

THE
HOLY WORD
FOR
Morning Revival

Revelation
Verses & Notes

Witness Lee

© 2020 Gospel Bookroom of the Philippines, Inc.

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, or information storage and retrieval systems—without written permission from the publisher.

Taken from
Holy Bible Recovery Version
© 2003 Living Stream Ministry

Printed by
GOSPEL BOOKROOM OF THE PHILIPPINES, INC.
028 U. Laya Avenue, San Miguel Village, Pala-o
9200 Iligan City, Philippines
Tel. No.: (063) 223-5212
Cel. No.: 0965-3067367
Email: gbpi_iligan@yahoo.com
Website: www.gbpi.org.ph

REVELATION

WEEK 3—DAY 1

Verses

- Rev. 3:1** And to the messenger of the church in ¹Sardis write: These things says He who has the ²seven Spirits of God and the ²seven stars: I know your works, that you have a ³name that you are living, and yet you are dead.
- 2** Become watchful and establish the ¹things which remain, which were about to die; for I have found none of your works ²completed before My God.
- 3** Remember therefore how you have received and heard, and keep *it* and repent. If therefore you will not watch, I will come as a ¹thief, and you shall by no means know at what hour I will come upon you.

Footnotes

1¹ The Greek word means *the remains, the remainder, or the restoration*. As a sign, the church in Sardis prefigures the Protestant church, from the time of the Reformation to the second coming of Christ. The Reformation was God's reaction to the apostate Roman Catholic Church, which is signified by the degraded church in Thyatira. It was accomplished by a minority of the believers, the remainder. Hence, it was a restoration by the remainder.

1² The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining. To the church in Ephesus, Christ was the One who held the seven stars and walked in the midst of the seven lampstands. The initial church needed the care of Christ, and her leaders needed His keeping grace. To the church in Smyrna, He was the One who became dead and lived again. The suffering church needed the resurrection life of Christ. To the church in Pergamos, Christ was the One who has the sharp two-edged sword. The degraded, worldly church needed His judging and slaying word. To the church in Thyatira, He was the One who has eyes like flaming fire and feet like shining bronze. The apostate church needed His searching and judging. Here, to the church in Sardis, He was the One who has the seven Spirits of God and the seven stars. The dead, reformed church needed the sevenfold intensified Spirit of God and the shining leaders. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge (2 Cor. 3:6).

1³ Many have considered the reformed Protestant Church to be living, but the Lord says that she is dead. Hence, she needs the living Spirits and the shining stars.

2¹ "The things which remain" are the things that had been lost and were restored by the Reformation, such as justification by faith, the open Bible, etc. Though these things had been restored, they were about to die. Hence, they needed to be revived. This is the actual situation of the Protestant churches.

2² Nothing begun in the Reformation has ever been completed. Therefore, the church in Philadelphia is needed for the completion.

3¹ A thief comes to steal precious things at an unknown time. Since the reformed Protestant churches are dead, they will be unaware of the Lord's coming as a thief in His secret appearing to His seekers. Hence, there is the need of watchfulness.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

WEEK 3—DAY 2

Verses

- Rev 3:4** But you have a few names in Sardis who have not ¹defiled their garments, and they will walk with Me in ²white because they are worthy.
- 5** He who ¹overcomes will be ²clothed thus, in white garments, and I shall by no means ³erase his name out of the ⁴book of life, and I will ⁵confess his name before My Father and before His angels.
- 6** He who has an ear, let him hear what the Spirit says to the churches.

Footnotes

4¹ Garments in the Bible signify what we are in our walk and living. To defile one's garments means particularly to stain them with deadness. Death is more defiling before God than sin (Lev. 11:24-25; Num. 6:6-7, 9).

4² White signifies not only purity but also approvedness. White garments here signify the walk and living that are unspotted by death and that will be approved by the Lord. This is a qualification for walking with the Lord, especially in the coming kingdom.

5¹ To overcome here is to overcome the deadness of the Protestant churches, i.e., to overcome dead Protestantism.

5² Being clothed in white garments, as promised here, will be a prize to the overcomers in the millennial kingdom. What they have been walking in in this age will be a prize to them in the coming age. Every Christian needs two garments. The first is the garment of justification for our salvation, signifying Christ, the Christ whom we received, as our objective righteousness (Luke 15:22; 1 Cor. 1:30). The second is the garment of approvedness for our acceptance, signifying Christ, the Christ whom we live out, as our subjective righteousness (Phil. 1:21; 3:9). The white garments mentioned here refer to the second garment, which is

needed for us to receive the reward and enter into the kingdom to walk with the Lord, that is, to reign with Him (2 Tim. 2:11-12). See note 8² in ch. 19.

5³ The entire verse is the Lord's promise to the overcomers. It will be fulfilled in the millennial kingdom after the Lord comes back. That a name is erased out of the book of life indicates that that name has already been written in the book of life. The book of life is a divine record of the names of those who partake of the blessings that God has prepared for them. The names of all the saints chosen by God and predestinated to partake of these blessings are written in this book (Luke 10:20). These blessings are in three stages: (1) in the church, (2) in the millennial kingdom, and (3) in eternity. The blessings in the stage of the church, such as forgiveness, redemption, regeneration, eternal life, the divine nature, etc., are the initial portions. All God's chosen ones whose names are written in the book of life have a share in these initial portions to begin their spiritual life. If they cooperate with God's supplying grace, they will mature in life in the church age, and this earlier maturity in life will constitute a prize with which the Lord will reward them at His coming back. That prize will be the entrance into the millennial kingdom and participation in the divine blessings in that stage, such as the joy and rest of the Lord (Matt. 25:21, 23; Heb. 4:9-11), the reign over the nations (2:26-27; 20:4, 6), etc., which God has prepared as an incentive for His chosen ones to go on with Him in the church age. However, many of His chosen ones, after receiving His forgiveness, redemption, eternal life, divine nature, etc., will not cooperate with His grace and will not go on with Him. Hence, they are unable to mature in life in the church age and thus will not be ready at the Lord's coming back to enter into the millennial kingdom and share in the divine blessings of that age as a prize. Therefore, during the millennial kingdom their names will be erased from the book of life. After being disciplined by the Lord and growing in life unto maturity during the millennial kingdom, they will share in the divine blessings in the stage of eternity, such as the eternal priesthood with God's eternal presence, the eternal kingship (22:3-5), the New Jerusalem, the tree of life (22:14), the water of life (22:17), etc. At that time their names should again be written in the book of life. This means that all God's chosen ones whose names are written in the book of life and who have been brought into the participation of the divine blessings in the stage of the church "shall by no means perish forever" (John 10:28); that is, they shall by no means lose the divine blessings of eternity. But some, those who do not cooperate with the Lord in the church age, will be dispensationally disciplined by the Lord during the millennial kingdom and will miss the divine blessings in that stage.

5⁴ Lit., scroll.

5⁵ In the kingdom age the Lord will confess the name of the overcomer because the overcomer's name will not have been erased out of the book of life but will still be written in it. This implies that if the believers are not overcomers, in the kingdom age their names will be erased out of the book of life (see note 5³) and therefore will not be confessed by the Lord.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

WEEK 3—DAY 3

Verses

- Rev 3:7** And to the messenger of the church in ¹Philadelphia write: These things says the ²Holy One, the true One, the One who has the ³key of David, the One who opens and no one will shut, and shuts and no one opens:
- 8** I know your works; behold, I have put before you an ¹opened door which no one can shut, because you have a ²little power and have kept My ³word and have not denied My ³name.
- 9** Behold, I will make those of the ¹synagogue of Satan, those who call themselves Jews and are ²not, but lie—behold, I will cause them to come and fall ³prostrate before your feet and to know that I have loved you.

Footnotes

^{7¹} The Greek word means *brotherly love*. As a sign, the church in Philadelphia prefigures the proper church life recovered by the brothers raised up by the Lord in England in the early part of the nineteenth century. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love was a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back.

^{7²} To the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

^{7³} To the recovered church, the Lord is also the One who has the key of David, the key of the kingdom, with authority to open and to shut. The Lord uses this key to deal with the recovered church.

^{8¹} As the One who has the key of David and who opens and no one will shut, the Lord has given the recovered church an opened door, which no one can shut. Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been opened wide to the Lord's recovery. The more organized Christianity tries to shut the door, the wider it is opened. In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers.

^{8²} This indicates that what pleases the Lord is not our doing much for Him but our doing our best for Him with what we have.

^{8³} The Lord's word is the Lord's expression, and the Lord's name is the Lord Himself. The apostate church has deviated from the Lord's word and become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself, taking many other names, such as Lutheran, Wesleyan, Anglican, Presbyterian, Baptist, etc. The recovered church not only has returned in a full way to the Lord's word but also has abandoned all names other than that of the Lord Jesus Christ. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names). To deviate from the Lord's word is apostasy, and to denominate the church

by taking any name other than the Lord's is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband's. All other names are an abomination in the eyes of God. In the recovered church life there are no teachings of Balaam (2:14), no teachings of the Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24); there is only the pure word of the Lord. The recovered church has no denominations (names); it has only the unique name of the Lord Jesus Christ. The deviation from the word to heresies and the exalting of many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure word from all heresies and traditions and the exalting of the Lord's name by abandoning every other name constitute the most inspiring testimony in the recovered church. This is why the church in the Lord's recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life.

9¹ See note 9⁵ in ch. 2.

9² See note 9⁴ in ch. 2.

9³ The Jewish synagogue holds on to Judaism, which comprises the mediatorial priests, the ordinances of letters, the material temple, and the earthly promises. The recovered church has subdued Judaism by exposing its error and stubbornness in holding on to the above four things and has caused the Jews to know that the Lord has loved her.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

WEEK 3—DAY 4

Verses

Rev 3:10 Because you have kept the ¹word of My endurance, I also will ²keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

11 I ¹come quickly; hold fast what you have that no one take your ²crown.

12 He who ¹overcomes, him I will make a ²pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the ³name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

13 He who has an ear, let him hear what the Spirit says to the churches.

Footnotes

10¹ The word of the Lord's endurance is the word of the Lord's suffering. The Lord today is still bearing rejection and persecution by His endurance. We are the joint partakers not only of His kingdom but also of His endurance (1:9). Hence, His word to us today is the word of endurance. To keep the word of His endurance, we must bear His rejection and persecution.

10² *Trial* here undoubtedly denotes the great tribulation (Matt. 24:21), which is about to come on the whole inhabited earth, as indicated by the fifth trumpet, the sixth trumpet, and the seven bowls of the seventh trumpet (8:13—9:21; 11:14-15; 15:1; 16:1-21). The trial also includes the supernatural calamities of the sixth seal and the first four trumpets at the beginning of the great tribulation. The Lord promised the recovered church that He would keep her out of the hour of trial (not only out of the trial, but out of the *hour* of trial) because she has kept the word of the Lord's endurance. This promise of the Lord, like His promise in Luke 21:36, indicates that the saints who keep the word of the Lord's endurance will be raptured before the great trial, implying that those who do not keep the word of the Lord's endurance will be left in the trial.

11¹ In this epistle the Lord brings the church in His recovery into the sensation of His coming, because she loves Him.

11² The recovered church has gained the crown already. However, if she does not hold fast what she has in the Lord's recovery until the Lord comes back, her crown may be taken away by someone.

12¹ To overcome here is to hold fast what we have in the recovered church.

12² In 2:17 the overcomer will become a transformed stone for God's building. Here the overcomer will be made a pillar built into the temple of God. Because he is built into God's building, he shall by no means go out anymore. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom.

12³ That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

WEEK 3—DAY 5

Verses

Rev 3:14 And to the messenger of the church in ¹Laodicea write: These things says the ²Amen, the faithful and true Witness, the ³beginning of the creation of God:

15 I know your works, that you are neither cold nor ¹hot; I wish that you were cold or ¹hot.

16 So, because you are lukewarm and neither hot nor cold, I am about to ¹spew you out of My mouth.

17 Because you ¹say, I am wealthy and have become rich and have need of nothing, and do not know that you are ²wretched and miserable and poor and blind and naked,

18 I counsel you to ¹buy from Me ²gold refined by fire that you may be rich, and ³white garments that you may be clothed and *that* the shame of your nakedness may not be manifested, and ⁴eyesalve to anoint your eyes that you may see.

Footnotes

14¹ The Greek word means *opinion, judgment, of the people or of the laymen*. As a sign, the church in Laodicea prefigures the degraded recovered church. Less than one century after the Lord recovered the proper church in the early part of the nineteenth century, some of the recovered “assemblies” (called such by the Brethren) became degraded. The degraded recovered church differs from the reformed church, signified by the church in Sardis, and from the proper recovered church, signified by the church in Philadelphia. It will exist until the Lord comes back.

14² In addressing each of the seven churches, the Lord referred to what He is and what He does, respectively, according to the situation and condition of each. Here, in addressing the church in Laodicea, He referred to Himself as “the Amen, the faithful and true Witness, the beginning of the creation of God.” *Amen*, from Hebrew, means *firm, steadfast, or trustworthy*. The Lord is the firm, steadfast, and trustworthy One. Hence, He is the faithful and true Witness. This indicates that the degraded church in Laodicea is not firm, steadfast, trustworthy, or faithful and true as the Lord’s witness. *The beginning of the creation of God* refers to the Lord as the origin or source of God’s creation, implying that the Lord is the unchanging and ever-existing source of God’s work. This indicates that the degraded recovered church has changed by leaving the Lord as the source.

14³ Or, origin, source; that is, the originating source.

15¹ Lit., boiling. So in the next verse.

16¹ To be spewed out of the Lord’s mouth is to be rejected by the Lord and to lose the enjoyment of all that the Lord is to His church.

17¹ The degraded recovered church boasts of her riches (which are mainly in the knowledge of doctrines). She does not realize that she is poor in life, blind in sight, and naked in conduct. Therefore, she needs to buy gold to make herself rich, white garments to cover her nakedness, and eyesalve to cure her blindness, as mentioned in the next verse.

17² In the eyes of the Lord the degraded recovered church is (1) wretched because she is proud of being rich in the vain knowledge of doctrine, but in reality is sorely poor in the experience of the riches of Christ; (2) miserable because she is naked, blind, and full of shame and darkness; (3) poor because she is poor in the experience of Christ and in the spiritual reality of God's economy; (4) blind because she lacks true spiritual insight in the genuine spiritual things; and (5) naked because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk.

18¹ Buying requires the paying of a price. The degraded recovered church must pay a price for gold, white garments, and eyesalve, which she desperately needs.

18² In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11). By faith we partake of the divine nature of God (2 Pet. 1:1, 4-5). The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body. Thus she can become a pure golden lampstand (1:20) for the building of the golden New Jerusalem (21:18).

18³ In figure, garments signify conduct. White garments here signify conduct that can be approved by the Lord. Such conduct is the Lord Himself lived out of the church, and it is required by the degraded recovered church for the covering of her nakedness.

18⁴ The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is the Lord Himself as the life-giving Spirit (1 Cor. 15:45). The degraded recovered church needs this kind of eyesalve also for the healing of her blindness. For the three items mentioned in this verse, she must pay the price.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

WEEK 3—DAY 6

Verses

Rev 3:19 As many as I love I reprove and discipline; be ¹zealous therefore and repent.

20 Behold, I stand at the ¹door and knock; if anyone hears My voice and ²opens the door, then I will come in to him and ³dine with him and he with Me.

21 He who ¹overcomes, to him I will give to ²sit with Me on My throne, as I also overcame and sat with My Father on His throne.

22 He who has an ear, let him hear what the Spirit says to the ¹churches.

Footnotes

19¹ Lit., boiling. Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm. She needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ.

20¹ This door is not the door of the hearts of individuals but the door of the church. The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The degraded recovered church must realize this!

20² The door is the door of the church, but the door is opened by individual believers. The church in Laodicea has knowledge but does not have the Lord's presence. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. The Lord's dealing is objective, but the believers' acceptance must be subjective.

20³ The Greek word denotes taking the principal meal of the day at evening. See note 7⁵ in ch. 2.

21¹ Here to overcome is to overcome the lukewarmness and pride of the degraded recovered church, to pay the price to buy the needed items, and to open the door so that the Lord can come in.

21² To sit with the Lord on His throne will be a prize to the overcomer, that he may participate in the Lord's authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom.

22¹ The seven churches not only signify prophetically the progress of the church in seven ages, as we have seen, but also symbolize the seven kinds of churches in church history: the initial church, the suffering church, the worldly church, the apostate church, the reformed church, the recovered church, and the degraded recovered church. The initial church had its continuation in the suffering church; the suffering church became the worldly church; and the worldly church became the apostate church. Hence, the first four churches issued eventually in one kind of church, that is, the apostate church, the Roman Catholic Church. Then the reformed church, as a reaction to the apostate church, came into existence as another kind of church, a church not fully recovered. Hence, after this, the recovered church was raised up as a full recovery of the proper church life. This can be considered the third kind of church. Through the degradation of the recovered church, the degraded recovered church came into being. This can be counted as the fourth kind of church. These four kinds of churches will all remain until the Lord comes back. Undoubtedly, only the recovered church

can fulfill God's eternal purpose, and only she is what the Lord is after. We must take the Lord's choice.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 14-16

Enlightenment and inspiration: _____

REVELATION

WEEK 4—DAY 1

Verses

- Rev 4:1** After these things I saw, and behold, a door ¹opened in heaven, and the first ²voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you the things that must take place after these things.
- 2** Immediately I was in ¹spirit; and behold, there was a ²throne set in heaven, and upon the throne *there was One* sitting;
- 3** And He who was sitting was like a ¹jasper stone and a ²sardius in appearance, and *there was* a ³rainbow around the throne like an ⁴emerald in appearance.

Footnotes

¹ God's plan is hidden in heaven. When God finds a man on earth after His heart, heaven is opened to him. It was opened to Jacob (Gen. 28:12-17), to Ezekiel (Ezek. 1:1), to Jesus (Matt. 3:16), to Stephen (Acts 7:56), and to Peter (Acts 10:11). Here and in 19:11 it was opened to John, the writer of this book, and it will be opened to all believers in the Lord in eternity (John 1:51).

¹² The voice heard in 1:10.

²¹ See note 10¹ in ch. 1.

²² In this book the throne of God is the center of God's administration. In the Epistles the throne is the throne of grace, from which we receive mercy and find grace (Heb. 4:16). In this book the throne is the throne of judgment, from which the world receives judgment. Eventually, after all God's judgments have been executed, the throne of God will be the throne of the supply of eternal life, out of which will proceed the living water of life, in which the tree of life grows, as the supply of God's redeemed in eternity.

³¹ According to 21:11, the jasper is "a most precious stone...as clear as crystal." Its color must be dark green, which signifies life in its richness. Jasper here, as indicated in 21:11, signifies God's communicable glory in His rich life (John 17:22, 2). God's appearance is like jasper, as also the appearance of the holy city, New Jerusalem, will be (21:11). The city's wall and first foundation are built with jasper (21:18-19).

³² The sardius too is a most precious stone, and its red color signifies redemption. While jasper signifies God as the God of glory in His rich life, sardius signifies God as the God of redemption. On the breastplate of the high priest in the Old Testament, the first stone was a sardius and the last a jasper (Exo. 28:17, 20). This signifies that God's redeemed people have their beginning in God's redemption and their consummation in God's glory of life.

³³ The rainbow is a sign of God's covenant with man and all living creatures that He will not destroy them again with a flood (Gen. 9:8-17). This book shows that God will judge the earth with all its inhabitants. The rainbow around His throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth. He will not judge mankind again with a flood nor destroy all mankind, but will keep a part of mankind to be the nations on the new earth for His glory (21:24, 26).

3⁴ The rainbow around God's throne is like an emerald in appearance. An emerald is a precious stone whose grass-green color signifies the lives on earth. This indicates that as God is executing His judgment upon the earth, He will remember His covenant and will spare some of the lives on earth, as indicated in Gen. 9:11.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

WEEK 4—DAY 2

Verses

- Rev 4:4** And around the throne *there were* ¹twenty-four thrones, and upon the thrones ¹twenty-four ²elders sitting, clothed in ³white garments, and upon their heads golden crowns.
- 5** And out of the throne come forth lightnings and voices and thunders. And *there were* ¹seven lamps of fire burning before the throne, which are the ²seven Spirits of God;
- 6** And before the throne *there was* as it were a ¹glassy sea like crystal; and in the midst of the throne and around the throne, *there were* ²four living creatures ³full of eyes in front and behind.

Footnotes

4¹ Twenty-four is formed by multiplying twelve by two. Twelve indicates the completion of God's administration (Matt. 19:28). David divided both the priests and the Levites into twenty-four groups to carry out God's administrative service. Therefore, before they are replaced by the church, the twenty-four angelic elders are the ones who carry out God's administration. Twelve multiplied by two signifies strengthening by doubling, indicating that the divine administration carried out by the twenty-four angelic elders is strong.

4² The elders here are not the elders of the church but the elders of the angels, because here, before the Lord's second coming, they are sitting on thrones already (cf. Matt. 19:28; Rev. 20:4). Among God's creation the angels are the most ancient ones. Their elders are the elders of the whole creation of God. That they sit on thrones with golden crowns on their heads indicates that they must be the ones who rule the universe until the millennial

kingdom, when the authority to rule the earth will be given to the overcoming saints (Heb. 2:5-9; Rev. 2:26-27; 20:4). That they are clothed in white garments and have a harp and golden bowls full of incense (5:8) indicates that now they are also priests before God; in the millennial kingdom, however, the reigning overcomers will be the priests of God and of Christ (20:6). The elders' golden crowns indicate that they are also ruling ones. Therefore, they are priests serving God and kings reigning over His creation.

4³ The white garments here indicate that these angelic elders are sinless and, unlike the redeemed saints, have no need to be washed by the blood of the Lamb (7:14).

5¹ The seven lamps here are based upon the seven lamps of the lampstand in Exo. 25:37 and Zech. 4:2. The seven lamps of fire, which are the seven Spirits of God, signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exo. 25 and Zech. 4 the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the building of the tabernacle or for the rebuilding of the temple. Here the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem.

5² See note 4⁵ in ch. 1.

6¹ This glassy sea is not of water but of fire (15:2). Since the deluge, God, in accordance with His promise that He would not judge the earth and all living creatures again with water (Gen. 9:15), always exercises His judgment upon man with fire (Gen. 19:24; Lev. 10:2; Num. 11:1; 16:35; Dan. 7:11; Rev. 14:10; 18:8; 19:20; 20:9-10; 21:8). God's throne of judgment is like the fiery flame out of which a fiery stream issues (Dan. 7:9-10). The flame of God's judging fire sweeps all negative things in the entire universe into this glassy sea, which eventually becomes the lake of fire (20:14). The glassy sea, being the aggregate of all God's fiery judgment, is like crystal, signifying that every negative thing under God's judgment is crystal clear. Here we have the rainbow around the throne of God, signifying that God will keep His promise recorded in Gen. 9:8-17. We also have the glassy sea of fire, indicating that God will judge all negative things still with fire.

6² The twenty-four elders around the throne of God represent all the angels, whereas the four living creatures represent all other living creatures. The first, which is like a lion, represents the beasts; the second, which is like a calf, represents the cattle; the third, which is like a man, represents mankind; and the fourth, which is like an eagle, represents the fowl (v. 7). Of the six categories of living things created by God (Gen. 1:20-28), two are not represented here—the creeping things on the earth and the living things in the water. The head of the creeping things is the serpent, a symbol of God's enemy, Satan, who will be cast into the lake of fire and will have no place in the new heaven and new earth. The living things in the water are in the water of God's judgment, which will no longer exist in the new heaven and new earth (21:1). Hence, for eternity these two categories are not represented before God.

Among the four living creatures, the calf is clean, but the lion and the eagle are unclean (Lev. 11:3, 27, 13-19). After being redeemed, they all became clean (Acts 10:11-16). Among them the calf and the man are meek and gentle, but the lion and eagle are wild and fierce. Through redemption they can all dwell together (Isa. 11:6-9). Christ's redemption is not only for man but for all things (Col. 1:20), for He died on behalf of everything (Heb. 2:9).

6³ Eyes enable living things to receive light and vision. The four living creatures are full of eyes, not only in front and behind but also around and within (v. 8), indicating that they are absolutely not opaque but are crystal clear in every aspect. In the presence of God we, the redeemed people, should be like this.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

WEEK 4—DAY 3

Verses

- Rev 4:7** And the first living creature was ¹like a lion, and the second living creature like a calf, and the third living creature had a face like that of a man, and the fourth living creature was like a flying eagle.
- 8** And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, ¹Holy, holy, holy, Lord God the Almighty, ²who was and who is and who is coming.
- 9** And when the *four* living creatures give ¹glory and honor and thanks to Him who sits upon the throne, to Him who lives forever and ever,
- 10** The twenty-four elders will fall before Him who sits upon the throne and worship Him who lives forever and ever; and they will ¹cast their crowns before the throne, saying,
- 11** You are worthy, our Lord and God, to receive the ¹glory and the honor and the power, for You have created all things, and because of Your ²will they were, and were created.

Footnotes

7¹ In appearance, the four living creatures resemble the cherubim in Ezek. 1:5-10 and 10:14-15. In that they each have six wings (v. 8), they are like the seraphim in Isa. 6:2. (The cherubim in Exo. 25:20 and 1 Kings 6:27 have two wings, and the cherubim in Ezek. 1:6 have four wings.) They must be a combination of the cherubim and the seraphim. As the seraphim, they are for God's holiness (Isa. 6:3), referring to God's nature, and as the cherubim, they are

for God's glory (Ezek. 10:18-19; Heb. 9:5), referring to God's expression. Hence, they stand for God's nature and expression.

8¹ The mentioning of *holy* three times, as in Isa. 6:3, implies that God is triune.

8² The use of three tenses in speaking of God's existence also implies that God is triune. See note 4³ in ch. 1.

9¹ The praises of both the four living creatures in this verse and the twenty-four elders in v. 11 are composed of three items, implying that both the living creatures and the elders are praising the Triune God. The first two items, glory and honor, are the same in both places, but the last item is different: In the praises of the four living creatures the last item is thanks—they are redeemed and are grateful for the redemption of God's grace; whereas in the praises of the twenty-four elders the last item is power—as the rulers of the universe (they are not the redeemed creatures), they appreciate the power of God, by which they rule.

10¹ According to the preceding verses, this section of the holy Word implies that when the redeemed saints—represented by the man among the four living creatures, who are redeemed—have been perfected and glorified to be the proper priests and kings (20:6), the temporary priests and kings, the twenty-four angelic elders, will resign from their offices. This is implied by the fact that they will cast their crowns before the throne.

11¹ See note 9¹.

11² God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. This book, which unveils God's universal administration, shows us the purpose of God. Hence, in the twenty-four elders' praise to God concerning His creation, His creation is related to His will.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

WEEK 4—DAY 4

Verses

Rev 5:1 And I saw on the right hand of Him who sits upon the throne a ¹scroll written within and on the back, sealed up with ²seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the scroll and to break its seals?

- 3 And no one in heaven nor on the earth nor under the earth was able to open the scroll or look into it.**
- 4 And I wept much because ¹no one was found worthy to open the scroll or look into it.**
- 5 And one of the elders said to me, Do not weep; behold, the ¹Lion of the tribe of Judah, the ²Root of David, has ³overcome so that He may open the scroll and its seven seals.**

Footnotes

1¹ This scroll must be the new covenant, the grand title deed in the universe, enacted with the blood of the Lamb for God's redemption of the church, Israel, the world, and the universe. This book is a record of God's thought concerning the church, Israel, the world, and the universe.

1² The seven seals with which the scroll is sealed up are actually the contents of the scroll and the contents of the book of Revelation. The book of Revelation is just the opening, the unveiling, of the seven seals.

4¹ If actually no one in the whole universe was found worthy to open the scroll, we would surely need to weep, for the whole universe would be vanity, with none qualified to unveil its secret.

5¹ The lion is a symbol of Christ, portraying Him as a strong fighter against the enemy, as prophesied in Gen. 49:8-9. Christ's overcoming qualifies Him to open the scroll and its seven seals.

5² The title *Root of David* (He is also the Root of David's father, Jesse—Isa. 11:1) signifies that Christ is the source of David. Therefore, David, His forefather, called Him "Lord" (Matt. 22:42-45).

5³ As the Lion of the tribe of Judah, Christ overcame and defeated the rebellious Satan, the enemy of God, and as the redeeming Lamb, He took away the sin of fallen man. By so doing, He removed the hindrances to the fulfillment of God's purpose. Therefore, He is worthy to open the scroll concerning God's economy.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

WEEK 4—DAY 5

Verses

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a ¹Lamb ²standing as ³having just been slain, having ⁴seven horns and ⁵seven eyes, ⁶which are the seven Spirits of God sent forth into all the earth.

7 And He came and took *the scroll* out of the right hand of Him who sits upon the throne.

8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden ¹bowls full of ²incense, which bowls are the prayers of the saints.

Footnotes

6¹ In ch. 4 is the scene in the heavens, its center being the throne of God, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose. Here in ch. 5 is the same scene in the heavens after Christ ascended there. He was recommended to the apostle John as the Lion of the tribe of Judah by one of the elders, but He appeared to John as a Lamb. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. Hence, He is the Lion-Lamb.

6² As far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12), whereas regarding the carrying out of God's administration, He is still standing in His ascension.

6³ *Having just been slain* indicates that the Lamb had just been slain and also that the scene in the heavens that is depicted in this chapter took place immediately after Christ's ascension into the heavens.

6⁴ Horns signify strength in fighting (Deut. 33:17). Christ is the redeeming Lamb, yet He has horns for fighting. He is the fighting Redeemer. His fighting is complete (perfect and complete) in God's move, as signified by the number seven.

6⁵ Eyes are for observing and searching. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zech. 3:9 He is prophesied as the stone, the topstone (Zech. 4:7) with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, and they run to and fro through the whole earth (Zech. 4:10). See note 14³ in ch. 1.

6⁶ According to Greek grammar, the antecedent of *which* is *seven eyes*. Hence, the seven Spirits of God refer only to the seven eyes of the Lamb, and not to His seven horns.

8¹ The bowls are the saints' prayers brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers. See note 3⁴ in ch. 8. That in their worship to God the twenty-four angelic elders are holding the golden bowls full of

incense shows that they, as priests, are ministering to God by bringing the saints' prayers to Him.

8² Lit., incenses.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

WEEK 4—DAY 6

Verses

- Rev 5:9** And they sing a ¹new song, saying: You are ²worthy to take the scroll and to open its seals, for You were slain and have purchased for God ³by Your blood men out of every tribe and tongue and people and nation,
- 10** And have made ¹them a ²kingdom and priests to our God; and they will reign ³on the earth.
- 11** And I saw, and I heard the voice of ¹many angels around the throne and of the living creatures and of the elders, and their number was ten thousands of ten thousands and thousands of thousands,
- 12** Saying with a loud voice, Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing.
- 13** And ¹every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.
- 14** And the four living creatures said, Amen. And the elders fell down and worshipped.

Footnotes

9¹ The song here is new because the Lamb whom it praises had just been slain.

9² In the whole universe no one is worthy to open the mystery of God's economy but Christ, the overcoming Lion and the redeeming Lamb. As the overcoming Lion, He defeated

Satan for God, and as the redeeming Lamb, He put sin away for us. He is the only One qualified to unveil and carry out the mystery of God's economy.

9³ Lit., in.

10¹ *Them* refers to the redeemed ones (v. 9). That the twenty-four elders referred to these redeemed ones as *them* in their praise proves that the praising elders are not of the church but of the angels.

10² The kingdom is for kingship, for the exercising of God's authority, and the priests are for the priesthood, for the accomplishing of the divine ministry.

10³ Or, over.

11¹ The many angels, represented by the twenty-four elders, follow the elders to render to the Lamb the angelic praise.

13¹ All the creatures, who are represented by the four living creatures, follow the living creatures to give the Lamb the universal praise of all creatures other than the angels.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msgs. 17-18

Enlightenment and inspiration: _____

REVELATION

WEEK 5—DAY 1

Verses

- Rev. 6:1** And I saw when the Lamb ¹opened one of the seven seals, and I heard one of the four ²living creatures saying like the sound of thunder, Come.
- 2** And I saw, and behold, a ¹white horse, and ²he who sits on it had a ³bow; and a ⁴crown was given to him, and he went forth ⁵conquering and to conquer.
- 3** And when He opened the second seal, I heard the second living creature saying, Come.
- 4** And ¹I saw, and behold, another horse, a ²red one, went forth; and to him who sits on it, to him *authority* was given to ³take peace from the earth, and that men should slay one another; and to him a great sword was given.
- 5** And when He opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a ¹black horse; and he who sits on it had a ²balance in his hand.
- 6** And I heard as it were a voice in the midst of the four living creatures saying: A ¹choenix of wheat for a ²denarius and three choenixes of barley for a ²denarius; and do not harm the ³oil and the wine.
- 7** And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Come.
- 8** And I saw, and behold, a ¹pale horse, and he who sits upon it, his name is Death; and ²Hades followed with him. And authority was given to them over the fourth part of the earth to kill with the sword and with famine and with ³death and by the ⁴beasts of the earth.

Footnotes

1¹ The opening of the seven seals by the Lamb occurred immediately after Christ ascended to the heavens. Through His incarnation, crucifixion, and resurrection, Christ became fully qualified in His ascension to open the mystery of God's economy, which is contained in the seven seals.

1² Because God's economy concerning the creatures is contained in the seven seals, the four living creatures are interested in announcing, respectively, the opening of the first four seals.

2¹ White signifies clean, pure, just, and approvable. The white horse is a symbol of the preaching of the gospel, which is clean, pure, just, and approvable in the eyes of both man and God.

2² The first four seals consist of four horses with their riders, as in a four-horse race. The four riders are not persons but personified things. It is evident that the rider of the second horse, the red horse, is war (v. 4), that the rider of the third horse, the black horse, is famine

(v. 5), and that the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, must be the gospel, not Christ or Antichrist as some interpret. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back. Beginning from the first century the gospel has been spreading throughout all these twenty centuries. Simultaneously, war among the human race has been proceeding. War has always caused famine, and famine issues in death. All these will continue until the end of this age.

2³ A bow with an arrow is for fighting. But here there is a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy and that the victory has been won for the constituting of the gospel of peace. Now the fighting is over, and the gospel of peace is being proclaimed in a peaceful way.

2⁴ A crown is a sign of glory. The gospel has been crowned with the glory of Christ (2 Cor. 4:4).

2⁵ Or, overcoming and to overcome. Throughout all the centuries, wherever the gospel has been proclaimed, it has conquered and overcome all kinds of opposition and attack.

4¹ Some ancient MSS omit, I saw, and behold.

4² Red here signifies the shedding of blood. The red horse is a symbol of the raging of war, which is altogether a matter of shedding blood.

4³ *To take peace from the earth, men should slay one another, and to him a great sword was given* all clearly indicate war.

5¹ Black here, indicating dearth (Jer. 14:1-4), signifies the color of the visage of famished people (Lam. 4:8-9; 5:9-10). The black horse is a symbol of the spreading of famine, which causes people to have a black visage.

5² A balance is a scale used to weigh precious things. But here it is used to weigh food (see v. 6), thus showing that food is scarce (cf. Lev. 26:26; Ezek. 4:16).

6¹ A dry measure almost equal to a quart.

6² A denarius (singular for denarii) was the chief silver coin of the Romans; it was considered good pay for a day's labor (cf. Matt. 20:2).

6³ Oil and wine are for man's pleasure (Psa. 104:15). They are always in short supply and become precious in a famine. During the famine, oil and wine should be preserved and not harmed.

8¹ Or, pale green; signifying the facial color of those stricken with the plague. The pale horse is a symbol of the killing of death, which causes a pale appearance.

8² Hades is the place under the earth where the souls of the unsaved dead are kept before the dead are resurrected for the judgment of the great white throne (20:11-15). After this judgment the unsaved will be cast into the lake of fire for eternity. Hades can be likened to a temporary jail, and the lake of fire to a permanent prison. Here Hades follows death to receive those whom death kills.

8³ Or, pestilence.

8⁴ To be killed by beasts is God's judgment (2 Kings 2:24; 17:25; Num. 21:6).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 19-21

Enlightenment and inspiration: _____

WEEK 5—DAY 2

Verses

- Rev. 6:9** And when He opened the ¹fifth seal, I saw ²underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had.
- 10** And they ¹cried with a loud voice, saying, How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth?
- 11** And to each of them was given a ¹white robe; and it was said to them that they should rest yet a little while, until also the number of their fellow slaves and their brothers who were about to be ²killed, even as they were, is completed.

Footnotes

9¹ The seven seals are divided, first, into groups of four and three and, second, into groups of six and one. The number four signifies the creatures, symbolized by the four living creatures, and the number six signifies creation (creation was completed in six days). The number three signifies the Triune God, and the number one signifies the unique God. Hence, both four plus three and six plus one indicate that the seven seals, through God's judgment, bring God's creation, with all the creatures, to God.

The fifth seal discloses Christian martyrdom from the first century to the time near the end of this age. (This may include the martyrdom of the Old Testament saints—Matt. 23:34-36.) While the preaching of the gospel, as indicated by the first seal, is progressing, the faithful saints are continually being martyred.

9² In figure, the altar is in the outer court of the tabernacle and the temple, and the outer court signifies the earth. Hence, the area underneath the altar is the region underneath the earth, where the souls of the martyred saints are. It is the Paradise to which the Lord Jesus went after His death (Luke 23:43). It is in the heart of the earth (Matt. 12:40) and is a section of Hades (Acts 2:27), the comfortable section, where Abraham is (Luke 16:22-26).

10¹ According to the word "yet a little while, until also the number...is completed" (v. 11), this cry of the martyred saints must occur near the end of this age.

11¹ The white robes here signify that their martyrdom was approved by God.

11² This will be the martyrdom during the great tribulation (20:4).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 19-21

Enlightenment and inspiration: _____

WEEK 5—DAY 3

Verses

- Rev. 6:12** And I saw when He opened the ¹sixth seal, and there was a great ²earthquake, and the sun became black like sackcloth made of hair, and the whole moon became like blood;
- 13** And the stars of heaven fell to the earth as a fig tree casts its unripe figs when shaken by a great wind.
- 14** And heaven was removed like a scroll being rolled up, and every mountain and island were moved out of their places.
- 15** And the kings of the earth and the great men and the ¹generals and the rich and the strong and every slave and free man hid themselves in the caves and in the rocks of the mountains;
- 16** And they ¹say to the mountains and to the rocks, Fall on us and hide us from the face of Him who sits upon the throne and from the wrath of the Lamb;
- 17** For the great day of Their wrath has come, and who is able to stand?

Footnotes

12¹ The sixth seal, which marks the beginning of supernatural calamities, is God's answer to the cry of the martyred saints in the fifth seal and is a warning to those who dwell on the earth. According to Joel 2:30-31, there will not be much difference in time between the sixth seal and the first five trumpets (9:1-11). Joel 2:30-31 first mentions the blood of the first and second trumpets, the fire of the first, second, and third trumpets (8:7-10), and the smoke of the fifth trumpet (9:1-3), and then mentions the sun and moon of the sixth seal. A comparison of 9:4 and 7:3 indicates that the fifth trumpet occurs very close to the time of the sixth seal.

12² There will be two calamities of the shaking and changing of the earth and the hosts in heaven. The first will occur at the beginning of the great tribulation (Joel 2:30-31), and the second will occur after the great tribulation (Joel 3:11-16; Matt. 24:29-30; Luke 21:25-26). What is covered in the sixth seal is the first calamity. It can be considered not only a warning but also an initiation of the coming great tribulation.

15¹ Lit., captains over one thousand men.

16¹ They say this according to the feeling of their conscience, fearing the coming of the judgment of God. It is not a proclamation of God concerning the coming of His judgment.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 19-21

Enlightenment and inspiration: _____

WEEK 5—DAY 4

Verses

- Rev. 7:1** ¹After this I saw four angels standing at the four corners of the earth, holding the four ²winds of the earth, so that ³no wind would blow on the earth nor on the sea nor on any tree.
- 2** And I saw ¹another Angel ascending from the arising of the sun, having the seal of the living God; and He cried with a loud voice to the four angels to whom *authority* was given to harm the earth and the sea,
- 3** Saying, Do not harm the earth or the sea or the trees until we seal the slaves of our God upon their foreheads
- 4** And I heard the number of ¹those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel:
- 5** Out of the tribe of ¹Judah, twelve thousand sealed; out of the tribe of Reuben, twelve thousand; out of the tribe of Gad, twelve thousand;
- 6** Out of the tribe of Asher, twelve thousand; out of the tribe of Naphtali, twelve thousand; out of the tribe of ¹Manasseh, twelve thousand;
- 7** Out of the tribe of Simeon, twelve thousand; out of the tribe of Levi, twelve thousand; out of the tribe of Issachar, twelve thousand;
- 8** Out of the tribe of Zebulun, twelve thousand; out of the tribe of Joseph, twelve thousand; out of the tribe of Benjamin, twelve thousand sealed.

Footnotes

1¹ This chapter is an insertion between the sixth seal (6:12-17) and the seventh seal (8:1), showing how God cares for His people while He is about to execute His judgment on the earth.

1² The winds here are for God's judgment (Jonah 1:4; Isa. 11:15; Jer. 22:22; 49:36; 51:1).

1³ The opening of the seventh seal will bring in the seven trumpets (8:1-2). At the first trumpet, the third part of the earth and the third part of the trees will be burned up (8:7). At the second trumpet, the third part of the sea will be destroyed (8:8-9). Before all this takes place, God will seal all the Israelites whom He intends to preserve (v. 3).

2¹ This Angel, as well as the One in 8:3, 10:1, and 18:1, is Christ. In the Old Testament, Christ was called "the Angel of Jehovah"; that Angel was God Himself (Gen. 22:11-12; Exo. 3:2-6; Judg. 6:11-24; Zech. 1:11-12; 2:8-11; 3:1-7). Here in the New Testament He is again referred to as an Angel (a messenger). The expression *another Angel* indicates that Christ is not a common angel but a special Angel sent by God.

4¹ These are the Israelites who will keep the commandments of God during the great tribulation (12:17; 14:12).

5¹ Reuben was the firstborn of Israel, but because of his sinfulness he lost his birthright, and Judah prevailed above his brothers (1 Chron. 5:1-2). Hence, here the tribe of Judah is mentioned first.

6¹ Because Joseph (v. 8) and Manasseh, one of Joseph's two sons (Gen. 48:5), represent two different tribes, Joseph will still have the double portion of the birthright (1 Chron. 5:1-2) during the millennium (Ezek. 48:4-5).

In the account here, as in 1 Chron. 2—9, the tribe of Dan was omitted because of its idolatry (Judg. 18:30-31; 1 Kings 12:29-30; 2 Kings 10:29; cf. Gen. 49:17). However, Dan will still be counted during the millennium (Ezek. 48:1) because Jacob's blessing was upon him, so that through the Lord's salvation Dan will still be included as one of the tribes (Gen. 49:16-18).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 19-21

Enlightenment and inspiration: _____

WEEK 5—DAY 5

Verses

- Rev. 7:9** After these things I saw, and behold, *there was* a ¹great multitude which no one could number, out of every nation and *all* tribes and peoples and tongues, ²standing before the throne and before the Lamb, clothed in ³white robes and ⁴palm branches in their hands.
- 10** And they cry with a loud voice, saying, ¹Salvation to our God who sits upon the throne and to the Lamb.
- 11** And all the angels stood around the throne and the elders and the four living creatures; and they fell on their faces before the throne and worshipped God,
- 12** Saying, ¹Amen. The blessing and the glory and the wisdom and the thanks and the honor and the power and the strength be to our God forever and ever. Amen.

Footnotes

⁹¹ The great multitude consists of the redeemed ones from the nations, throughout all generations. These constitute the church (5:9; Rom. 11:25; Acts 15:14, 19).

⁹² *Standing before* the throne indicates that the great multitude of the redeemed must have been raptured to the heavens, to the presence of God. Standing...before the Lamb corresponds with *stand before the Son of Man* (Luke 21:36), which clearly indicates the rapture. That this is mentioned immediately after the opening of the sixth seal implies that the rapture of the believers must begin before the sixth seal. The record in vv. 9-17 describes

in a general way the scene from the time of the rapture of the believers to their enjoyment in eternity.

9³ Robes (plural) signify the righteousness of the believers' conduct. White indicates that the conduct of the believers is pure and has been approved by God through having been washed in the blood of the Lamb (v. 14).

9⁴ Palm branches signify the victory of the saints over tribulation, which they have undergone for the Lord's sake (v. 14; cf. John 12:13). Palm trees are also a sign of satisfaction gained through being watered (Exo. 15:27). Palm branches were used for the Feast of Tabernacles, in which the people of God rejoiced because of the satisfaction of their enjoyment (Lev. 23:40; Neh. 8:15). The Feast of Tabernacles was a type that will be fulfilled by this great multitude of God's redeemed enjoying the eternal Feast of Tabernacles. In the temple of God this multitude will flourish like the palm tree (Psa. 92:12-13).

10¹ The loud praise in which only salvation is mentioned indicates that the praisers are the saved ones. The great multitude, those who are saved, are grateful for God's salvation.

12¹ This is similar to the word in Luke 15:7, which says that there is joy in heaven over one sinner who repents. Here the angels say Amen to the redeemed ones' praise of salvation.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 19-21

Enlightenment and inspiration: _____

WEEK 5—DAY 6

Verses

Rev. 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where did they come from?

14 And I said to him, My lord, you know. And he said to me, These are those who come out of the ¹great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

15 Because of this ¹they are before the throne of God and ²serve Him day and night in His temple; and He who sits upon the throne ³will tabernacle over them.

16 They will not hunger any more, neither will they thirst any more, neither will the sun ¹beat upon them, nor any heat;

REVELATION

WEEK 6—DAY 1

Verses

- Rev. 8:1** And when He opened the seventh seal, there was silence in ¹heaven for about half an hour.
- 2** And I saw the seven angels who stand before God, and ¹seven trumpets were given to them.
- 3** And ¹another Angel came and stood at the ²altar, having a ³golden censer, and much ⁴incense was given to Him to ⁵offer with the prayers of all the ⁶saints upon the ⁷golden altar which was before the throne.
- 4** And the ¹smoke of the ²incense went up with the prayers of the saints out of the hand of the Angel before God.
- 5** And the Angel took the censer and ¹filled it with the fire of the altar and ²cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

Footnotes

1¹ Silence in heaven indicates solemnity. At the opening of the seventh seal, all heaven becomes silent because the age is about to be changed from the age of God's toleration to the age of God's wrath.

2¹ The seventh seal brings in the seven trumpets, which are the contents of the seventh seal. The seven seals are opened secretly, whereas the seven trumpets are sounded openly.

3¹ See note 2¹ in ch. 7.

3² The altar of burnt offering (cf. Exo. 27:1-8).

3³ The golden censer signifies the prayers of the saints (5:8), which are brought to God by Christ as "another Angel."

3⁴ Incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers offered upon the golden altar might be acceptable to God.

3⁵ Lit., give.

3⁶ At the opening of the seventh seal, there still will be saints praying on the earth.

3⁷ The golden altar is the incense altar (cf. Exo. 30:1-9).

4¹ The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints. This implies that the prayers of the saints become effective and are acceptable to God.

4² Lit., incenses.

5¹ The implication here is that this is the answer to the prayers of the saints, especially the prayer in the fifth seal, mentioned in 6:9-11, and the prayer mentioned in Luke 18:7-8. The prayer of the saints in this chapter must be for the judgment of the earth, which opposes God's economy. The answer to the saints' prayers is the executing of God's judgment upon the earth through the succeeding seven trumpets.

5² To cast fire to the earth is to execute God's judgment upon the earth. Therefore, the thunders, voices, lightnings, and an earthquake came as signs of God's judgment.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 23-25

Enlightenment and inspiration: _____

WEEK 6—DAY 2

Verses

- Rev. 8:6** And the seven angels who had the seven trumpets prepared themselves ¹to trumpet.
- 7** And the first trumpeted, and there was hail and fire mingled with blood, and it was cast to the earth; and the ¹third part of the earth was burned up, and the third part of the trees were burned up, and all green grass was burned up.
- 8** And the second angel trumpeted, and as it were a great mountain burning with fire was cast into the sea; and the third part of the ¹sea became blood
- 9** And the third part of the creatures which were in the sea *and* had ¹life died, and the third part of the ships were destroyed.
- 10** And the third angel trumpeted, and a great star fell out of heaven, burning like a torch, and it fell upon the third part of the rivers and upon the springs of waters.
- 11** And the name of the star is called ¹Wormwood; and the ²third part of the waters became wormwood, and many of the men died from the waters because they were made bitter.
- 12** And the ¹fourth angel trumpeted, and the ²third part of the sun and the third part of the moon and the third part of the stars were smitten, so that the third part of them would be darkened and the day would not appear for the third part of it, and the night likewise.

Footnotes

6¹ The seven trumpets were given to the seven angels (v. 2). But it is after the prayers of the saints (vv. 3-5) are answered that the seven angels are prepared to trumpet. For God's will in heaven to be carried out on earth, the saints' prayer is required.

7¹ *The third part of the earth* refers probably to certain regions of the earth that are most evil and sinful.

8¹ Referring probably to the sea that adjoins the regions that commit evil against God. This part of the sea also will be damaged by God's judgment.

9¹ Lit., souls.

11¹ A bitter plant.

11² Today those who oppose God and those who practice evil against Him still enjoy God's creation. Because of man's evil opposition against God, the water of God's creation, which is crucial to human life, will probably be damaged in a limited way by God's judgment.

12¹ The first four trumpets, which are not yet the direct judgment on men, form one group, like the first four seals. The first trumpet is a judgment on the earth, including the trees and all the grass, as occurred in Egypt (Exo. 9:18-25); the second, a judgment on the sea, including the living creatures and ships; the third, a judgment on the rivers and springs of waters, as occurred in Egypt (Exo. 7:17-21); the fourth, a judgment on the sun, the moon, and the stars that they may be darkened, as also occurred in Egypt (Exo. 10:21-23). By the judgments of these four trumpets, the third part of the earth, the sea, the rivers, and the hosts in the heavens are damaged and are thus caused to be no longer good for man's living. At the sixth seal, before the seven trumpets, there was already a judgment on the earth and on the hosts of the heavens (6:12-14). The extent of the damage caused by that judgment was not as definite as the extent of the damage caused by the first four trumpets. At the seventh trumpet, through the seven bowls there will be further judgments on the earth, the sea, the rivers, and the sun (16:1-21). Those will be God's most severe judgments on the earth and heaven.

12² Referring probably to that part of the sun that shines upon the evil regions of the earth (cf. Matt. 5:45). God knows which part this is, and it will be damaged by God's judgment.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 23-25

Enlightenment and inspiration: _____

WEEK 6—DAY 3

Verses

- Rev. 8:13** And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, ¹Woe, woe, woe, to those who dwell on the earth because of the remaining trumpet sounds of the three angels who are about to trumpet!
- 9:1** And the fifth angel trumpeted, and I saw a ¹star out of heaven fallen to the earth, and to him was given the key of the pit of the ²abyss.
- 2** And he opened the pit of the abyss, and smoke went up out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.
- 3** And out of the smoke came forth ¹locusts to the earth, and to them ²power was given, as the scorpions of the earth have ²power.

Footnotes

13¹ The last three trumpets will be the last three woes (9:12; 11:14) of the great tribulation (Matt. 24:21), which will occur in the last half of the seventieth week (Dan. 9:27), a period of three and a half years (Dan. 7:25; 12:7; Rev. 12:14), that is, forty-two months (11:2; 13:5), or twelve hundred and sixty days (11:3; 12:6).

1¹ The star here refers to Satan, who will be cast down from heaven to earth. The angels are likened to stars (Job 38:7; Rev. 12:4). Satan, as the archangel, was the Daystar (Isa. 14:12). In Luke 10:18 the judgment upon him was mentioned. Here, and in 12:9-10, is the execution of that judgment.

1² The abyss is the dwelling place of the demons (Luke 8:31).

3¹ The locusts here are not like the locusts in Exo. 10:12-15, in that these have tails like scorpions, and stings, and they harm men (v. 10). They must be demon-possessed, because they come out of the smoke that issues from the pit of the abyss, the dwelling place of the demons (v. 2).

3² Lit., authority. So in vv. 10, 19.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 23-25

Enlightenment and inspiration: _____

WEEK 6—DAY 4

Verses

- Rev. 9:4** And it was said to them that they should not harm the grass of the earth or any green thing or any tree, but ¹men who do not have the seal of God on their foreheads.
- 5** And it was given them that they should not kill them, but that they should be tormented five months; and their torment was like the torment of a scorpion when it strikes a man.
- 6** And in those days men will seek death and shall by no means find it; and they will long to die, and death flees from them.
- 7** And ¹the ²locusts were like horses prepared for war, and on their heads *there were* as it were crowns like gold, and their faces were like faces of men.
- 8** And they had hair like the hair of women, and their teeth were like *the teeth* of lions.
- 9** And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots of many horses rushing into war.
- 10** And they have tails like scorpions, and stings; and in their tails is their power to harm men for five months.
- 11** They have a king over them, the ¹angel of the abyss; his name in Hebrew is ²Abaddon; and in Greek he has the name ³Apollyon.

Footnotes

4¹ The plagues of the first four trumpets are not directly upon man, whereas the woes of the last three trumpets are. Only the Israelites who have the seal of God on their foreheads will not be harmed by the demon-possessed locusts (7:3-8).

7¹ Lit., the likenesses of the locusts were like.

7² Verses 7 through 9 are very similar to Joel 2:4-5, 25, and 1:6, which are words spoken concerning Israel. This, along with the fact that the Israelites need to be sealed by God (7:3-8) to escape the harm of the locusts, may indicate that the woe of the fifth trumpet will come especially upon the Israelites.

11¹ The angel of the abyss is the beast, Antichrist, who will come out of the pit of the abyss (11:7; 17:8).

11² The Hebrew word means *destruction*; it is used also in Job 26:6; 28:22; Prov. 15:11.

11³ The Greek word means *destroyer*. As the destroyer, Antichrist will do much destroying (Dan. 8:23-25).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 23-25

Enlightenment and inspiration: _____

WEEK 6—DAY 5

Verses

- Rev. 9:12** The ¹first woe has passed; behold, ²two woes are yet coming after these things.
- 13** And the sixth angel trumpeted, and I heard a voice out of the four horns of the ¹golden altar which is before God
- 14** Saying to the sixth angel who had the trumpet, Release the four angels who are bound at the great river Euphrates.
- 15** And the four angels were released, who had been prepared ¹for the hour and day and month and year that they might kill the third part of men.
- 16** And the number of the armies of ¹horsemen was two hundred million; I heard their number.

Footnotes

12¹ In the first woe, the woe of the fifth trumpet, Satan falls from heaven to earth and Antichrist comes up from the abyss, and the two work together to torment man. Since it is at the fifth trumpet that Satan falls from heaven to damage the earth and persecute the people of God for three and a half years (12:10, 12-17, 6); and since it is at the same time (the last three and a half years) that Antichrist comes up out of the abyss to collaborate with Satan to torment people, persecute the saints, and blaspheme God (13:5-7; 11:7); and since it is in the same three and a half years that the holy city, Jerusalem, is given over to the Gentiles for destruction (11:2), the woe of the fifth trumpet must be the beginning of the most severe woes of the great tribulation (Matt. 24:21; see note 2⁴ in ch. 11). The second woe, the woe of the sixth trumpet, and the third woe, the woe of the seventh trumpet (8:13; 9:12; 11:14), must also be two parts of the most severe woes of the great tribulation. These three woes, with the damage from the sixth seal and the first four trumpets, will be a trial upon all those who dwell on the earth (3:10).

12² The two woes are the sixth trumpet itself and the woe of the seventh trumpet (vv. 13-21; 11:14-15), that is, the seven bowls (ch. 16).

13¹ The blood of expiation was put on the four horns of the golden altar, the incense altar, for expiation (Exo. 30:10), i.e., for redemption. The voice that comes out of the four horns of the golden altar indicates that God's judgment on man is based on the redemption of Christ; i.e., it comes because men do not believe in Christ's redemption.

15¹ *For the hour and day and month and year* indicates that the four angels had been prepared unto the hour, plus the day, plus the month, and plus the year—altogether thirteen months, one day, and one hour—for the killing of men. The killing will last first one hour, then one day, then one month, and finally one year.

16¹ The two hundred million horsemen from the rising of the sun will join the war at Armageddon (16:12-16; 19:17-21).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 23-25

Enlightenment and inspiration: _____

REVELATION

WEEK 7—DAY 1

Verses

- Rev. 10:1** ¹And I saw ²another strong Angel coming down out of heaven, clothed with a cloud; and the ³rainbow was upon His head, and His face was like the ⁴sun, and His feet like ⁵pillars of ⁶fire;
- 2** And He had in His hand a ¹little opened scroll. And He placed His ²right foot on the sea and the left on the land;
- 3** And He cried out with a loud voice just as a ¹lion roars. And when He cried out, the ²seven thunders uttered their own voices.
- 4** And when the seven thunders spoke, I was about to write, and I heard a voice out of heaven saying, Seal the things which the seven thunders spoke, and do not write them.
- 5** And the Angel whom I saw standing on the sea and on the land lifted up His right hand to heaven
- 6** And ¹swore by Him who lives forever and ever, who created heaven and the ²things in it, and the earth and the ³things in it, and the sea and the ⁴things in it, that there shall be ⁵delay no longer,
- 7** But in the ¹days of the voice of the seventh angel when he is about to trumpet, then the ²mystery of God ³is ⁴finished, as He has announced the ⁵good news to His own slaves the prophets.

Footnotes

¹ The section from 10:1—11:13 is an insertion between the sixth and seventh trumpets.

² “Another strong Angel” here, as well as the One in 7:2, 8:3, and 18:1, is Christ. At this point He is coming down out of heaven. This vision, part of the insertion between the sixth and seventh trumpets, is a hint that before the seventh trumpet, Christ is on the way to earth. At this time He is clothed with a cloud and is not yet on the cloud, in contrast to 14:14 and Matt. 24:30; 26:64. To be on the cloud is to come openly, whereas to be clothed with a cloud is to come secretly. This indicates that even after the sixth trumpet, Christ still is coming secretly, not openly. He will come secretly until He is seen by all the tribes of the earth, as mentioned in 1:7 and Matt. 24:30, at which time He will come openly.

³ The rainbow here indicates that Christ in His judgment upon the earth will keep the covenant that God made with Noah concerning the earth (Gen. 9:8-17). It indicates also that Christ will execute judgment according to the God who sits on the throne with the rainbow around it (4:2-3), the faithful and covenant-keeping God.

⁴ Near the time of His coming to the people on the earth openly, Christ will be like the sun, not like the morning star, which appears before the darkest time, prior to dawn, to those who love Him and wait for Him (see 2:28 and note 1; 2 Pet. 1:19 and note 4).

⁵ Pillars here indicate steadfastness (Jer. 1:18; Gal. 2:9).

1⁶ Fire here signifies the holiness of God (Exo. 19:18; Heb. 12:29), according to which Christ will execute His judgment upon the earth.

2¹ This little opened scroll is the scroll in 5:1, which only Christ is worthy to open and which He took out of the hand of God (5:5, 7). Now it is in His hand. In 5:1 it was sealed; here it is open. Being only a part of the scroll, it is called here “a little... scroll.” The main part of the scroll has already been revealed.

2² Christ’s placing His feet on the sea and on the land is His treading on them, and to tread on them is to take possession of them (Deut. 11:24; Josh. 1:3; Psa. 8:6-8). This indicates that Christ is coming down to take possession of the earth. Only He is worthy to open the scroll of God’s economy, and only He is qualified to possess the earth.

3¹ A lion’s roaring is likened to a king’s wrath (Prov. 19:12; 20:2). This indicates that Christ, as the King of the earth, is provoked to wrath.

3² The seven thunders must be the ultimate utterances of God’s full wrath.

6¹ To swear is the practice of the Old Testament, not of the New (Matt. 5:34-36).

6² The main item of the things in heaven is the angels.

6³ The main item of the things in the earth is men.

6⁴ The main item of the things in the sea is the demons.

6⁵ Lit., space of time. After the sixth trumpet, there will be no more time of toleration in God’s judgment upon the earth. Hence, the seventh trumpet is the most serious of God’s judgments. It is God’s answer in full to the martyred saints’ prayer in 6:10.

7¹ The trumpeting voice of the seventh trumpet will last a period of days.

7² In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in the times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26). All these mysteries will be completed, finished, and will be over at the trumpeting of the seventh trumpet.

7³ At the trumpeting of the seventh trumpet, not only God’s judgment of wrath upon the earth but also the mystery of God are finished.

7⁴ Or, completed.

7⁵ In the seventh trumpet the good news that God announced to His own slaves the prophets, as in Isa. 2:2-4; 11:1-10; 65:17-20; 66:22, will be fulfilled; that is, the kingdom in its manifestation will come (11:15), and the new heaven and new earth with the New Jerusalem will follow (21:1-3).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 26-28

Enlightenment and inspiration: _____

WEEK 7—DAY 2

Verses

- Rev. 10:8** And the voice which *I heard* out of heaven, I heard again speaking with me and saying, Go, take the opened scroll in the hand of the Angel who is standing on the sea and on the land.
- 9** And I went to the Angel and told Him to give me the little scroll. And He said to me, Take *it* and devour it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey.
- 10** And I took the little scroll out of the hand of the Angel and ¹devoured it, and it was as ²sweet as honey in my mouth; and when I had eaten it, my stomach became bitter.
- 11** And ¹they said to me, You must prophesy ²again over many peoples and nations and tongues and kings.

Footnotes

10¹ The writer of this book not only received but also devoured the scroll. To devour anything is to receive it into one's being. We must receive the divine revelation, especially the book of Revelation, in this way. Both Jeremiah and Ezekiel did this (Jer. 15:16; Ezek. 2:8; 3:1-3).

10² When we receive the divine revelation by devouring it, it is sweet as we eat it, but it becomes bitter as we digest it, that is, as we experience it.

11¹ Referring to the angels.

11² The prophecy of this book is composed of two sections. From the first seal to the sixth trumpet (chs. 6—10) is the first section; it is in secret. From the seventh trumpet to the new heaven and new earth (chs. 11—22) is the second section; it is openly manifested. John prophesied in the first section. He must prophesy *again*, that is, prophesy in the second section of the prophecy of this book, the section that concerns Christ's coming to possess the earth as His kingdom (11:15). This is the content of the little scroll, the last part of God's economy.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 26-28

Enlightenment and inspiration: _____

WEEK 7—DAY 3

Verses

- Rev. 11:1** And there was given to me a ¹reed like a ¹rod, and *someone* said, Rise and ²measure the ³temple of God and the ⁴altar and those who worship in it.
- 2** And the ¹court which is outside the ²temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the ³holy city for ⁴forty-two months.
- 3** And I will ¹cause My ²two witnesses to prophesy a ³thousand two hundred and sixty days, clothed in ⁴sackcloth.
- 4** These are the two ¹olive trees and the two ²lampstands which stand before the Lord of the earth.
- 5** And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. And if anyone desires to harm them, thus must he be killed.
- 6** These have the authority to shut heaven that no rain may fall during the days of their prophecy; and they have authority over the waters to turn them into blood and to smite the earth with every plague as often as they desire.

Footnotes

¹ A reed, as in 21:15 and Ezek. 40:3; 42:16-19, is for measuring, which is for taking possession, whereas a rod implies punishment (Prov. 10:13; Isa. 10:5; 11:4). Hence, *a reed like a rod* indicates measuring with punishment in order to possess.

² I.e., sanctify, preserve, and possess (Num. 35:2, 5; Ezek. 45:1-3; 42:15, 20; 48:8, 12, 15). The measuring of the temple of God and the incense altar in the heavens indicates that during the great tribulation the heavens will be preserved from being damaged, because in that three and a half years Satan will be cast out of heaven and down to earth.

³ The Greek word refers to the inner temple.

⁴ The altar here is the golden altar of incense, because it is with the temple; it is not the bronze altar of sacrifice in the court that is outside the temple (v. 2).

² The court is on earth. The earthly temple and Jerusalem on earth will be given over to be trampled by Antichrist and the Gentiles.

² See note ¹.

³ The holy city here is the earthly Jerusalem (Isa. 52:1; Matt. 27:53).

⁴ At the end of this age Antichrist will make a firm covenant with the Jews for one week (seven years), which will be the last week of the seventy weeks that God appointed for the Jewish nation in Dan. 9:24-27. In the middle of the last week (that is, after the first half of the seven years) Antichrist will break the covenant and destroy the worship of God (Dan. 9:27). Then he will blaspheme God and persecute His people for three and a half years (13:5-7; Dan. 7:25; 12:7), which is the forty-two months mentioned here and the last half of the last week in Dan. 9:27, during which Antichrist will also destroy the holy city, Jerusalem.

WEEK 7—DAY 4

Verses

- Rev. 11:7** And when they have completed their ¹testimony, the ²beast who comes up out of the abyss will make war with them and will overcome them and kill them.
- 8** And their corpses will be on the street of the ¹great city, which spiritually is called ²Sodom and Egypt, where also their Lord was crucified.
- 9** And those of the peoples and tribes and tongues and nations see their corpses for three and a half days, and they do not allow their corpses to be placed in a tomb.
- 10** And those who dwell on the earth rejoice over them and make merry; and they will send gifts to one another because these two prophets tormented those who dwell on the earth.
- 11** And after the ¹three and a half days, the ²breath of life out of God entered into them, and they ³stood on their feet; and great fear fell upon those beholding them.
- 12** And they heard a loud voice out of heaven saying to them, Come up here. And they ¹went up into heaven in the cloud, and their enemies beheld them.

Footnotes

7¹ During the great tribulation the two witnesses will give an adequate testimony for God (v. 4) and against Antichrist.

7² The beast here is Antichrist, who will come up out of the abyss (17:8) and out of the sea (13:1) and who will make war with the two witnesses and with the saints (13:7).

8¹ The great city is the holy city mentioned in v. 2, the earthly Jerusalem.

8² After the restoration of the nation of Israel in 1948, the Jews who returned to their fathers' land were still in unbelief. They will be as sinful as Sodom (cf. Isa. 1:9-10; 3:9; Jer. 23:14) and as worldly as Egypt (cf. Ezek. 23:3, 8, 19, 27) until the return of Christ, their Messiah, at which time all Israel will be saved (Rom. 11:26).

11¹ The three and a half days must be included in the one thousand two hundred and sixty days in which they prophesy and bear testimony for the Lord; otherwise, those days would extend beyond the great tribulation.

11² Or, Spirit of life.

11³ That they stood on their feet indicates that they had been resurrected. Their resurrection is separate from the one predicted in 1 Thes. 4:16.

12¹ Indicating that they are raptured. Their being killed, resurrected, and raptured are a part of their testimony and must all be within the one thousand two hundred and sixty days of their ministry. Thus, their rapture must take place on the last day of their ministry, which is also the last day of the great tribulation. It will be on the same day as the rapture predicted in 1 Thes. 4:17, and it may even be at the same time, or it may be later.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 26-28

WEEK 7—DAY 5

Verses

- Rev. 11:13** And in that hour there was a great earthquake, and the tenth part of the ¹city fell; and seven thousand ²men were killed in the earthquake, and the rest became terrified and gave glory to the God of heaven.
- 14** The second woe has passed; behold, the ¹third woe is coming quickly.
- 15** And the ¹seventh angel ²trumpeted; and there were loud voices in heaven, saying, The ³kingdom of the world has become the kingdom of our Lord and of His Christ, and He will ⁴reign forever and ever.

Footnotes

13¹ The city here is the great city in v. 8, Jerusalem. A tenth part of the city of Jerusalem fell because of the earthquake mentioned in this verse. In the last earthquake the city will be divided into three parts, as mentioned in 16:19.

13² Lit., names of men; implying people of renown.

14¹ The third woe is a part of the negative contents of the seventh trumpet (see note 15¹), which consists of the seven bowls of God's wrath (ch. 16). Since the trumpeting of the seventh trumpet is recorded after the vision concerning the destruction of Jerusalem during the last three and a half years (v. 2), and since the seven bowls are the last plagues at the consummation of God's wrath (15:1; 16:1), the woe of the seventh trumpet must mark the end of the great tribulation (Matt. 24:21). See note 12¹ in ch. 9 and note 2⁴ in this chapter.

15¹ The seventh trumpet, the last one (1 Cor. 15:52), has two aspects, the negative and the positive.

The negative aspect includes (1) the last plagues, the plagues of the seven bowls, in which the wrath of God is finished (15:1; 16:1-21), as the last woe to those who dwell on the earth (8:13; 9:12; 11:14)—v. 18; and (2) the destruction of the destroyers of the earth immediately upon the Lord's coming back to the earth (17:14; 18:1-2; 19:19—20:3)—v. 18.

The positive aspect includes (1) the coming of the eternal kingdom of Christ, which is the kingdom in its manifestation—vv. 15, 17; (2) the judgment of the dead (see note 18²) before the resurrection of the saints—v. 18; and (3) the giving of the reward, at the judgment seat of Christ (2 Cor. 5:10), to the prophets and the saints after the resurrection and rapture of the saints (1 Cor. 15:23, 52; 1 Thes. 4:16-17), and the giving of the reward, at the throne of God's glory (Matt. 25:31-34), to those who fear God's name (14:6-7)—v. 18.

Hence, the seventh trumpet comprises all the things from the end of the great tribulation to eternity future, such as the last plagues, i.e., the seven bowls (ch. 16); the resurrection and rapture of the saints (including the two witnesses); the rewarding of the saints; the marriage of the Lamb (19:7-9); the coming back of Christ to the earth; the destruction of Antichrist, the false prophet, their followers, the material Babylon the Great, and Satan (18:1—19:4; 19:11—20:3); the reigning in the millennial kingdom (20:4-6); the final judgment upon the earth and Satan (20:7-10); the final judgment of the dead (20:11-15); and the ultimate consummation in the new heaven and new earth with the New Jerusalem for eternity (21:1—22:5).

15² At the sounding of the seventh trumpet, not only will the great tribulation end, but also this age will close, the mystery of God will be finished (10:7), and another age, the age of the kingdom, the millennium, will begin.

15³ The kingdom of the world becomes the kingdom of Christ at His coming back after He executes His judgment upon the nations (Dan. 7:13-14; 2:44-45).

15⁴ Here the Lord's reigning forever and ever is the Lord's reigning in the millennial kingdom and in the new heaven and new earth for eternity (22:5). This indicates that the seventh trumpet includes the new heaven and new earth with the New Jerusalem.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 26-28

Enlightenment and inspiration: _____

WEEK 7—DAY 6

Verses

- Rev. 11:16** And the twenty-four elders who sit before God on their thrones fell on their faces and worshipped God,
- 17** Saying, We thank You, Lord God the Almighty, He who is and who was, because You have taken Your great power and have reigned.
- 18** And the nations became angry, and Your ¹wrath came, and the time came for the ²dead to be judged, and *the time* to give the ³reward to Your slaves the prophets and to the saints and to those who ⁴fear Your name, to the small and to the great, and to destroy ⁵those who destroy the earth.
- 19** And the ¹temple of God which is in heaven was opened, and the Ark of His Covenant was seen in His ¹temple; and there were lightnings and voices and thunders and an ²earthquake and great hail.

Footnotes

18¹ The wrath here refers to the wrath contained in the seven bowls in ch. 16, which are a part of the negative contents of the seventh trumpet.

18² Since *for the dead to be judged* is mentioned before *to give the reward to Your slaves...*, the former must not refer to the judgment of the dead at the great white throne after the millennium (Rev. 20:11-15). Rather, it refers to the fact that at the close of this age,

REVELATION

WEEK 8—DAY 1

Verses

- Rev. 12:1** And a great sign was seen in heaven: a ¹woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- 2** And she was with ¹child, and she ²cried out, ³travailing in birth and being in pain to bring forth.

Footnotes

1¹ The first section of this book, composed of the first eleven chapters, covers all things that occur from Christ's ascension to eternity. The second section, composed of the last eleven chapters, gives details of the important things and crucial matters occurring from the last three and a half years of the present age, which will be the period of the great tribulation, to the eternal age of the new heaven and new earth. The first of the important things and crucial matters revealed in this section is a woman who brought forth a man-child.

This woman is "clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars." In Gen. 37:9, Joseph in his dream saw the sun, the moon, and the eleven stars, signifying his father, his mother, and his eleven brothers. There the sun, the moon, and the eleven stars, plus Joseph himself, signified the totality of God's people on the earth. Based on the principle of that dream, the sun, the moon, and the twelve stars here must signify the totality of God's people on earth, which is symbolized here by a woman. Most of her being is clothed with the sun. The sun signifies God's people in the New Testament age. Before Christ came to the world, it was the dark night of the Old Testament age. When Christ as the rising sun came from on high (Luke 1:78), the age of the sun came. Before that, it was the age of the moon, which signifies God's people in the Old Testament time. The moon is underneath the feet of the woman, for the age of the moon was the age of the law, which should not be exalted as the stars are. The stars, which signify the patriarchs, God's people before the law was given, are on her head as a crown. All God's people in these three ages, who together constitute this woman, are light bearers. Hence, she is the bright woman shining throughout all generations.

2¹ The child here, being a man-child (v. 5), signifies the stronger part of God's people. Throughout all generations there are some stronger ones among God's people. These are considered in the Bible a collective unit fighting the battle for God and bringing God's kingdom down to earth.

2² To cry out here is to pray.

2³ *Travailing in birth and being in pain to bring forth* signifies that throughout all generations God's people have been suffering the travail of delivery (Isa. 26:17-18; Jer. 6:24;

13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19) to bring forth the man-child that he may fight for God's kingdom.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____

WEEK 8—DAY 2

Verses

- Rev. 12:3** And another sign was seen in heaven; and behold, *there was a great red* ¹dragon, having ²seven heads and ten horns, and on his heads ³seven diadems.
- 4** And his tail drags away the third part of the ¹stars of heaven, and he cast them to the earth. And the ²dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
- 5** And she ¹brought forth a son, a ²man-child, who is to shepherd all the nations with an iron rod; and her child was ³caught up to God and to His throne.
- 6** And the woman fled into the ¹wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.

Footnotes

3¹ The dragon signifies Satan (v. 9). In Gen. 3 Satan was a serpent, a smaller creature, a subtle one. Here he has become a dragon, much larger than a serpent and cruel. Hence, he is called “a great red dragon.” Red here signifies the shedding of blood caused by Satan’s murders (John 8:44).

3² The seven heads and ten horns are those of the beast, Antichrist (13:1). This indicates that the dragon and the beast are one and shows that Antichrist is the embodiment of Satan.

3³ The seven diadems indicate the glory of the seven Caesars’ extraordinary kingship. Since each of these seven Caesars was one with Satan, each assumed deity, claimed to be God, and forced the people to worship him as God.

4¹ The stars of heaven here signify the angels (Job 38:7; Isa. 14:12). The third part of the stars of heaven must be the fallen angels, who followed Satan in his rebellion against God. Satan drags all of them away, and as the angels of Satan they will be cast to the earth with Satan (v. 9). Hence, at that time the earth will be filled with these fallen angels, who will damage the dwelling place of the people who rebel against God. The earth will thus become a dreadful place.

4² That the dragon stood before the woman signifies that Satan is always against the people of God, opposing them. From the time of Gen. 3:15 to this day, Satan, the ancient serpent, has been fighting continually against the woman with the intention of devouring her child.

5¹ *Brought forth* here signifies resurrection, as in Acts 13:33-34. The man-child is composed of the overcoming saints who have died and been resurrected. This is proved by the words *unto death* in v. 11.

5² In the Bible, woman signifies the weaker one and man the stronger one (1 Pet. 3:7). Hence, the man-child here signifies the stronger part of God's people. That the man-child is to shepherd all the nations with an iron rod indicates that the man-child consists of the overcomers, as mentioned in 2:26-27.

5³ See note 17¹ in 1 Thes. 4. To be caught up is to be raptured. The rapture of the man-child differs from that of the majority of the believers, which is mentioned in 1 Thes. 4:17. There, the majority of the believers are raptured (1) to the air, and (2) at the last trumpet (1 Cor. 15:52; 1 Thes. 4:16), which is the seventh trumpet (11:15). But here, the man-child is raptured (1) to the throne of God, and (2) before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months, v. 14; 13:5; 11:2), beginning from the sixth seal, before the fifth trumpet (9:1).

6¹ After the rapture of the man-child, the woman is left on earth to suffer persecution (v. 13). During the time of the great tribulation, God will prepare a place where she can be nourished for a thousand two hundred and sixty days before He brings His people into the millennial kingdom. (This is similar to the time when Pharaoh persecuted the children of Israel and God brought His people to the wilderness, where He nourished them before bringing them into the good land.) That the woman (the remaining and living majority of the believers) will be preserved and nourished by God for a thousand two hundred and sixty days during the great tribulation is a strong proof that their rapture will take place on the last day of the three and a half years of the great tribulation, that is, the last day of the one thousand two hundred and sixty days.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____

WEEK 8—DAY 3

Verses

- Rev. 12:7** And there was ¹war in heaven: ²Michael and his angels went to war with the dragon. And the dragon warred and ³his angels.
- 8** And they did not prevail, neither was their place found any longer in heaven.
- 9** And the great dragon was ¹cast down, the ²ancient serpent, he who is called the ³Devil and ⁴Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

Footnotes

7¹ Immediately after the man-child is raptured to heaven, Michael and his angels begin to war against Satan. This indicates that the man-child, the stronger part of God's people, is always engaged in fighting God's enemy, Satan. They have been fighting Satan continually on earth. Heaven is waiting for them to arrive that a war may be waged to cast Satan out of heaven.

7² The Bible reveals the names of two angels—Michael and Gabriel. Gabriel is a reporter bringing news to God's people (Dan. 8:16; 9:21-22; Luke 1:19, 26), whereas Michael is a fighter contending for God's people (Dan. 10:13, 21; 11:1; 12:1; Jude 9).

7³ These angels must be the fallen angels, who follow Satan to rebel against God (Matt. 25:41). See note 4¹.

9¹ Satan, the enemy of God, was judged by the Lord Jesus on the cross (John 12:31; 16:11). After that, the overcoming believers are needed for the carrying out of that judgment, for the executing of that sentence. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him. Eventually, through their fighting, he is cast out of heaven. See note 1¹ in ch. 9.

9² By the time of Rev. 12, Satan has become old; hence, he becomes the ancient serpent.

9³ See note 10¹ in ch. 2.

9⁴ The word *Satan* means *adversary*. Satan is not only God's enemy outside God's kingdom but also God's adversary from within God's kingdom, rebelling against God.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____

WEEK 8—DAY 4

Verses

- Rev. 12:10** And I heard a loud voice in heaven saying, Now has come the salvation and the power and the ¹kingdom of our God and the authority of His Christ, for the ²accuser of our brothers has been cast down, who accuses them before our God day and night.
- 11** And ¹they overcame him because of the ²blood of the Lamb and because of the ³word of their testimony, and they ⁴loved not their soul-life even ⁵unto death.
- 12** Therefore be glad, O heavens and those who ¹dwell in them. Woe to the earth and the sea because the devil has come down to you and has ²great rage, knowing that he has *only* a ³short time.

Footnotes

10¹ The overcoming believers fight against Satan to usher in God's kingdom. The Lord taught us to pray for the coming of the kingdom (Matt. 6:10). Along with our praying for the kingdom's coming, we need to fight for it. The coming of the kingdom has two aspects: the reality of the kingdom (Matt. 5:3), which is in the proper church life today (Rom. 14:17), and the manifestation of the kingdom in the millennium, which will be brought in through the overcoming believers.

When the manifestation of the kingdom comes, the salvation of God will come in full with the kingdom. God's salvation has already been manifested to us today, but it will come in full in the kingdom age. It is the same with the power of God and the authority of His Christ. We have participated in God's power and Christ's authority today, but our full enjoyment of them will be in the kingdom age.

10² The accuser is the devil, who accused Job (Job 1:9; 2:4-5) and Joshua (Zech. 3:1-2) and who is now accusing the believers before God, even day and night.

11¹ Referring to the overcoming believers who constitute the man-child in v. 5. These have been opposed and slandered by God's enemy, Satan, whom they overcame.

11² The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him. We need to apply this blood whenever we sense the accusation of the devil.

11³ The word of their testimony is their word that testifies that the devil has been judged by the Lord. Whenever we sense the devil's accusation, we should verbally testify how the Lord has already dealt with him. We must declare with the uttered word the Lord's victory over him.

11⁴ Because of Adam's fall, Satan joined himself to man's soul-life—man's self (Matt. 16:23-24). Hence, to overcome Satan we must not love our soul-life; rather, we must hate it and deny it (Luke 14:26; 9:23).

11⁵ *Unto death* indicates martyrdom. The overcoming believers who constitute the man-child do not love their soul-life even unto death.

12¹ Lit., tabernacle.

12² The dragon is angry because he has been cast down and limited to the earth, thereby losing his territory in the heavens and in the air.

12³ The short time here will be the three and a half years of the great tribulation (v. 14; 13:5; 11:2).

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____

WEEK 8—DAY 5

Verses

Rev. 12:13 And when the dragon saw that he was cast to the earth, he ¹persecuted the woman who brought forth the man-child.

14 And to the woman there were given the two wings of the ¹great eagle that she might fly into the wilderness into her place, where she is nourished for ²a time and times and half a time from the face of the serpent.

15 And the serpent cast ¹water as a river out of his mouth after the woman that he might cause her to be carried away by its current.

16 And the earth helped the woman, and the earth ¹opened its mouth and swallowed the river which the dragon cast out of his mouth.

Footnotes

13¹ Satan, the angry dragon, will concentrate his hatred upon God's people.

14¹ The great eagle signifies God, and the two wings signify His strength to rescue (Exo. 19:4; Deut. 32:11-12). As He brought the children of Israel out from Pharaoh's persecution, so He will bring His people away from Satan's persecution in the great tribulation.

14² *A time and times and half a time* denotes three and a half years, that is, one thousand two hundred and sixty days.

15¹ Water here signifies the armies (see marginal references) that will be sent by Satan to destroy the people of God.

16¹ The earth will open, just as in Num. 16:31-33, and swallow the armies sent by Satan.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____

WEEK 8—DAY 6

Verses

Rev. 12:17 And the dragon became angry with the woman and went away to make war with the ¹rest of her seed, who keep the commandments of God and have the testimony of Jesus.

18 And ¹he stood on the sand of the ²sea.

Footnotes

17¹ *The rest of her seed* signifies the people of God other than the man-child; those people constitute the weaker part of the woman. Among them, some are the Jews, who keep the commandments of God, and some are the believers, who have the testimony of Jesus. Both will pass through the great tribulation and suffer the dragon's persecution and attack.

18¹ *He* denotes the dragon.

18² The sea here is the same as that in 13:1, the Mediterranean Sea. The sand of the sea here should be the seashore of the Holy Land, where the nation of Israel is. That the dragon will stand on the sand of the sea and that the holy city, Jerusalem, will be trampled for forty-two months (11:2) indicate that Satan's persecution during the great tribulation will be carried out mainly in the land of Israel.

Taken from Holy Bible Recovery Version, © 2003 Living Stream Ministry, Anaheim, CA, USA; used by permission, all rights reserved.

Further Reading: Life-study of Revelation, msg. 34-39

Enlightenment and inspiration: _____