

The Curse is Lost

Revelation: How It All Ends

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Bible Text: Revelation 22:1-10

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Turn with me, if you would, and we'll read through verse 10 and I think you could say that we're going to be looking at first of all, Genesis fulfillment. Then I think you're going to see some Exodus fulfillment. Then I think you're going to see a few themes come together here from the rest of Revelation and then I think you're going to see, I'm going to identify, I think, the angel that's talking in verse 10.

Here we go, verse 1, "And he shewed me a pure river of water of life," who did? Verse 9 of chapter 21, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city." He's being given a tour of the city, the holy Jerusalem, the New Jerusalem and so the two are continuous. Back to chapter 22, this angel "shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Probably over in your cross-reference if you have a center margin that has cross-references, anyone have one of those? You're going to see a lot of stuff that refers to Ezekiel: Ezekiel 47, Ezekiel 46. Be careful with that. That is a description dealing with a temple that is to come. Of course, there are several different views on when that temple takes place. I'm of the perspective that it happens during the millennium, the thousand years, but the difference between that millennial temple described in Ezekiel 47 and Revelation 22, the New Jerusalem, the differences are stark, actually. For example, in Ezekiel you have water coming out from underneath an altar and it goes into the Dead Sea. Well, that is not how this is described so a lot of the week I've been really looking at this and wondering if there's anyway I can mesh them at all but I don't see that possibility so if you do have that center reference in your Bible, very few people use those center references that I've met but if in your study you see that, be aware that I don't think that is talking about the same thing. I don't think it is but since we're not having a class in Ezekiel, no harm.

Verse 2, "In the midst of the street of it, and on either side of the river, was there the tree of life." I'll have a picture later on that we can look at that might show this but it sounds like you have a street and it sounds like you have a river in the middle and trees on either side of this river in the middle of the street. That's what it sounds like so you might notice that there is one street. I know that the hymn speaks of streets of gold but from chapter 21

we find that there is a street of gold, just one street. That's pretty important. It'll really correct a lot of the songs that we've been singing.

Revelation 22:2, “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.” Again, one might say and I’ve seen drawings both ways, you might have two or you have lots of trees and they're all called the tree of life, it's a particular species of tree, a kind of tree in the new creation. That's possible. I've also seen a drawing of, I don't know if you've ever seen in south Florida and seen the banyan trees where you have several – has anyone seen those? Am I the only one? The banyan tree in Hawaii as well. There are these banyan where several different what looks like could be trunks going from different branches of the tree. So, could that be the issue? We have one tree and it's branching out? That sounds a little bit weird. I think it's probably the first option where you're dealing with a type of tree known as the tree of life and it's on both sides of the river. It's probably not a major point of division, is it?

Verse 2, again, we talked about it last week, the healing of the nations. I'm not going to talk about that again. If you want to know how it's possible that nations need to be healed in the New Jerusalem, listen to last week's lesson. It's my argument basically that probably the New Jerusalem descends during the millennial period. Okay?

Verse 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.” So, in the city we at least know there is no more curse and we're going to see some stuff like that here soon.

Verse 4, “And they shall see his face; and his name shall be in their foreheads. 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. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 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 shewed me these things.” This is the second time in four chapters that John wants to worship an angel. That is a real teaching point for those of us in today's culture that is supernatural, thirsty and hungry for things that are supernatural or we might even call paranormal. We almost become religious about things that have nothing really to do with God. People love angels and they suppose a lot of things about angels. For example, there might be one or two places in Scripture. I know exactly which ones I’m thinking about where it says that angelic beings have wings but every time you see them in some sort of Precious Moments or figurine sort of situation or Christmas application, they've got wings and often, and this is really kind of strange, you find female angels and I'm not really here to debate that but every time an angel is described in Scripture it's a he, for the most part. There might be one exception in Zechariah but even that, when you find one passage that says something, you usually want to find more than one. Not that Zechariah is not the word of God, not saying that, I’m just saying that

when there's more than one possible way to take a Scripture you should see if there's anything else that supports one of those ways. Yeah? So that's important.

Anyway, here's John, he wants to worship an angel and John is actually honest enough to tell us this. Verse 8, "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 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." Hold your place there and look back at chapter 19 and you're going to see in verse 10, "I fell at his feet to worship him." Another angel, by the way, described as another angel from the seven that had the seven bowls of wrath. Here we have in verse 10, "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." I know it's not an identical reaction from this second angel of the last seven but it is a reaction that is much like – both of them say basically, "I'm just like you." For example, you might notice in chapter 19:10, "I am thy fellowservant, and of thy brethren that have the testimony of Jesus," whereas in chapter 22:9, he says, "I am thy fellowservant, and of thy brethren the prophets." So in both places, really I think it's easily seen in both places the angel says, "Hey, I'm just like you."

Now, think about that. If these angels are prophets, who are they? Well, I made a case several weeks ago in that lesson on the battle of Gog and Magog, I believe that the angel that rebukes John in chapter 19 is actually the Prophet Ezekiel returning to us. If you want to hear more about that – you could certainly live for the next seven days and not care either way and I get that, that it's not a real deal breaker in the grand scheme of things but if when you're reading your Bible you ever ask yourself, "What is this saying?" I think there's a good case that that one in chapter 19 is Ezekiel. And I'm going to make a case, I think a pretty good one, that this one in chapter 22 is Daniel the prophet revealing this revelation to John.

Verse 10, "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Now, we've read the whole passage. Certainly, we could read it and be blessed and not ask any questions of the text but that's not what Bible study is. Bible study is being able to read it and then read it and then read it and get more out of it and see how does this affect me.

Before we get into it, what are some things that really interest you in this passage that you think we ought to be talking about? While we were just reading through it? Jason? (... head). Yeah, that's interesting. We're probably going to be talking about that next week as a class because that is a theme throughout Revelation so that will get it's own separate lesson. If not next week probably shortly thereafter. Okay? Because that is interesting because now you don't have just the 144,000 being marked.

Anything else? Walter? Or are you just gesturing? I do that from time to time. You too?

(...that John continued to fall down before the angels. Is he just so in awe of them?) Yeah, that's a great question. In chapter 19, we talked about how he probably did because he thought it was Christ. In chapter 22, it looks like he's probably just overwhelmed. You might remember chapter 1 when he sees Jesus, the Son of man, he falls at his feet as a dead man. We talked a lot about that, what, 14 months ago about how our reaction to a glorified being when we're not yet glorified is one of being awestruck and how that we want to hide in the presence of a glorified one when we are in our bodies still.

By the way, that's where we're going to see one of these lines start from here in a minute with Exodus. You might remember that God told Moses "no man can see my face and live." That was Moses in a human, unglorified, pre-ressurrection body and he knows he cannot look at God so God hides him in a cave, a cleft of the rock, and passes by and he sees, it says, "his hinder parts" or the back parts of God pass by. So, in Exodus, that wasn't possible and so I'm probably guessing in chapter 22 we're seeing the same reaction that John is just reacting to something from the glorified world that human eyes couldn't take in.

Yes. (... behold,...Jesus come.) That's good. You'll notice that starting in verse 7, we have kind of a change of scenery altogether. Up until verse 6, he's describing the city that he's walking around in with this angel and now from verse 7 to the end of the book, it's like closing comments. The tour is over and now Jesus is talking to the churches again. For example, if you'll look in verse 16, "I have sent mine angel to testify unto you these things in the churches." Well, he started out the book talking to the churches and now he's closing the book talking to the churches. And you might notice that he gives a warning of who belongs in the city and who will not be allowed in it but they're not taking a tour anymore of the city. The chronology of the prophecy is done, now they're back on the island real time and he's getting a closing word from the Lord through his angel.

Yes, Brother Dick? (Also, in that sense, remember all of what John is writing is...a prophecy so what John has written about even the coming of Jesus Christ, has not happened and now Jesus is saying the time is near.) That's right.

Let's look at some fulfillment of what we see in the book of Genesis taking place here. First of all, you'll notice in chapter 22 of Revelation you see a pure river of water and we're told in the Garden of Eden in Genesis 2, that there is a river flowing through the Garden and it has bdellium and gold and I think it says onyx in the King James, all around that and now here in the closing scene, you have the New Jerusalem and you have a river of water of life flowing through the city. Really, from the description given us in this book, you have on both sides of it gold.

So, that's the first thing that I think you're going to see. By the way, I wanted to just point out here that what we're seeing in the book of Genesis and Revelation, I've said it before but it's almost like we see this taking place, we see this, here's how it's meant to be and we cross over at the fall and all of this history develops with all these themes and then here, it's like we see everything comes back together with the Lord and we return to walk

with him in Paradise. We've said that before and I really do think that that is the whole reason to show us the book of Revelation. It's to show us how do we get back in the Garden. The short answer is: you overcome. That's the answer to the book of Revelation and we trace that back to John's writing in the first epistle of John, "He that is born of God overcomes the world." So, how do you overcome the world? You become born of God. You get born from above.

Let's look at some others of these that were started in Genesis and ended in the book of Revelation. A little help back there on the slide. I don't know what to make of that. Here' we are. Thank you.

Now, you see the tree of life shows up again in verse 2. Where was the last time we saw it? In Genesis 3, right? There is an angel guarding the way to the tree of life. Do you remember this? And we see the tree of life showing up again in the book of Revelation and it is giving fruit for the healing of the nations. Remember, we talked about the nations in chapter 11 of Genesis. At what episode does it take place where these nations split and go and do their own thing? What story was that? The Tower of Babel. Of course, when I say story, I'm not saying it's a falsehood, it's not a fable, it actually happened. As a matter of fact, Hugh Ross wrote a book called "The Genesis Question," I think it was called. I have it in my office. He talks about how around the time of the Tower of Babel, you can see that there is raising and lowering water levels and that around the time of the Tower of Babel, there was a certain water level where certain land bridges were in place that are not in place now because the water levels are higher. Very interesting, indeed, to see how the earth was inhabited probably without the aid of a single boat in Genesis 11.

Now, the curse in Genesis 3:17, we find that it's given to Adam and to all creation. Romans 8 says that it was given to creation because of man, all of creation is cursed because of man. Then we see that the curse is removed in verse 3. Do you see it there? Verse 3, "And there shall be no more curse." Then down you see the rulership. Now, bear with my wording there. You see that with God's permission, man is told to rule in Genesis 1:26. And in Revelation, we're ruling with the last Adam, you see. The last Adam, Jesus Christ is actually doing what the first Adam was commanded to do by God. Do you see that? Does everyone see that? Adam was told to dominate the earth. He was told in Genesis 1:26, "Be fruitful, multiply and replenish the earth and have dominion over the fish of the sea, the fowl of the air, the cattle, every creeping thing that creeps upon the earth." So, we see that man was told to rule God's creation: the first Adam was told to rule God's creation and the last Adam, Jesus Christ, he's called the last Adam in 1 Corinthians 15 and Romans 5, he actually is ruling creation. So, you might actually want to put that in the margin of your Bible next to chapter 22:3 where it says that he's ruling and there is a throne of God and the Lamb he shall be in it. So, when you have the Lamb there, you have God and the last Adam, Jesus Christ, ruling which is a direct fulfillment of the failure of Genesis 1:26.

Then you have in Genesis 2:15, we have the service to God. I think we should remind ourselves that work was given to Adam before the curse. So, that is not a part of the

curse. He was put in the Garden to dress the Garden before the curse. What happened at the curse was that he did not get the full yield of his labor. That's what happened at the curse. It said, "You'll bring forth fruit from the ground through the sweat of your brow." As a matter of fact, the same thing goes – the Mormon's teach, Justin, you know this to be true, Mormon's teach that man had to fall so that man and woman could reproduce and that that was a part of the curse which is just not true. What was a part of the curse was pain in that procreation for the woman and for the man it was lack of efficiency in work.

Corbin? (...Since Adam was...does that mean that he will bear children...) That is a great question and let me just for fun share with you that the Mormon's would say yes, that there is an entire history, a future that you can earn having your own planet if you reach the third level of the third heaven, you can have your own planet and procreate celestial babies keeping your wives pregnant for all of eternity. Won't they love you? And as you procreate and inhabit other planets with spirit children. So, there are some who would say, "Well, the Bible doesn't speak much about this so let's fix that." And you have – that's doctrine and covenant, isn't it? Doctrine and covenant speaks of celestial sireship and all that good stuff that goes along with that. I try to teach my senior Bible class students that the reason cults develop is because we want more answers and the Bible doesn't give them all and so we want to fix that and so what does it take but a man who really desperately wants to hear from God and he's lonely like in the 1830s and they have a hard life and he looks around and he sees the Oneida community in New York and they have this thing called complex marriage where everyone is married to everyone and you come out from that area, Palmira, New York which is like eight miles away from where the spiritist religion began with the Fox sisters. I mean, I hate to reteach these lessons because you might not be interested but you have to understand that a lot of this comes from unanswered questions. People have questions like, "Are we going to procreate after the curse is removed? Well, I'm not sure I want to go there."

But here's what I can tell you about what Jesus would say. Jesus said that in the resurrection, there is neither marriage nor giving in marriage but we are as the angels. Wow. That wasn't the point of Jesus' sermonette there in that passage. He wasn't intending on giving you a full eschatological understanding of the institution of marriage. That wasn't the point. But I do think that his by the way comment tells us that there won't be any marriage and consequently no procreation after the resurrection for those of us who are glorified.

(And that stands to reason because the purpose behind the question posed to him in that instance was not having a generation to follow after the person who married his brother's wife and then the brother died and...because they didn't have a generation continuance.) And because they were going to die, right? And if you're going to die, you need someone to carry on your name.

Service to God. So, it's continued. You might notice in verse 3, please, it says that the servants of God are serving him. Well, that's not new. We found in chapter 7 that you have a multitude of which no man could number of every kindred, tribe, people and nation and they are serving God in the temple. Here there is no temple in the New

Jerusalem so they're serving God directly. I don't know what that means exactly but the word "serve" is otherwise translated "worship" in the King James Bible. I don't know, does anyone have "worship" in verse 3? "A servant shall worship him." Who said yes? You do? What version do you have. ESV. So, the ESV has worship. Interesting.

We go on and we see that man is ashamed to see God in Genesis 3:9, he sins and then God has to come looking for him, "Adam, where are you?" Well, in chapter 22:4, there is none of that. Why? The curse has been removed, there is no shame of sin anymore. You see how all these themes that began in Genesis end in Revelation? Do you see that? And before you know it, we're in the world that he created but with the last Adam all together. And someone might say, "Well, could it have been possible that if Adam didn't fall that there would be no need for Christ?" Yes, if that were possible. Isn't that something? Because these are questions people come up with, "Ultimately, is God responsible for the serpent in the Garden?" And the answer is: to bring himself glory, he absolutely is responsible for the serpent in the Garden otherwise all of redemptive history is not necessary and we're told in 1 Peter 1:20 that "the Lamb was chosen before the foundation of the world to be our sacrifice for sins." So, long before the Garden, yeah, even planet earth was created, the Lamb of God was already predestined to die for our sins. The medicine was disposed before the sickness even showed its head. God be praised.

Then you see the light. The source is given in Genesis 1:14 and then you see that it's removed in our passage today in verse 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."

Now, I want to remind us, since we've looked at Genesis, I want to remind us of what takes place with Exodus. You might remember all these parallels: here's the Revelation passage in the left column is the Exodus passage. How many parallels do we have? There are 11, 17, 24, 31, 35 all together. We see in Exodus 24, we see kind of a foretaste of how the 70 elders of Israel meet with Moses and Aaron and Nadab and Abihu on the mountain, Mount Sinai and it says they ate and they saw the Lord. Now, of course, it begs the question: how could Moses be told you will not see the Lord and in Exodus 24 it says they saw the Lord. Well, it's two different ideas there and I actually preached an entire Wednesday night sermon on that in the Exodus series if you're interested. Actually, I'll just send that out today, how that's possible, in the email.

In Exodus we do see, though, that there is this foreshadow and I know it's been a long time since we've talked about Exodus in here but I want to remind you that we're wrapping things up in Revelation and so consequently that means that we're seeing a lot of these fulfillments in the book of Revelation because Exodus is just a foreshadow of the great and final exodus of God's people from the planet.

Any questions? Any at all? Yes, Jason. (...it says that they're yielded every month...heal the nations.) Well, last week we described that the healing of the nations takes place probably during the millennium. You have all these nations that survive the tribulation period and are now part of the millennium and that they have access to the city of God. Now, as far as these trees that are bearing these fruit, it looks like it's one per month. I

don't have any idea. Someone might say, "How can we calculate months because there is no moon or sun?" Yeah, maybe, if we're dealing with there being no moon or sun infiltrating the city, then we have no moon or sun but if there is still moon or sun outside because, like I said, if the holy city comes down during the millennium and there's a moon or sun somewhere or some way to lighten the earth that now is at that point, I can't say there's no way to mark months. I just don't know that. In Isaiah 66, you might write that passage down next to it, it says, "From Sabbath day to Sabbath day, they will come and offer sacrifices before the Lord." Apparently, in the time to come, in the world to come, there is a way to mark out weeks even, Sabbath day to Sabbath day. I don't want to read too much into that because I don't know how much of it is translucent and how much of it was absolutely fulfilled in Christ and so I'm not quite ready to go whole-hog dogmatic on that statement. But it looks like you have these trees in the New Jerusalem and it looks like they switch fruit every month. I just don't know.

(What is the purpose of the healing of the nations...taken care of?) Remember, if it comes down during the millennium it's not all taken care of. You have an entire rebellion that takes place on the earth that Satan gathers together when he's let out of the bottomless pit and so there are nations that are not okay with the Lord.

(But...point aren't we already....taken care of....) Were you here last week? Last week, we talked about this to some degree and I will send you that lesson.

(...week before....) That's right. There are going to be some nations that are not worshipers of the King during the millennium. There are.

(They are only doing it because he has absolute authority and power during the millennium. It doesn't change a person's heart.) Right. That's right and so we have to make sure that we remember that if you have a situation like on planet earth and you have the King ruling in Jerusalem and if it's true that in the Garden of Eden you had a person who could sin but didn't have to sin, well, how much more then the descendants of a people that have to sin because they're Adam's sons, they have a sin nature. Well, they are still his descendants, even if they're in the millennium and if they didn't die at Armageddon and if they weren't saved and resurrected at the millennium or raptured at the dawning of the millennium, that just made some of you New Agers nervous, the Age of Aquarius and all that good stuff. Use Bible terms. At the beginning of Christ's kingdom if we're raptured or resurrected then, of course, we're okay, we're glorified, we're not going to rebel against the King but there are others who don't make that cut and they are, we're told in our study of Revelation 15, we're told that there are actual evangelists that go into those Gentile nations at the beginning of God's kingdom, Christ's kingdom on earth, and they bring people to the presence of the King. I don't know how that will play out.

(I was going to say....John....agrarian society...couldn't it be understood as a...from the Lord?) I suppose that there is some allowance for that. I wouldn't lean that way. You know I wouldn't lean that way because if it's possible for it to be literal and I don't have another reason to make it figurative, I'm going to lean literal but you're right, it could be

that it's just saying, "Hey, in every month you'll have your provision." It might not even be saying every month, it might be saying from month to month, as you see it now it's forever because how do you contemplate a quantity of infinity? A thing that's going to go on and on and on and on. So, the best way to say it is, "Every day of our eternity," but there's only one day because there's no night so really the age to come is the age of eternal day, never saying goodnight. So, why do you need a mansion?

(...) Make them non-pesky. Pray for their salvation and then they get converted and act like right people.

A few reminders here. That's a depiction that Brother Dick shared with me. You have this earth and you have the New Jerusalem above it. That's a possibility. I love the artist's rendition there. I don't know what to do about that. There we are. I really like that one. That one took my breath away. I know that we don't know exactly how it's going to look. The best that we have is this description here unless you go out and buy that dude's book, "Seven Minutes in Heaven," or whatever it was called. I'm sure he had nothing to gain by it like millions of dollars. I'm sure he had nothing to gain by writing that book.

Notice, please, Revelation 22:5. "And there shall be no night there; and they need no candle." Look at the last part of the phrase, "they shall reign for ever and ever." I wanted you to see that this takes place four other times in the book of Revelation. Here it's promised to one of the churches, "I'll give power over the nations and he will rule them with a rod of iron." To whom? To those that overcome. Down here in Revelation 5, the 24 elders say, "You've made us kings and priests and we'll reign on the earth." Interesting. I wonder if we took everything at face value as it says in Revelation, I wonder how much more information we would get based on the fact that the elders tell us they are reigning on the earth? And we have in chapter 22, someone reigning from the New Jerusalem. Interesting, huh? Chapter 11, you have a prayer to the Lord. This is the seventh trumpet. In my opinion, it is the time first spoken of in the chronology after chapter 4 where we see the rapture, the resurrection. "And thou have taken to thee thou great power and you have reigned." Then in chapter 20:4 talking about the thousand years of the millennial reign, we have "they lived and reigned with Christ a thousand years."

So this is really the fifth time that I can tell that we have this idea of reigning for eternity. Then, verse 6, you might notice that we have this continued idea, "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." And you can see that that's how the book of Revelation started. So, we have a beginning to the book and we have the ending to the book in chapter 22 today.

Now, look at verse 10. "And he saith unto me," this angel that told John, "Do not worship me. Worship God." "He said to me, Seal not the sayings of the prophecy of this book: for the time is at hand." Where else do we have this idea of sealing a book and time of the end? Daniel. Look here, "But thou, O Daniel, shut up the words and seal the book even to the time of the end." Well, if Daniel was told to seal the book and you have a guy here in

the end saying, "Hey, it's the end. It's time to unseal the book," and this guy says that he's a prophet like John, I'm just leaning in the direction that this is Daniel. You don't have to agree with me but he says he's a prophet and he's talking just like Daniel or talking like someone who talked to Daniel, right?

(I understand...a lot of people...think somehow that when we die we become angels...belief pretty common?) Sure. That's why he looked like an angel.

(So, you're saying the fact that he's writing it and describing this person....that he was an angel. Just John's perception of it?) Seems like it because we need to remember, when we see the word "angel" we think brilliantly lighted being from the heavens but "angel" comes from a Greek word, angelos, so angel is not really an English word at all, it's an – how do you say it, when you make some foreign word an English word. It's a transliteration. So, Anglofy a word. The Greek word is angelos, the English word is angel and it just means messenger. That's all it means. So, when it says that he looked like a messenger, I can live with that.

(So, the distinction between the created being...angelic host that God created separate from human beings is described messenger as well in....) No, I think that it has come to mean angelic messenger. When we think of angel, even though it's a Greek word that means messenger, I think that the way we have come to understand it has changed the complete usage of the word. It's like the word hell. Up until the 1600s, it didn't mean a place of burning. It meant a place that was concealed. The English word hell came from a word that meant the place of concealment. Well, our understanding thanks in part to some of the first English translations of the Bible where you find a man lifting up his eyes in hell being in torments, now the word has come to mean that hell means a place of fiery burning. So, when someone reads in Psalm 16 that Jesus said that his soul was in hell, they think it means a place of fiery burning but it means the place that was concealed. Just like that, the word angel at one time simply meant messenger and because we usually use it to refer to people that are from heaven, beings that are from heaven and shine with the glories of heaven, we have taken it to mean then that that's what angel means but that's not how the word started out meaning. But it's okay if we use it that way.

Now, to answer your question: yeah, if in the resurrection glorified people are like angels in that they are neither married nor given in marriage, I'm okay with saying that when we die after the resurrection, in some ways before the resurrection, we resemble angels. You might remember that at the house of Rhoda in the city of Jerusalem in Acts 12, Peter is let out of prison and they're having a prayer meeting that he'll get let out of prison. He does get let of prison, he goes and knocks on the door of the house where they're having a prayer meeting for him and they say, "Oh, it's his angel. It's not him." So, here they are praying for his release, he's released before their prayer meeting is over and they think, "Oh, we were too late. He was beheaded and now he's an angel." No. So, it was theology then that a person takes on the form of an angel or at least there's an angel that takes on his likeness after he's dead. So, I don't have a problem when you have two dead prophets, Ezekiel and Daniel, showing up looking like angels to John in AD 95. Am I right? I don't know. I'm just saying that I think there's a reason why they are saying, "Hey, we're

prophets like you.” I think there's a reason. So, I'm willing to lean in a direction and guess which prophets. I could be wrong but I think there's a reason why this wordage is used in verse 10.

It's 10:30 so I think we'd better stop. I appreciate the fact that we had 2-3 other questions over here. I can certainly share them with the class if you'll email me your questions and I can either answer them in recording form or answer it privately with you via email or answer it with the class via email. So, lots of new stuff and so I guess as a class, we're growing in the understanding of the book of Revelation. It's pretty wild to think that you could read over it and just stare at it and more stuff comes to you, especially if you've been reading the Bible for a few years.

Don't forget to sign up on the roster. Is this it right here? Does anyone else need it? Okay, we're going to put it back here and you please take 3-4 minutes to go by the place where you need to sign for the meal. We'll leave it back here.

Let's have a word of prayer.

Lord, thanks for the opportunity to study your word with these my friends and I pray that you would bless us as we travel to our homes unless, of course, we weren't at the 8:30 service, then I'd pray that you bless us as we worship you. I pray that you'd be blessed as we worship you. I pray that our prayers and our thanksgivings and our attendance to the reading of the Scripture will bring a sweet aroma to you, O Lord, and we'll thank you in Jesus' name. Amen.