

What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arnold Fruchtenbaum, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Last week we closed at point nineteen in our study of Revelation Chapter 22.

19. Now let's close out our study of the book of the Revelation.

KJV

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

NIV

Rev 22:21 The grace of the Lord Jesus be with God's people. Amen.

20. I think it fitting at this point to give you an expanded translation of the entire chapter.

### **Expanded Translation**

**Rev 22:1 Then the seventh angel showed me the river of the water of life, its waters were as clear as crystal flowing from the Throne of God where both the Father and the Lord Jesus Christ reside.**

**Rev 22:2 The river ran down the middle of the city's main street. On each side of the river grew the trees of life, the trees bore twelve delicious varieties of food, one for each month. The leaves of the trees when eaten provided a renewed appreciation for life in the New Jerusalem.**

**Rev 22:3 There will no longer be a curse on planet earth. The throne of God and of the Lord Jesus Christ will be evident in the city, and all of the citizens of the New Jerusalem will serve Them.**

**Rev 22:4 No longer will we have to transform the mind to know Him, each of us will see Him, His presence will pervade the entire city.**

**Rev 22:5 In the New Jerusalem I could see there would be no light. The citizens of the city will not need that light, for the Lord Himself will provide abundant light. And we as believers will reign there and bask in His light.**

**Rev 22:6 The seventh angel said to me, "The words and pictures provided to you are trustworthy and true. The Lord, the God of the angels and the prophets, sent his angel Gabriel to show you things which will one day come to pass. Once the eschatological events begin, the events will occur in rapid fire succession;**

**Rev 22:7** therefore be alert, for events will occur quickly! Blessed are all of those who reproduce the events described in this Book of The Revelation.

**Rev 22:8** I, John, was overwhelmed that I had been selected to hear and see these amazing things. I was so amazed that I fell down to worship the seventh angel who had been showing me the things to come.

**Rev 22:9** I was promptly rebuked, "Do not do that! I, like you, am a ministering spirit to you and your brothers, the prophets, and of all who keep the words of this book, You, like them, must Worship God!"

**Rev 22:10** The seventh angel then said, "Do not seal up the words of this book. Why? Because the time is in fact near.

**Rev 22:11** In fact let the unbeliever who has rejected God's protocol keep on doing wrong; the vile should continue to be vile. But as for the believer positive to the word, they should continue following God's protocol; let those who are holy continue to be holy."

**Rev 22:12** Now listen up and pay attention for, I am coming soon! I am bringing rewards with Me for those who have produced divine good in time; production which survives the fiery judgment of the Bema shall receive eternal rewards.

**Rev 22:13** I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

**Rev 22:14** Blessed and happy are those who by faith alone in Christ alone have washed their robes, and thus may eat from the tree of life and enter into the city.

**Rev 22:15** Those who cannot enter the city are the dogs, those who practice the occult, the sexually immoral, the murderers, the idolaters and everyone who loves and practices lies and deceit.

**Rev 22:16** I, Jesus, have sent my angel Gabriel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright and Morning Star."

**Rev 22:17** The Holy Spirit, Christ and His forever family say, "Come!" Let him who hears say, "Come!" All who are thirsty, let those who are ready come and take the free gift of salvation - the water of life.

**Rev 22:18** Let me warn those who have access to this Book of The Revelation. If any unbeliever adds anything to the Revelation, God will place upon him the plagues described in the book.

**Rev 22:19** Or if any unbeliever takes away anything written in this book, God Himself will take away his share of the tree of life and his place in the New Jerusalem. Clearly there will be no unbelievers living in Eternity Future though there will be plenty of unbelievers living in the Millennium.

**Rev 22:20** Jesus then announced, "Yes, I am coming soon. Amen." And John responded "Come, Lord Jesus!"

**Rev 22:21** The grace of the Lord Jesus be with you now and forever more. Amen."

## Doctrine of Canonicity

### 1. Canonicity

1.1 A tremendous mass of literature appeared in the first three or four centuries, all of which claimed to be authoritative and inspired.

1.2 Something had to be done to determine which books were "in" and which were "out" of the Canon.

1.2.1 There was little if any controversy regarding the content of the New Testament; the controversy related primarily to the Old Testament.

1.3 The early Church fathers agreed upon five criteria to determine what books were to be included. These were:

1.3.1 Was the Book of Divine Origin? - Does the book itself purport to be divinely inspired?

1.3.2 Was its claim to inspiration adequately sustained by the awareness of the writer that this was indeed a sacred Scripture?

1.3.3 Documentation by quotation; for example, the New Testament contains numerous quotations from the Old Testament made by not only Jesus Christ but by virtually every writer of Scripture.

1.3.4 The law of public or official action as in the Old Testament a priest, a prophet, a king or in the New Testament, our Lord would read from it in public.

1.3.5 External evidence was used in the sense that the Masoretic copyist only preserved for us that which all of Israel seemed to know was the Canon.

1.4 From the *Grolier Encyclopedia* and the *World Book* we find an unbiased description of what is known as the pseudepigrapha and the apocrypha:

"Pseudepigrapha - The word pseudepigrapha meaning "books with false titles," refers to books similar in type to those of the Bible whose authors gave them the names of persons of a much earlier period in order to enhance their authority. The best known are:

“Three and *Four Edras* and the *Prayer of Manasses*, which are included in the *Apocrypha*. The term is applied to many Jewish and Jewish-Christian books written in the period 200 BC-AD 200 ... Fragments of the *Damascus Document* have been found among the Dead Sea Scrolls ... The pseudepigrapha are important for they throw light on Judaism and early Christianity ...

“There is no evidence (internal or external) of divine authorship or inspiration, i.e., canonicity claimed.

“Apocrypha - "The Apocrypha are books of the Old Testament included in Roman and Orthodox Catholic Bibles as deutero canonical (added to the earlier canon), but excluded from the Hebrew Bible and from most protestant Bibles. It is not certain, why the term Apocrypha (hidden things) was originally applied to them but they were considered less authoritative than the other biblical books because of the relatively late origin (300 BC-100 AD) ...”

1.5 From the *World Book* –

"The Apocrypha includes the first and second books of *Edras, Tobit*, additions to the book of *Esther*, the *Wisdom of Solomon*, the *Wisdom of Jesus the Son of Sirach*, *Judith*, *Baruch*, the *Song of the Three Children*, *Susanna* and the *Elders*, *Bel and the Dragon*, the *Prayer of Manasses* and the *1st and 2nd books of Maccabees* ... The apocrypha are important sources for Jewish history and religious developments in the 1st and 2nd centuries BC.

“There are many other pseudepigrapha books such as the *Book of Mormons* and devotional/prayer books of the Christian Science Denomination which are accepted by some as biblical. There are also other Orthodox Catholic books accepted in their faith as supplemental to the Bible although rejected by the Roman Catholic Church.

1.6 If you consider the copies available, age and accuracy of the documents it becomes quite obvious that we have the inspired Word of God preserved for us and need no extra-biblical revelation.

1.7 Flavius Josephus was an unbeliever who in *Contra Apion* describes the sacred "books of the Jew" for you see canonicity was an accepted part of Jewish History.

1.7.1 Not surprisingly he tells us (without any axe to grind) that the Old Testament is the Canon and has no need for added pseudepigrapha.

1.8 R. B. Thieme in his book *Canonicity* writes concerning the Apocrypha under the heading "The Rejection of the Apocrypha.”

“The Apocrypha was never in the Hebrew Canon. Every card-indexing of the Canon of Scripture in the ancient world listed only ... the Old Testament, but it excluded the Apocrypha.

“Neither Jesus Christ nor any of the New Testament writers ever quoted from the Apocrypha. Never even once. Josephus expressly excluded them from his list of Sacred Scripture in his book.

“He explained that these books were excluded from the Canon because they were spurious.

“No mention of the Apocrypha was made in any catalogue of canonical books in the first four centuries AD. It was not until the 5th century AD that a well-known organization slipped them into the catalogue!

“These Apocryphal books were never asserted to be divinely inspired or to possess Divine authority in their contents!

“No Prophets were connected with these writings! Each Old Testament book was written by a man who was a prophet either by office or by gift or both.

“The Apocrypha contained many historical, geographical and chronological errors. They so distorted and contradicted Old Testament narratives that in order to accept the Apocrypha one had to reject the Old Testament.

“The Apocrypha teaches doctrines and upholds practices which are contrary to the Canon of Scriptures! Documentation regarding the false doctrines found in the Apocrypha are as follows:

“a. Prayers and offerings for the dead. In 2Ma 12:41-46, not only are prayers offered for the dead, but monetary offerings are brought on their behalf and even recommended! I am quoting from the Douay version ... of the Old Testament, which is a revised version of the Vulgate: It is therefore wholesome ... to pray for the dead ...

“b. Suicide Justified. 2Ma 14:41-46 deals with a revolt against the "Syrians", led by the Maccabean brothers ... the Apocrypha justifies this suicide and calls it a noble death.

“c. Atonement and salvation by almsgiving. At least two of the books of the Apocrypha state that sins may be atoned for and salvation may be obtained by giving large donations. Tobit 4:11 "For alms deliver from all sin, and from death and will not suffer the soul to go into darkness."

“d. Cruelty to Slaves Justified. In Ecclesiasticus 33:25-29 we read that the best way to treat a slave is to pile the work on him, and that, if need be, cruelty to slaves is fully justified ...

“e. The doctrine of emanations. This is a cosmological concept characteristic of ... Gnosticism. It explains the world as an "outflowing" from One Absolute source but never uses the word God ....

“f. The preexistence of souls is also mentioned ... which claims that the soul, as well as the body is produced in procreation ... We know that ultimately only God can give soul-life.

“g. other fallacies in the Apocrypha ... hatred of Samaritans ... lying is sanctified in certain cases ... incantations are encouraged as is assassination ... seven angels are said to have the power of intercession ... purgatory is established as a place ... ”

“2. Interestingly neither the Roman or Greek Orthodox Church accepts all of the theology of the Apocrypha but rather they have chosen to pick and choose and have therefore no absolute standard or Canon.

“2.1 Much of that taught in the Apocrypha is vehemently opposed to sound Catholic teaching and many of the early Church fathers without question ... considered the Apocrypha as questionable and not to be considered as equal with the Bible.

“3. There has been far less controversy with reference to what represents the New Testament.

“3.1 Criteria for New Testament Canonicity can be summarized:

- a. Apostolicity - every Book must be written by an apostle or someone close to an apostle.
- b. Reception by the early local Churches as being authentic.
- c. Consistency - doctrines in the Book must be consistent with extant Christian teaching.
- d. Each Book must give either internal or external evidence of Divine inspiration.

“3.2 The Church Councils finally resolved all question as to what constituted our New Testament.

Council of Laodicea - 336 AD  
Council of Damascus - 382 AD  
Council of Carthage -397 AD  
Council of Hippo - 419 AD

“3.3 The Council of Laodicea recognized and accepted all books of the New Testament except the book of the Revelation however the next three councils included the book of Revelation into the Canon. The question of Canonicity never came up again until the rise of liberalism in the nineteenth century which led to our twentieth century modernism.”

## **How We Got Our King James Bible**

The following has been taken from a book written by Col. R. B. Thieme, Jr. The title of the book is *Canonicity* and a PBS video describing how we got the KJV:

It is necessary you understand some of the background connected with the reign of King James I. Elizabeth, Queen of England, had a beautiful cousin, Mary Stuart, who had returned from France in 1561 to take her rightful place as Queen of the Scots. Scotland was in a state of turbulence: the clans fomented discontent; the new faith preached by John Knox swept across the chilling lochs; and Catholic Mary was held in contempt, not only for her presence in Scotland, but for her continuing claim to the Tudor crown of Elizabeth. Mary unwisely married the Scottish Lord Darnley.

This created further antagonism, both to the English because of his Tudor connections and to the Scots because he was Catholic. The Scots had become Calvinistic in their beliefs and resented Mary's Romanism and the influence of her French court. The people were determined that never again should the Roman Church be allowed to gain and hold political power in their nation. After a series of indiscretions and acts of poor judgment, Mary was forced to abdicate in favor of her infant son, who then became James VI of Scotland. Fleeing the wrath of the Protestant nobles, Mary sought refuge in England.

Elizabeth was in a quandary. She dared not send Mary back to Scotland, for the Scots might execute their ... monarch; she was equally afraid to give her sanctuary in England where Mary was certain to be a rallying point for all manner of malcontents. Therefore, Elizabeth was obliged to keep her 'guest' strictly confined and thus began a kaleidoscope of intrigues and plots that was to span almost two decades. Eventually, Mary's continued sedition left Elizabeth no other alternative.

Mary was executed in 1587. James VI, Mary's son by Lord Darnley, who had been King of Scotland since 1568 under the regency of the Earl of Moray, was reared a protestant. He was taught Calvinistic theology, Greek, Latin and Hebrew. Jamie was quite a student. He could discourse on theological subjects in both English and Latin. When Elizabeth died, she left no heirs, thus ending the House of Tudor. James VI was brought down from Scotland and crowned James I of England, beginning the reign of the House of Stuart.

The year was 1603. James had led an uneasy life in Scotland and actually looked forward to coming to England. However, he soon found that England, too, had its troubles; the Puritans were in revolt against the established church. One thousand Puritan preachers had gathered together to write a petition. They beseeched his noble Majesty and parliament for a change in the established church service and the removal of such superstitions as the sign of the cross.

Furthermore, the Puritans refused to use the prescribed prayer book because of its corrupted translations. This petition became known in history as the *Millenary Petition* because of the thousand signatures affixed to it. It resulted in the Hampton Court conference on January 14, 1603, over which King James himself presided.

It was during one of the endless debates that the leader of the Puritans, John Reynolds, said, 'May your Majesty be pleased, that the Bible be new translated, such as are extant not answering to the original.' Immediately Reynolds' request ran into opposition from Bancroft the Bishop of London. The Bishop claimed that if all who wished were permitted to come up with translations, the country would be swamped with Bibles. So the talks dragged on. Finally, the King of England grew weary listening to the debates in Parliament. He sided firmly with Reynolds in favor of a new Bible. He admitted that he had "never yet seen a Bible well translated into English," and he wished that "some special pains were taken for a uniform translation ... done by the best learned of both universities ... lastly ratified by royal authority ... to be read in the whole church and none other."

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