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FLORIDA BIBLE SCHOOL - 1993

THE GARDEN OF GOD

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Study 6: Eden Restored - A Study of Revelation 22

Reading: Rev 22

Good morning my dear brethren and sisters in the Lord. Good morning! I know we are few in number but let it not deter us!

I was given a very precious little note this morning, from my sister Connie, and it is written by a very young child which I thought I'd share with you, it kind of sums up a lot of what we've been doing and it's kind of precious! 'Three things every man must do in his lifetime: 1. trust God, 2. love a woman and 3. plant a tree!' I figured that was pretty neat, and at the bottom here in capitals it says, WE HAVE THE TREES!

We'll summarize our talk from yesterday, from The Garden of Love. The first point we looked at was that the Song of Solomon was a part of the Word of God; they were as much a part of the Word made flesh as many as any of the other books of the Old Testament.

So we need to accommodate the Songs of Solomon in our thinking, when understanding the person of the Lord Jesus Christ. (2) The Songs of Solomon have formed a very centre of Jewish worship and they are likened to the Holy of Holies of Solomon's temple in some of the Jewish teachings. (3) We looked at some of the problems that we have with the erotic language of the book and we discussed that. (4) We also looked at some of the problems that we have in our marriages in direct relationship to our interpretation of the book. The suggestion is that if we place ourselves into the book, rather than distance ourselves from the book. (5) A garden enclosed is my sister, my bride, she is first of all my sister in the truth and then she is my bride, and we spoke of that. (6) The key word to the garden of love is 'peace'; you'll remember Solomon, the Shulamite, Jerusalem, all have as their basis this Hebrew word 'shalom' which is peace. (7) The method of interpretation used was based on the parable of the rich man, and you'll remember the prophet Nathan says to David in that parable, 'thou art the man', so by placing ourselves into the book, we then understand the book more personally. If your Christianity doesn't work at home, that is, in your marriage, then don't export it; a home-grown parable but worth bringing to you. (8) We ended by re-looking at the relationship between a husband and wife in Ephesians 5.

We now move to our study of Revelation 22 and we'll pick it up in verse 1, and we're

looking at Eden restored. I'm reading from the RV, 'And He (that is the Lamb) showed me a river of water of life, bright as crystal 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 of life bearing 12 manner of fruits, yielding its fruit every month. The leaves of the tree were for the healings of the nations; and there shall be no curse anymore, and the throne of God and of the Lamb shall be therein and His servants shall do Him service, and they shall see His face and His name shall be on their foreheads'. As we read this final revelation, as we look at the nerve endings of scripture, we see with joy all the allusions taken from a garden eastward in Eden.

It's actually quite amazing to look at all the allusions in this book which relate to different parts of scripture. Here today, we will look at the allusions that go back to the garden of Eden and we'll look at allusions that go back to the great day of atonement and we'll look at allusions that go back to the Genesis of this book, in Revelation 1. So very briefly, some of the allusions here in these first 4 verses go back to the garden eastward in Eden. There, there was a river that went out of Eden to water the garden, but here in verse 1 we have a **river of the water of life bright as crystal**', (if you don't have a good centre margin perhaps next to verse 1 you can just write Genesis 2 verse 10). There in chapter 2 verse 9, there was **the tree of life** also in the midst of the garden, and here in verse 2 we find the tree of life in the midst of the street; and on either side of the river was the tree of life.

There, back in Genesis 3 verse 17, 'Because thou hast hearkened unto the voice of thy wife, cursed is the ground for thy sake', here in Revelation 22 verse 3, 'here shall be **no curse anymore**'. There in Genesis 3 verse 4, we find that great liar, the serpent; 'the serpent said unto the woman, ye shall not die', the great lie and here in chapter 22 verse 15, 'For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie'. So the list goes on and on, but suffice it to say that eastward in Eden, the glory of God was restricted geographically, but now it is no longer restricted, now the glory of God fills the whole earth as the waters cover the sea. All the patterns and all the types, all the visions, all the prophecies, the whole plan and purpose of God now reaches its final fruition. All His grace and all His mercy, all to be found in this final glorious vision of God's wonderful garden of tomorrow.

Notice here in verse 1, that the river of the water of life emanates from the **throne of God and of the Lamb**, and this is simply because life itself emanates from God, with a mortal life or eternal life, it emanates from God then, to the land, then to us! God is the very Author of life, 'for Thou didst create all things, we are told, in chapter 4 verse 11 of this book. God created all things and for His pleasure they are and were created, that is including the land, the land was also one of the created ones.' He was **made in all points** like as us, yet without sin', is the way that the writer puts it in the letter to the Hebrews. Even in this final vision, the doctrine of co-equality, co-eternity, this doctrine of the Trinity even here in Revelation 22, is **not to be found**. Perhaps we'd be wise now just to look at one or two references in Revelation just to substantiate this point; go

back to chapter 1 of the book and let us just see how at all times, all the way through, whether we look at John's writings in the gospel of John, the epistles of John and here in Revelation written by the same apostle, the same idea, the same concept comes through, that at all times, Jesus Christ is a servant to His Father. He is subservient to His Father and it is dealt with in that particular way.

Revelation 1 verse 4, 'John to the seven ecclesias which are in Asia: Grace be unto you and peace, from **Him which is, which was and which is to come**' (and that's a reference to the Father, to the LORD God Almighty); and from the seven Spirits which is before His throne (that's a reference to the angels, 'are they not all ministering spirits, sent forth unto those who are to be heirs of salvation?', if you don't have it in your margin, you can put in there Hebrews 1 verse 14) and from Jesus Christ, who is the faithful witness and the first begotten from the dead'. So you see, there's a careful division, God, the angels, the Lord Jesus Christ in that particular verse there. Look at chapter 3 verse 21, 'To him that overcometh will I grant to sit with Me on my throne (this is Jesus speaking) even as I (Jesus) also overcame and am sat down with My Father on His throne'. Again, we can see the clear division, My throne, His throne, the Son's throne, the Father's throne, even as I also overcame and am sat down with My Father on His throne. So now, Christ's throne becomes the Father's. Over the page, chapter 5 verse 13, 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour and glory and power, be unto Him that sitteth upon the throne (that is the LORD God Almighty) and unto the Lamb who sits on the throne of God Almighty for ever and ever'.

We return then to Revelation 22, and as we return to Revelation 22 I'll just remind you that of the 39 occasions where this word 'thronos' (2362), the Greek word 'thronos' appears in Revelation, everyone of them depicts the LORD God Almighty on His throne. Others might describe other features on the throne or before the throne or coming from the throne, some might depict the LORD God and the Lamb upon the throne, but all of them refer to the LORD God Almighty on His throne; **never, ever**, do we find the Lamb Himself on the throne in isolation. Never do we find the Lamb subverting God's authority, never do we find the Lamb grasping at equality with God. Not even now, one would picture that if we were to substantiate the Trinitarian doctrine in any way, we would find it in Revelation, but we do not. True principles are true whether we look at Genesis or look at Revelation, they are continuously true and we see that here in this book.

Revelation 22 verse 3 (I'm still reading from the RV) from the middle of the verse, 'And the throne of God and of the Lamb shall be therein; and His servants shall do Him service: and they shall see His face; and His name shall be on their foreheads. And there shall be no more 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'. Very precious words are found in that verse, the apostle is now drawing allusions from the great day of atonement. All the allusions in those verses go back to the great day of atonement,

there in Leviticus 16 was the mercy seat, here we have the throne of God; there in the day of atonement was the high priest who served before the ark; here we have His servants, no longer the high priest, we're to be kings and priests and reign on the earth, here are His servants, the saints, who serve before the throne. There it was the high priest with a golden band on his head which said 'holiness unto the LORD'; but here it is the saints that bear His name on their foreheads. There in the Holy of Holies there was pitch darkness before Aaron put the incense on to the coals which created that great cloud of the Shekinah glory, but before that happened in the Holy of Holies, there was pitch darkness; but here there is no darkness, there is no night, there is only light. There in the Holy Place, there was the seven branched candlestick; but here they need no candle. There, no man could see God and live, and you remember that Moses only saw the back parts of God, in fact, it was only a manifestation of God, it was the angel that bore God's name, and there he only saw the back parts, he only saw the departing of the LORD; but here they see His face, face to face, 'then face to face'. There on the great day of atonement and in that period of history, the kings reigned for a moment in time; but here they reign for ever and ever.

Verse 6 of Revelation 22, '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 show unto His servants the things that which must shortly come to pass; and behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book'. Two small little notes that you could perhaps make at this point: things that must shortly come to pass, the Greek word there is 'tachei' the same root word is used here, 'behold, I come quickly', it's 'tachu' (5035). The things that must shortly come to pass have nothing to do with something that's going to come to pass hereafter, it has everything to do that when it happens it will happen **quickly**. The things that must shortly come to pass, behold, I come quickly, it is the same Greek root word. 'Therefore blessed is he that keepeth the words of the prophecy of this book', so anyone with a good centre margin here can then notice that the main thrust of the allusions here good back to the genesis of this book, the genesis of the book of Revelation, because the book of Revelation is the last love letter that is given by the Lord Jesus Christ, to His people, to His bride, to His loved ones. So we should see in this, the Word made flesh, the first chapter is the genesis of the book, and so as we proceed down through the book, the same principles that we find in Genesis are to be found here.

So then, we look at a comparison between Revelation 1, the genesis of this book, and Revelation 22, the nerve endings of the book.

In chapter 1 verse 1, we find these words,

to show unto His servants, then in Revelation 22 verse 6, **to show unto His servants**.

Revelation 1 verse 1, **the things that must shortly come to pass**, Revelation 22 verse 6, **the things that must shortly come to pass**.

Revelation 1 verse 1, **He sent and signified it by His angel**, and in Revelation 22

verse 6, **He sent and signified it by His angel.**

Revelation 1 verse 3, **'Blessed is he that heareth, readeth and keepeth,** now in

Revelation 22 verse 7, **'Blessed is he that keepeth'**, the time for reading and the time for hearing is now passed, so therefore, blessed is he that keeps.

Revelation 1 verse 3, **'the time is at hand'**, Revelation 22 verse 10, **'the time is at hand'**.

Revelation 1 verse 4, **'the throne of God'**, Revelation 22 verse 1, **'the throne of God'**.

Revelation 1 verse 4, **'grace be unto you and peace'**, Revelation 22 verse 21, **'the grace of our Lord Jesus Christ..**

Revelation 1 verse 5, **'the faithful witness'**, Revelation 22 verse 6, **'these words are faithful and true'**.

Revelation 1 verse 6, **'has made unto us a kingdom of priests'**, Revelation 22 verses 4 and 5, **'they bear His name on their foreheads and they reign forever'**.

Revelation 1 verse 7, **'behold, He cometh with clouds'**, Revelation 22 verse 12, **'behold, I come quickly'**.

Revelation 1 verse 8, **'I am Alpha and Omega'**, Revelation 22 verse 13, **'I am Alpha and Omega'**.

A wonderful little study that you can embark upon and for those that are making notes I will give these a little later on when the talk is finished, you can make a photostat, I have the notes there for you. But the list goes on! we could embark on a very interesting study and the list would just go on and on and on; but perhaps the greatest exhortation that we can draw here is to be found in verse 7, and we want to compare that with verse 14.

So if you look at Revelation 22 verse 7 and we're going to compare that with verse 14, **'Blessed is he that keepeth the words of the prophecy of this book'**. Verse 14 says, **'Blessed are they that do his commandments that they may have the right to the tree of life'**. Now the RV is very interesting in their comparison in the way they've translated it in verse 14; so then chapter 22 verse 14 in the RV reads, **'Blessed are they that wash their robes'**, that is, wash their robes in the blood of the Lamb, that goes back to chapter 7 verse 14, or **'wash us from the sins in His own blood'**, chapter 1 verse 5. So we can see here that doing His commandments, verse 14 AV, therefore, has to do with baptism into Jesus Christ. It has something to do with putting on Christ, it has something to do with putting on the wedding robe. Doing His commandments therefore, has something to do with being clothed upon with Christ's righteousness. Doing His commandments therefore, has something to do with walking

in the paths of righteousness, walking in faith, walking in hope, walking in love. Of course, the greatest commandment that Jesus leaves us is that 'we should love one another as He has loved us'.

Verse 8, 'And I John saw these things and heard them. And when I had **heard and seen** (it's a beautiful little theme in the book of Revelation to follow, the difference between hearing and seeing). He heard the angel, Revelation 5 and 6, he heard that no man had prevailed to open the seal, to open the scroll and to loose the 7 seals thereof; that's what he had heard. He heard that **the Lion** of the tribe of Judah, He has prevailed! that's what he heard, but when he **looked**, he saw a **Lamb**, as it was slain from the foundation of the world. He **heard** those that were redeemed, a 144,000; 12,000 out of this tribe, 12,000 out of that tribe, that's what he heard, but when he **looked** he saw a **great multitude** which no man could number out of every nation and kindred and tongue. It's a very different thing between hearing, b&s, and seeing! we are hearing about the paradise of God, but when we see it, when we see it, b&s, it's going to be far beyond the beauty that we can comprehend in our minds. 'The ear hath not heard nor the eye seen, of the glories that God has prepared for those that love Him'. Far more beautiful than anything that we've ever imagined; 'I John saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things'.

Verse 9, 'Then saith he unto me, See thou do it not: I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God'. If you have a centre margin you'll notice that this have happened before, if you just go back a page or two, keeping your place in chapter 22 , you'll see that this has occurred in chapter 19 verse 10. Chapter 19 verse 10, after the angel speaks to John he says, 'And I fell at his feet to worship him and he said unto me, I am thy fellow servant and of thy brethren that have the testimony of Jesus, worship God! For the testimony of Jesus is the spirit of prophecy'. One or two little points there, the word 'testimony' is the Greek word 'marturia' (3141) from which we get the word 'martyr', it's the same word, martyr. For the testimony of Jesus is the spirit of prophecy, there's a big difference between the mechanics of the truth and the spirit of the truth. There's a big difference between the mechanics of prophecy and the spirit of prophecy, and so by comparing these two passages, coming back to chapter 22 now, we have another added dimension in verse 7 and verse 9. Verse 7, 'Keeping the sayings of this book' and verse 9, 'keep the sayings of this book', is directly related to the testimony of Jesus, which is the **spirit of prophecy**. You'll recall that at the beginning, Adam was commanded to **dress the garden and to keep the garden**. In Malachi 2 the priests' lips should keep knowledge, and now the blessings of paradise restored are reserved only for those **who keep the sayings of this book, who have the testimony of Jesus, who have the spirit of prophecy!**

The blessings are repeated in verse 14, and are followed with contrasting words here: verse 15, 'For **without** (in other words this is the opposite to the blessing, if we don't receive the blessing) 'Without the city are dogs, and sorcerers, and fornicators, and

murderers, and idolaters, and everyone that loveth and maketh a lie'. Now I'm not going to take you to Deuteronomy 23, but if you are making notes, make a note at verse 15, Deuteronomy 23 verse 17, and I'm going to read this verse for you, and you will then understand why I'm reading this, because it will identify for us what these **dogs** are! For without are dogs, now we're using a little parallelism here, listen carefully and see if you can get the parallel. I'm reading from Deuteronomy 23 verse 17, 'There shall be no whore of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. Thou shall not bring the hire of a whore, or the wages of a dog, into the house of the LORD thy God'. So the parallelism there is a whore and a whore, a sodomite and a dog. In your country at the moment, there's a great move afoot, and they have gays for Jesus, that cannot be, b&s, that cannot be, **because outside the garden**, outside the city are going to be dogs, are going to be the sodomites. If they have that problem, God can forgive them, but they have to repent, they have to turn away from their sexual behaviour. There is no other way that we can understand these words, so without the city, without the garden, are dogs, sodomites.

Sorcerers, the word 'sorcery' here is the Greek word 'pharmakeus' (5332). What does that remind you of? what is 'pharmakeus'? what English word do we get from 'pharmakeus'? Pharmacy, a drug store, 4 times in the book of Revelation, if you'd like to make a note of it, it's chapters 21 verse 8, 18 verse 23, 9 verse 21; 4 times we are told that before Jesus comes, before the return of Christ, people are going to be obsessed with **drugs**. Do a study in your Young's concordance and you'll find 'pharmakeus' and 'pharmakeia', one is enchantment with drugs, and one is enchanter with drugs. But outside the city, outside the garden, those people that have involved themselves with drugs, whether by taking the drugs or whether by administering them; drug pedlars, drug dealers, they are going to be **outside** the garden.' Without the city, without the garden, are dogs, sorcerers, **fornicators or whoremongers, murderers, idolaters**, so much like the world in which we live, isn't it?' And everyone that loveth and maketh a lie'.

Verse 16, RV, 'Therefore I Jesus have sent mine angel to testify unto you the things for the churches. I am the root and the offspring of David, the bright and morning star'. I Jesus have sent mine angel to testify unto you; **Jesus** to the **angel** to **John** to the **churches**, it's the same pattern almost identical to what we find in chapter 1. There it's God and He leads the procession there, but here it is Jesus to the angel to John to the churches. I've sent mine angel, here's the personal angel of Jesus, maybe it was the guardian angel of Jesus, I've sent My angel to testify unto you, these things for the churches. 'I am the **root and offspring of David** (if you're making notes, put a little note if it's not in your margin, Isaiah 11 verse 1) He is the root and offspring of David and in Isaiah 11 verse 1, 'there shall come forth a shoot out of the stock of Jesse', (that's David's line) and a Branch shall grow out of his roots'. There's the connection, and of course, Matthew 1 verse 1, the book of the generations of Jesus Christ, son of David and son of Abraham. But notice particularly here he says, 'I am the root and offspring of David, the **bright and morning star**'. You should have a reference in your margin which takes you back to Revelation 2 verse 26; perhaps keeping your place in chapter

22, we could just share this together, there's a beautiful little exhortation that comes out here.

Revelation 2 verse 26, 'He that overcometh and keepeth my works unto the end; to him will I give authority over the nations. And he shall rule them with the rod of iron' (and our brother Don has showed us that word 'rule' there is to 'shepherd' (4165) as with a shepherd's crook, 'He will rule them with a rod of iron, as the vessels of the potter are they be broken into shivers: as I have received of My Father. (and here it is) 'And I (Jesus) will give him (that is him that overcomes) **the morning star**'. (This is the bright morning star) 'He that hath an ear let him hear what the Spirit saith unto the ecclesias or churches'. **Jesus is the bright morning star**, the greatest reward that the Lord Jesus Christ can give us, is Himself; the bride and the Bridegroom. If you're making notes just make a little note of this, Genesis 15 verse 1, the same concept comes out with the LORD God Almighty when He speaks to Abraham. He says, 'Fear not Abraham, I am thy shield and thy great reward or thy exceeding great reward'. The reward of the bride in the Old Testament was God Himself and so we see the figure carried through in the book of Revelation; that the greatest reward that Jesus can give us, is Himself.

So verse 17, 'The Spirit and the bride say, Come. (The Spirit here is referring to Jesus) The Spirit and the bride say, Come (this is Jesus and the ecclesias say, come) and he that is athirst let him come. And he that will, let him take of the water of life freely.' Let us just recall for a moment those features that we looked at yesterday, when Jesus was at the well. 'Because the water that I shall give her, shall become in her a well of water springing up unto eternal life', here we have the same water. In the Song of Solomon, my sister, my bride, is a fountain of a garden, a well of living waters, and flowing streams from Lebanon; here we have the fulfilment of those prophecies. In Isaiah 55 verse 1 we find these words, 'Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, eat, yea, come buy wine and milk without money, without price', these are the waters of life, the priceless gift of everlasting life!

Verse 18, 'I testify unto everyone that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written within this book. And if any man shall take away from the words of the prophecy of this book, God shall take away his part from the tree of life and from the holy city, even from the things which are written in this book'. The book of Proverbs warns us and says, 'add thou not unto His words lest He reprove thee, and lest thou be found a liar', that's Proverbs 30 verse 6.

'Add thou not unto His words lest He reprove thee and thou be found to be a liar'. So there is another kind of liar that is being dealt with here, and it's a liar of the worst kind, one that adds to or subtracts from the book. He's included outside the city in verse 15, outside of the city are liars, outside the city are dogs and sorcerers, and fornicators and murderers. Verse 15, 'and everyone that loves and makes a lie', in other words, anyone who adds to God's word, anyone who loves to add to the words of Jesus, add to the words that we read in the book of Revelation.

The warning is quite frightening, isn't it? extremely severe! The warning is obviously to those who would make glib claims of Holy Spirit guidance, 'the Lord said to me this, and the Lord said to him that', and we have confusion in the camp because everyone has an utterance, everyone has a little Holy Spirit revelation, and those revelations don't tie up. The warning also goes to those who would take the Word of God and dilute it by their own private vision and their own private utterances. The warning also goes to those who would make the Word of God of none effect, through the traditions of their fathers. As the Pharisees had done; the Pharisees had done that, they read the book of Jonah, they believed in the inspiration of the book of Jonah; but they never saw in the book of Jonah the death and the resurrection of Jesus.' So we might be well convinced as brethren and sisters of the inspiration of this book, but we need to see within it, the spirit of prophecy. If we don't and they don't and if the world doesn't, they will pay for their ignorance by being cast into outer darkness.

Now you may have noticed how little emphasis there is in this chapter on **the city**, it's only mentioned twice, verse 14 and verse 19; by contrast, the whole of the previous chapter, chapter 21, focusses our attention on the city. We dealt a little with our brother Don on the temple, but we'll know that when we come to looking at Revelation 21, there's **no more temple**, because the LORD God and the Lamb are the temple thereof, and we now have a city filled with men and women, brethren and sisters, giving glory and praise to God. But now the focus is different, the focus now comes back to the garden of God, in all its parts in all splendour, in all its glory, with a pure river of the water of life, and on neither side of the river, in verse 2, **the tree of life with 12 crops of fruit, and leaves for the healings of the nations**. Our minds then, go back to the genesis of the psalms, those 5 books of psalms. We think of the very first book, the very first psalm, the very genesis of the psalm, 'the righteous shall be like a tree, planted by the rivers of water; that bringeth forth his fruit in his season, his **leaf** (there it is, his leaf) shall not wither; and whatsoever he doeth shall prosper'. Also through the Proverbs you'll remember, that **wisdom is a tree of life** to them that lay hold on her; and the fruit of the righteous is a **tree of life**; and a wholesome tongue is a **tree of life**; and in Revelation 2 verse 7, 'to him that overcometh will I give to eat of the **tree of life**'. So in all this glorious vision, this final vision of paradise restored, we see the final consummation of everything that God has promised.

I'll just share with you some of the prophecies from the Old Testament. These are the visions that the prophets saw concerning what we are discussing at the moment.

1. Taken from Ezekiel 36 verses 34 and 35, 'a land that was once desolate shall be tilled, whereas it was a desolation in the sight of all that passed by; they shall say, this land that was once desolate has become like the garden of Eden'.
2. From Isaiah 51 verse 3, 'The LORD hath comforted Zion and have made her wilderness like Eden and her desert like the garden of the LORD. Joy and gladness shall be found in therein, thanksgiving and the voice of melody.'
3. From the same prophet, Isaiah 61 verse 11, 'For as the earth bringeth forth her

bud, and as the garden causeth the things that are sown in it, to spring forth, so the LORD God will cause righteousness and praise to spring forth before all nations'. All these ideas, all these concepts, all these visions based firmly on the **garden of God**.

And the holy city, the new Jerusalem has now, in Revelation 22, has descended from heaven as a bride, and she now stands before her Lord, who has redeemed her with His own blood; she now sees the LORD God Almighty, face to face. She sees the Lamb slain from the foundation of the world, face to face, and the at-one-ment is now complete, and the earth is at rest, and everything that is estranged is now one in the Lord. Sin and death, sorrow and crying, tears and pain will be no more, and all that will remain will be righteousness and peace, mercy and truth. Just listen for those words from the Psalmist, 'mercy and truth are met together; righteousness and peace have kissed each other'(Psalm 85 verse 10)! To lose our vision, b&s, of the garden of God, is to lose our vision of the kingdom, is to live without hope, is to lose the very essence of life itself.

Verse 20 of Revelation 22, 'He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen'.