

REVELATION 22

Chapter 22 *Golden texts of Sister White*

22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

22:2 In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations.

22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

22:4 And they shall see his face; and his name [shall be] in their foreheads.

22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

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

22:7 Behold, I come quickly: blessed [is] he that keepeth the sayings of the prophecy of this book.

22:8 And I John saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

22:9 Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

22:15 For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

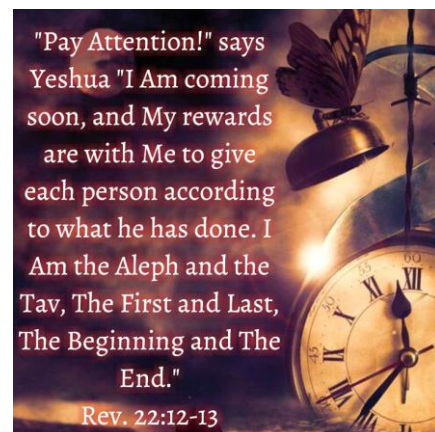
The Tree and River of Life

We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. [Revelation 22:1, 2.] On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. {WLF 14.3}

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev 2:7



The fruit of the righteous [is] a tree of life; and he that winneth souls [is] wise. Prov 11:30



"Pay Attention!" says Yeshua "I Am coming soon, and My rewards are with Me to give each person according to what he has done. I Am the Aleph and the Tav, The First and Last, The Beginning and The End."

Rev. 22:12-13

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22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

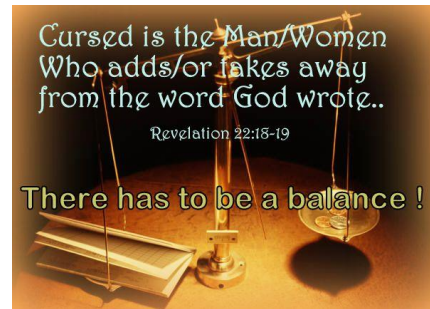
22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

22:21 The grace of our Lord Jesus Christ [be] with you all. Amen.



A wholesome tongue [is] a tree of life: but perverseness therein [is] a breach in the spirit. Prov 15:4

2
“Blessed are they that do His commandments,” says the Saviour, “that they may have right to the tree of life. and may enter in through the gates into the city.” “And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.” “And there shall in no wise enter into it anything that defileth,” “but they which are written in the Lamb’s book of life.” {ST August 6, 1885, par. 21}



She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her. Prov 3:18

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3

1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The angel continues to show John the wonderful things of the city of God. In the midst of the street of the city was the tree of life. Although the word "street" is here used in the singular number with the definite article "the" before it, it is not supposed that there is but one street in the city, for there are twelve gates, and there must of course be a street leading to each gate. But the street here spoken of is the street by way of distinction, the main street, or as the original word signifies, the broad way, the great avenue.

The tree of life is in the midst of this street, but is on either side of the river of life. Therefore the river of life is also in the midst of the street of the city. This river proceeds from the throne of God. The picture thus presented before the mind is this: The glorious throne of God at the head of the broad way, or avenue; out of that throne the river of life, flowing lengthwise through the center of the street; and the tree of life growing on either side, forming a high and magnificent arch over that majestic stream, and spreading its life-bearing branches far away on either side. How wide this broad street is, we have no means of determining, but it will be at once perceived that a city three hundred seventy-five miles square, would have an ample space for its great avenue.

But how can the tree of life be one tree, and still be on either side of the river? It is evident that there is but one tree of life. From Genesis to Revelation it is spoken of as but one the tree of life. To be at once on both sides of the river, it must have more than one trunk, in which case it would

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be united above in order to form but one tree. John, caught away in the Spirit, and presented with a minute view of this wonderful object, says that it was on either side of the river.

The tree of life bears twelve kinds of fruit, and yields its fruit every month. This fact throws light upon the declaration in Isaiah 66:23, that all flesh shall come up "from one moon to another" to worship before the Lord of hosts. The Greek phrase in the verse before us is, *kata mena hekaston*, "each month."

The Septuagint has here *men ek menos*, "from month to month." The redeemed come up to the holy city from month to month to partake of the fruit of the tree of life. Its leaves are for the healing of the nations, literally, the service of the nations. This cannot be understood as implying that any will enter the city in a diseased or deformed condition to need healing; for then the conclusion would follow that there will always be persons there in that condition. We have reason to believe the service of the leaves, whatever it is, will be perpetual, like the use of the fruit. The idea of disease and deformity in the immortal state is contrary to the express declarations of Scripture. "The inhabitant shall not say, I am sick", Isaiah 33:24.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.

This language proves that the great God, the Father, is referred to, as well as to the Son. The marks of the curse, the deadly miasma, and the ghastly scenes of desolation and decay, will no more be seen on the earth. Every breeze will be balmy and life-giving, every scene is beauty, and every sound that of music.

4 And they shall see His face; and His name shall be in their foreheads.

The word "His," in the sentence, "They shall see His face," refers to the Father; for He is the one whose name is in their foreheads. That it is the Father, we learn from Revelation 14:1. This will be a fulfillment of the promise in Matthew 5:8, "Blessed are the pure in heart: for they shall see God."

4



5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign forever and ever.

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

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Here, again, we have the declaration that there shall be no night in the city, for the Lord God will be the light of the place. Christ Himself, through whom all these revelations have come, repeats

the promise which has been the hope of men through the ages, "Behold, I come quickly." To keep the sayings of the prophecy of this book is to obey the injunctions connected with the prophecy, as, for instance, in Revelation 14:9-12.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then said he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

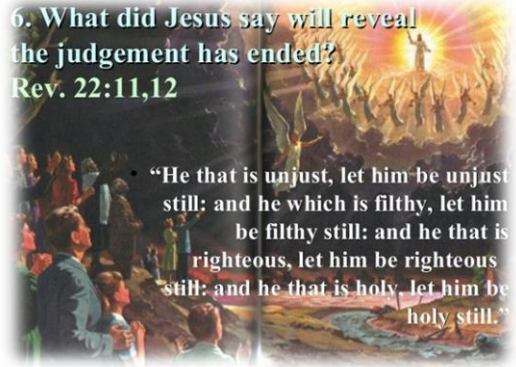
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12 And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.

In verse 10 John is told not to seal the sayings of the prophecy of this book. The popular theology of our day says that the book is sealed, but this plainly contradicts what John was told. Verse 11 proves that probation closes and the cases of all are unalterably fixed. For eternity, before the coming of Christ; for in the next verse Christ says, "Behold, I come quickly." What presumption, then, to claim, as some do, that there will be probation even after that event! Christ's reward is with Him, to give every man as his work shall be. This is another conclusive proof that there can be no probation after that event. All the living wicked, those "that know not God," the heathen, and those "that obey not the gospel of our Lord Jesus Christ," the sinners of Christian lands, 2 Thessalonians 1:8, will be visited with swift destruction from Him who then comes in flaming fire to take vengeance on His foes.

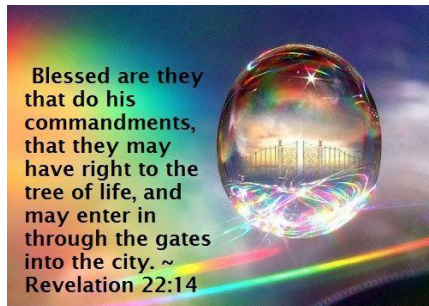
The declaration of verse 11 marks the close of probation, which is the close of Christ's work as mediator; see also Daniel 12:1, when Michael (Christ) stands up, the record books are completed. We are taught by the subject of the sanctuary that this work closes with the examination of the records of the living in the investigative judgment. When this is accomplished, the irrevocable fiat can be pronounced, let he who is filthy and he is righteous, remain as they are forever from that time forward. The investigation of life records, beginning with Adam, is underway right now! Soon, none know how soon, it will take up the records of the living. And when that work is accomplished, the investigation is over and Christ's return will follow shortly thereafter.

6. What did Jesus say will reveal the judgement has ended?
Rev. 22:11,12



"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

5



Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ~ Revelation 22:14

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Christ here gives to Himself the appellation of Alpha and Omega, the beginning and the end, the first and the last, verse 14, as before noticed, is the language of Christ. The

commandments of which He speaks are His Father's. Reference here must be to the Ten Commandments as delivered on Mt. Sinai. He pronounces a blessing upon those who keep them. Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for His people, He solemnly pronounces a blessing upon those who keep the commandments of God. Let those who believe in the abolition of the law, candidly consider the decisive bearing of this important fact.

Instead of the reading, "Blessed are they that do His commandments," some translations have, "Blessed are they that wash their robes." There seems to be good evidence that the first transcription is correct. The latter transcription is a variation by the error of transcribers. The Syriac New Testament, one of the very earliest translations from the original Greek and reads according to the Authorized Version (the KJV). Cyprian, whose writings antedate any extant Greek manuscript, quotes the text as reading, "Blessed are they that do His commandments." We may therefore safely consider commandments as the genuine reading.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and makes a lie.

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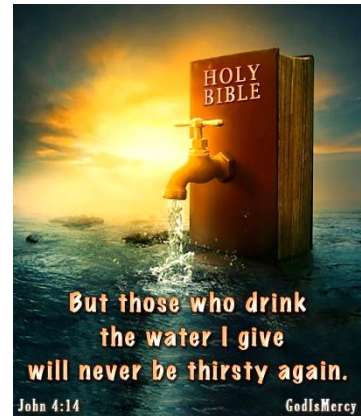
A dog is the Bible symbol for a shameless and impudent man. Who would wish to be left in the company of those whose lot is outside the city of God? Yet how many will stand condemned as idolaters, how many as those who make lies, and how many more as those who love them, and love to circulate them after they are made!

16 I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Jesus testifies these things in the churches, showing the entire book of Revelation is given to the seven churches, which is another incidental proof that the seven churches are representatives of the church through the entire gospel age. Christ is the offspring of David, in that He appeared on earth in the line of David's descendants. He is the root of David, inasmuch as He is the great prototype of David, and the maker and upholder of all things.

John 4:14

17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.



Thus are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but He sends out an earnest invitation to come. He sets it forth as a favor done to Himself if those invited will come and partake of the infinite blessings provided by His infinite love. His invitation, how gracious, how full, how free! Not one of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were not sufficiently full and free. From the very beginning, there has been a power exerted as strong as could be exerted and yet, still leave man his own free agent, a power to draw him heavenward, and raise him from the abyss into which he has fallen. "Come!" has been the entreaty of the Spirit from the lips of God Himself, from the lips of His prophets, from the lips of His apostles, and from the lips of His Son, even while, in His infinite compassion and humility, He was paying the debt of our transgression.

The last message of mercy as it is now going forth is the final utterance of divine longsuffering and compassion. Come, is the invitation it gives. Come, for all things are ready. The last sound that will fall from Mercy's lips on the ear of the sinner before the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man.

Yet, many will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac and Jacob in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame, but themselves. They will be brought to feel this in all its bitterness when the time has come for the condemnation of the lost, true to the letter. Every guilty conscience will echo, Ye knew your duty, but you did it not. Dread words! It throws the weight of every man's perdition on himself, directly home. . . Ye knew your duty, but you did it not! The bride also says, Come. But the bride is the city, and how does it say, Come? If we could be strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

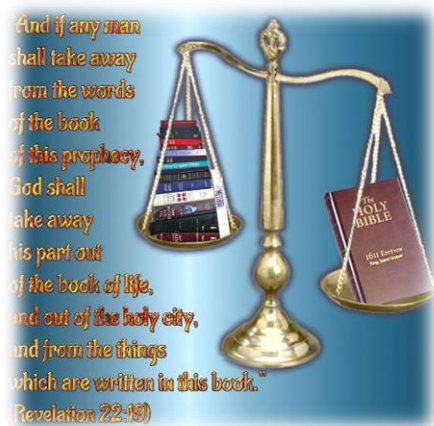
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But though we cannot now look upon that city, the unfailling word of God has promised it, and that is sufficient to inspire us with implicit and living faith. Through the channel of that faith it says to us, come. Come, if you would inherit mansions where sickness, sorrow, pain, and death can never enter; if you would have a right to the tree of life, and pluck its immortal fruit, and eat and live; if you would drink of the water of the river of life that flows from the throne of God, clear as crystal. Come, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in His beauty on His throne. Come, if you would sing the jubilee song of millions, and share their joy. Come, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over, and this is your eternal home. Come, if you would receive a palm of victory, and know that you are forever free. Come, if you would exchange the furrows of your care-worn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, the glorified throng which no man can number.

Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening and joys ever new. The bride does say, Come. Who of us can resist the invitation? The word of truth is pledged to us that if we keep the commandments of God and the faith of Jesus, we shall have right to the tree of life, we shall enter in through the gates into the city. We shall feel that we are at home in our Father's house, the very mansions prepared for us, and realize the full truth of the cheering words, "Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:9.

"Let him that hears say, Come". We have heard of the glory, of the beauty, of the blessings, of that goodly land, and we say Come. We have heard of the river with its verdant banks, of the tree with its healing leaves, of the bowers that bloom in the Paradise of God, and we say, Come. Whosoever will; let him come and take of the water of life freely.

7



18 For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

What is it to add to, or take from, the book of this prophecy? Let it be borne in mind that it is the book of this prophecy, or the Revelation, which is the subject of remark. Hence the words in regard to adding to or taking from are exclusive to this book. Nothing can be called an addition except

something added to it with the intention of having it considered as a genuine part of the book of Revelation. To take from the book would be to suppress some part of it. As the book of Revelation could not be called an addition to the book of Daniel, so if God should see fit to make further revelations to us by His Spirit, it would be no addition to the book of Revelation unless it should claim to be a part of that book.

20 He which testifieth these things said, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

The word of God is given to instruct us in reference to the plan of salvation. The Second Coming of Christ is to be the climax and completion of that great plan. It is most appropriate, therefore,

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that the book should close with the solemn announcement, "Surely I come quickly." Be it ours to join with fervent hearts in the response of the apostle, "Amen. Even so, come, Lord Jesus."

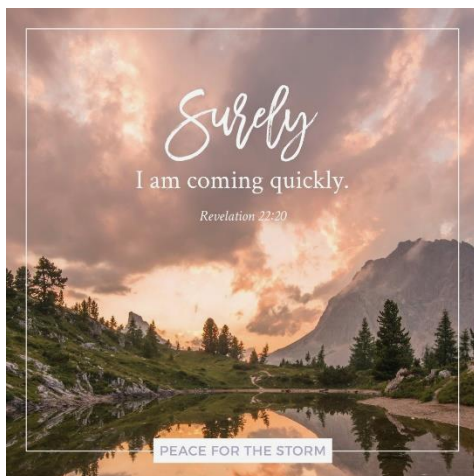
Thus closes the volume of inspiration with that which constitutes the best of all promises, and the substance of the Christian's hope, the return of Christ. Then shall the elect be gathered, and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise! Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it, for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert. A song before unheard, unknown, in the universe, the song of the redeemed, shall add its thrilling notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in one another's presence forever and ever. While the glory of God, like a molten sea, bathes the immortal company.

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in His likeness. In this mortal condition we groan, being burdened, not for that we would be "unclothed, but clothed upon." We can but be "upon tiptoe" for the adoption, to wit, the redemption of the body. Our eyes are open for its visions, our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of this infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into His presence. Come, Lord Jesus, come quickly. No tidings more welcome than the announcement that the command has gone forth from the Lord to His angels, "Gather together unto Me My elect from the four winds of heaven."

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and of the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite leaves and life-giving fruit, is there. Abraham, Isaac and Jacob, Noah, Job, and Daniel, prophets, apostles and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, all these will be there.

We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more. We must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die. We must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary. We must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles. We must exchange the cross for the crown, and feel that the days of our humiliation are ended. We must lay down the staff and take the palm branch, and feel that the journey is done. We must put off the garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained. We must exchange the toil worn, dusty raiment of our pilgrimage for the glorious vesture of immortality, and feel that that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning. Let the angels be quickly sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories. **EVEN SO, COME LORD JESUS.**

The End



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*(All verse comments on this Revelation series based on “Thoughts, critical and practical, from the book of Daniel and the Revelation: being and exposition, text by text, of these important portions of the Holy Scriptures”, by Uriah Smith, 1832-1903, published 1881)*

## Timeline of the book of Daniel and Revelation

**BC 608** Jehoiakim becomes king of Judah.

**BC 605** Nebuchadnezzar defeats Egyptian army at Carchemish; The first invasion of Jerusalem; Daniel taken to Babylon; Nabopolassar dies; Nebuchadnezzar becomes king.

**BC 603** Nebuchadnezzar's dream in Daniel 2.

**BC 597** Second Babylonian invasion of Jerusalem; Ezekiel taken to Babylon.

**BC 595/594** Revolt in Babylon against Nebuchadnezzar.

**BC 594/593** Probable date of Daniel chapter 3.

**BC 586** Jerusalem burned and leveled; most of the Jews taken to Babylon.

**BC 562** Death of Nebuchadnezzar.

**BC 539** Fall of Babylon; Daniel chapter 5.

**BC 538** Date of Daniel chapters 6 and 9.

**BC 537/536** Cyrus' decree to rebuild the temple.

**BC 536** First Jews return to Judea; End of 70 years of captivity predicted by Jeremiah.

**BC 535** Vision of Daniel 10-12.

**BC 522** Darius becomes king.

**BC 520** Darius' decree to rebuild the temple.

**BC 457** Artaxerxes' decree to restore Jerusalem; Beginning of 70-week and 2300 year prophecies.

**BC 444** Artaxerxes' commission to Nehemiah.

**BC 161** The Jewish Nation and Rome form an alliance (a “league”) of mutual protection against enemies.

**BC 31** Rome becomes a universal world power at the battle of Actium; Daniel 11:24-29. This begins a 360 year prophecy for Rome which will terminate in 330 AD.

**BC 2 or 3** Messiahs birth; Daniel 11:22. The exact time has not been revealed to man.

**27 AD** Christ is baptized at “about” age 30, Luke 3:23. This begins the last week (7 years) of the 490-year prophecy.

**31 AD** Christ is about 33. In the “middle of the last week”, three and half years after His baptism, He is crucified. This is the middle of the last seven years of the 490-year prophecy (also known as the 70 weeks prophecy). The 490-year prophecy begins at the same time as the 2,300 year prophecy in BC 457. It terminated in 34 AD; three and half years after the crucifixion.

**330 AD** The beginning of the fall of Rome as a world power by the division of the seat of its government between Rome, Italy and Constantinople, Turkey. Fulfilling the 360 year prophecy of Daniel 11:24.

**538 AD** Formerly Pagan Rome officially becomes Papal Rome by granting the Pope full civil and religious authority to correct heretics even unto death. This date marks the beginning of 1,260 years of persecution for Christians by Papal Rome.

**1798 AD** Catholicism receives a deadly wound when its civil power to enforce religious law is removed.

**1844 AD** The 2,300 years prophecy terminates in the fall of this year.

## REVELATION 22

Desiring to get these studies into the hands of the people, we are making these chapters available to folks of what we have acquired thus far.

Currently, there is a series of ongoing lectures (over next year) on the Book of Revelation in which I am acquiring pioneer quotes as they become available. So, there will be more notes added to this document when available. Please check the last page for the latest update to know if you have the most recent document. Once these updates are completed, this message will be removed from this document.

May our heavenly Father bless you abundantly in your studies.

Darrel and Melinda