

## **Joh 18:12-23: Bearing Witness (of the evil within) To Become Disciples**

October 18, 2012

**Joh 18:12** Then the band and the captain and officers of the Jews took Jesus, and bound him,  
**Joh 18:13** And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.  
**Joh 18:14** Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.  
**Joh 18:15** And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.  
**Joh 18:16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.  
**Joh 18:17** Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.  
**Joh 18:18** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.  
**Joh 18:19** The high priest then asked Jesus of his disciples, and of his doctrine.  
**Joh 18:20** Jesus answered him, **I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**  
**Joh 18:21** **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**  
**Joh 18:22** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?  
**Joh 18:23** Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

In our last study we came to see that God promises -- in due time -- that we will be able to drink the cup ([Mat 20:23](#)), which will cause us to be hated by all men for His name's sake ([Mat 13:13](#)). This week we continue this line of thought, looking at what the process includes on that road toward being called "disciples indeed" ([Joh 8:31](#)).

**Mat 20:23** And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.***

**Mat 13:13** **Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

**Joh 8:31** Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples indeed;**

**Joh 18:12** Then the band and the captain and officers of the Jews took Jesus, and bound him,  
**Joh 18:13** And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.  
**Joh 18:14** Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Now it begins! Christ is brought to us at first not only bound by the law, but also to one who is a kindred spirit (father in law) of one who gave counsel to the Jews (the court) proclaiming that it is expedient that one man should die for the people. The court has their focus on Christ's death right from the start which is expedient for our flesh (the flesh living on) while Christ tells us that it is also expedient that he die but His emphasis is on the positive reason why ([Joh 16:7](#)).

**Joh 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Here are some verses to consider in light of ([Joh 18:12-14](#)).

**Luk 3:2** Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

**Act 4:6** And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

These three verses (Joh 18:13 , Luk 3:2 , Act 4:6) demonstrate that Annas and Caiaphas were high priests and that Babylon's high priests have a kindred spirit which gathers together in Jerusalem, which typifies Sodom and Egypt, a spiritual wilderness ([Rev 11:8](#), [1Co 6:15](#), [Rev 17:5](#)).

**Rev 11:8** And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

**1Co 6:15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

**Rev 17:5** And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

A Jew in scripture is someone who is under the law of Moses and within the court, which represents Babylon, as opposed to the elect who are spiritual Jews in the temple ([1Co 3:16](#), [Rom 2:28-29](#)). When Caiaphas gives council to the Jews as a high priest, it is a shadow of the ministers of Babylon giving counsel to those who are yet under the law ([1Ti 1:9](#)), and wanting only to know Christ and Him crucified ([1Co 2:2](#)).

**1Co 3:16** Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

**Rom 2:28** For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

**Rom 2:29** But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

**1Ti 1:9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

**1Co 2:2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

We have influence upon the nations while we are in Babylon, as Caiaphas did that same year he was high priest, and the churches of this world do bring people to Christ (part of the necessary process) but the end result if we are God's elect is that we will lose our first love ([Rev 2:4](#)) and go and spend our inheritance on harlots (Babylonian churches) ([Luk 15:30](#)).

**Rev 2:4** Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

**Luk 15:30** But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

We must be spewed out of God's mouth which is the start of our prodigal experience, being crushed and emptied in Babylon, thinking we were rich when in fact we were poor just like the prodigal son who can only defile the inheritance which His father gives him at first ([Jer 51:34-36](#), [Isa 3:1](#), [Rev 3:16-17](#)).

**Jer 51:34** Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

**Jer 51:35** The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

**Jer 51:36** Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

**Isa 3:1** For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

**Rev 3:16** So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

**Rev 3:17** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

This experience of evil ultimately leads us back to God where His gold can continue to be tried with fire (**Rev 3:18**). Our blindness is taken away by trials and tribulation (**Act 14:22**) from that point forward, as we are received by our heavenly Father (**Heb 12:6**).

**Rev 3:18** I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

**Act 14:22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

**Heb 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

This is the goodness of God:

**Rev 3:19** As many as I love, I rebuke and chasten: be zealous therefore, and repent.

**Rom 2:4** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

**Heb 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The high priests are a shadow of the church proclaiming Christ and Him crucified, but that is only knowing Christ after the flesh at this stage, and it will take “come out of her my people” for true conversion and understanding to occur (**Lam 4:12-13**, **Rev 18:24**, **Mat 23:35**); these three verses proclaim Christ crucified, but they do not recognize the need to be dead to sin and alive in Christ (**Col 1:24**, **Rom 6:11**), which is why we are called out of Babylon (**Rev 18:4**), out of the law of sin and death. In other words, we are called out of Babylon in order to become alive in the spirit of Jesus Christ (**Rom 8:2**).

**Lam 4:12** The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

**Lam 4:13** For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

**Rev 18:24** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

**Mat 23:35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

**Col 1:24** Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

**Rom 6:11** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**Rev 18:4** And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

**Rom 8:2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

These high priests also represent the elect, we who are the first to acknowledge our part in the crucifixion and death of Christ, as we prophesy of Christ's death for the nation (**Joh 11:50**), which is what we do even prior to coming out of Babylon (**Mat 26:57**, **Joh 11:49-51**).

**Joh 11:50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

**Mat 26:57** And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

**Joh 11:49** And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

**Joh 11:50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

**Joh 11:51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

**Joh 18:15** And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

Simon Peter followed Jesus as did this other disciple who was known of the high priest. Simon however at this stage in his walk was going along to get along, and not even aware that he had no power to back up the bravado of (**Luk 22:33**) that Christ had already told him would later witness against his flesh.

**Luk 22:33** And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

The shadow or lesson for God's elect in this story is that we can only properly witness or evangelize with Christ within us and not just in our midst, as we need to have that true witness abiding within (**Rev 3:14**).

**Rev 3:14** And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

An effective witness is a gift of God (**Eph 4:11**) and the end result will always be positive (**Isa 55:11**) whether those who are being witnessed to are drawn to that witness in this age (**Joh 6:44**) or in another day of visitation (**1Pe 2:12**).

**Eph 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**Isa 55:11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

**Joh 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

**1Pe 2:12** Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

We will glorify God regardless of people's response to His witness through us. If we are granted to be His true witnesses it will be preceded by being false witnesses first or half-hearted followers as Peter, which is how we all start off!

**Joh 18:16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

**Joh 18:17** Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

Peter stands at the door without at this point, a symbol of not accomplishing any work in Christ (**Rev 22:15**). He straightway tells the damsel (the church) "**I am not.**"

**Rev 22:15** For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Peter gains entrance to see the high priest by a woman (the church) who was talking to the other disciple who was known of the high priest. This disciple still has some influence within the court so to speak and will be used along with the damsel to seek an occasion against Peter's flesh. God uses these circumstances to expunge Peter's hypocrisy.

**Joh 18:18** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The fire made by Babylon is made of coal. Servants and officers preparing a fire made with coal a symbol of man's flesh which is primarily made of coal (carbon based). Peter is finding warmth (false comfort) at the hand of man's fire at this point and not the fiery word of God.

**Here are some verses about what coal is and does... telling us in advance of the impending judgment on Peter (within):**

**Isa 47:14** Behold, they shall be as stubble; the fire shall burn them; **they shall not deliver themselves** from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

**Pro 26:21** As coals *are* to burning coals, and **wood to fire**; so *is* a contentious man to kindle strife. (Peter was unknowingly this contentious man this night)

**Eze 24:10** Heap on wood, kindle the fire, **consume the flesh**, and spice it well, and let the bones be burned.

**Eze 24:11** Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

**Isa 54:13** And all thy children **shall be taught of the LORD**; and great *shall be* the peace of thy children.

**Isa 54:14** In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

**Isa 54:15** Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

**Isa 54:16** Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth **an instrument for his work**; and I have created the waster to destroy.

**Isa 54:17** No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

(We are tools for each other carbon based burning coal, fiery trials, to fulfill the promise in [Isa 54:14](#) after judgement)

[Isa 6:5](#) Then said I, Woe *is* me! for I am undone; because **I *am* a man of unclean lips**, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

[Isa 6:6](#) **Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:**

[Isa 6:7](#) And he laid *it* upon my mouth, and said, Lo, **this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**

[1Co 3:12](#) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

[1Co 3:13](#) **Every man's work shall be made manifest:** for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

[Joh 18:19](#) The high priest then asked Jesus of his disciples, and of his doctrine.

[Joh 18:20](#) Jesus answered him, **I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**

[Joh 18:21](#) **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

[Joh 18:22](#) And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

[Joh 18:23](#) Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

The high priest enquiring of Christ's disciples and of his doctrine is fulfilling this verse in Christ's life ([Joh 15:20](#)). This is really a fact finding mission on the part of the high priest as he seeks out the truth with blinded eyes, and as Christ says in the next verse of John, "**But all these things will they do unto you for my name's sake, because they know not him that sent me.**"([Joh 15:21](#))

[Joh 15:20](#) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

[Joh 15:21](#) But all these things will they do unto you for my name's sake, because they know not him that sent me.

Consequently we are not to be afraid of what men can do to our flesh ([Mat 10:28](#)), and God willing we will have this courage and boldness that Christ had to not shun to declare the whole council of God even in the midst of certain persecution ([Act 20:27](#))... possible only after we deny him as Peter is in the process of doing 3 times.

[Mat 10:28](#) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[Act 20:27](#) For I have not shunned to declare unto you all the counsel of God.

Christ was the light of the world, and walked in the midst of the candlesticks ([Rev 1:13](#)) "**whither the Jews always resort**". We are those Jews in the letter, in the court, at our appointed time and Christ is witnessing to us in our unbelief.

[Rev 1:13](#) And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

He taught in "**the world**", "**the synagogue**", and "**the temple**", another way of saying the camp, the court, and the temple, which represents the various stages we all go through in our walk in these vessels of clay which



are the temple of God eventually ([1Co 3:16](#)).

[1Co 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

**“and in secret have I said nothing”**: Here we are reminded that the true witness Jesus Christ and His Christ do nothing in secret as opposed to Babylon who brings another Jesus with these conditions upon the gospel ([2Co 11:4](#), [Mat 24:23-26](#), [Luk 11:33](#)).

[2Co 11:4](#) For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

[Mat 24:23](#) Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

[Mat 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

[Mat 24:25](#) Behold, I have told you before.

[Mat 24:26](#) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

[Luk 11:33](#) No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

[Isa 48:16](#) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

[Joh 18:21](#) **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

Anyone who was in Jesus' presence at any time during that 3 ½ year ministry would have seen and heard much! e.g.:

[Mat 11:4](#) Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

[Mat 11:5](#) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

[Mat 11:6](#) And blessed is *he*, whosoever shall not be offended in me.

[Joh 18:22](#) **And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?**

Peter is in the process of doing this (striking Jesus) just as much as this officer did, and we are shown that we do this before we become that disciple indeed like these verses demonstrate:

[Isa 53:3](#) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

And that will be us as Christ's Christ, in our time too:

[Isa 50:5](#) The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

[Isa 50:6](#) I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

[Isa 50:7](#) For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

And if we are called and chosen to continue and endure and overcome, these are the words we will echo with Peter, as he did eventually:

**1Pe 2:20** For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

**1Pe 2:21** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

**1Pe 2:22** Who did no sin, neither was guile found in his mouth:

**1Pe 2:23** Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

**Joh 18:23** Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

Christ is asking these things out loud for our admonition, and with that in mind we see here too that it is us who are first being shown who we are, and judged first.

We must bear witness to our evil within on our way to becoming disciples indeed; and this is what Jesus was saying all along. The entire bible witnesses to this process of judgment, going from the first Adam to the second Adam. Here are just three examples!

**Gen 1:1** In the beginning God created the heaven and the earth.

**Gen 2:25** And they were both naked, the man and his wife, and were not ashamed.

**Gen 3:7** And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

**Gen 3:10** And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

**Gen 3:24** So he drove out the man; and he placed at the east of the garden of Eden [*called the paradise of God in Rev 2:7*] Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

**Joh 8:30** As he spake these words, many believed on him.

**Joh 8:31** Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

**Joh 8:32** **And ye shall know the truth, and the truth shall make you free.**

**Joh 8:37** I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

**Joh 8:45** And because I tell *you* the truth, ye believe me not.

**Joh 9:39** And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

**Joh 12:31** Now is the judgment of this world: now shall the prince of this world be cast out.

**Joh 12:32** And I, if I be lifted up from the earth, will draw all *men* unto me.

**Rev 1:10** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

**Rev 4:1** After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

**Rev 8:13** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

**Rev 5:4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

**Rev 19:1** And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

**Rev 19:2** For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.



Rev 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God [*called the garden of Eden in Gen 3:24*].

Rev 22:14 Blessed *are* they that do his commandments [*the disciples indeed of Joh 8:31*], that they may have right to the tree of life, and may enter in through the gates into the city.