the water. (Rom 5:5) What attitude shall the man to the gospel of the life that pours like the water?

(1) It is the attitude of humility. (Rom 3:23, 24, 27) The water flows into the low place, the one who believes in the gospel and received the eternal life also should be equipped by humility from beginning to the end. The reason that among 8 blessings that Jesus taught the first one, the one who is poor in the heart is blessed means that the humility is the foundation of 8 blessings. God drives the arrogant out but bestows grace to the humble. (James 4:6) what is humility? It is to treat the other better than me. (Phil 2:3) This does not mean that a special person is better than me, but whoever is better than me. This is not the method of the thought in the standard of knowledge and skill but the standard of soul. Although I have skill if I do not serve the Lord but commit sin I am worse than the man not to have the skill. Paul said , "The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost." (I

Tim 1:15) As he wrote The first epistle of Timothy he did so. (The mature time closed nearby his death) It reveals that the present participle (eimi εἰμι) in Greek, "ὧν πρῶτός εἰμι ἐγώ·" proves. As Paul is such humble he got much grace of God in him.

The Baptist John said "even he who comes after me, the strap of whose sandal I am not worthy to untie." (Jn 1:27) It means that he had no the qualification to become the servant of the Lord. How was he humble? The men think that he is humble, actually in many cases they are arrogant. As they despise he man he is arrogant , Rather as he despise God How great is it arrogant? The sin they despised God is revealed well by the sin to despise the word of God. Because God replace by his word, the one break out the word of God is same to despise God. Because we receive it freely we should give free. (Mt 10:8) Just like that the grace of the eternal life came to us abundantly like river water, the one who receive it from now should enjoy to give it to the others. As he give much to the others he can get more from God. Because the grace of the life like the river water is given so, to the one to give it to the others. If much water like river water poured to us, who can reject to give a bowl of water to the other? Therefore the word of Jesus, said, "In all things I have shown you that by working hard in this way we must help the weak and remember the words of the

Lord Jesus, how he himself said, 'It is more blessed to give than to receive". (Act 20:35)

2. The river water flows without pausing. The life is moving. As we observe the stream of river water, the water does not stay but continuously flows. This is the symbol of the water. The blood in the body of the man also flows continuously without stopping at moment. During we sleep the blood circulate and moves without pausing. Just like that the grace of the life to resurrect us also flows without pausing. If the believer stays in only the one grace without receiving the new grace minute by minute, he become the one to have no the life. The grace constantly to come out of the above does not wait for the one who stay in the old thing and is pass away. Therefore the scripture said, "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Heb 4:16, II Cor 4:16 said, "So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day". We should get new power in every day, and we should receive new grace. In the contemporary day like the science is developed, For the sin also is developed. Therefore now we overcome this developed sin and defend it, we should receive grace on grace.

3. The coming world the grace that God gives the life will be provided to the man like the water

In the world also the word of gospel cleans up our sin (Jn 15:8) and resurrects the soul. The word of this gospel has inspiration power and enter into the heart of the man, like the penetrating power of water. The gospel comes by the blood of the begotten son the impression is so great unspeakably. But because the one to proclaim the gospel do it without melting by love of Christ's precious blood, the great impression power is concealed. The one who proclaims the gospel should hold the faith strongly by many repentance and prayer and should proclaim the gospel of Christ impressively like the water. Then in the coming world the work to be supplied the eternal life like the water pour on them abundantly. They them are controlled by the life. (I Cor 15:52-54)

Sermon 67. The Authority of the Scriptures (22:18, 19)

This passage in the revelation reveals the authority of the Scriptures. The principle to teach the Scriptures is true in the other part of the Scriptures. Refer to Duet 12:12, 13:1-2, 18:20 Acts 14:14 23:17 25-30) First, the Scriptures are the word of God; It is the absolute truth we should believe in. Therefore we should not add the word and not reduce it. Because we are stupid, we cannot give thanksgiving to

God for it came into our heart; rather it is easy that we treated the word as the word of the man. The Scriptures is not our same level of our heart but we find the character of truth as we approach to the Scriptures more intimate attitude. We can think of the word of Wilson (Robert Dick Wilson) once, He was a great scholar in the world that is mastered 45 languages. He said, "Whoever has no true knowledge to attack to the Scriptures." And also he said, "As the one study the Scriptures he should study integrity and prepare in detail faithfully. Do not have sufficiency as the external answer. The word of God endures before the detailed study as it meet the difficult issue. As we meet the difficult issue also do not frustrate it, pick out the reality out of them. The Word of God and the world of God cannot be hit each other. "

1. Independent Authoritative character of the Scriptures

The Scriptures have the independent authoritative character. Although in the some part of the Scriptures the man cannot prove it and does not understand it, soon it itself is revealed independently as the truth

2. The exact historical record of the Scriptures and it overcome the reasonable intellect of the man, it makes the man be shameful. There are many cases that the word of God that the

man does not understand and rather doubts and opposites was revealed as true things. In Dan 5:30, Belshazzar that was the king of Babylon was killed by the Mede and the nation belonged to the Mede country. But in the history of the world the last king of Babylon was not Balsa but Nabunaid, the critic's mocked Daniel chapter 5 for long time. Then the muddy plates that the archeologists dogged out proved the fact as followings. That is, Then there were the Bursar that was the son of Nabunaid king and was an interfered king with his father. Isaiah 20:1 reveals the word about Sargon, the king Assyria. For some duration some scholars mocked it unhistorical text, because there was not Sargon king in the book of history in Assyria. But recently some archeological development, the remains of king Sargon. The diary of Sargon revealed the same contents of Isaiah 20:1.

3. The Scriptures is exact in the historical record.

Exodus 1:11-14 says, "Therefore they set taskmasters over them to afflict them with heavy burdens. They built up for Pharaoh two cities, Bithom and Laamseth. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In

all their work they ruthlessly made them work as slaves. " and Exodus 5:7-19 says that Pharaoh did not gave the hay to Israelite and commanded to bake the brick. So they scattered on the earth and gathered the stump of grass and replaced the straw. (Ex 5:12) It was true surely by the archaeologists. That is, on 1883, Naivile scholar dig out the historical site of castle Bithom and observed that the lower part were built up by burnt brick mixed with straw but the upper part were built up by the brick not to mix with straw. (Kyle Moses and the Monuments p 158) Just like that the Scriptures were revealed as truth even it was small part in the Scriptures. At II King 19, Sanheripe, why the king of Assyria was led the great military and attacked to Judah, Hezekiah prayed to God. Then the prophet Isaiah said that God listened to the prayer of God the king Assyria was failed and returned to his country. At that night 185000 Assyrian military were died by hitting of Jehovah (II King 19:35) this fact was recorded by the history of world. Historian Josephs quoted the saying of Broses, who was a historian; the lots of people were died by the disease. Of course this disease was the punishment that God sent to them through his angel.

The Scriptures are exact in spelling system and letters. The fact that as God provided the Scriptures to us, he gave the exact inerrant words to us was found out. For example, Genesis chapter 14

reveal the names of 24 kings (total 120) and all spelling systems consist of the pieces through the archaeological excavation. But the historical books of the world were failed much in writing the names of kings. The Scribes of Asgubaribal wrote the names of Egyptian kings, they wrote the names Psammetichus as Taemmelichus and Apulphedea mistook to write down the name of the king Nebcanesar as Bactnosar, and all names that Callisthenes wrote the co-workers of Alexander were wrong, the records of the names Egyptian kings, Manetho, Herodotus, Diodorus Siculus etc. were wrong, the cannons of Africanus, Castor, Talemi etc. wrote wrongly in writing in the names of Assyria kings and Babylon kings. (Robert Dick Wilson, *ils the Higher Criticism Scholarly?* P. 20)

4. The passages that we cannot say as the error.

The critics said in remarking some kinds in the Scriptures claimed that the Scriptures are not correct. For example,

1) As we see Number 25:9, after the people of Israel committed sin the number that were died by the plague was 24000. Paul who said the same event mentioned 23000 in one day. (1 Cor.10:8) We have possibility to solve the difference of two numbers. Paul said the less number reduced, it means that it was

the number to be died at one day, and the record of the Number might be counted the number of the dead persons except one day.

2) In Corinthian 15:5-8, when Jesus was resurrected and was revealed, "And that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. "Here, the issue we have is how Jesus revealed to 12 disciples. Before Jesus resurrected Judah was suicide already (Mt 27:5), from the time there were 11 disciples we can solve the possibility of this one. The counting method of the Scriptures is not mathematic but representative count method. Because the Scriptures are not mathematics but the word of God written by the literary style. For example, when Jesus said the event (Mt 14:13-21) that Jesus feed the great multitude of above 5000 persons with loaves of bread and two fish (Mt 14:21) and the event that he feed the great multitude of above 4000 with the loaves of bread and two fish (Mt 15:32-39), he said generally 5000 and 4000. (Mt 16:9, 10) It was the account according to the account of representative manner. Therefore here 12 number also means the original group to eleven disciples by using the name of 12 disciples (especially the name of the group

that was called for). Twelve disciples was used at the other place of the Scriptures as the holy group after Judah was died (Rev 21:14). Not only that. A certain manuscript of this phrase mentions 11 disciples but although the original manuscript might write down. For example, in reporting the number there are other writings each other to the same event. But it also can be explained well. 1) In the original Scriptures although both documents were accord in the recoding of number, the Scribes might mistook because of mistaken observation, mistaken listening, mistaken record and mistaken remembering etc. 2) Wilson (Robert Dick Wilson) solved the difficult issue by the fact of using the method of letter sign and the method of marking sign. If the original text used the number as the letter, the writers that copied it interpreted each other and wrote the different letters to the same letter might mistake it with the other numbers. There were many cases that the ancient nations revealed the numbers with letter. The Egyptians, Babylonians, Phoenicians, Aramians, Nabatians, Palmyrenes followed this method. The Syrians expressed the numbers as some signs or, some letter until AD 9 century. (Sachan Aramaiche Papyrus und Ostraka)

3) As the writers of the numbers wrote same numbers, at the other perspective they might be recorded with some part of the numbers or all. Wilson revealed the proper examples. He asked the number of population of a city at the southern area. Then a certain one answered 40000 persons. But the other man answered 120000. As Wilson asked the reason of the different number, they answered the reasons as followings. That is, 40000 was the number as they thought only white people, 120000 numbers came out of the number by including the black guys, 80000. (Is The Higher Criticism Scholar? p. 53). We can think that the difficult issues of the Scriptures can be solved. John Murray professor said as followings. That is, "We should avoid the external interpretation as we meet the part that the collides part of the Scriptures is found. Although we solved the issues but there are the parts that we do not solve still. We cannot but help believing in the Scriptures because the parts are not solved, but our faith does not depend on the reasonable interpretation. Because the Scriptures claim that the Scriptures are the word of God it is obvious that the Scriptures have no error. We should take the doctrine of the Scriptures out of the Scriptures. (The Infallible Bible pp. 6-8) "The doctrine of the Inerrancy of the Scriptures is the important doctrine in the reformed church the historical Calvinists believed so. The view of the Scriptures in our

church also follows it. A reformed scholar, Herman Babinski, who was one of three great reformed scholars claimed that the Scriptures has no any error as followings, that is, "The reformers took the doctrine of the Scriptures and its inspiration that was transferred traditionally by the church directly. Luther sometimes had the wrong view to Esther, Ezra, James, the revelation because of the new understanding of the view of salvation. But after that he believed the literary inspiration of the Scripture most strictly. In the doctrine book of Lutheran church, the special doctrine of the Scriptures is not established but every part of the Scriptures came out of God and includes the thought that the Scriptures have the authority of God's words. Herington, Kellick and Gerhard etc. Took the same view. Penstetot, Calobius and Gerhard considered the writer of the Scriptures as the public writer. (The one who writes the word of God exactly, officially) The reformed theologians believed in the view of literary inspiration to the Scriptures. Calvin believes in the view of inerrant, literal inspiration." (De Hervormers aan den Schrift en hare theopoeustie aan. Gelijik hun die door de kerk was overgeleverd. Luther heft nu en dan van uit zijn theologische standpunt over sommige boeken, Esther, Esra, Nehemia, Jakobus Judas. Openbaring een ongunstig oordeel over de kleinere onjuistheden toegevoegd. Maar toech aan de andere zijde

inspiratie in den strengsten zin vastag houden en tot de letters toe uitbreid. De Luthersche symbolen hadden geen afzonderlijk artikel over de Schrift, maar ondersteunen haar goddelijken oorsprong en autoriteit allerwege. De Luthersche dogmatici Melancthon in de Praefatio voor zijne loci. Chemnitz, Gerhard enz. hebben allen dezelfde opvatting. Niet eerst Quenstedt en Calovius, maar Gerhard noemt de schrift aan ... Maar Calvinus houdt de Schrift in vollen letterlike zin voor Gods Woord. – Gereformeerde Dogmatiek vol. 1. Pp. 383-384)

Just like the saying of Bavinck in the above, Luther had taken doubt to the canonical character of some books in the Scriptures because of his awakening understanding of the salvation. But in latter, he corrected his view about that. Not only that, what we remember is the fact that the settlement of the canon and the inspiration issues should be thought dividedly. Settling the canon was not settled by one time. But by much time it was settled. According to the word of Lecher, Luther also at his later time admitted that all Scriptures are canon obviously and he quoted the book of James that he doubted in his early time. (de Leer van Luther over Gods Word). And in the issues of the inspiration we should keep in our heart that if God gave his word in his inspiration to us, God gave it in errantly to us. Luther also believed the view of doctrine of the literary

inspiration. And also what we makes sure in our heart, in the reformation of religion, Luther was not a theologian but a religious person and a hero. Therefore in the theology his views had not the reformed theology in some points. We see that Calvin is the theological leader in the reformation of religion. Among three Calvinists one person, Warfield also believed in the literal inspiration and said as followings, "The Scriptures is the product that was made by the cooperation of God and man each other But the human elements also were not mistaken because it was written by the inspiration of Holy Spirit.". And also Charles Hodge also had the same opinion. And one more, what we should make sure in our heart, although we took the doctrine of the Scriptures actually according to the view of reformed theologians, more over the doctrine of the Scriptures comes out of the view of Jesus to the Scriptures. Jesus had the view of eternal inerrant inspiration of the Scriptures. John 10:35 says, "Here Jesus also debated to one passage in the Scriptures."

Sermon 68 The Last Sermon of the Lord (Rev 22:18-21)

Jesus gave the words of the revelation to the church, at the last thing; he concluded the word, the complete character of the Scriptures and his second coming.

1. The character of completeness of the Scriptures

Our text teaches the character of completeness of revelation. "This book" the word comes four times out of verses 18, 19. It means the words of the Revelation. But we admit that the character of the completeness of the Scriptures points also the character of shall Scriptures. Because the New Testament is the Word of God as the accomplishment of the Old Testament, and the revelation is the last book of the New Testament but as the conclusion it should not be added more and reduced more to this one. Whether it is the chronically the last book or not, it is not the issue, in nature it is true that it is the last book. (Grosheide *Algemeene Cannonick van Het Nieuwe testament*, pp. 173-174)

We cannot help but to connect to the character of completeness of the Scriptures to the character of completeness of the Scriptures. We know the concluded character or, the sole character (once for all), so well. That is, "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. " Is (Heb 1:1, 2) that is, the revelation of the New Testament and also "May mercy, peace, and love be multiplied to you. " (Jud 1:2) is the revelation of the New Testament.

Just like the revelation has the character of completeness according to the character of finality, the Scriptures to write down it also belongs to the completeness. Revelation 22:18, 19 teach it. What does to complete the record of the Scriptures mean to us? Because

the man cannot understand the order of creation of God and the movement of redemption of God they need the word of God. And if the words are not written the man who is the sinner breaks out it and also lose it. Then because the word of God was written, it is sure that it is complete obviously. Then in main issue, was the complete word of God written for the incomplete man to keep on the complete character of the word? As the writers wrote the letters did they write down without failure? The old liberalists and the Bartians claim that the authors of the Scriptures also can be wrong. But we should listen what the Scriptures itself say. It is the perfect inerrancy of the Scriptures. (Jn 10:35- οὐ δύναται λυθῆναι ἡ γραφή).

Just like this in the meaning of the completeness of the Scriptures, our text it, that is, whoever add some to the word of this book, then the plagues written in this book will be to him, and whoever reduce some he shall not be participated into the tree of the life and the holy city. As we look without considering, it seems to be strange words. Because all Scriptures do not perish but adding and reducing some of them why shall they receive the same punishment of the one who perished all Scriptures? It is so. That is, the action that the man adds or, reduces to the Scriptures, finally is wrong, because he treats the Scriptures as the same authority of the word of the man. It means to perish all Scriptures. We should treat the Word of Good as the word of God.

(1) The reason to be complete to the extent that the Scriptures cannot be added and reduced.

We should know that God appointed the special servants (the prophets and the Apostles) to make this book become complete. The Word of God is not the thing whoever can receive, then the appointed prophets and the apostles received it and transferred them to us. We are sufficient to the fact that the special appointed servants received the word of God than the case that we ourselves received the word of God. Because these special servants received more grace than us. True evangelism is not to proclaim the personal experience but to believe what the special appointed servants proclaimed and proclaim it because I believed it.

(2) Because the Scriptures are the complete word of God, the book gives the inspiration to us.

As we relates to the Scriptures rightly it gives the inspiration to us. Of this book we cannot relate to the book with only intellectual function effectively, we can get effective relationship by ethical righteousness. The Scriptures are not opened to the ungodly and immoral persons. As the heart is pure he can understand it and as he obeys it he can understand it. We should pray and long for it.

(3) This book said all events that will be happened until the second coming of the Lord already, until the end of world we should admit that only this word of this book is the ultimate authority.

(4) The fact that the man adds some to the Scriptures or, reduce some to it means to treat it as the document of covenant. The covenant has the duration that the related persons should keep on. We should treat the Scriptures so. As we live in the world we are under the forcing of keeping on it or, not.

2. The word of the Lord is about the second coming of the Lord.

The prophesy of second coming of the Lord come out many things in the Scriptures (1519 times, only New Testament is 300 times) Then it is true that as the Scriptures said the word, the one who listens to the second coming of the Lord should wait for it. Why the Scriptures did say that anyone in any period should wait for the second coming? The people in the Old Testament looked at the first coming of the Lord and it was accomplished and the accomplished truth that is, the New Testament looks forwards the second coming of the Lord. The New Testament said that at the beginning time the lord said that the believers should wait for the second coming. The believer waited for the Lord the Lord did come not yet. Although it is so was their waiting void? It was not so.

(1) As we observe the life to wait for the Lord, because they will get benefits as they think that the Lord will come back to the world in the contemporary day, the Scriptures teaches that whoever the people of any age should wait for second coming of the Lord.

(2) The second coming shall be accomplished as the word, "which he will display at the proper time". Here "promise (kairos, καιρός)" is to make the believers taken the tension of faith and persevered because this promise was settled by God and the time that all mankind meet total counting time. All lives of the mankind and their existence focus on kairos and move and also should become so. In other words, the reason that Kairos makes us contacted to the eternal world, and also has to reveal the moving power is the fact

that God settled it as the absolute completeness without shaking by his authority.

Kairos is in opposite of the view of Kairos which Paul Tillich saw the fact that solve the absolute one in the relative one. Tillich in treating the truth claims that he holds the truth by experiencing the truth of kairos interrelated principle of both things between the eternal truth and visible truth. He said that the man should experience the truth of kairos in the tension between these two things. The truth of kairos is not the other, it means that the truth fixed on the exact time had the character of relevant character in the view of exacting time, has the absolute character, and also has the operation power of the life in the view of changing point of kairos. (R. A. Killen. Truth is absolute only for the moment in which it fits into its corresponding kairos and is dynamic in as far as it changes in different kairos – the ontological Theology of Paul Tillich. P 207)

Tillich did not believe in kairos of the great eschatology and the immortality of the personality of the soul, as the soul departed, it shall be united one being. It is similar to the teaching of Buddhism. He is the man to teach such false doctrine.

Then why do not the people wait for the second coming of the Lord?

1) Because they put their hope on the word 2) And also because Jesus they do not know how good Jesus is and his accomplished salvation is so good. The one who loves the father from the day that he left into the far kingdom. Let's think! How much we miss the sinless world! At the hot climate world the miss the mountain valley that the brook water flows. As we stand up by the tree without

leaves in the winter time we miss the spring that the flowers blossom and the leaves come out of it.

The refugees that cannot return to the home town for block of 3.8 line miss the mountain and field of their home town. How much we miss the sinless world? Isaiah 11:6-9 said, "The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den."

They shall not hurt or destroy in my entire holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea ".

We should long the second coming of the Lord like thirsty person. Like the thirsty people long the water, they long for it although the water is not arrived to him.

[The End of the Revelation Sermon by Dr. Yune Sun Park]

Soli Gloria Dei