

lished three pamphlets which must not be left lying beneath the load of larger books this month. One is *The Cultivation of the Inner Life*, by the Rev. Philip Loyd, Vice-Principal of Cuddesdon College (3d. net); one is *Christ the Teacher*, by W. M. Sedgwick of Somerville College, Oxford

(6d. net); and one is *My Brother the Tramp*, by Mary Higgs (8d. net).

The little volume of *Bible Readings for Class and Home*, by the Rev. R. C. Joynt, M.A., has reached a second edition (Thynne; 1s. net).

## A Solution of the Chief Difficulties in Revelation xx.-xxii.

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### II.

WE have now dealt with the chief difficulties in 20-22. There are, of course, many of a subordinate nature affecting the original order of the text in 22, but they are treated shortly in the introductions to the various sections of the rearranged translation that follows. Chapters 21-22 are to be read in the following order.

20<sup>1-3</sup>. Vision of the chaining of Satan for 1000 years.

21<sup>9-22</sup>, 14-15, 17. Vision of the New Jerusalem which comes down to be the abode of Christ and the glorified martyrs, and the centre of a new evangelization of the nations for 1000 years.

20<sup>4-6</sup>. Vision of the glorified martyrs who reign with Christ for 1000 years.

20<sup>7-10</sup>. Vision of the loosing of Satan, and the attack of Gog and Magog on the holy city: of the destruction of the latter, and the casting of Satan into the lake of fire.

20<sup>11-15</sup>. Vision of the great white throne, of the vanishing of the former heaven and earth: of the judgment of the dead, and of the casting of death and Hades into the lake of fire.

21<sup>1-4</sup>, 22<sup>3-5</sup>. Vision of the new heaven and the new earth: of the New Jerusalem descending from God to the new earth, in which the saints are to reign for ever.

21<sup>5-8</sup>, 1. Admonition of Christ conveyed through the Seer to his contemporaries.

22<sup>6-7</sup>, 16, 18, 19. Declaration of Christ<sup>a</sup> as to the truth of the words of the Seer.

<sup>1</sup> 21<sup>4d</sup>, 8<sup>b</sup> are probably later additions.

22<sup>8-10</sup>, 18<sup>a</sup>, 20. John's personal attestation of the truth of the words of the prophecy of this book.<sup>2</sup>

#### REARRANGED TRANSLATION.

(20<sup>1-3</sup>. Satan chained for 1000 years, and the nations set free from his deceivings.)

1. And I saw an angel coming down from heaven,  
Having the key of the abyss  
And a great chain in his hand.

2. And he laid hold on the dragon, the old Serpent,  
Which is the Devil and Satan,  
And bound him for a thousand years:

3. And he cast him into the abyss,  
And shut and sealed it over him,  
That he should no more deceive the nations,  
Till the thousand years should be fulfilled.

After this he must be loosed for a little time.

(21<sup>9-22</sup>, 14-15, 17. Vision of the New Jerusalem, which descends from heaven and settles on the ruined site of the earthly Jerusalem. This heavenly city is at once the seat of the Messianic Kingdom, the abode of the glorified martyrs, and the centre of the evangelizing agencies of the surviving nations on the earth, during the millennial period. Though it is not stated, we must conclude that alike the glorified martyrs and the New Jerusalem

<sup>2</sup> 22<sup>11</sup>, 18<sup>b</sup>, 19 are most probably later additions.

are withdrawn from the earth before the final judgment.

The tree of life (22<sup>2-14</sup>) appears to be for the new converts (22<sup>2</sup>; cf. 14<sup>6</sup>-15<sup>3-4</sup>). Since the martyrs were already clothed with their heavenly bodies and were not subject to the second death. They had already eaten of it in the Paradise of God (2<sup>7</sup>).

As one of the seven angels of the bowls showed Rome—the capital of the kingdom of the Antichrist—to the Seer (17<sup>1</sup>), so he now shows him the heavenly Jerusalem.)

- 21<sup>9</sup>. And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh,

chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

- 21<sup>21</sup>. And the twelve gates were twelve pearls: Each one of the gates was of one pearl, And the street of the city was pure gold, transparent as glass.
22. And I saw no temple therein; For the Lord God Almighty is the temple thereof, And the Lamb [is the tabernacle thereof<sup>1</sup>].
23. And the city hath no need of the sun nor yet of the moon to shine upon it; For the glory of the Lord did lighten it, And the lamp thereof is the Lamb.
24. And the nations shall walk by the light thereof, And the kings of the earth do bring their glory into it,
25. And the gates thereof shall not be shut day or night.<sup>2</sup>
26. And they shall bring the glory and the honour of the nations into it,
27. And there shall not enter into it anything unclean, or he that maketh an abomination or a lie: But only they which are written in the book of life of the Lamb.
- 22<sup>1</sup>. And he showed me a river of water of life, bright as crystal,
2. Proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree<sup>3</sup> of life,

<sup>1</sup> A possible restoration; the original is lost. The English versions conceal this loss by transposing the words 'And the Lamb' into the preceding sentence.

<sup>2</sup> The text reads 'for there shall be no night there'—a corruption due in part to 22<sup>5</sup>. As in Is 60<sup>11</sup> the text clearly ran as I have emended: 'Thy gates . . . shall not be shut day or night.' The alternations of day and night still prevail on the earth. It is otherwise in 22<sup>5</sup> where the New Jerusalem has come down from God to the new and glorified earth. Besides, the parallelism is against it.

<sup>3</sup> The term is used generically. The text implies that there are two rows of trees, one on either side of the river.

Bearing twelve manner of fruits,  
Yielding its fruit every month:  
And the leaves of the tree were for the  
healing of the nations.

22<sup>14</sup>. Blessed are they that wash their robes,  
That they may have the right to come to  
the tree of life,  
And may enter in by the gates into the  
city.

15. Without are the dogs, and the sorcerers,  
And the fornicators, and the murderers,  
and the idolaters,  
And every one that loveth and maketh a  
lie.

17. And the Spirit and the bride<sup>1</sup> say, Come:  
And let him that heareth say, Come:  
And let him that is athirst come:  
Whosoever willeth let him take of the water  
of life freely.

(20<sup>4-6</sup>. Vision of the glorified martyrs who reign  
with Christ for 1000 years.)

20<sup>4</sup>. And I saw [thrones, and they sat upon  
them, and judgment was given unto  
them: and]<sup>2</sup> the souls of them that had  
been beheaded for the witness of  
Christ

And for the word of God,  
And which had not worshipped the beast,  
Nor yet his image,  
And had not received the mark upon their  
forehead

And upon their hand.  
And they lived and reigned with Christ a  
thousand years,

5. But the rest of the dead lived not till the  
thousand years were fulfilled.

6. Blessed and holy is he that hath part in  
the first resurrection:

<sup>1</sup> Since the term 'bride' designates the New Jerusalem in  
our author (cf. 21<sup>2-9</sup>) it has no doubt the same meaning  
here.

<sup>2</sup> These clauses may have come from the hand of our  
author, but their meaning is obscure here: also the parallel-  
ism is against them, and the syntax. By their removal the  
verb 'saw' and its accusative 'souls' are brought together,  
whereas in the text as it stands they are separated by two  
independent clauses.

Over these the second death hath no  
power:  
But they shall be priests of God and of  
Christ,  
And shall reign with him a thousand years.

(20<sup>7-10</sup>. Close of the Millennial Kingdom and of  
its evangelizing activities. Thereupon follows the  
loosing of Satan, the march of Gog and Magog  
against the beloved city, their destruction by  
supernatural means, and the casting of Satan into  
the lake of fire. The Seer does not say what  
became of the New Jerusalem, but its withdrawal  
from the earth before the final judgment is pre-  
supposed. Since 'the beloved city' in 20<sup>9</sup> is the  
New Jerusalem, the saints referred to in the same  
verse must include the risen martyrs.)

20<sup>7</sup>. And when the thousand years are finished,  
8. Satan shall be loosed out of his prison, and  
shall come forth to deceive the nations which  
are in the four corners of the earth, Gog and  
Magog, to gather them together to the war:  
the number of whom is as the sand of the  
9. sea. And they went up over the breadth of  
the earth, and compassed the camp of the  
saints about, and the beloved city: and fire  
came down out of heaven, and devoured  
10. them. And the devil that deceived them  
was cast into the lake of fire and brimstone,  
where are also the beast and the false  
prophet; and they shall be tormented day  
and night for ever and ever.

(20<sup>11-15</sup>. Vision of the great white throne and of  
Him that sat thereon. Disappearance of the former  
heaven and the former earth. Judgment of the  
dead. Death and hell cast into the lake of fire.)

20<sup>11</sup>. And I saw a great white throne and him  
that sat thereon,  
And from his face the earth and the  
heaven fled away,  
And no place was found for them.

12. And I saw the dead [the great and the  
small] standing before the throne,  
And the books were opened, and another  
book was opened [which is the book  
of life],  
And the dead were judged out of the  
things written in the books [according  
to their works].

20<sup>18</sup>. And the sea gave up the dead which were in it;

And death and Hades gave up the dead which were in them:

And they were judged every man according to his works.

14. And death and Hades were cast into the lake of fire,

[This is the second death, the lake of fire<sup>1</sup>]

15. And all that were not found written in the book of life

Were cast into the lake of fire.

(21<sup>1-4</sup> 22<sup>3-5</sup>. The creation of the new heaven and the new earth. Descent of the New Jerusalem adorned as a bride for her husband. God tabernacles with men. No more grief or pain or tears or death. All the faithful are to reign with Christ for ever and ever (22<sup>5</sup>), whereas in the Millennial Kingdom only the risen martyrs were to reign for 1000 years.)

21<sup>1</sup>. And I saw a new heaven and a new earth, For the first heaven and the first earth had passed away, Nor was there any more sea.

2. And the holy city, New Jerusalem, I saw, Coming down out of heaven from God, Made ready as a bride adorned for her husband.

3. And I heard a great voice from the throne saying:

Behold the tabernacle of God is with men,

And he shall dwell with them,

And they shall be his peoples,

And God himself shall be with them.

4. And he shall wipe away every tear from their eyes,

And death shall be no more:

Neither shall there be crying nor mourning nor pain,

22<sup>3</sup>. Neither shall be any more curse.

<sup>1</sup> A marginal gloss repeated from 21<sup>18</sup>, where the clause is full of meaning, but it is wholly out of place here with regard to death and Hades.

And the throne of God and of the Lamb shall be in it,

And his servants shall serve him,

22<sup>4</sup>. And they shall see his face,

And his name shall be on their foreheads.

5. And there shall be no more night;

And they have no need of light of lamp or light of sun,

For the Lord God shall give them light,

And they shall reign for ever and ever.

(21<sup>4d-6</sup>. Admonition conveyed through the Seer to his contemporaries. These verses contain many clauses that are repeated subsequently: cf. 22<sup>18ac, 15, 17</sup>.)

21<sup>4d, 5</sup>. [The first things are passed away. And He that sitteth on the throne said, Behold I make all things new.]<sup>1</sup> And he saith,

Write: for all these things are faithful and true. And he said unto me, [They are come to pass]<sup>2</sup>

I am the Alpha and the Omega,

The beginning and the end.

I will give to him that thirsteth of the fountain of the water of life freely:

7. He that overcometh shall inherit these things,

And I will be his God,

And he shall be my son.

8. But for the fearful and unbelieving,

And abominable and murderers,

And fornicators and sorcerers,

And idolaters and all liars—

Their part shall be in the lake that burneth with fire and brimstone:

Which is the second death.

(22<sup>6-21</sup>. Here more than anywhere else in chapters 20-22 have we the *disjecta membra* of the Poet Seer. We have already assigned 22<sup>14-15, 17</sup> to the section dealing with the New Jerusalem which comes down from heaven during the Millennial Kingdom.

<sup>1</sup> Two of these clauses may be original, but, if so, I cannot discover their original context. The Greek of the phrase 'He that sitteth on the throne' is against our author's style. He would have written *ὁ καθήμενος ἐπὶ τὸν θρόνον*.

<sup>2</sup> Probably an interpolation.

We have now to arrange, if possible, the rest of this section in the order intended by the Seer. It is, however, fragmentary. With a view to its arrangement, we observe first of all that Jesus is the speaker in 12-13. 19 and likewise in 6-7; for in these last two verses the speaker is distinguished from the angel who showed the Seer the things that must shortly come to pass, and the words 'and behold I come quickly' in 7 are most naturally spoken by Christ. Moreover, as Moffatt has recognized, 12-13. 16 can be restored into their original order by reading them as follows: 16. 13. 12. Thus this section is to be read as follows: 6-7. 16. 13. 12. After these naturally follows 8-11, beginning with the words, 'And I John am he that heard and saw these things.' I have bracketed <sup>11</sup> as conflicting with 21<sup>6-8</sup>, which apparently refer to evangelistic appeals during the Seer's lifetime. 22<sup>18</sup> appears to be a fresh utterance of Christ as giving His imprimatur to the book. 22<sup>18b-19</sup> are against the style and matter of the book.)

- 22<sup>6</sup>. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
16. I Jesus have sent mine angel to testify these things for the Churches:  
I am the root and the offspring of David,  
The bright, the morning star.
13. I am the Alpha and the Omega,  
The first, and the last,  
The beginning and the end.
12. Behold I come quickly;  
And my reward is with me,  
To render to each man according as his work is.

- 22<sup>8</sup>. And I John am he that heard and saw these things. And when I heard and saw, I fell down before the feet of the angel
9. which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.
10. And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.
11. [He that is unrighteous, let him do unrighteousness still:  
And he that is filthy, let him be made filthy still:  
And he that is righteous, let him do righteousness still:  
And he that is holy, let him be made holy still.<sup>11</sup>]
18. I testify to every one that heareth the words of the prophecy of this book. [If any man shall add unto them God shall add unto him the plagues which are written
19. in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.]<sup>2</sup> He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. The grace of the Lord Jesus be with the saints.

<sup>1</sup> I have with some hesitation bracketed this verse as a gloss. They refer to the Seer's contemporaries. But if 21<sup>6-8</sup> refer also to his contemporaries, then there is still hope for them, if they repent.

<sup>2</sup> These clauses appear to be interpolated; for they misunderstand the purpose of the tree of life, which was to sustain the blessed that were converted from amongst the nations during the Millennial Kingdom (22<sup>2-14</sup>) and not in the heavenly Jerusalem which came down on the new earth, where no such sustenance was needed. Besides, the phrase 'words of the book of this prophecy' is against our author's usage elsewhere: cf. 22<sup>7, 10, 18</sup> (1<sup>3</sup>).