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Volume 41
Issue 1022

Brief Notes on Revelation 21 and 22

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by — Clyde L. Pilkington, Jr.

*Oh, that men would praise the Lord for His **goodness**, and for His wonderful works to the children of men (Psalm 107:8).*

For some, there is confusion concerning the flow of Revelation 21-22. Therefore, here are a few short notes on these two chapters, trusting that they will help provide guidance in their study.



Notes on Revelation 21

The Consummate Day of God

- :1 – New Heavens and Earth.
- :2 – New Jerusalem.
- :3 – God tabernacles with mankind.
- :4 – Death, mourning, clamor and misery removed.
- :5 – All things are made new.
- :6 – God is the Consummation.
- :7 – Overcomers possess their full allotment.
- :8 – Non-overcomers have been purified by the Lake of Fire.¹
- :9-27 – Parenthetical details concerning the New Jerusalem.
- :27 – By this time all evil will have been purified by the Lake of Fire and thus no evil will ever enter into the New Jerusalem, and its only residents will be those of Israel's citizenship roll (*"the Book of Life"*).

The understanding of this verse is, sadly, dis-

torted by most versions. The distortion enters through an unjustifiable insertion of such words as – "whosoever," "anyone," "one," "he" and "person." The insertion of such words erroneously suggests that these are PEOPLE who are not entering in. Yet, there is NO word in the Greek text for such words. Darby's translation correctly deals with this:

And nothing common, nor that maketh an abomination and a lie, shall at all enter into it.

Notes on Revelation 22

- :1-5 – The continuation of the parenthetical details of the New Jerusalem from 21:9-27²
- :2 – The "*Tree of Life*" present in the context of the Consummate Age of "*God's Day*," alerts us that we have common misconceptions regarding its

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- 2. The chapter divisions of the Bible are man-made. Thus, the section providing the details of the New Jerusalem found in Revelation 21:9-22:5 were originally without chapter and verse divisions.

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1. "Brimstone" is G2303 (SEC), meaning "divine incense ... as having power to purify" (TGL), from *theios*, G2304, translated "God-head" and "divine" in the KJV, meaning "Divinity" (SEC).

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Paul Our Guide – Christ Our Goal

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This free electronic publication is dedicated to:

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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
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- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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We are always open for discussion, but never for disputation. – André Sneidar

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full purpose. After all, those who possess immortality will have no need of the “*Tree of Life*” to extend their lives.³

:6-21 – The Epilogue

When John writes, “*and he said to me,*” there is a complete shift in context, back to the beginning of the book of Revelation. In this final section, the narration from the Prologue (Revelation 1) of the book continues.

E.W. Bullinger correctly provides this note for the phrase, “*and he said to me,*” in :6,

“*he,*” i.e., the angel of Revelation 1:1 (CB).

A.E. Knoch suggests that this change of “viewpoint back to Patmos” also encompasses the phrase, “*And they shall be reigning for the eons of the eons*” (:5).

This would present a difficulty if John spoke from the standpoint of the last eon, for only one eon will then remain in which they can reign. (CC)

Thus, the theme throughout the rest of this chapter leaves the New Heavens-Earth-Jerusalem and returns to the context of Christ’s Second Advent:

- :7 “*I am coming swiftly!*”
- :12 “*I am coming swiftly.*”
- :17 “*Come!*” (used twice).
- :20 “*Yea, I am coming swiftly. Amen! Come, Lord Jesus!*”

3. See the accompanying article on “*The Tree of Life.*”

The Millennial Kingdom

:14 – Thus, the “*city*” here, rather than being that of the New Jerusalem, is the city associated with Christ’s Second Advent and Millennial reign – it is the former Jerusalem, the “*holy city*” of 11:2.

“*Those who are rinsing their robes*” are contextually a reference to those coming out of the Great Tribulation, rather than those entering the New Jerusalem:

These are those coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of the Lambkin (7:14).

Likewise, we notice that “*those who are rinsing their robe*” have divine “*license*” (CV) to “*the Tree of Life*” in Jerusalem (in both the Millennium and New Earth, cf. 22:2).

:15 – The key to this verse is “*without.*” It has a broad usage in Scripture, but here the idea is that of “discard,” such as in “*cast out*” (John 6:37, etc.) or “*cast ... away*” (Matthew 13:48). This phrase “*for without*” does not necessitate that these are anywhere else, other than their graves, for,

... at the Unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire, dealing out vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord Jesus Christ, who shall incur the justice of eonian extermination from the face of the Lord, and from the glory of His strength (II (see REVELATION, last page)



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“The Tree of Life” and the “Service of the Nations”

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by — Clyde L. Pilkington, Jr.

And out of the ground Yahweh Elohim made to spring up every tree that is pleasant to the sight, and good for food. **The Tree of Life** was also in the middle of the garden; also the Tree of the Knowledge of Good and Evil (Genesis 2:9).

The Tree of Life was on both sides of the river, bearing twelve kinds of fruit, producing its fruit every month. The leaves of the tree are for the service of the nations (Revelation 22:2).

Happy are those who wash their robes, so that they may have the license to **the Tree of Life** and may enter the city by the gates (Revelation 22:14).

The Tree of Life” is placed as bookends, as it were, in the Scriptures. We find it first in Eden’s Garden, and then last in “the New Jerusalem.” What is also interesting is that in both cases its setting is outside of the realm of death. The first occurrence is *before* the entrance of death, and the last *after* its exit. Therefore, its primary significance is clearly *outside* of the realm of death – for it is indeed “the Tree of Life.”

The presence of “the Tree of Life” (Revelation 22:2) in the context of the Consummate Age of “God’s Day” (II Peter 3:12; cf. I Corinthians 15:24-28; Revelation 21:1-5) alerts us that we have common misconceptions regarding its *full* purpose. For, after all, those who possess immortality will have no need of “the Tree of Life” to extend their lives.

The reason that “the Tree of Life” is available to the nations in the Consummation of the ages actually lies in the unique word commonly translated “healing.”

The *Concordant Version* is of no assistance here, for it is *disconcordant* in its translation, rendering θεραπειά’s (*therapeia*)¹ **four** instances in the Greek Scriptures by **four** different English words:

“household” (Matthew 24:45),
“healed” (Luke 9:11),
“attendance” (Luke 12:42), and,
“cure” (Revelation 22:2).

Yet, the *Concordant* translation of *therapeia* in Luke 12:42 does provide us with a helpful context – that of a

faithful and prudent **administrator**, whom the lord will be placing over his **attendance**.

This is in agreement with Strong’s *primary* meaning for *therapeia* as “attendance” (SEC).

Notice also the meaning provided by others:

service rendered by one to another (TGL)
service, attendance (LSJ)

Therefore, *Young’s* accurately translates *therapeia* in Revelation 22:2 as,

and the leaves of the tree are for **the service of the nations**.

Interestingly, *Liddell-Scott-Jones Lexicon* presents to us the meaning of *therapeia*, as identified elsewhere in Greek literature, as “service paid to the gods”; “service done to gain favor, paying court.”

What is of special interest is *the Tree of Life’s* association with *therapeia*. “Attendance” is “service” given to lordships and monarchs, *i.e.*, “service paid to the gods (*elohim*). In Luke 12:42 the “faithful and prudent administrator” is placed by his lord “over his attendance.” While “paying court” is the attendance given to such dignitaries from outsiders in order to gain their approval; *i.e.*, “service done to gain favor,” thus is the royal *approach-present*.

The Overcomers who come forth out of the Great Tribulation will be granted the assumption of Sonship and

(see **TREE**, page 8601)

1. G2322 (SEC).

Brief Notes on I Corinthians 15 and the Authority Structure of the Heavens and the Earth

(as compared and contrasted with Ephesians 1:21; 3:10; 6:12;
Colossians 1:16; 2:10, 15)

by — André Sneidar



[Click here to listen to this article](#)

Key Points:

There is much more of Father's grand plan than religion's boring idea of Heaven, where select believers sit around on clouds, or

walk streets of gold, playing harps, etc..... 8601

I Corinthians 15

:40-41

:22-24 – There will be various resurrections, and different *classes* of them as well.¹

- the Firstfruit, Christ
- those who are Christ's in His presence
- the consummation

:36 – Death is the prerequisite for resurrection/vivification.

:37-39 – There are new, but different resurrection bodies, as **God determines** (*i.e.*, different “callings”).

- men
- beasts
- flyers
- fishes

:40 – There are different types of bodies.

- terrestrial;
- celestial.²

There are different glories of each type of body.

- terrestrial
- celestial
 - sun
 - moon
 - stars
 - various glories (star excelling star in glory)

:42-43

Resurrection bodies.

- preparation phase (:44, “if there is a soulish body ...”)
 - sown in
 - corruption
 - dishonor
 - infirmity
 - soulish
- resurrection (:44, “... there is a spiritual also”)
 - roused in
 - incorruption
 - glory
 - power
 - spiritual

1. All of these resurrections and classes in I Corinthians 15 are doctrines prior to the revelation of the Secret Administration.
2. Celestial bodies and glories mentioned in I Corinthians 15 refer to those living and functioning in “New Jerusalem, coming down from God out of Heaven” (Revelation 21:2; cf. 3:12), *i.e.*, the star seed of Abraham (Genesis 15:5; 22:17; 26:4). For more information, read [The Three Spheres of Glory: \(A Compilation\)](#) at StudyShelf.com (also see order form).

The Authority Structure of the Heavens and the Earth

Paul paints a picture using imagery that is easily relatable to us. We easily observe that, in the earthly (terrestrial) realm, there are numerous variations within each different type of plant, or creature. For example, in the general category of “Dog” there are numerous varieties, each distinctly different, but still qualifying as a dog. Even within each breed of dog, e.g. the labrador retriever, we observe many differences by which we can identify individuals that make them distinct from other labs. These differences of each type and each category within a type or category can be understood as differing “glories.” We can equate this same idea to every other form of life on this planet, from the smallest animal to every human.

Therefore, we now understand that, for those humans who are resurrected in their class to earthly bodies, each will have differing glories, as God determines for each of them.

Similarly, we observe the many different celestial bodies, whether galaxies or stars, etc. The brightest celestial body we see is that of our own sun, then the next brightest is our moon. When we look beyond these to the planets in our solar system, and beyond into the vast expanse of God's celestial realm, it is easy to observe the numerous variances of luminosity of all of these different bodies.

Thus also there are those of the new humanity, the Ecclesia of this current dispensation, who are resurrected in their class to celestial bodies, each having differing glories,³ as God determines for each of them. We will be displacing and replacing those “principalities, powers, mights and dominions” who currently occupy the positions of authority in the celestial realm.

Isaiah 9:6-7

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonder-

3. Our (the One Body of the Mystery Dispensation) “class” was a secret, yet unrevealed, and with differing glories that far surpass those in I Corinthians 15 (cf. “far up **above ALL** Heavens,” Ephesians 4:10).

*ful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. **Of the increase of His government and peace there shall be no end,** upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this (KJV).*

*For a Boy, He is born to us; a Son, He is given to us, and the Chieftainship shall come to be on His shoulder, and one shall call His name Marvelous; Counsel to the Master shall He bring, unto the chief, well-being. **To the increase of the Chieftainship and to the well-being there will be no end;** on the Throne of David and over His kingdom, to establish it and to brace it with right judgment and with justice, henceforth and in the future eon, the zeal of Yahweh of hosts, it shall achieve this (CV).*

Isaiah prophesied that God will have His Son to sit on David's throne, to rule in His Kingdom, and “in the future eon.” Christ's Kingdom will be enacted at some point after this dispensation reaches its consummation (at His determining). Christ will reign in God's Kingdom of the Heavens on Earth from His throne at God's right hand. At the end of this phase, Christ will return to Earth to rule the Earth in His personal physical presence during His Millennial Kingdom (Jeremiah 3:17; Revelation 20:4), and then in the New Earth from New Jerusalem (Revelation 21:22-23; 22:3).

We eagerly note with great interest *and anticipation* the phrase “of the **INCREASE of His GOVERNMENT and peace THERE WILL BE NO END.**”

Our Glorious Father has *grand* plans for His creation. There will be a continuously expanding growth of His Kingdom AND peace. All humanity will play a part in God's program for this, some to a greater extent, others to a lesser extent. There will be a hierarchy of authority for not just participating in the activity of this continual expansion, but in its administration as well (this is, indeed, the implication of “government”: there are those who will be governed, and those who will govern – all, again, at God's determination and choosing (calling)).



We have seen in the above I Corinthians passages that there are different classes, callings and glories: some to earthly positions, with different glories (*i.e.*, authorities), and some to celestial positions, with different glories (*i.e.*, authorities).

Today, knowing our calling is important, without which we would be very confused about this (and other) issues. We, the Ecclesia of the One Body of this Administration of the Secret (Ephesians; Colossians), have a celestial calling (Ephesians 1:21-23; Colossians 3:4) that is far advanced from that of I Corinthians 15, where we will be manifested with Christ “*in glory*” and receive our positions of authority. As Christ, God’s Son, is seated at God’s right hand (Ephesians 1:20) and will rule also in the celestials, then we, who are in Christ (:3-4; 2:6) who have been designated “*the place of a son*” (Ephesians 1:5, 18), will be co-regents with Him in the administration of the reconciliation of the entire creation – *both the celestials and the Earth* (Colossians 1:19-20).

Likewise, just as on Earth, there will be governmental levels of authority which we, the Ecclesia, will co-administer with Christ as His co-regents. Each of us will have various levels of authority (glory) as determined by God to assist in His plan of universal reconciliation. As Christ’s co-regents we will have power and authority to deal with rebellious celestial beings, preaching the gospel of reconciliation to them to bring them under Christ’s rule. Just as Earth’s Kingdom saints will have authority over their respective jurisdictions, *as well as* the celestial messengers who serve them, we the Ecclesia will exercise our authority over the celestial beings in our jurisdictions in the celestials.

There is much more of Father’s grand plan than religion’s boring idea of Heaven, where select believers sit around on clouds, or walk streets of gold, playing harps, etc. Consider that man’s day, from the fall from Eden until the end of this current administration of grace, is preparatory for the coming Kingdom of the

(see **STRUCTURE**, next page)

TREE (continued from page 8598)

enjoy an allotment (Revelation 21:7). With this allotment comes a divine “*license*” (CV) to the “*Tree of Life*” (Revelation 22:14).

While the fruit of “*the Tree of Life*” belongs to “*the Israel of God*,” the Gentile Nations will come to Jerusalem (both the Millennial, 22:14, and New, 22:2) to pay homage to the divine court (“paying court”) and gain access to “*the leaves of the tree*” in order to carry out their divine service (“*attendance*”) to the dignitaries over them. Yet all of this must be done through those having the rightful authority (“*license*”) to dispense the “*the Tree of Life*.”

Thus, throughout the Millennial reign of Christ, and even on into the endless, consummate “*Day of God*,” there will remain in place a glorious *order* of righteous dominion throughout the Universe. This rule will result in incessant homage and tribute rising up to, and through, all of God’s honored authority, intensifying all the way to God’s Universal Throne, where the exalted Christ (Head and Body) sits at His right hand. The foundation of this glorious procession is found to be the *licensed* “*Tree of Life*” – the divine right to pay incessant homage and tribute up the chain of command to Christ and Yahweh.

For the members of the One Body of the Secret Administration, “*the Tree of Life*” has no direct bearing. Our sphere of glory is neither the New Earth or the New Jerusalem, but the Celestial sphere, in the Super-Heavens – “*far up above all Heavens*,” both new and old. Our vivification and exaltation will predate the known re-emergence of “*the Tree of Life*” by at least 700 years. **BSN**

TOPICS:

Major: Revelation 22:2, 14; *Therapeia* (G2322); Tree of Life
Minor: Prophecy; Revelation, Book of



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by — John Cairncross

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REVELATION (continued from page 8597)

Thessalonians 1:7-9).

One translation renders “without” as,

the ones not there (HRB).

Notice also that this temporary “extermination” is at the Christ’s Unveiling, the very theme of the Book of Revelation’s Second Advent of Christ.

:17 – “to testify these things to you in the ecclesias” is likewise a return to the context of Revelation chapters 1-3, speaking to the “*the seven churches which are in Asia*” (1:4, 11, 20; 2:1, 7, 8, 11, 12, 17, 23, 29; 3:1, 6, 7, 13, 14, 22), which are

present at Christ’s Second Advent. There are no other references to these Jewish synagogues in the book of Revelation.

:18-19 – This section is declared to be a review of:

*the words of the prophecy of this scroll
the calamities written in this scroll ...
the words of the scroll of this prophecy ...
that is written in this scroll.*

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TOPICS:

Major: Consummation; Day of God; Revelation, the Book of; Revelation 21-22

Minor: Millennial Kingdom; New Jerusalem; Prophecy

STRUCTURE (continued from previous page)

Heavens on Earth (the Day of Christ) when humanity will experience the benevolent rule of Christ (from the Heavens) and the Eden-like conditions that God will provide humanity under the auspices of Israel’s administration of that Kingdom. This in turn will be preparatory for Christ’s Millennial rule on Earth (the Day of the Lord), which will be preparatory for God’s tabernacled with men in the New Earth (the Day of God).

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TOPICS:

Major: I Corinthians 15; Calling; Ecclesia; Government ;Resurrection

Minor: Consummation; Isaiah 9:6-7

IT IS THE
GLORY OF ELOHIM
TO CONCEAL A
MATTER, AND THE
GLORY OF KINGS TO
INVESTIGATE A MATTER.

Solomon (Proverbs 25:2, CV)



88 pages

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by — Clyde L. Pilkington, Jr.

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