

The Revelation of Jesus Christ



Revelation 13—The Two Beasts (Antichrist and the False Prophet) from Luther's *September Testament* 1522

The Revelation of Jesus Christ



Revelation 13—The Two Beasts (Antichrist and the False Prophet) from Luther's *September Testament* 1522

Revelation of Jesus Christ

Foreword

We are all indebted to former teachers for our understanding of things, especially those relating to the Bible. Faithful men (and women) followed the instructions of 2. Timothy 2:1-2 and committed divine truth to us, enabling us, in turn, to instruct others in the precious verities of God's Word.

It has been my privilege to teach Bible doctrine and books of the Bible over the years, not just at Faith Baptist Bible College and Theological Seminar but in local churches, camps, and a good number of foreign countries. One biblical book which I have never taught in its entirety was the book of the Revelation. To be sure, I covered individual chapters such as Revelation 11 and the Two Witnesses and Revelation 20 listing events during the Millennial Kingdom. But when some church asked me to teach the Apocalypse, I would usually suggest that they contact my colleague at FBBC, Dr. Arthur Walton. Not that I didn't want teach that important book but Art was THE expert on Daniel-Revelation and taught a required course on these two complementary books over many years.

When Art retired and moved away, I would gladly teach on major portions on Revelation when asked by churches or Christian camps. Since that fateful September 11, 2001, the day our seminars began, I have taught a class for laymen around the state of Iowa. The class meets each spring and fall at the Fellowship Baptist Church in Des Moines. In the past we covered all the major Bible doctrines and various other topics, such as ethical issues, hermeneutics and books of the Bible. At the end of each ten-week seminar I would give the students a list of some 15 topics from which they were to select their preferred subject for our next sessions. There was an overwhelming desire to study the Book of the Revelation, therefore, in 2014 I introduced my students to the magnificent truths about Jesus Christ and His future plan for the world, indeed for the universe. We spent both semesters in an intensive study of the book. I decided to write my own commentary, adding numerous graphics, diagrams and time lines to explain and illustrate truths.

I decided that instead of using my own outline, I would honor my former instructor, **Dr. William R. Foster**, by using his fine outline. At least the main points are his (1A, 2A, 3A, etc). The rest of the points in the outline are mine. It was Dr. Foster at Baptist Bible Seminary in Johnson City, N.Y., who first helped me (during my studies 1957-1962) put the various end-time events together, giving me an understanding of God's plan for the future. His instructions in systematic theology, including eschatology and his class on Revelation were invaluable in giving me a grasp of biblical prophecy. Many of us are indebted to Dr. Foster for laying a firm and sound doctrinal foundation and sharing with us his superb way of outlining, which he undoubtedly learned at Grace Theological Seminary.

During my studies at Dallas Theological Seminary (1963-1969) I received further training in matters eschatological from two outstanding scholars, both of them recognized, along with Dr. J. Dwight Pentecost, as the premier prophetic scholars in America. Both men, **Dr. John F. Walvoord** and **Dr. Charles C. Ryrie** wrote invaluable commentaries on Revelation. These scholars helped me even more in understanding the details and sequence of prophetic events. It was my privilege, as a graduate student, to be Dr. Walvoord's grader of his exams (of course, unknown to the students). This gave me opportunity to spend considerable personal time with him. Dr. Ryrie was my "doctor father" and guided me in the writing of my dissertation, *The Theology of the Gospel of Luke*. His teaching and writing ministry, including his study Bible, have helped me and countless others around the world to properly and dispensationally understand the Scriptures. My commentary is a result of faithful teachers of the Word who introduced their students to precious divine truths. I want to dedicate my exposition of Revelation to these giants of the faith: **Dr. William R. Foster**, **Dr. John F. Walvoord** and to **Dr. Charles C. Ryrie**. Their faith has turned to sight as they revel in the presence of the Lord whom they loved and faithfully served. May those who read these pages be blessed by these glorious truths as I was when I exegeted the text of Revelation.



Dr. William R. Foster



Dr. John F. Walvoord



Dr. Charles C. Ryrie



The Book of the Revelation



Table of Contents

INTRODUCTION.....1

EXPOSITION

	Page
Chapter 1	1
Chapter 2	18
Chapter 3	28
Chapter 4	39
Chapter 5	41
Chapter 6	47
Chapter 7	54
Chapter 8	60
Chapter 9	66
Chapter 10	75
Chapter 11	78
Chapter 12	96
Chapter 13	111
Chapter 14	128
Chapter 15	136
Chapter 16	143
Chapter 17	156
Chapter 18	174
Chapter 19	188
Chapter 20	203
Chapter 21	220
Chapter 22	233

Bible Seminar, Spring 2014

Join us for a Verse-by-Verse Exposition of

The Revelation of the Jesus Christ

- Feb. 4 A. Introduction to the Revelation of the Lord Jesus Christ
B. The Prologue to the Book: 1:1-8



- Feb. 11 A. The Vision: 1:9-20
B. The Lord's Message to Ephesus: 2:1-7

- Feb. 18 A. The Lord's Message to Smyrna and Pergamum: 2:8-17
B. The Lord's Message to Thyatira and Sardis: 2:17-3:6



- Feb. 25 A. The Lord's Message to Saris and Philadelphia: 3:7-13
B. The Lord's Message to Laodicea: 3:14-22

- Mar. 4 A. The Magnificent Throne in Heaven: 4:1-11
B. The Mysterious Scroll in Heaven: 5:1-14

- Mar. 11 A. The Seal Judgments: 6:1-17
B. Interlude: The Redeemed of the Tribulation: 7:1-17



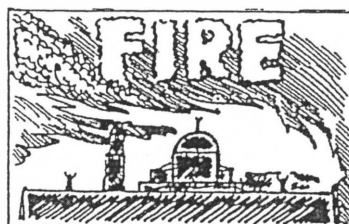
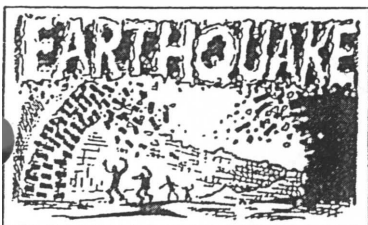
- Mar. 18 A. Salvation in the Tribulation
B. The First Four Trumpets: 8:1-13

- Mar. 25 A. Trumpets 5 and 6: 9:1-21
B. The Little Scroll: 10:1-11

- Apr. 1 A. The Two Witnesses: Their Treatment: 11:1-6
B. The Two Witnesses: Their Termination and Translation: 11:7-9



- Apr. 8 A. The Seventh Trumpet: 11:15-19
B. War on Earth, Phase I: 12:1-6



++ The sessions will begin **February 4** and conclude **April 8, 2014** (although the final schedule will vary slightly because of your instructor's speaking engagements).

++ We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning at **6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++ There are no scholastic or age requirements for the seminar.

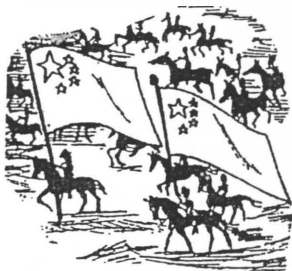
++ The minimal cost of the seminar will be **\$130**. This includes tuition and an extensive manual, containing an exegetical outline of Revelation 1-12 with supplements. A number of time lines and graphics will illustrate numerous future events so clearly predicted by the angel to John. The total amount will be **due at the first class session, February 4**.



++ A preregistration fee of \$20 will secure a place for you. The deposit will be applied toward the total amount. **Your early response will enable me to have printed manuals for everyone at the first session. Please inform your friends of this unique opportunity!** Dr. Ryrie's revised commentary on Revelation will be provided for you by your instructor at low cost. The price depends somewhat on the number of folks enrolling in the seminar.

++ Visitors are always welcome and anyone may sit in on our sessions. However, if you can inform me ahead of time, I can have a printed outline ready for our visitor(s).

DIRECTIONS: We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6th Street in Des Moines (Pastor Jeff Holub, phone 515-244-6767). Take East 14th Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6th. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.



PEACE



Please fill out this form and return ASAP:

I wish to enroll in the **Spring Seminar 2014** on *The Revelation of Jesus Christ*.

Name(s): _____

Street: _____ Town: _____ Zip _____

Phone: _____ E-mail: _____

I am enclosing \$20 per person for preregistration.

Please make check out to **Dr. Kober** and mail to:

Cell phone: (515) 707-0071 Home: (515) 967-4618

Dr. Manfred Kober
308 Second St. S.E.
Bondurant, IA 50035-1041

Bible Seminar

January 15, 2014

Dear Student of the Word:



First of all, I wish all of you a very blessed and happy New Year! I trust your Christmas holidays were blessed with love, good fellowship and worship.

With a new year upon us, it is time to make the final plans for our spring Bible seminar. As you know, many of my regular students have asked me over the past couple of years if I would teach the Book of the Revelation. I was very open to the idea. In fact, I am rather excited (well, at least as excited as a stoic German can get) to teach the book. It will be my first time teaching the entire book. In the past I have taught extensively on various key passages in the book but never systematically the entire book. There is a simple reason for that. My colleague at FBBC, Dr. Arthur Walton, was the expert on Daniel-Revelation, a core class in the Faith Baptist Bible College curriculum. I always recommended him and his expertise to churches who were interested in the Book of Revelation. As some of you know, Art recently went to be with the Lord.

To do justice to Revelation, I decided to teach the book both in our spring and the fall seminar. As you can see by the enclosed schedule, this spring we will cover Revelation chapters 1-12. Several of you who have not been seminar students also asked about the spring Bible seminar. It looks like a number of new folks will join us! Since the beginning of our sessions is just three weeks away, I better rush two copies of our program to you. I very much hope you can attend, but even if you cannot, perhaps you would be kind enough to share the information with a friend or relative. Thus the two copies of our program. Feel free to make additional copies.

In the past a number of folks who live too far away to attend asked if I could put together a manual for them so that they could benefit from our studies. About once or twice a week I mail out a manual on a recent seminar, such as *Significant Mountains of Sacred Scripture*, *The Seven Signs of the Savior in the Gospel of John* or *The Miracle of Christmas*. Do let me know if you wish to get a copy of what will be a 2-volume work. I am anxious to share numerous graphics, illustrations and time lines from my voluminous files with my students. **It is important to understand Revelation in these last days!**

The dates for our spring seminar may change slightly, depending on my speaking engagements out of town. But we will definitely begin on February 4. **To repeat something from my flyer:** if you are pretty sure that you can join us, **please let me know as early as possible**, so I can have a manual ready for everyone enrolled in the class. It is by far easier to make up all the manuals at the same time than individual ones separately. You can call in or e-mail you plans to attend. The preferred method would be for you to fill out the form on the back of the flyer and mail it in with a deposit. If you have any questions about our spring schedule or topics, please feel free to call me on my cell phone: (515) 707-0071.

It would be great if we could start out with a good number of students. Remember, God promises a **double blessing** to those who study prophecy and especially the Book of the Revelation (Rev. 1:3; 22:7).

Your friend and peripatetic prof,

THE REVELATION OF JESUS CHRIST

Part One: Introduction

1A. The Importance of the Book of Revelation:

H. R. Boll has put the matter well:

Of all the books of the Bible, none other is so solemnly introduced to us; none so specially urged upon our attention; and, we must add, none so generally disregarded, so shunned, and so neglected. Yet no other book opens with a gracious promise on blessing on him that readeth, on those who hear and keep the things written therein. And to no other book is attached such a warning as anyone should take from or add to its message. It is message therefore of the very highest importance, though by men often lightly esteemed and treated as though it were superfluous, and could be dispensed with without material loss. In God's estimate, at least, this book is of supreme value. In it we behold the end and consummation of all God's work and plan, the climax and outcome of all His dispensations and dealings with men; and in it every prophecy and promise, every purpose and covenant finds its ultimate goal and fulfillment. In Genesis we have the beginning of all, in Revelation we have the end and goal of all (Cited by J. Sidlow Baxter, *Explore the Book*, VI, 334).

2A. The Function of Revelation:

The books of Genesis and Revelation are sometimes called the "bookends" of the Word of God. The book of Revelation is the sequel to the book of Genesis. The two books together bind all history and bind all of God's revelations to mankind. They constitute the alpha and omega of God's written word, the Book of Beginnings and the Book of Unveilings. It is interesting to compare the themes of the first 11 chapters of Genesis and the last 10 chapters of the book of the Revelation. The diagram below is by no means exhaustive:

GENESIS	REVELATION
1. The creation of heaven and earth (Gen. 1:1-2:4a)	2. The creation of the new heaven and earth (Rev. 21:1-5)
2. The Eden Sanctuary, the river that flowed out of Eden and the Tree of Life (Gen. 2:4b-17)	2. The Sanctuary of the New Jerusalem, the river that flowed from the New Jerusalem, and the Tree of Life (Rev. 21:9-22:2)
3. The bridegroom (Adam), the bride (Eve) and the wedding of Adam and Eve (Gen. 2:18-25)	3. The Bride = the Church, and her Bridegroom = Christ, the wedding of the Lamb (Rev. 19:5-9; 21:1-9)
4. Man in a prepared garden (Gen. 2:8-9)	4. Man in a prepared city (Rev. 21:2ff)
5. God walking in the garden (Gen. 3:8)	5. God dwelling with His people (Rev. 21:3)
6. Satan and the woman, Eve (Gen. 3:1-13)	6. Satan and "the Woman," the "new Eve" (Rev. 12:1-17)
7. The curse (Gen. 3:14-19)	7. The curse is abolished (Rev. 22:3)
8. Death enters creation (Gen. 3:19)	8. Death is destroyed (Rev. 20:14-15)
9. Babylon built, judgment on the nations (Gen. 10:10; 11:1-4)	9. Babylon destroyed, judgment on the nations (Rev. 14:6-20)
10. The Redeemer is promised (Gen. 3:15)	10. The victorious Redeemer reigns (Rev. 20:1-6; 21:22-27; 22:3-5)

3A. The Methods of Interpretation:

1b. The preterist method:

The current forms of preterisms concentrate the whole fulfillment of the entire book of Revelation around the A. D. 70 destruction of Jerusalem. Thus, preterist author David Chilton writes, "The book of Revelation is not about the second coming of Christ. It is about the destruction of Israel and Christ's victory over His enemies in the establishment of the new covenant temple" (cited by Thomas D. Ice in *Dictionary of Premillennial Theology*, 369).

If the preterists are correct, we should be living in the kingdom now or at least in some perfect state of human society. It is obvious that mankind has not yet achieved this. Preterism does not take the futuristic claims of the book of Revelation seriously.

2b. The historical method:

Those who hold this method maintain that Revelation covers the entire span of church history from John's time to the end of the world.

By this interpretation the various series of the churches, the seals, the trumpets and the bowls are made to represent particular events in the history of the world that are related to the history of the church. Many of the Reformers and even evangelical theologians and commentators since the days of the Reformation have espoused that view. Unfortunately, their interpretations have to be strained in order to preserve the proper sequence of events which they are supposed to foreshadow. Then too, the advocates of this view are unable to agree among themselves as to the interpretation of the details and are confronted with the dilemma of a far-fetched spiritualization in order to maintain the chain of historical events. The Seventh-Day Adventists are known at finding past and present events as a fulfillment of the various judgments of the Revelation.



3b. The idealist method:

According to this view, the Revelation represents the eternal conflict of good and evil which persists in every age, although here it may have particular application to the period of the church. The symbols have no immediate historical connection with any definite social or political events.

This view fails to recognize the interpretive key to the book (1:19) and the focus of the Revelation on the second advent of Christ, including the climactic events which follow (1:7; 3:11; 16:15; 22:7, 12).

4b. The futuristic method:

This school uses the key of 1:19 "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter" as a guide in placing most of the book (chapters 4-22) still in the future, grounding interpretation in Old Testament prophecies, such as those relating to the "day of the Lord" (Isa. 2:10-12), the kingdom (Isa. 35:1-10) and Christ's second advent (Zech. 14).

Many futurists hold that the period described by Revelation 4-22 begins with the removal of the church from the world as described in First Corinthians 15:52-54 and in First Thessalonians 4:13-18.

Merrill C. Tenney makes an important point about the literal interpretation of the futurists:



The more literal an interpretation that one adopts, the more strongly will he be construed to be a futurist. The object like a burning mountain cast into the sea (8:8), the opening of the bottomless pit (9:2), and many other episodes must be interpreted symbolically if they are to be taken as applying to current or past history. If they are yet to come, they may be a more accurate description of actual phenomena than most expositors have realized. For the physical and psychical researches of recent years have opened to the mind of man worlds that in John's day were completely unknown. The atom bomb, guided missiles, and the scientific devices of modern warfare have made the Apocalypse much less apocalyptic than it did 50 years ago (*Interpreting Revelation* [1957], 142-143).

4A. The Authorship:

1b. External evidence:

- 1c. The early church fathers and tradition say that Revelation was written by the Apostle John.
- 2c. History allows for reconciliation of the Apostle John's exile to Patmos as being at the same time as the author's exile.

2b. Internal evidence:

- 1c. The term "I, John" occurs five times (1:1, 4, 9; 21:2; 22:8). John does not refer to himself as an Apostle but as a servant.
- 2c. This and other evidences of humility of the author would be in agreement with the character of John the Apostle.
- 3c. There are many similarities between Revelation and the fourth gospel as well as with the epistles attributed to the Apostle John.

5A. Background and Destination:

John came to Ephesus in A.D. 69 or 70 (about the time the temple was destroyed in Jerusalem and sacked by the Romans) and settled down here. He took charge of a number of churches as a type of "state missionary." Ephesus was his headquarters. In the fifteenth year of Domitian (c. A.D. 95) he was exiled to the island of Patmos and returned in the first year of Nerva (c. A.D. 96) according to Eusebius. During this exile he wrote the book which included a specific message to each of the seven churches (1:4, 11). However, in each case he says, "he that hath an ear, let him hear what the spirit saith unto the **churches**" (plural) and the book is addressed as "a book" (singular) in 1:11. Therefore, we believe that its message applies to all churches, even to us today. Patmos is located about 40 miles South-West of Miletus in the Aegean Sea. It is not a large island, only 18 miles in circumference.

6A. The Occasion:

John wrote the book of Revelation in direct response to a command to write (1:10, 11).

7A. The Date:

1b. The early date view (c. A.D. 68-69).

Westcott and Hort are two strong supporters for this. Their reasons are:

- 1c. Linguistic – the Greek of Revelation is poorer than that of the Gospel, so it must have been written before it, giving the author more time to have improved his literary skill.
- 2c. Hermeneutics – the beast of chapters 13 and 17 is interpreted as reference to various Roman empires.
- 3c. Historical – in chapter 11 John was told to go measure the Temple, which was destroyed by the Romans in A.D. 70. However, the Temple which John was to measure appears to be one that the Jewish people will erect during the tribulation period.

2b. The late date view (c. A.D. 95-96)



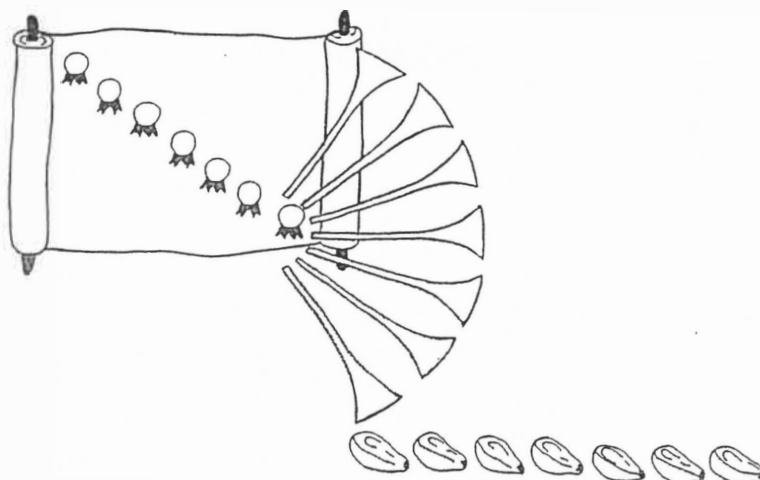
It appears that John was quite old when he wrote, most likely at the age of 90. Eusebius specifies the fourteenth year of Emperor Domitian, i.e. A.D. 95, as the year of his banishment to Patmos. John's disciple, the church father Polycarp, remembers listening to John relating his time as a disciple of Jesus during Christ's earthly ministry. After John returned from the Isle of Patmos he sat on a mountain overlooking the city of Ephesus, surrounded by young people, as recalled by Polycarp.

8A. The Seven Sevens of the Apocalypse:

1. The Seven Churches, 2:1-3:22
 2. The Seven Seals, 6:1-8:1
 3. The Seven Trumpets, 8:2-11:19
 4. The Seven Personages, 12:1-13:18
 - The woman, 12:1-2
 - The dragon, 12:3-4
 - The Man Child, 12:5
 - The archangel Michael, 12:7
 - The remnant, 12:17
 - The beast out of the sea, 13:1-8
 - The beast out of the earth, 13:11-18
 5. The Seven Bowls, 15:1-16:21
 6. The Seven Dooms, 17:1-20:15
 - Ecclesiastical Babylon, 17:1-18
 - Political Babylon, 18:1-24
 - Antichrist and the false prophet, 19:20
 - Antichristian nations, 19:21
 - Gog and Magog, 20:8-9
 - Satan, 20:10
 - The wicked dead, 20:11-15
 7. The Seven New Things, 21:1-22:21
 - New heaven, 21:1
 - New earth, 21:1
 - New city, 21:9-23
 - New nations, 21:24-27
 - New river, 22:1
 - New tree, 22:2
 - New throne, 22:3-5
- (Unger's Bible Handbook, 1966, 844).



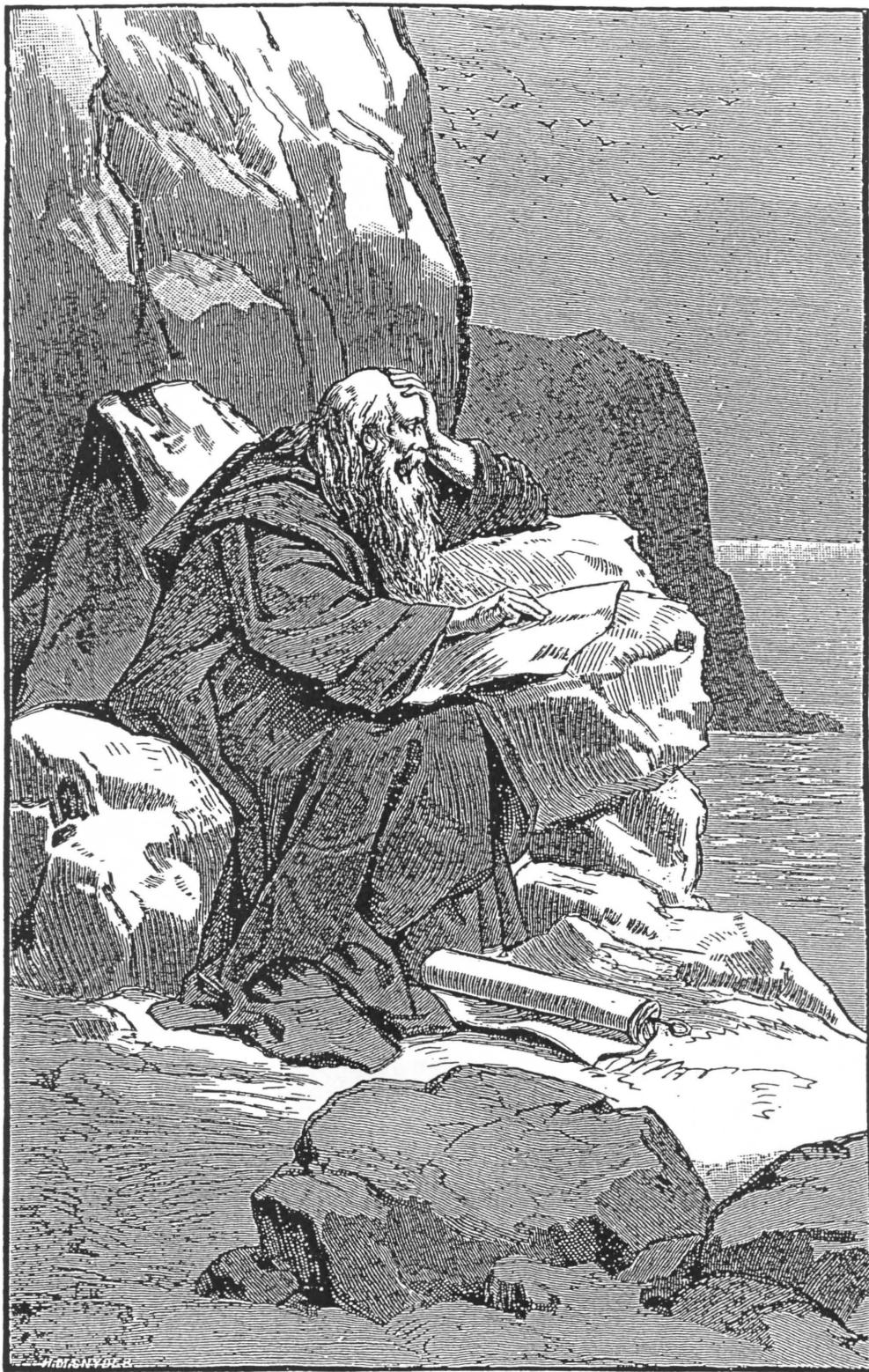
SEVEN CANDLE-STICKS	SEVEN CHURCHES	FIRST RESURRECTION AND TRANSLATION
	EPHESUS	
	SMYRNA	
CHRIST	PERGAMOS	
	THYATIRA	
	SARDIS	
	PHILA. LAODICEA	
CH. I	CH. I - 3	
PAST	PRESENT	



THE JUDGMENT SEAT OF CHRIST — EVEN SO, COME QUICKLY

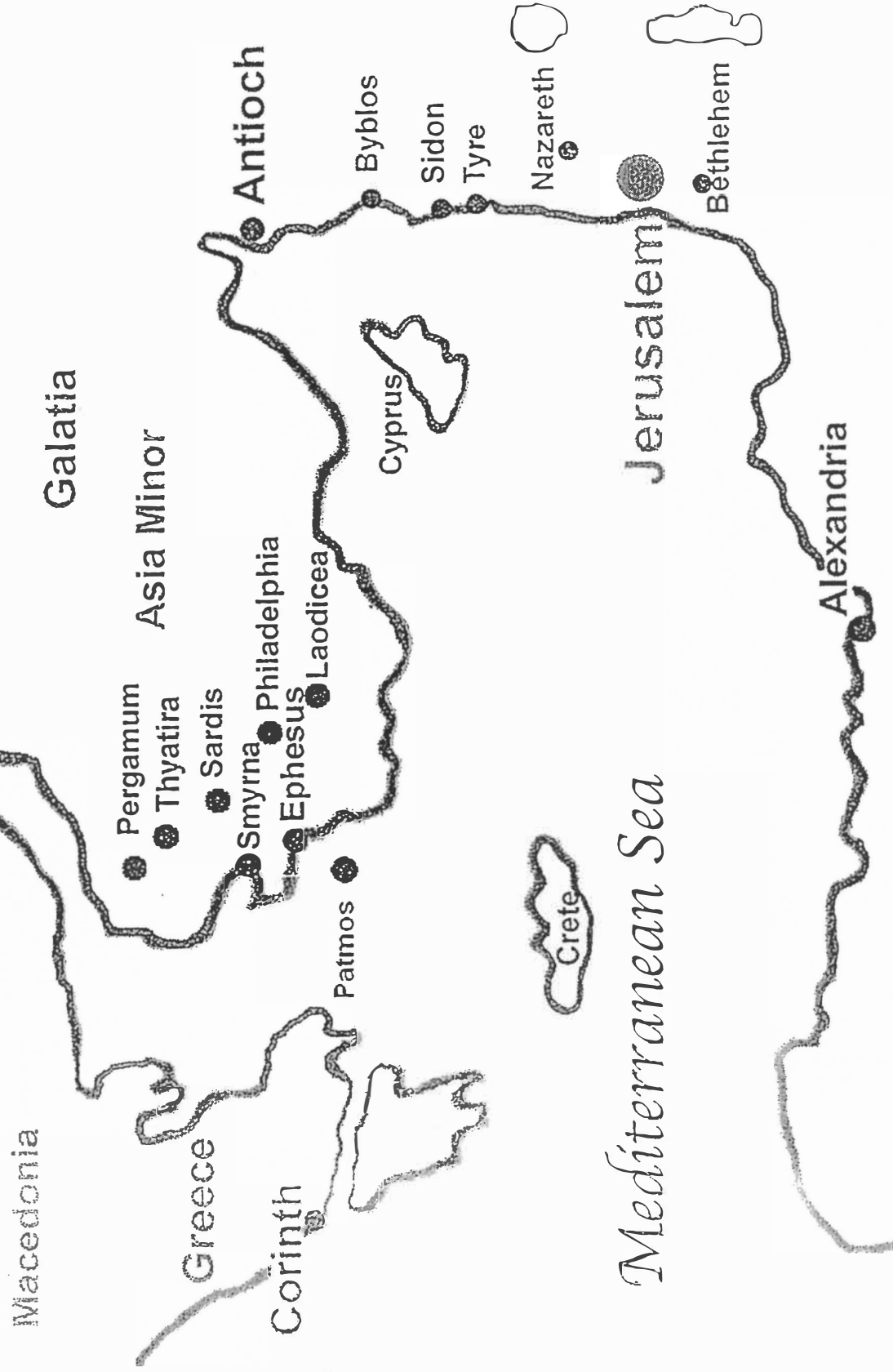
ALL RIGHTS RESERVED.

Kenneth R. Kinney



JOHN IN THE ISLAND OF PATMOS.

The Seven Churches of Revelation



THE IMPORTANCE OF THE STUDY OF REVELATION

1. The P_____ of Revelation:

It is the only book in the Bible which almost exclusively deals with the future.

2. The P_____ of Revelation:

It comes last in the canon and forms the counterpart to Genesis.

3. The P_____ of Revelation:

The book is not sealed and the reader is commanded to pay attention to Christ's message to the churches.

4. The P_____ of Revelation:

The reader is promised a special blessing if he heeds and obeys the teachings (1:3; 22:7).

5. The P_____ of Revelation:

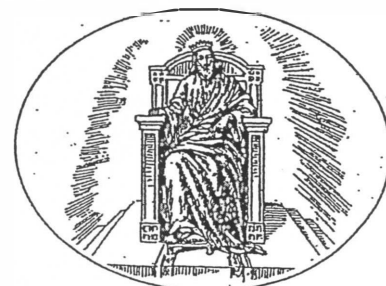
It is not primarily the disclosure of information but the revelation of Jesus Christ in all of His majesty and magnificence.

6. The P_____ of Revelation:

The scope of the content is greater than that of any other biblical book, beginning with the present and extending through eternity.

7. The P_____ of Interpretations:

Only intensive personal study will assure the reader which of the many contradictory interpretations is most likely the correct one.



The Importance of the Study of the Book of Revelation

1. The Prominence of Revelation:

It is the only book in the Bible which almost exclusively deals with the future.

2. The Position of Revelation:

It comes last in the canon and forms the counterpart to Genesis.

3. The Perspicuity of Revelation:

The book is not sealed and the reader is commanded to pay attention to Christ's message to the churches.

4. The Promise of Revelation:

The reader is promised a special blessing if he heeds and obeys the teachings (1:3; 22:7).



5. The Perspective of Revelation:

It is not primarily the disclosure of information but the revelation of Jesus Christ in all of His majesty and magnificence.

6. The Plan of Revelation:

The scope of the content is greater than that of any other biblical book, beginning with the present and extending through eternity.

7. The Plurality of Interpretations:

Only intensive personal study will assure the reader which of the many contradictory interpretations is most likely the correct one.

THE REVELATION OF JESUS CHRIST

The Exposition of the Book: The first word of the book sounds both the purpose and meaning of the book. A revelation is an uncovering of something hidden, used here in the sense of a vision and its interpretation. The substance of the revelation concerns the person of Jesus Christ.

The English word "revelation" (from the Latin *revelatio*) means unveiling or disclosure. It is a translation of the Greek word *apokalypsis*, the transliteration of which is the alternate title of the book (i.e. the Apocalypse; cf. Dan. 2:28-30, 45-47). Jesus Christ was the giver of this revelation (Mt. 11:27; Jn. 1:18) and He is the main subject. Whereas the Gospels revealed Jesus in His condescension and humiliation, Revelation reveals Him in His exaltation and glory. William R. Newell emphasizes the proper perspective:

It will be vain to become occupied with "sevens," "hundred forty-four thousands," "sixty-six sixes," the restoration of the Roman Empire, the person of the antichrist, the two wild beasts, the "millennium," or even the New Jerusalem; unless, along with God the Father, we have subjected all these things unto *Him, Christ*, as ever before our eyes! (*The Book of the Revelation*, 31 [emphasis in the original]).

1A. The Revelation of Jesus Christ: 1:1-3:22

These chapters cover the church age which began at Pentecost following the ascension of Jesus Christ.

--upon His ascension, Christ was exalted to the position of Lord over the churches (Eph. 1:20-21).

--His ministry in this age involves the sovereign control over the ministry of the churches.

1b. The preparation of the scene: 1:1-8

1c. This book is in the nature of a revelation or unveiling of Jesus Christ: 1-2

1d. It was a revelation by Christ about Christ.

2d. The revelation began with God.

3d. The revelation was given to Christ for the benefit of the church.

4d. An angel mediated it to John who gave it to the churches.

2c. A blessing is promised to those who are diligent in reading and applying its principles and teachings: 3

1d. A blessing is promised to those who read the message.

2d. A blessing is promised upon those who hear and keep the message.

3d. John puts himself on a par with the O.T. prophets (cf. 10:8-11)

3c. The book is sent primarily to seven churches in the Roman province of Asia: 4-6

1A. The Revelation of Jesus Christ:

1b. The preparation of the scene:

3c. The book is sent primarily to seven churches in the Roman province of Asia:

- 1d. The common salutation: Generally, N.T. epistles contain three elements: writer, addressees and the greeting. Revelation thus appears to be an epistle, containing prophecy, much of which is apocalyptic.

The book of judgment begins with grace and peace for those who avail themselves of the redemptive work of Jesus Christ.

2d. The seven churches:

Seven local churches in Asia Minor are addressed, excluding the idea that the book is simply a piece of poetic idealism.

3d. The three-fold emphasis:

1e. The three persons:

1f. God the Father:

The title, "who is, was and is to come" occurs only in Revelation. It stresses the eternality and continuity of God's sovereign dealings with mankind.

2f. Christ the Son:

The entire book is dedicated to Him.

1g. He is the faithful witness (Jn. 18:37), referring to His present ministry to John.

2g. He is the firstborn from the dead (Rom. 1:4; 1 Cor. 15:23). This title refers to the culmination of His past ministry.

3f. The Holy Spirit: (Isa. 11:2)

"The seven spirits" may refer to seven principal angelic messengers. Most likely it is a reference to the perfections of His spiritual energy.

2e. The three positions:

Christ's death, resurrection and ascension. This takes in His entire ministry.

3e. The three ministries:

--He loved us-continuously.

--He washed (or loosed) us-once for all.

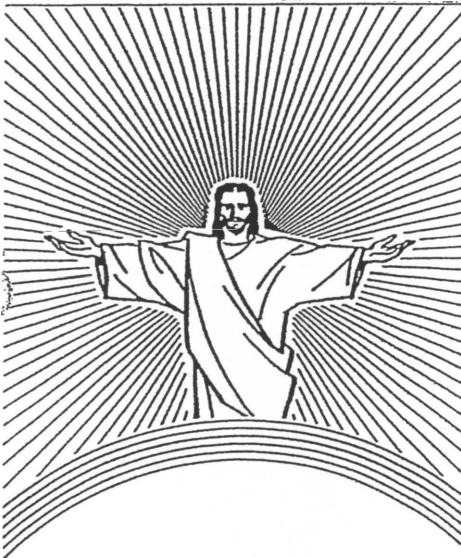
--He made us a kingdom (corporately) who will join Christ in His millennial rule. He made us priests (individually). We will minister to our Lord forever.

4c. The basic theme of Revelation relates to the second coming of Christ and its effect on the world: 7-8

1d. The return of Christ is the major theme of the book. Verse 7 is the key verse of the book.

--"Behold" indicates special divine intervention.

--"Amen" (so be it!) indicates the writer's asset to the truthfulness of these affirmations about Jesus Christ.



1A. The Revelation of Jesus Christ:

- 1b. The preparation of the scene:
 - 4c. The basic theme of Revelation relates to the second coming of Christ
 - 1d. The return of Christ is the major theme of the book.
 - 1e. Christ's coming will be visible (Dan. 7:13; Zech. 12:10).
 - 2e. Christ's coming will be victorious.
 - 3e. Christ's coming will be after the tribulation (Mt. 24:39-40).
 - 2d. The triumph will be completed and everlasting.
 - 1e. The reference here is probably to God the Father verifying the contents of this prophecy.
 - 2e. Alpha and Omega are the first and last letters of the Greek alphabet, indicating God's complete control over all things, including time.
 - 3e. Almighty—omnipotence and universal rulership.

John Phillips has an interesting observation:
 Hitler vowed that his infamous Third Reich would last for a thousand years. It was born on January 30, 1933, and lasted for the grand total of 148 months! Jesus is to set up a kingdom that will last for a thousand years, and when that golden millennium has run its course, the kingdom will be dissolved, not by decline or decay, nor by surrender to the force of superior arms, but because He wills it so and because the time has come to set up an everlasting kingdom that will never pass away (*Exploring Revelation*, 1974, 23).
- 2b. The vision of the Lord: 1:9-20

The seven cities to whom the letter was to be addressed were centers of the seven postal districts of this area, and so would be the best centers for circulating the letters to the other churches of the province.

 - 1c. The person of John: 9a

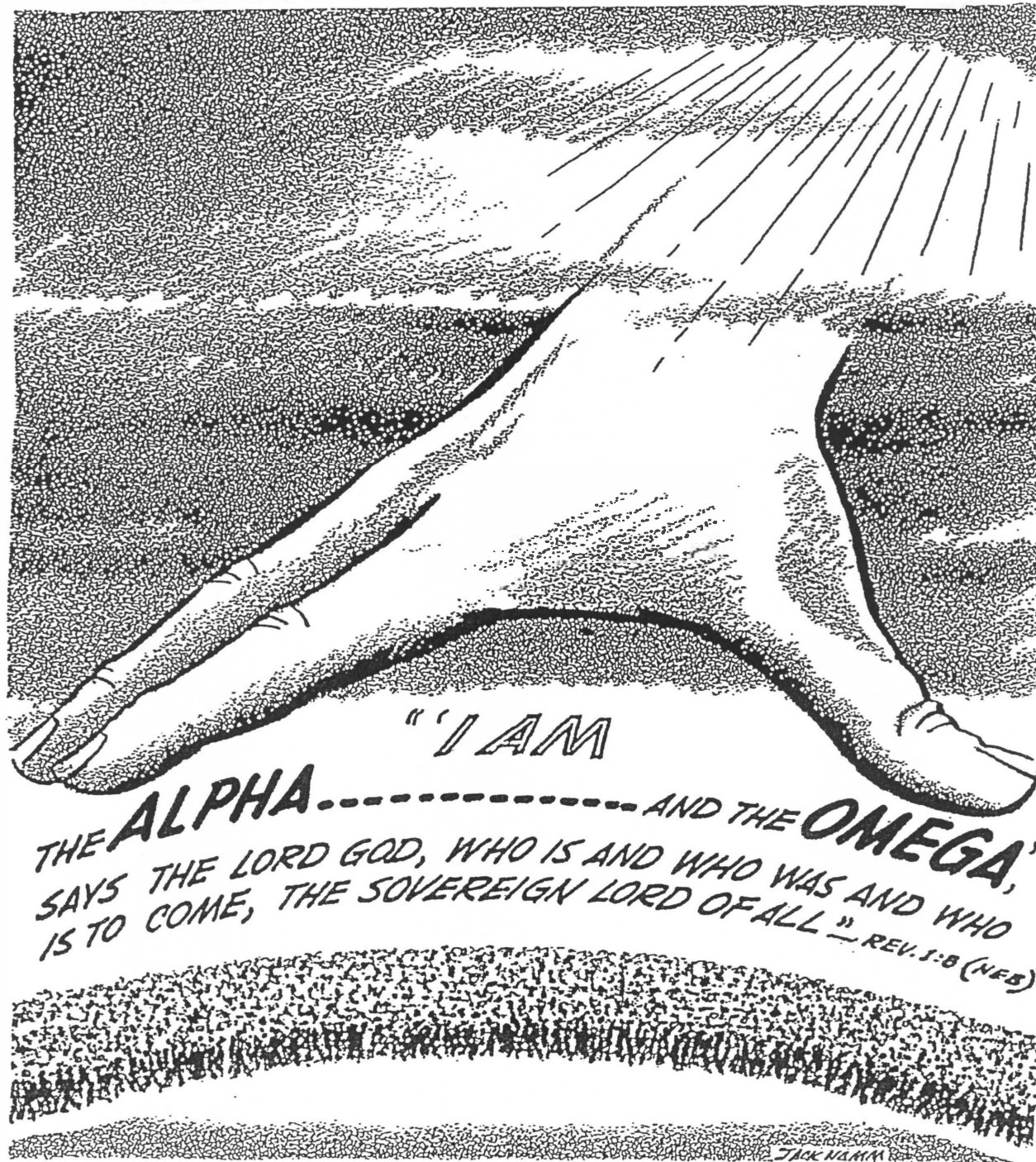
He shared three things with the believers of the churches:

 - 1d. Persecution for the cause of Christ.
 - 2d. Participation in the kingdom.
 - 3d. Perseverance despite persecution.
 - 2c. The place of John:

Patmos is a small island in the Aegean Sea just southwest of Ephesus. It is ten miles by six miles and served as a Roman penal colony. John, who pastored in Ephesus, was sent there in A.D. 95 and released in A.D. 96 and returned to Ephesus after the emperor Domitian died.
 - 3c. The period of the Revelation: "the Lord's day" may refer to

—the Day of the Lord including the tribulation and the millennium or, more likely, Sunday, which only here is referred to as the day of the Lord.
 —Lord's day *kyriakos*—may also refer to the imperial day (common usage outside the N.T.) when Christ will reign supreme in the millennium (Micah 4:1-4).

THROUGH THE STRETCHES OF ETERNITY



"I AM
 THE **ALPHA**..... AND THE **OMEGA**,
 SAYS THE LORD GOD, WHO IS AND WHO WAS AND WHO
 IS TO COME, THE SOVEREIGN LORD OF ALL" — REV. 1:8 (NEB)

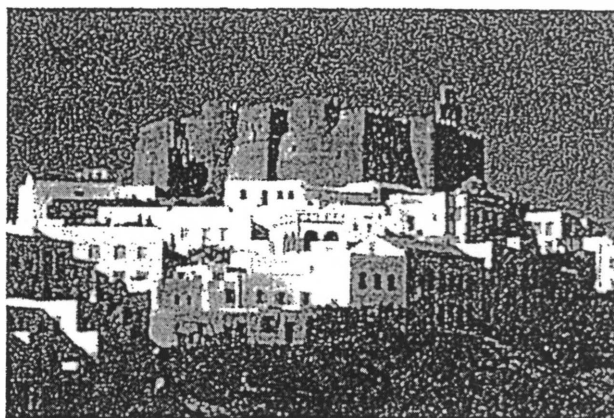
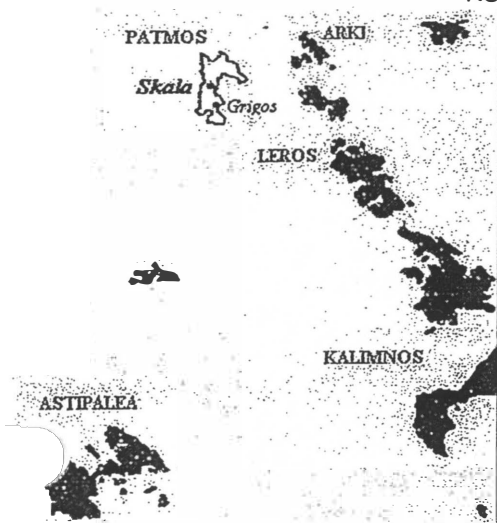
JACK NORMAN

Patmos island Greece

Sea your dreams come true by taking a cruise to the Greek Islands

PATMOS

The Jerusalem of the Aegean is one way of describing Patmos ,or Patnos ,as it was referred to in one 5th century inscription. It was here that St. John the Theologian was exiled between 95 A.D. and was inspired to write the Book of Revelation or Apocalypse.



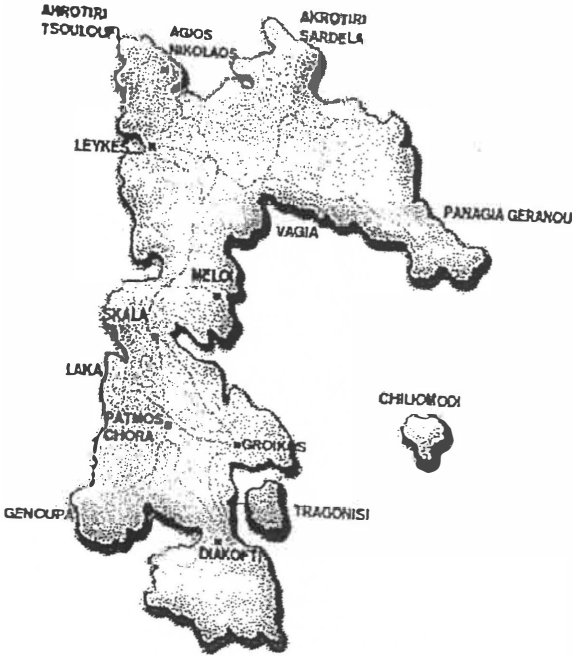
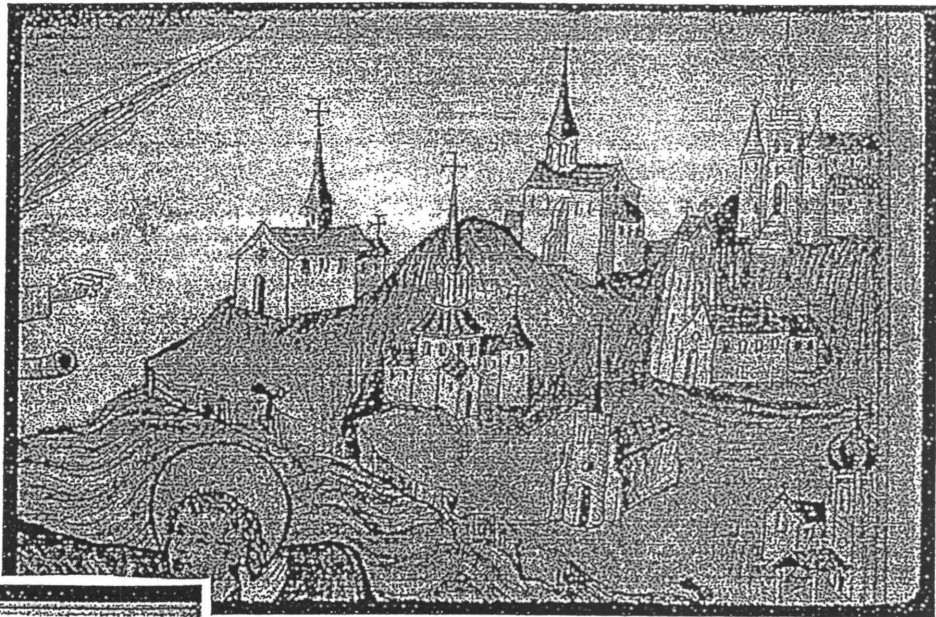
Later the emperor Alexios Komninos ordered the monk Chistodoulos Letrinis to found a monastery in honor of the Apostle. Thus the holy monastery landmark on the island. In September 1995 it was celebrated the anniversary of the 1900 years from the date that the Book of Revelation was written. Patmos ,situated between Leros and Ikaria , is a mountainous island with rocky soil and an abundance of small coves . The majestic fortress - monastery crowns the hill above the port, surrounded by dazzling white, cube like houses which spill down its flanks. Interspersed among them are miniscule churches and grand sea captains' mansions, separated from each other by narrow lanes, high walls and small squares opening onto breath -catching views over the Aegean . The construction of the monastery began in the 11th century .

It is circumscribed by massive grey stone walls with battlements that protected the main church and another five chapels . Its extraordinary treasury contains Byzantine and post-Byzantine icons, sacred vessels , 9th century embroideries and other priceless objects ,while its library houses parchment documents , patriarchal seals , illuminated manuscripts and rare old books .

In the chapel dedicated to Our Lady frescoes can be seen which date to 1210-1220 . Ships arriving at Patmos dock in the island's harbour , Skala, a lively place with its white houses ,flowered courtyards, fish tavernas, hotels ,restaurants ,cafes and shops.

North of Skala is the village of Kambos, set among trees and greenery ,and near it is what many consider to be the island's finest beach. Patmos 's indented coastline conceals a host of lovely beaches

Among the favorites are Grigos ,Kallikatsou Psili, Ammos and Diakofti.



1A. The Revelation of Jesus Christ:

2b. The vision of the Lord: 1:9-20

4c. The precept to John: 1:11

1d. To observe what he sees:

2d. To record what he sees:

The "book" in view was a roll of papyrus made from a plant that grew primarily in Egypt. The normal length of a scroll would be 15 feet.

3d. To send the scroll to the seven churches:

5c. The person before John: 1:12-20

John saw the voice, i.e. the person who spoke.

1d. The prominence of the Lord: 12-13

1e. His earthly appearance

--a beard (Isa. 50:6)

--not unusually attractive to people (Isa. 53:2)

--appealing to children (Isa. 53:2; Mt. 18:2)

2e. The future appearance: we will see Him in His glorified state (1 Jn. 3:2).

2d. The picture of the Lord: 14-18

1e. The humanity of the person:

He was clothed in the garments of a high priest (Ex. 25:31; Zech. 4:2)



1f. His head: 14

"white hair"—eternal wisdom and absolute holiness

2f. His eyes: 14

"a flame of fire"—penetrating judgment which searches out and exposes all evil (including that of the seven churches)

3f. His feet: 15

"fine brass"—certainty of God's judgment

4f. His voice: 15

"like the sound of many waters"—the majesty and grandeur of His person (Psa. 93:4)

5f. His right hand: 16

The place of honor—the seven stars are the seven angels of the churches

6f. His mouth: 16

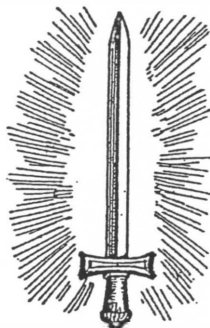
1A. The Revelation of Jesus Christ:

2b. The vision of the Lord: 1:9-20

5c. The person before John: 1:12-20

2d. The picture of the Lord: 14-18

1e. The humanity of the person:



"a sharp two-edged sword"—the execution of His judgment by His word (Heb. 4:12; Rev. 19:12-13)

7f. His countenance: 16

"as the sun"—His overwhelming divine glory

2e. The deity of the person:

1f. He is the self-existent, eternal One

--Jehovah (Isa. 41:4; 44:6; 48:12)

--Christ (Rev. 1:17; 2:8; 22:13)

2f. He is the conqueror over death:

He was, is, and ever shall be the source of life

3f. He is the One who controls

Hades—place holding the immaterial parts of humans at death

Death—the experience of the material part



3d. The message of the person before him. 19-20

1e. A word of command: 19-20

1f. Exhortation: 19 *Key Verse of Revelation*

Write

--the things which John had seen up to this point (1:19)

--the present condition of the churches (2 and 3)

--the things that soon shall be after the church is complete (4-22)

2f. The explanation:

Many of the biblical symbols are explained by the Scriptures themselves, so, for instance, the image of Daniel 2 and the four beasts of Daniel 7.

1g. The stars (*angellos*-messenger)

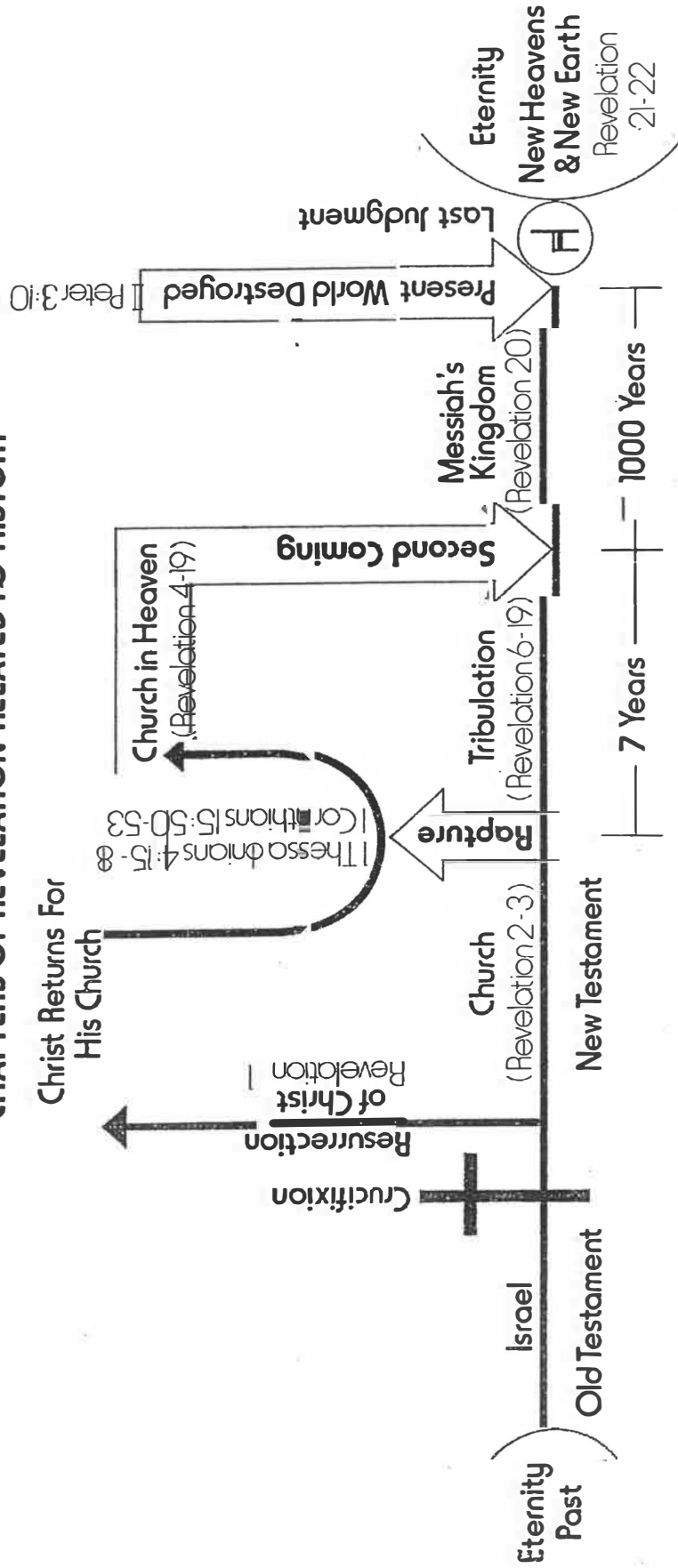
1h. Explanations:

--the messengers who delivered the letters to the seven churches

--the guardian angels of the churches

--the pastors who were God's messengers to the seven churches (Mt. 11:10; James 2:25)

CHAPTERS OF REVELATION RELATED TO HISTORY



GOD'S OUTLINE OF HISTORY

1A. The Revelation of Jesus Christ:

2b. The vision of the Lord: 1:9-20

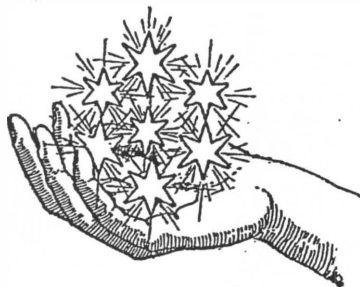
5c. The person before John: 1:12-20

3d. The message of the person before him. 19-20

1e. A word of command: 19-20

2f. The explanation:

1g. The stars (*angelos*-messenger)



2h. The evidence:

The best interpretation sees the *angelos* as God's messenger to the church. The personal words of warning ("I have somewhat against you," 2:4); reproof ("Remember from whence thou art fallen," 2:5); censure ("I know thy works, that thou hast a name, that thou livest and art dead," 3:1; "I know thy works, that thou art neither cold nor hot," 3:15); and encouragement ("Fear none of these things," 2:10) best fit the pastor of each local church rather than an holy angel.

Whatever the situation might have been in the early church, at the end of the first century each church is seen to be headed by one responsible individual, the pastor, who according to these letters is charged with the oversight of the congregation and accountable to God for it.

Seiss explains why the word messenger is used for the pastor:

From this peculiarity in these Epistles, we may also trace something of the nature and responsibility of the ministerial office. It is not a lordship, but a service; not a service to be commanded of man, but of God. It is the business of the angel to hear for the Church, to receive for the Church, and to answer for the Church, which has been committed to his care. He is its chief, its guardian, its watchman, the under-shepherd of the flock. He is to

receive the word at the mouth of the Lord, and at the hands of His inspired servants, and to present it faithfully to his people, and to see that it is accepted, observed and obeyed according to the true intent of its divine Author (J. A. Seiss, *The Apocalypse*, 1964, 69).

1A. The Revelation of Jesus Christ:

2b. The vision of the Lord: 1:9-20

5c. The person before John: 1:12-20

3d. The message of the person before him. 19-20

1e. A word of command: 19-20

2f. The explanation:

1g. The stars (*angellos*-messenger)

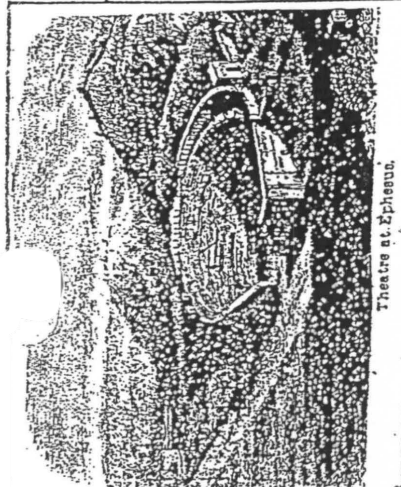
Jesus Christus offenbart sich Johannes.



Offenbarung Johannis. Kap. 1, Vers 9—18.

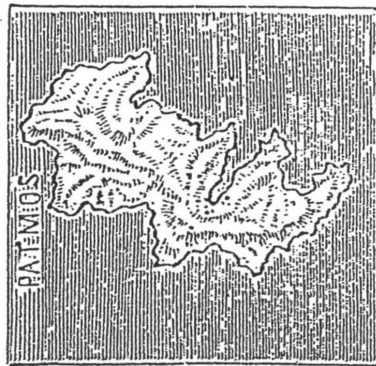
3b. The message to the seven churches: 2:1-3:22

The letters are unusual. In each letter a unique description of Jesus Christ is found, drawing from 1:12-20. Each contains a word of commendation (except Laodicea) and a condemnation (except Smyrna and Philadelphia). The exhortation to readers in each epistle also contains a promise of a reward for faithfulness.



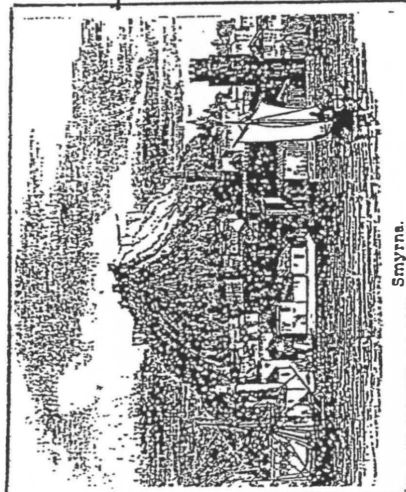
Theatre at Ephesus.

EPHESUS



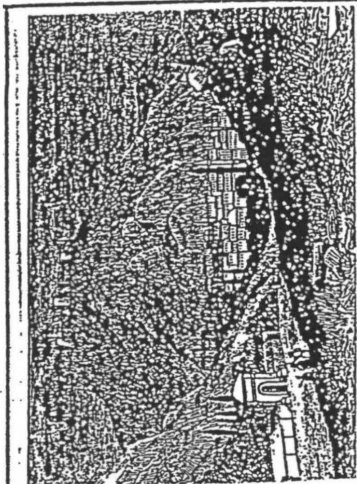
Province of Asia

SMYRNA



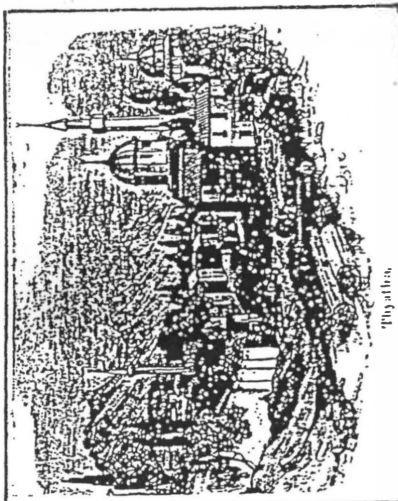
Smyrna.

PERGAMUM



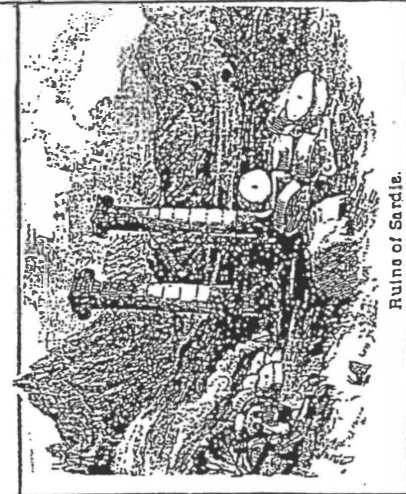
View of Pergamum.

THE SEVEN CHURCHES OF ASIA MINOR



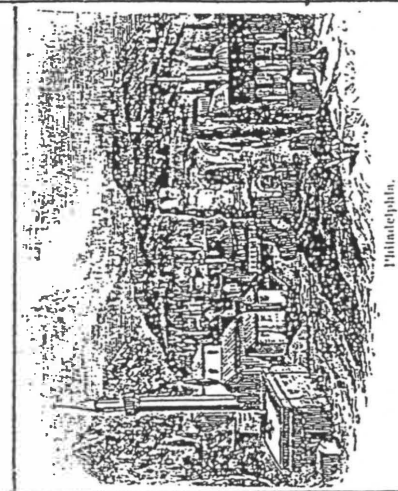
Thyatira.

THYATIRA



Ruins of Sardis.

SARDIS



Philadelphia.

PHILADELPHIA



LAODICEA

THE INTERPRETATION OF THE LETTERS TO THE SEVEN CHURCHES

ABW

PRIMARY

Churches were literal first-century churches

PRACTICAL

Churches like these have always existed

PROPHETIC

Churches represent successive church periods

Century	1	2-3	4-6	7-15	16-17	18	Tribulation
---------	---	-----	-----	------	-------	----	-------------

EPHESUS

Apostolic

SMYRNA

Persecuted

PERGAMUM

State

THYATIRA

Papal

SARDIS

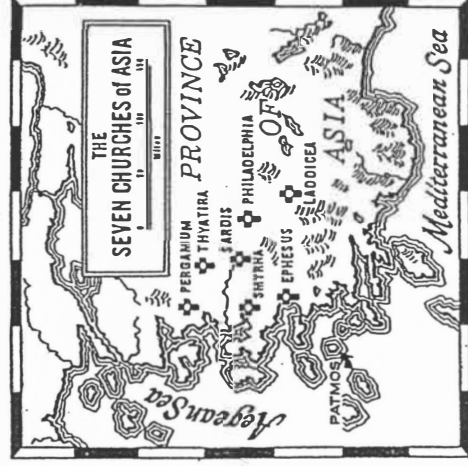
Reformation

PHILADELPHIA

Missionary


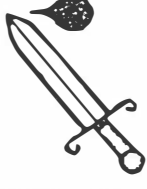
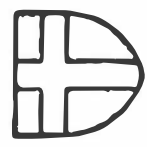
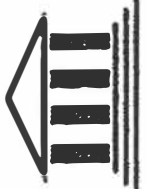
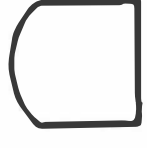


LAODICEA

Apostate



Church	Church Age	The prophetic foreshadowing
Ephesus A.D. 33-100	The Apostolic Church	The church founded by the apostles from Pentecost A.D. 33 to the death of the last apostle John. John is buried at Ephesus
Smyrna A.D. 100-312	The Persecuted Church	The church received persecution from the time of Nero until Constantine the Roman Emperor himself became a Christian. During this period the church was humble and at the mercy of Rome but grew fast with many turning from Greek paganism to the faith.
Pergamum A.D. 312-605	The Indulged Church	When Constantine accepted Christianity he turned his kingdom into a "Christian" kingdom, ending persecution. Christianity was now popular, and allowances were made for the pagans to become part of the church. The Church indulged some pagan doctrines to make Christianity more attractive.
Thyatira A.D. 605-Tribulation	The Pagan Church	Pagan doctrines continued to be introduced into the church. Doctrines such as praying to saints, excluding lay people from scripture reading, purgatory, worship of images and relics, etc.,
Sardis A.D. 1520-Tribulation	The Dead Church	The Pagan doctrines of Rome gave birth to the reformation. The Reformation, which started out based in scripture, became part of the political landscape as nations and kings adopted the reformation to separate them from Roman Catholic domination. The churches had a reputation of being alive but became political.
Philadelphia A.D. 1730-Rapture	The Missionary Church	The printing press allowed Bibles to be published in the languages of the common people. This allowed people to act on scripture. Out of the reformation movements, the missionary age was given birth. People went throughout the earth to spread the gospel. This movement continues today as the gospel is spread fulfilling Matthew 24:14
Laodicea A.D. 1900-Tribulation	The Lukewarm Church	This church which receives no Commendation. Christ is outside the church knocking on the door. This is when the Church has grown wealthy and self-sufficient not needing Christ, rejecting his doctrines. Christ is outside this church, this church

THE SEVEN CHURCHES OF REVELATION

	EPHESUS The Apostolic Church Rev. 2:1-7	SMYRNA The Persecuted Church Rev. 2:8-11	PERGAMUM The Indulged Church Rev. 2:12-17	THYATIRA The Pagan Church Rev. 2:18-29	SARDIS The Dead Church Rev. 3:1-6	PHILADELPHIA The Church Christ Loved Rev. 3:7-13	LAODICEA The Lukewarm Church Rev. 3:14-22	RAPTURE OF THE CHURCH
								
	A.D. 30-100	A.D. 100-312	A.D. 312-606	A.D. 606-Tribulation	A.D. 1520-Tribulation Protestant Reformation	A.D. 1750-Rapture	A.D. 1900-Tribulation	
COMMENDATION I know your...	Good works, labor, patience. Hated Nicolaitans.	Works, tribulation, poverty.	Works. Held fast my name. Has not denied my faith.	Good works, love, service, faith, patience.	Works. A name that you live.	Works. Missions. Little strength. Kept my word. Not denied my name.	Not one word!	
CONDEMNATION	You have left your first love.	Not one word!	You have false teachers of Balaam and the Nicolaitans.	You allow Jezebel to teach idolatry and compromise.	You are dead. Works not complete.	Not one word!	You are lukewarm, wretched, miserable, poor, blind and naked.	
COUNSEL I counseled you...	Remember from where you are fallen and repent.	Fear not. Be faithful.	Repent.	Hold fast what you have until I come.	Watch. Strengthen the things that remain. Remember, hold fast and repent.	Hold fast what you have.	Buy gold tried by fire and white raiment. Anoint your eyes. Be zealous and repent.	
CHALLENGE To him that overcomes...	Will give to eat of the tree of life	Will not be hurt by the second death.	Will give hidden manna and a white stone.	Will give millennial leadership and the Morning Star.	Will be clothed in white raiment. I will not blot his name out of the book of life.	Will make him a pillar and write upon him the name of God and My new name.	Will grant to sit with me on my throne.	

The messages also speak of stars and lampstands, which the robed figure explained in Chapter 1: "The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

Click on the name of one of the seven churches below for information on the message given to it in Revelation, what the city was like in New Testament times, and what the city is like today.

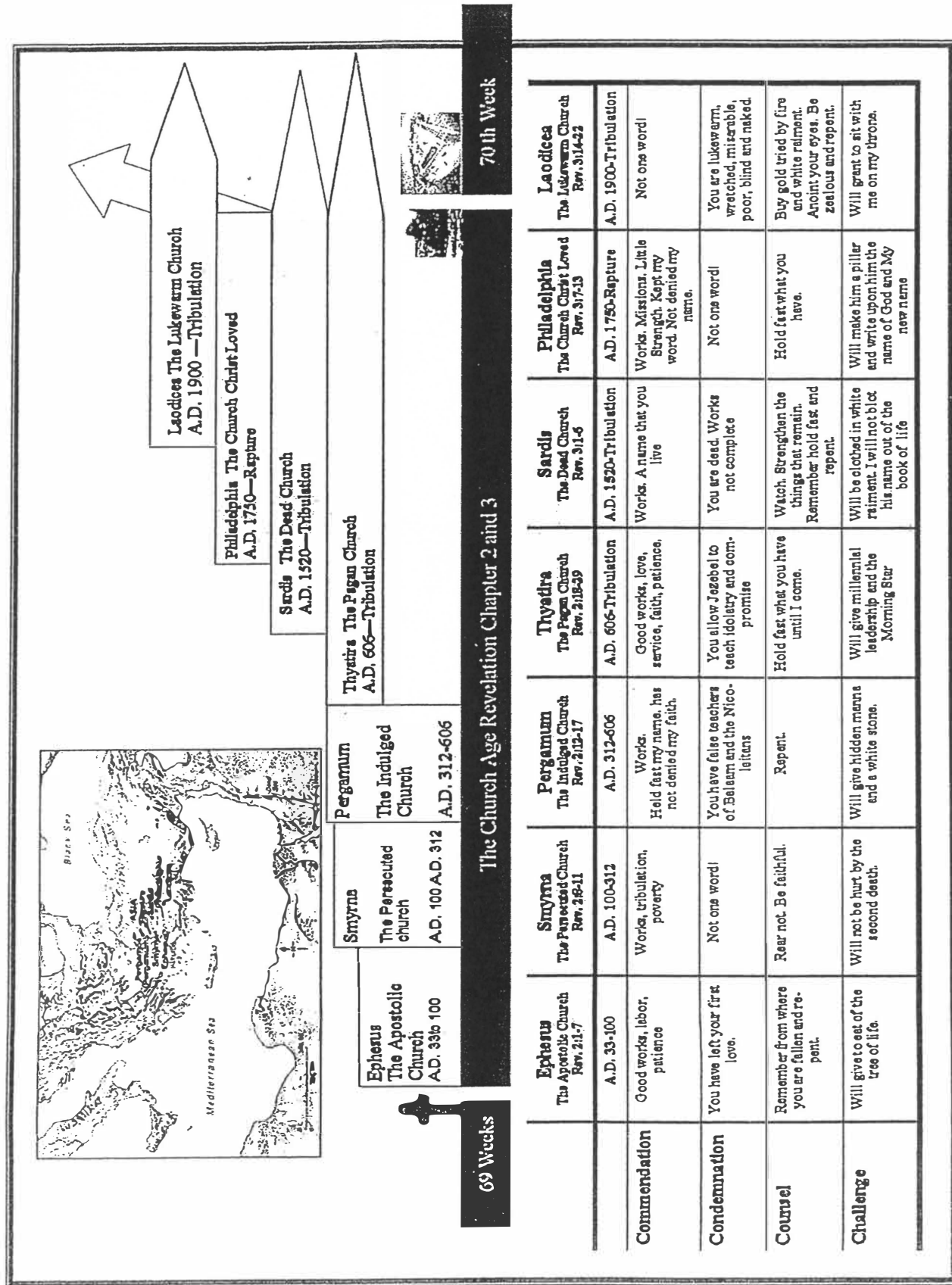
Ancient Name (Modern Name)	Revelation Message	The Modern City	Related Sites
Ephesus (Ephesus; Efes)	Ephesus receives praise for its perseverance, but criticism for forsaking its "first love." (Rev. 2:1-7)	Ephesus is a major tourist destination and main stop for cruise lines due to its extensive archaeological ruins.	1. Basilica of St. John 2. Ephesus Museum 3. Great Theater
Smyrna (Izmir)	Smyrna's message speaks of false Jews and impending persecution, but encourages perseverance which will be rewarded. (Rev. 2:8-11)	Izmir is the 3rd largest city in Turkey, with 2.5 million people. It is known as the "Pearl of the Aegean" and is one of Turkey's most Westernized cities.	1. St. Polycarp Church 2. Archaeological Museum 3. Izmir Agora
Pergamum (Bergama)	Pergamum, described as having the throne of Satan (the Zeus altar?), is praised for its martyrdom and perseverance but those who hold false teachings are criticized. (Rev. 2:12-17)	Bergama is a small modern village overlooked by many tourists.	1. Archaeological Museum 2. Red Basilica 3. Zeus Altar (in the Pergamon Museum, Berlin)
Thyatira (Akhisar)	Thyatira is praised for its increasing faith and service, but criticized for its tolerance of Jezebel, an immoral woman who calls herself a prophetess. (Rev. 2:18-29)	The ruins of ancient Thyatira are in a fenced-off area in the center of modern Akhisar.	4th-6th cent. public buildings
Sardis	The church of Sardis is described as dead, and it must wake up. However, there are some who have not "soiled their clothes." (Rev. 3:1-6)	Sardis is about 50 miles east of Izmir, and is solely an archaeological site. A small village nearby is named Sart.	1. Sardis Synagogue 2. Temple of Artemis 3. Byzantine Church
Philadelphia (Alasehir)	Philadelphia is praised for having little strength but still persevering. Those who falsely claim to be Jews, but are actually of the "synagogue of Satan," will be judged. (Rev. 3:7-13)	Alasehir is a small town of about 40,000 people with narrow winding streets and a Byzantine wall. Few ruins remain at the site of ancient Philadelphia.	Byzantine Basilica
Laodicea (near Denizli)	The church of Laodicea is sharply criticized for being lukewarm. Its wealth hides its spiritual poverty. (Rev. 3:14-20)	Nearby Denizli is an attractive market town with a population of about 200,000. Laodicea is solely an archaeological site.	1. Stadium 2. Sarcophagi

CHURCH	EPHESUS 2:1	SMYRNA 2:8	PERGAMOS 2:12	THYATIRA 2:18	SARDIS 3:1	PHILADELPHIA 3:7	LAODICEA 3:14
Christ's Description	Preserving power & abiding presence 2:1	The victor over death 2:8	The power of the Word of God 2:12	The Son of God coming in judgment 2:18	Power & authority 3:1	Holiness & Messianic authority 3:7	The faithful witness, the source of all things 3:14
Christ's Commendation	Their orthodoxy & work for Him 2:3-4,6	Faithful in persecution & spiritually rich 2:9	Faithful in spite of their environment 2:13	Their love, faith, service & patience 2:19	NONE	Have a little strength & haven't denied the Word or Christ 3:8	NONE
Christ's Complaint	Left their first love 2:4	NONE	They tolerate false teaching 2:14-15	They tolerate false teachers 2:20-21	Dead orthodoxy 3:1	NONE	They are materially rich yet spiritually poor 3:15,17
Christ's Counsel	Remember & repent 2:5	Don't fear persecution 2:10	Repent 2:16	Hold fast the truth 2:24-25	Be watchful, strengthen that which remains & repent 3:2-3a	The unbelieving will be forced to recognize the truth 3:9,11	To come to Him to solve spiritual poverty 3:18
Christ's Warning	Danger of losing their witness 2:5	NONE	Danger of immediate judgment by Christ 2:16	Judgment must come 2:22-23	They are about to die 3:2a, 3b	NONE	Repent & become zealous or judgment will come 3:16,19
Christ's Promise	The tree of life 2:6	No harm from second death 2:11	The hidden manna & white stone 2:17	Authority over nations 2:26-28	White garments & name confessed before the Father 3:4-5	Deliverance from the great tribulation - a place in new Jerusalem & a new name 3:10,12	Fellowship with Christ 3:20-21

SAN FRANCISCO CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY

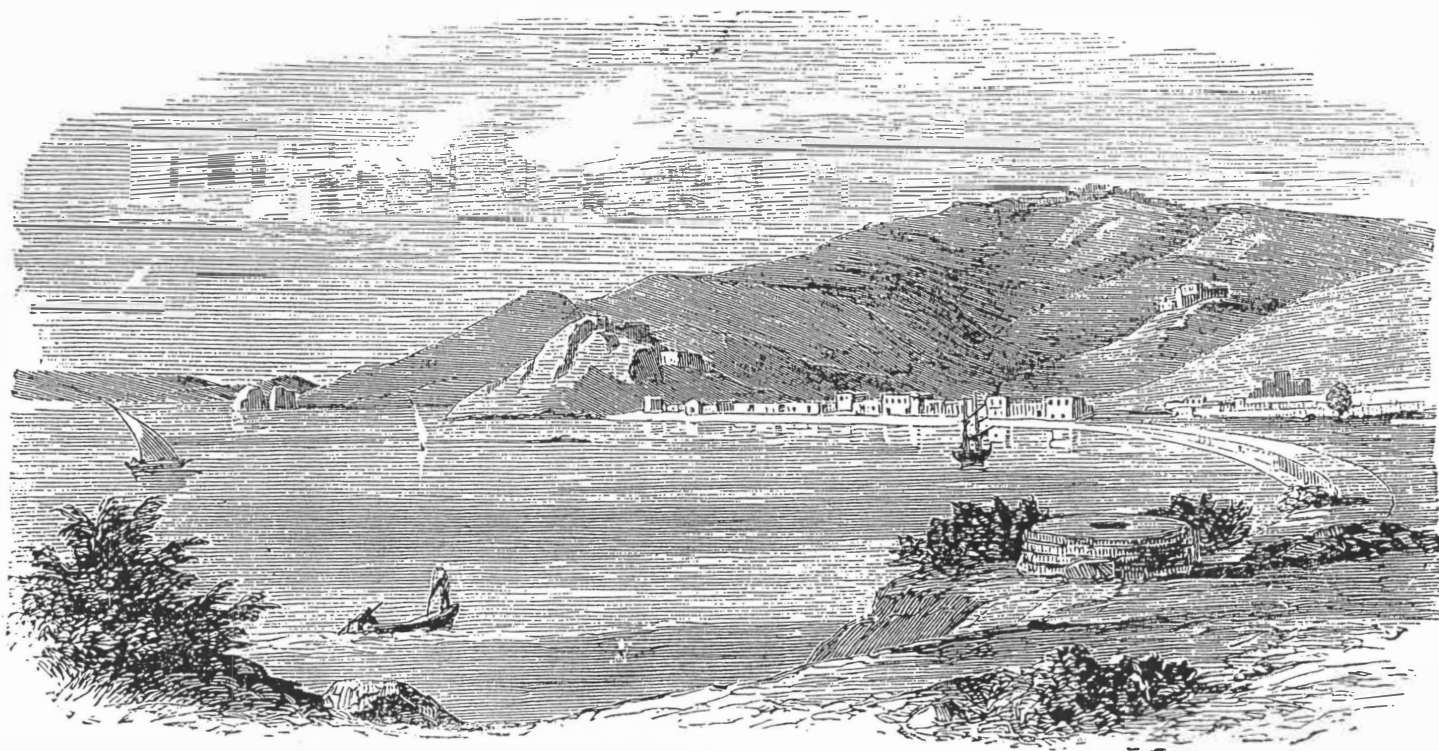
Dr. Arno Q. Weniger, President
1225 Franklin Street
San Francisco 9, California

"The Letters to the Seven Churches" Rev. 2-3

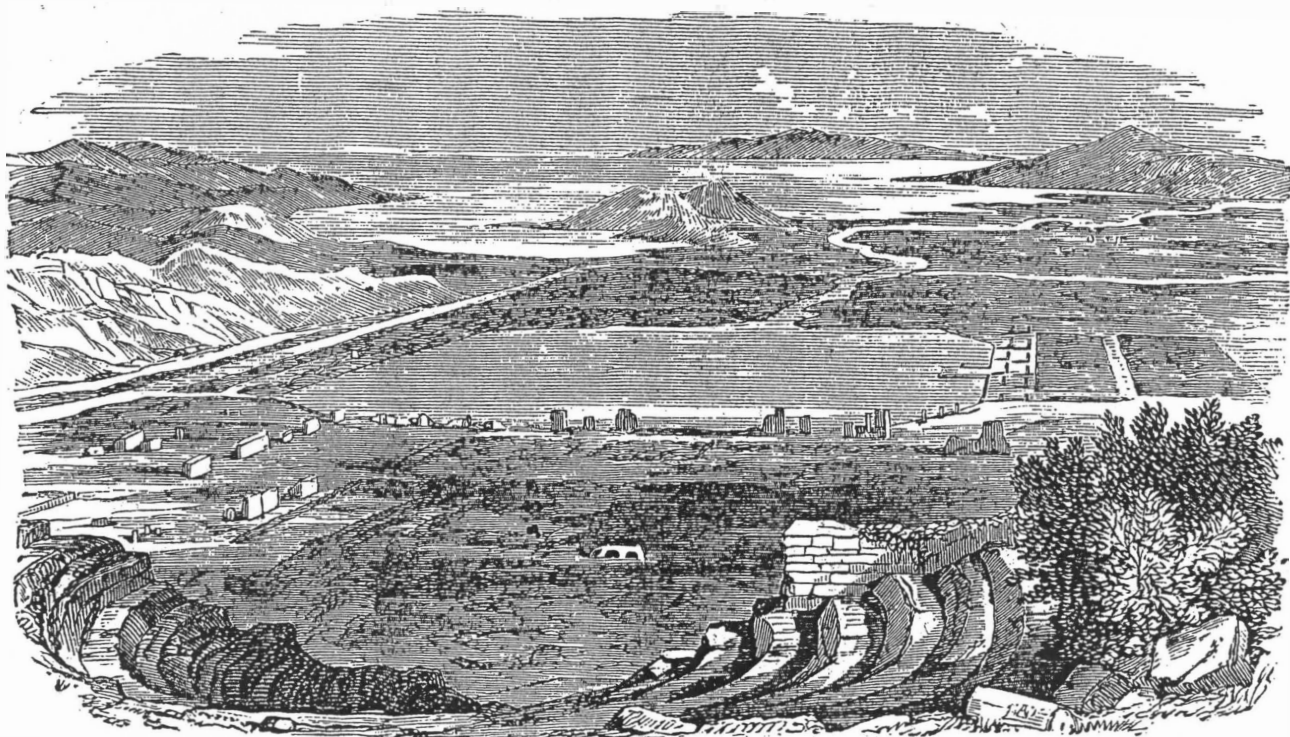


Synopsis of Revelation 2 and 3

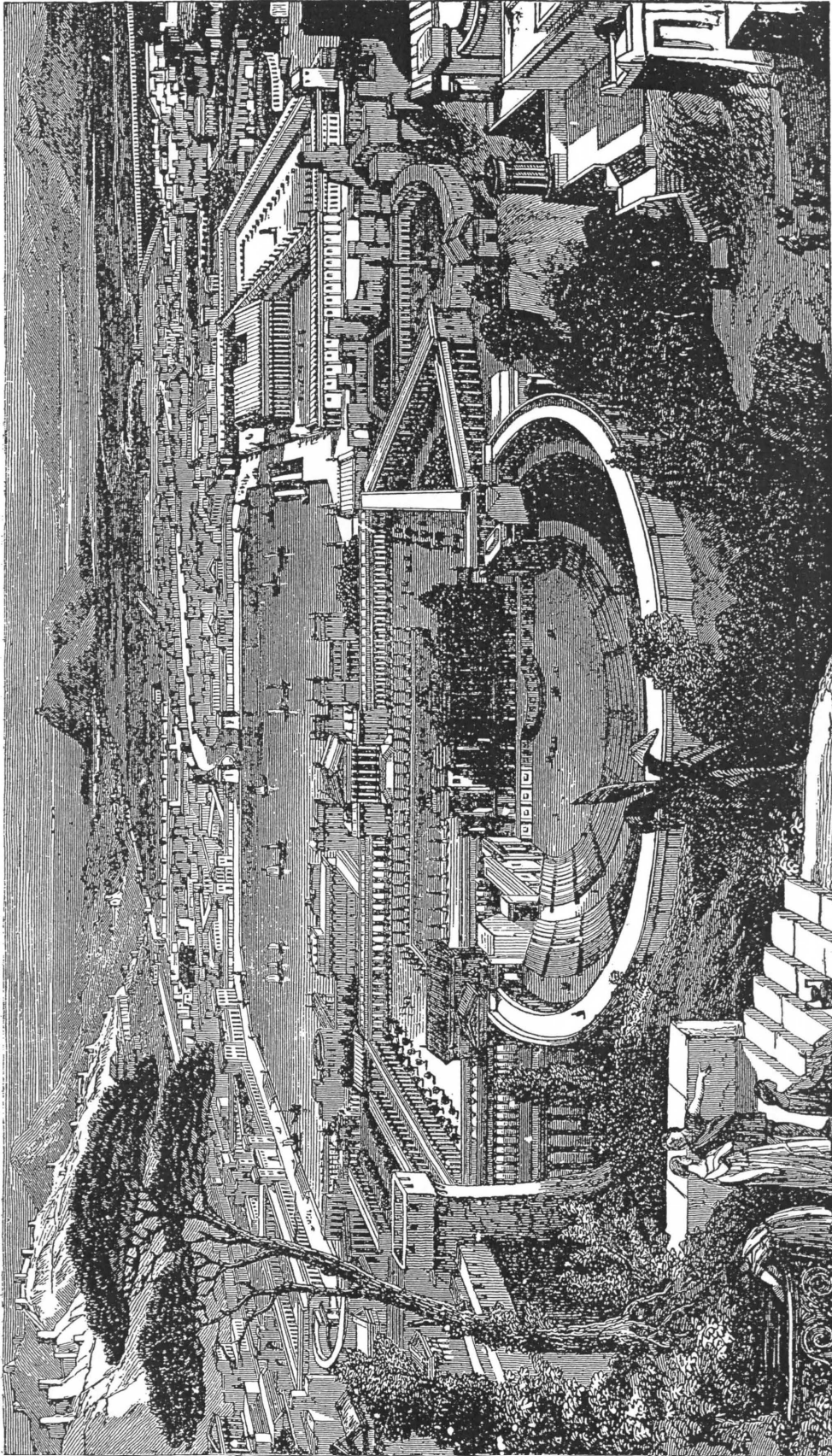
Church and Passage	Revelation of Jesus Christ	Commendation	Criticism	Exhortation	Promises to the Overcomers
Ephesus (2:1-7)	One who holds the seven stars in his right hand and walks among the seven golden lampstands	Their deeds, toils, perseverance (twice), intolerance of wicked men, testing of professing apostles, endurance, and hatred of the deeds of the Nicolaitans	Left their first love	Remember your former position, repent, and repeat your first deeds	Will receive permission to eat of the tree of life in God's paradise
Smyrna (2:8-11)	The first and the last, who was dead and has come to life	Endured tribulation, poverty, and blasphemy by professing Jews		Do not fear temporary suffering and tribulation, but remain faithful	Will enjoy freedom from hurt by the second death
Pergamum (2:12-17)	One who has the sharp two-edged sword	Held fast Christ's name, and did not deny his faith	Some held the teachings of Balaam and the Nicolaitans	Repent or expect an attack from the sword of his mouth	Would receive hidden manna, a white stone, and a new, secret name on the stone
Thyatira (2:18-29)	The Son of God who has flaming eyes and burnished bronze feet	Their deeds, love, faith, service, perseverance and recent improvements in deeds	Their toleration of seductive, immoral, idolatrous, and impenitent Jezebel	The faithful should hold fast	Gets authority to rule over the nations with Christ, and the Morning Star
Sardis (3:1-6)	He who has the seven spirits of God and the seven stars	Some had not soiled their garments	They were dead, had incomplete deeds, and were asleep	Wake up, strengthen what remains, remember what you heard and obey it, and repent	Clothed in white garments, name retained in the book of life, and name confessed before the Father and His angels
Philadelphia (3:7-13)	He who is holy, true, has David's key, and permanently opens and shuts	Their deeds, a little power, had kept His word, had not denied His name, and had persevered		Hold fast what you have	Made a pillar in God's temple that he will not leave; have the names of God, His city (the New Jerusalem), and Christ's name written on him
Laodicea (3:14-22)	The Amen, the faithful and true witness, and the source of God's creation		Lukewarm, self-sufficient, wretched, miserable, poor, blind, and naked	Buy from Christ refined gold, white garments, and eye salve. Repent. Open the door to Him.	Will sit down on Christ's throne with Him



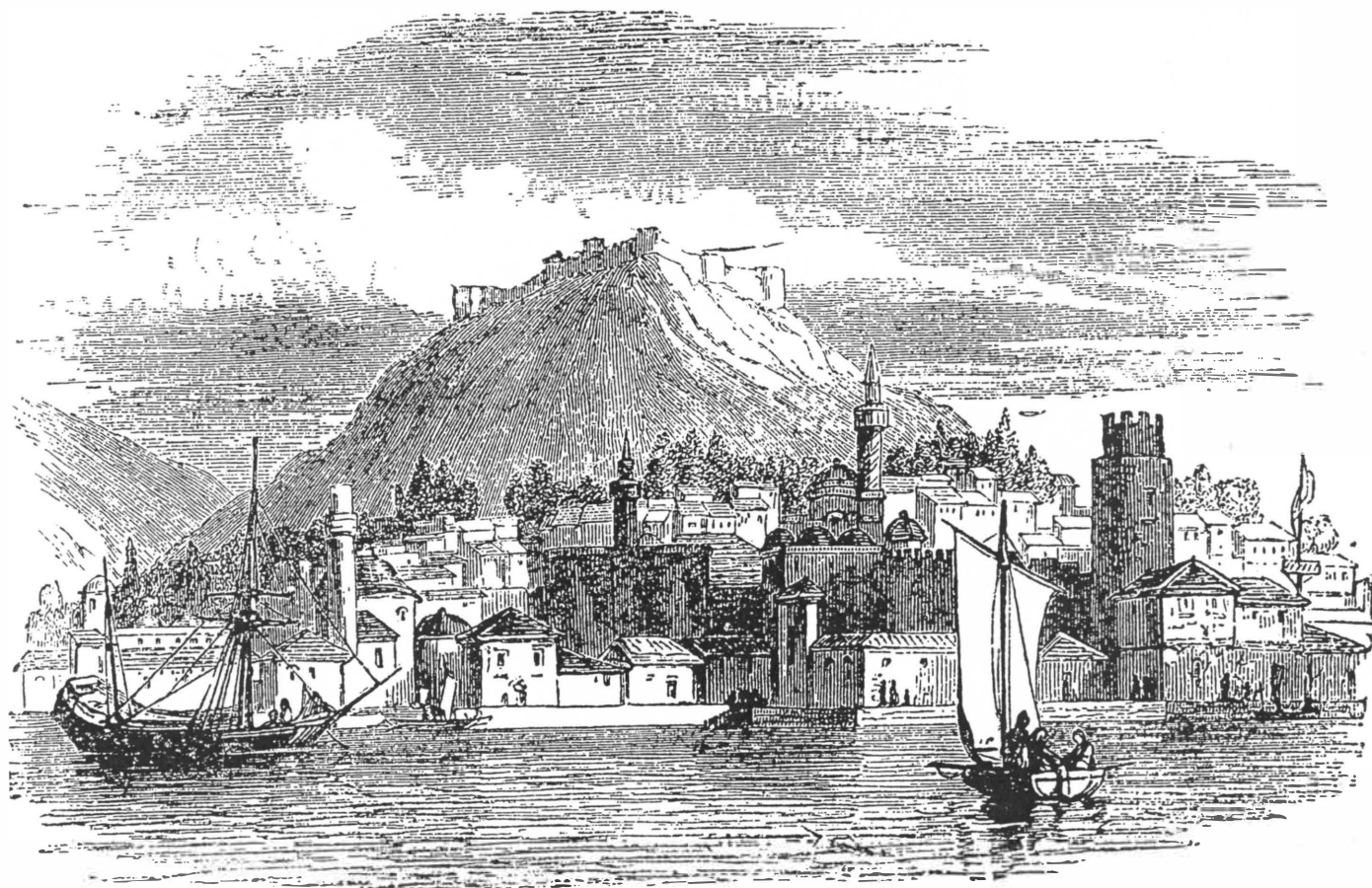
Patmos, Harbor, etc



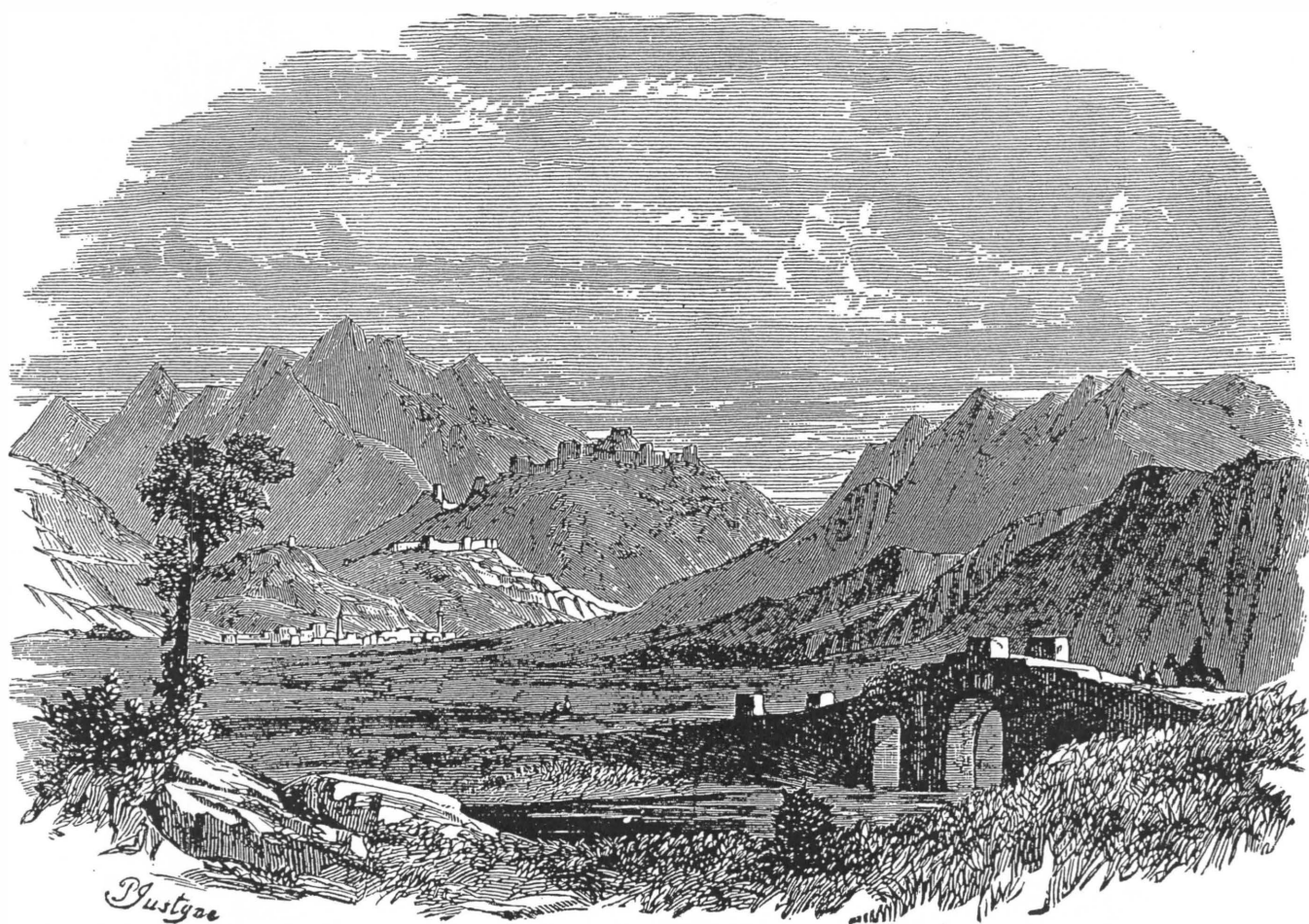
Site of Ephesus. (From Laborde.)



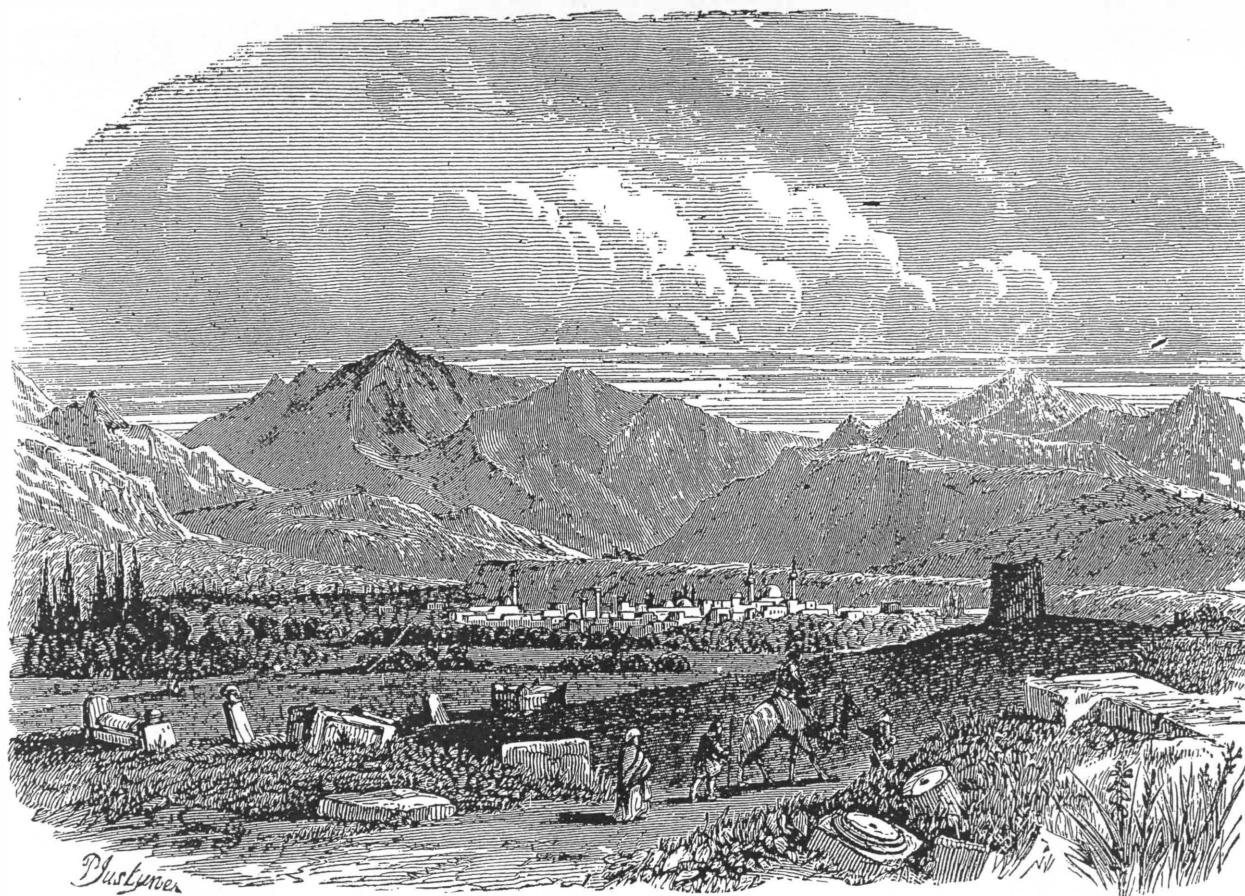
Gyhefus.



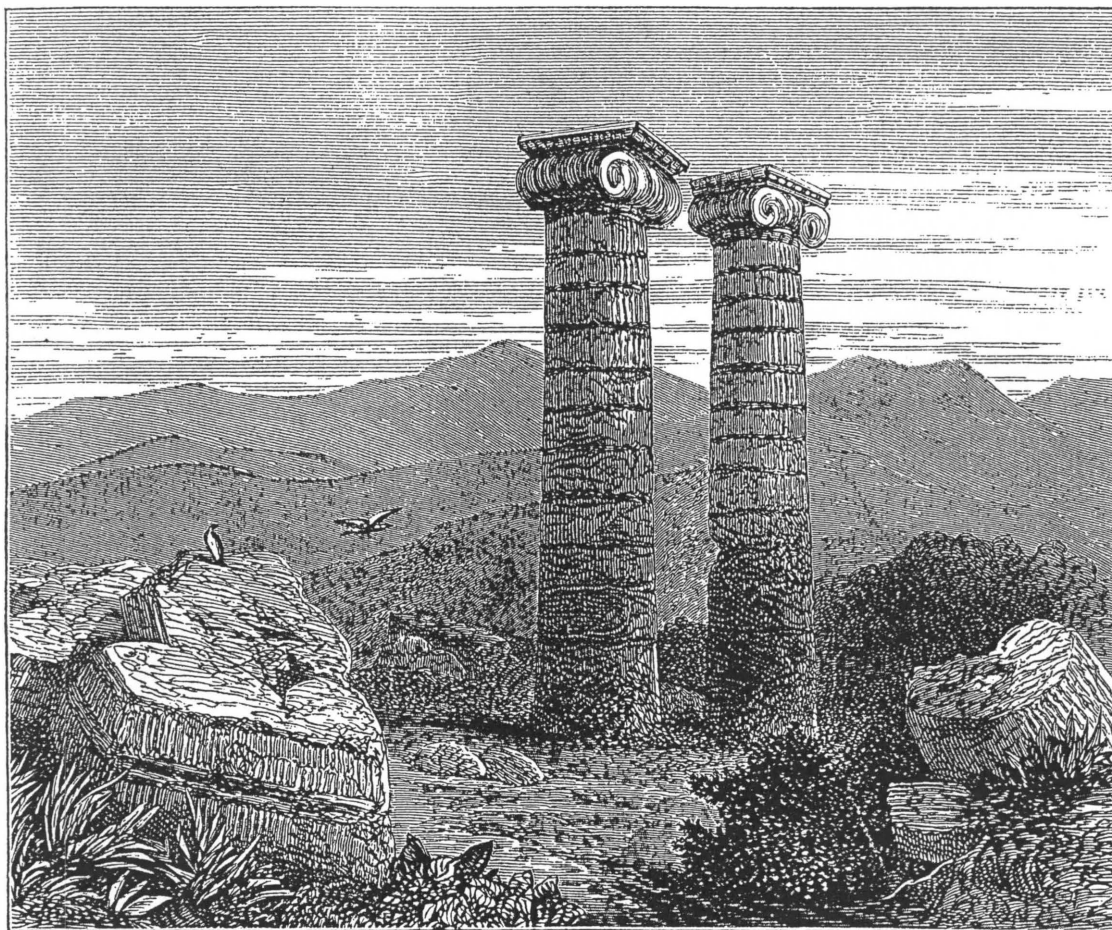
Smyrna.



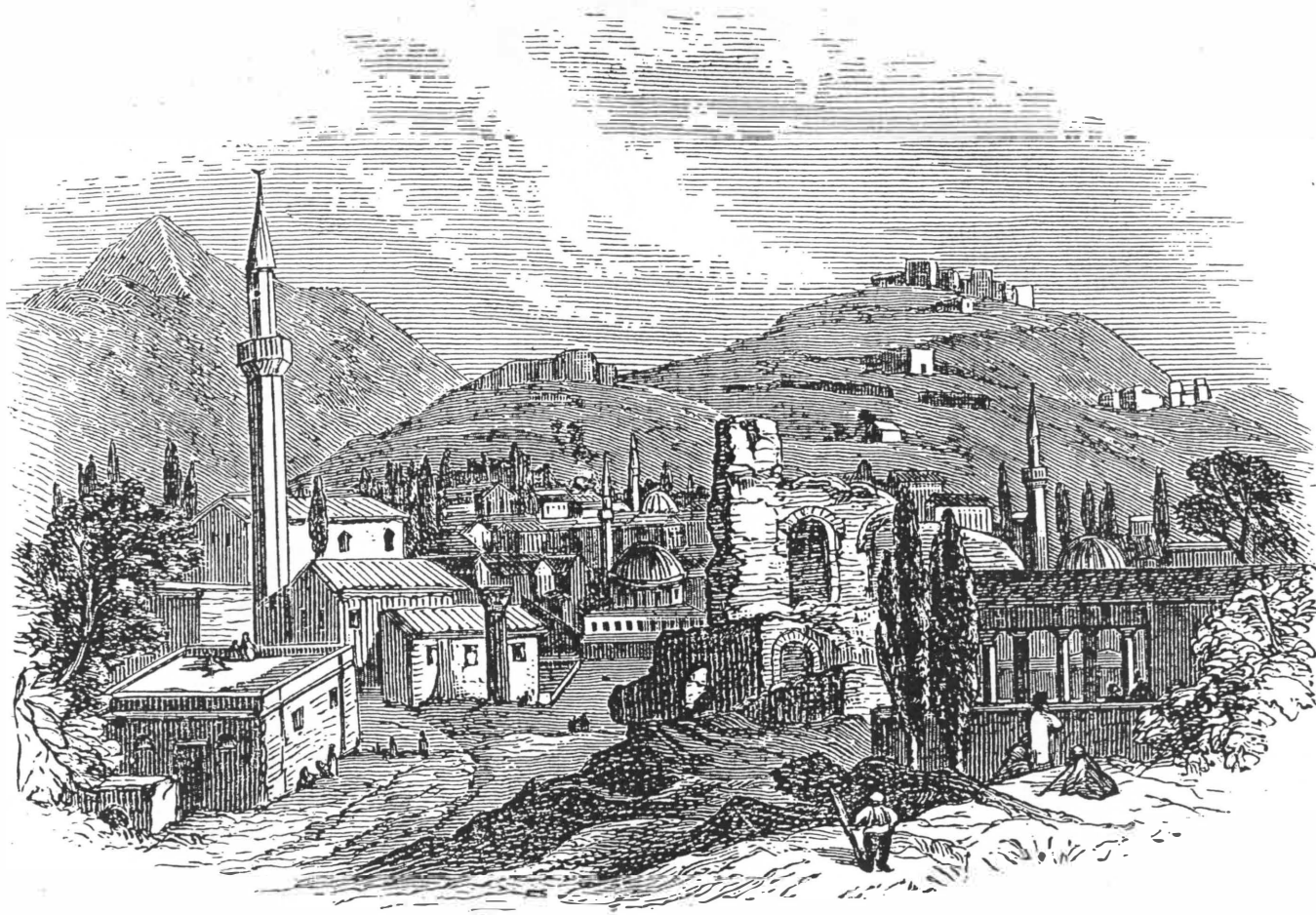
Das alte Pergamos.



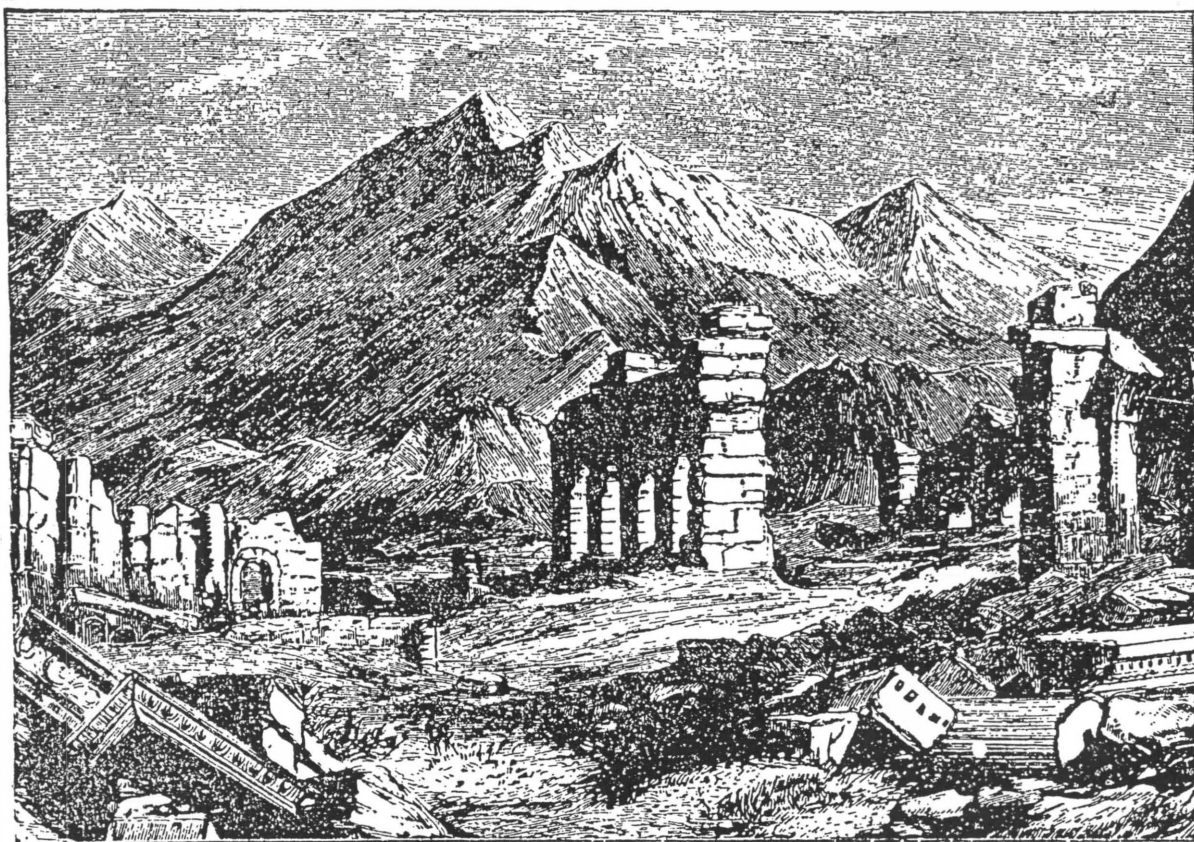
Ihyatira.



Ruins of Sardis.



Philadelphia.



Laodicea.

1A. The Revelation of Jesus Christ:

3b. The message to the seven churches: 2:1-3:22

The letters are important:

--These were actual churches in John's day in the cities mentioned.

--These churches were representative of all the churches at the time as well as those of future generations. (1 Cor. 1:2 "unto the church of God which is at Corinth. . . with all that in every place call upon the name of Jesus Christ our Lord.")

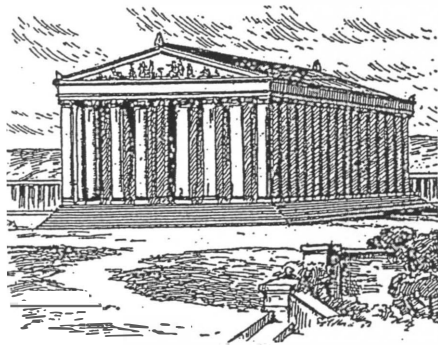
The order of the churches has proven prophetic. There are remarkable parallels between conditions in these churches and conditions in the western church unfolding between the first and twenty-first centuries.

John Phillips has interesting descriptive terms for the seven churches in John's day and in church history:

	IN THE FIRST CENTURY	IN CHURCH HISTORY
Ephesians	Formal Church	Post-Apostolic
Smyrna	Fearful Church	Persecuted
Pergamum	Faltering Church	Patronized
Thyatira	False Church	Papal
Sardis	Fruitless Church	Protestant
Philadelphia	Feeble Church	Practical
Laodicea	Fashionable Church	Present-Day

(*Explaining Revelation*, 1987, 35-41, diagram arranged by M. Kober).

1c. The Church at Ephesus:



Ephesus was the center of Roman administration for the province of Asia Minor. It had the population of about 300,000 and was the home of one of the Seven Wonders of the Ancient World—the temple of Diana.

Paul had labored here for three years (Acts 18:19-21; 19; 1 Cor. 16:18). Both Timothy and John also labored here. The church in Ephesus was the recipient of at least four New Testament books (Eph., 1 and 2 Tim., Rev.) and possibly the Gospel of John as well as 1, 2, and 3 John.

1d. Designation: 1

Each picture of Christ is suited to the spiritual condition of the church. Christ is seen here as holding the seven stars (or pastors) and walking in the midst of the churches. In 1:16 Christ merely has the seven stars and stands (1:13) in the midst of the churches. The indication is that Christ is actively involved with the situation at Ephesus.



1A. The Revelation of Jesus Christ:

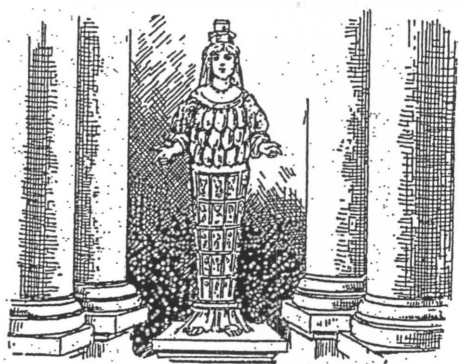
3b. The message to the seven churches: 2:1-3:22

1c. The Church at Ephesus:

2d. Condition: 2-3

Characterized by purity of life and worship (probably the purest of the churches).

3d. Accomplishments: 2-3



--works
--perseverance
--discernment in testing
--rejection of false apostles
--hating the Nicolaitans (either lordship over the church or lewdness in conduct, like Balaam's example [2:14-15])

They knew the difference between an apostle and an apostate, something many churches in our day are unable to do. Their labor includes the testing of the false teachers. Their patience manifests itself in the face of persecution.

4d. Failure: 4

They lost their first love, i.e. love without impurity (Eph. 6:24). Interestingly, 30 years earlier they had been commended by Paul for their love (Eph. 1:15-16).

Leaving their first love may have involved:

--coolness toward the Savior
--callousness toward sin
--casualness toward the Scriptures
--contentedness with self
--carelessness toward sinners
--criticism toward the saints

5d. Advice: 5a

There must be a recovery of their first love. They are to remember, repent and recognize their first works (not feelings).

6d. Warnings: 5b

Repent or receive a special judgment which will remove their opportunity and privileges. The church appears to have responded to the exhortation because it did not pass out of existence until the 11th century. Robert Thomas well notes, "Though they had left their first love, they had not left their former hatred for evil" (*Revelation 1-7*, 147).

1A. The Revelation of Jesus Christ:

3b. The message to the seven churches: 2:1-3:22

1c. The Church at Ephesus:

God hates both the deeds and the doctrines of the apostates.

7d. Promise:

1e. The overcomer:

Not someone with special power or spiritual secret, but a believer in Jesus Christ (1 Jn. 5:4-5). Believers are not just **overcomers** but **conquerors** in every area of struggle. Paul writes in Rom. 8:37: **Nay, in all these things we are more than conquerors through him that loved us.**

2e. The Tree of Life:

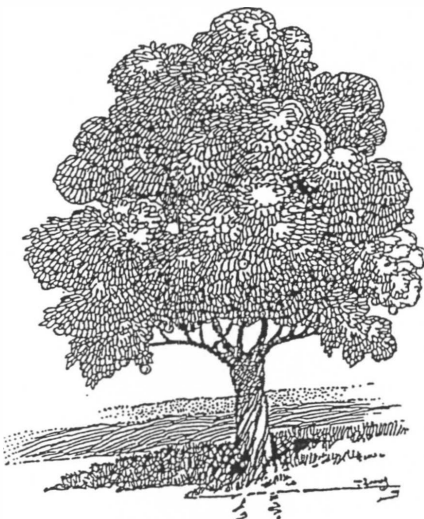


1f. The literal picture: the tree forfeited by Adam and Eve (Gen. 2:9; 3:22) and found in the heavenly Jerusalem (Rev. 22:2, 14).

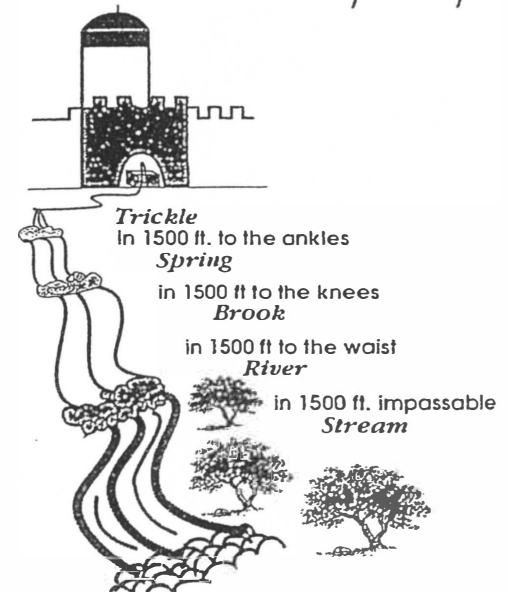
2f. The symbolic picture: all believers shall partake of eternal life in its fullness.

3f. The prophetic picture: the tree existed in paradise, will exist on the millennial earth, bearing a different fruit each month, (Ez. 47:12) and will grace the heavenly city of Jerusalem under construction now. Part of the future of every believer is the partaking of the luscious fruit in the eternal state!

EZEKIEL 47



The River of Life



1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

2c. The Church at Smyrna: 2:8-11

The Persecuted Church: A.D. 100-313



Smyrna was a seaport city on the Aegean Sea about 40 miles north of Ephesus. Late in the first century it was a prosperous city of 100,000, known for its trade in wine. In the first century the city became the center of emperor worship. As Ryrie notes, "This evolved from 'a spirit of Rome' to 'gratitude for Rome' to 'the peace of Rome' and finally to 'the god of Rome' embodied in the emperor. In other words, a man-god was substituted for the God-Man" (*Revelation*, 25).

The city still thrives today with a population of about 200,000.

1d. The designation: 2:8

Christ describes Himself to His church as the Eternal One who died and rose again. As the One who died and lived, Christ assured the persecuted church of the hope of the resurrection.

Smyrna means "bitter." The Greek word is a translation of the Hebrew *mor*, myrrh, a fragrant perfume used in the embalming of deceased individuals (Mt. 2:1; Jn. 19:38). Myrrh becomes very fragrant when it is crushed.

2d. The condition: 2:9

The church of Smyrna was persecuted and the Lord revealed His purpose of purifying the saints.

3d. Accomplishments: 2:9

Notwithstanding their physical poverty, the believers in Smyrna were rich spiritually. Some of the persecutors were Jews who maligned Christians (Acts 18:12-17) and cursed Jesus Christ (cf. Acts 16:11). These Jews were instruments of Satan who, at the martyrdom of Polycarp, in A.D. 155, helped pick wood on the Sabbath (!) for the burning of this saint.

4d. Failures:

Neither Smyrna nor Philadelphia received any condemnation.

5d. Advice: 2:10

Negatively, the saints were not to fear and, positively, they were to be faithful.



1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

2c. The Church at Smyrna: 2:8-11



6d. Warning: 2:10

The warning is preceded by the word "Behold," indicating an oracular declaration (cf. 2:22; 3:8, 9, 20). The warning involved that

--the devil (permitted by God, Job 1), would cast some into prison.

--they would have tribulation for ten days. The reference to the "ten days" of trouble could be to a short period of persecution from Nero in A.D. 54 to Diocletian in A.D. 304. Most probably the period intended was ten literal, 24-hour days that would vex the original recipients.

TEN MAJOR PERSECUTIONS IN THE EARLY CHURCH	
Under Nero	A.D. 54-68
Under Domitian	A.D. 81-96
Under Trajan	A.D. 98-117
Under Antoninus Pius and Marcus Aurelius Antoninus	A.D. 138-180
Under Severus	A.D. 193-211
Under Maximus	A.D. 235-238
Under Decius	A.D. 249-251
Under Valerian	A.D. 253-260
Under Aurelian	A.D. 274-287
Under Diocletian	A.D. 292-304

7d. The promise: 2:10



The persecuted Christians already possessed eternal life and would receive the crown of life, the reward of one who is faithful under trial or unto death (James 1:12). The saints would also escape the second death. The first death is the separation of the soul and body, the second death is the eternal separation from God.

The promise "he that overcometh shall not be hurt of the second death" contains a double negative in the Greek, indicating that the Christian will **"not in any way"** suffer injury by the second death. This is actually a figure of speech (litotes) implying a superlative triumph over the second death.

3c. The Church at Pergamum: 2:12-17
The Compromising Church: A.D. 313-530

Pergamum (modern Bergama) is situated about 50 miles north of Smyrna and a few miles inland. The name *Pergamum* has two parts, meaning elevation and marriage. The town was important for three reasons: (1) It was the center of several religious cults. It was the most idolatrous city in Asia Minor. (2) It possessed a university with a large library and (3) it was the center of the production of parchment.

1d. The designation: 2:12

Christ's stern judging character is seen. He is carrying a sharp two-edged sword. He is judging with His Word (1:16). The Word

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

3c. The Church at Pergamum: 2:12-17

1d. The designation: 2:12

separates believers from the world and sinners from God. Roman officials who had the right to carry the sword (*hromphaia*) had also the power over life and death.



2d. The condition:

A combination of false teaching and compromise were found within the church. The city contained the seat of Satan, a reference to either emperor worship or the temples in the city or the altar of Zeus on the Acropolis. (German archeologists transferred that altar, piece by piece, to the Pergamon Museum in East Berlin. To get there, one walks through the Ishtar Gate from Babylon, lowered to 75 feet from its original height of 150 feet [!])

3d. Accomplishments: 2:13

The Lord applauds their steadfastness in the very center of Satan worship and the fact that they did not deny their faith, although they tolerated moral problems.

4d. Failure: 2:14

Evil is beginning to be tolerated. The doctrine of Balaam refers to moral compromise. Balaam instructed Balack to corrupt Israel through immorality and idolatry (Num. 21:1-24; 25), because of which God later judged Israel. The Nicolaitans may have had the same teaching of compromise or they were emphasizing an unwarranted exaltation of the clergy above the laity.

5d. Advice: 2:15

The call to repentance is coupled with a warning of swift judgment. Repentance is urged upon the messenger or pastor (*come unto thee*—is singular). As God's messenger (*angelos*) to the church, the pastor needs to encourage his people to repent.

6d. Warning: 2:16

The warning is "I come to thee *quickly* and will make war against *them*," i.e. the false teachers.

7d. The promise: 2:17

The precious promises are related to experiences of the Christian life which are only made known to believers.

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

3c. The Church at Pergamum: 2:12-17

7d. The promise: 2:17

1e. The promise of hidden manna:

The "hidden manna" may be a reference to the manna that sustained the lives of the Israelites in the wilderness. A sample of it lay hidden in the holy of holies. The believers in Pergamum did not need to indulge in the food of pagan festivals. They already had much better food, for they were able to feed spiritually on Jesus Christ, the Bread of Life (Jn. 6:48-51).

2e. The promise of a white stone:

The reference to the white stone has puzzled many students of the Word. Perhaps Ryrie's explanation is best: "The *white stone* may refer to the custom of voting for a white stone (indicating that the believer can be assured of his acquittal before God, cf. Rom. 8:1); or it may refer to the sufficiency of Christ (from the custom of wearing amulets around the neck) (*Ryrie's Study Bible*, note on Rev. 2:17).

3e. The promise of a new name:

The name on the stone is new (Greek, *kainon*) in the sense of being different. The contrast is not to what is old. The name may be that of Christ ("the name above every name," Phil. 2:9). Others who are estranged from the Savior do not know the name in the sense that they do not possess it as overcomers and as more than conquerors.

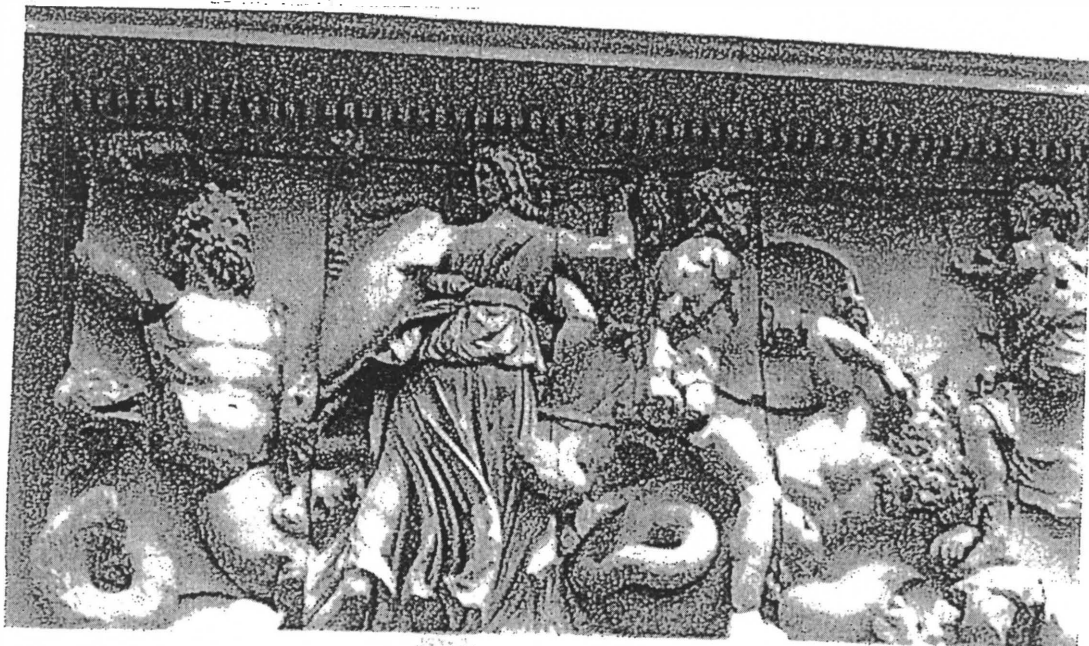
Parables of Matthew 13 and Churches of Revelation 2-3

<u>SOIL & SEED</u>	<u>TARES & WHEAT</u>	<u>SEED & TREE</u>	<u>YEAST & DOUGH</u>	<u>TREASURE & FIELD</u>	<u>MERCHANT & PEARL</u>	<u>NET & FISHES</u>
State of Heart	Devil	Flesh	World	Israel in the World	True Church	Separation
<u>EPHESUS</u>	<u>SMYRNA</u>	<u>PERGAMUM</u>	<u>THYATIRA</u>	<u>SARDIS</u>	<u>PHILADELPHIA</u>	<u>LAODICEA</u>
Apostolic	Persecuted	Indulged	Pagan	Dead	Loved	Lukewarm
Busy	Suffering	Compromising	Growing	Popular	Faithful	Apostate
Loveless	Martyrs	Bad Neighbors	Corrupt	Reformed	Missionary	Rich
False Prophets	Satan's Synagogue	Satan's Throne	Depths of Satan	Satan Silent	Satan Overcome	Indifference
Decline	Endurance	Compromise	Toleration	Religiosity	Fidelity	Blindness
Left First Love	Satan at Work	False Doctrine	Woman Seduces	Dead like Israel	Faithful Raptured	Spit Out
Apostolic Age	Diocletian	Church & State	Dark Mid. Ages	Reformation Age	Revival Age	Last Days
A.D. 33-100	100-312	312-606	590-1517	1517-1790	1790-1900	1900-Tribulation



Berlin Photo: Pergamon Altar frieze

Filter photos by: All (29758)



Dr. W. Pape's

verlaut Professor am Berliner Gymnasium zum Grauen Kloster

Wörterbuch

der

griechischen Eigennamen.

Dritte Auflage.

Neu bearbeitet

von

Dr. Gustav Eduard Benseler.

Zweite Hälfte.

A — Q.

Dritter Abdruck.

Braunschweig,

Verlag von Friedrich Vieweg und Sohn.

1884.

Dem. Att. 1, 120. 2) Timae. b. n. 13. 4) phth. Pel. i. 5) Eleer. Anthologie, Anth. gr. T. Io. 3,

Fem. zu: Bericht ob: 1) Anderer,

Männern.

inn, eigtl. end, 1) S. l. 2, 7, 8. — 91. 3) eines Nizere: Inscr.

Inscr. 1574.

Sinne: des 1) Athener, phr. c. pl. Mantineer,

lott siegend, Plot. 16. die fühne welche auch

Inscr. 1207.

Fem. zu Νικοκλής.

Νικόκληος, m. Patron. von Νικοκλής, Inscr. 1593 u. Keil Inscr. boeot. II, 18 (Curt. Rh. M. 1842, n. 8).

Νικόκλης, in Arr. Ind. 18, 8 Νικοκλής, gen. έος, poet. (Pind. Isthm. 7(8), 134) έος (v. l. έους), voc. (Isocr. 2, 1, Plut. Phoc. 36) Νικόκλης (ό), S. h. mer d. i. Sigimar ob. siegberühmt, 1) Athener. a) Ατχον DI. 119, 3, D. Sic. 20, 106, D. Hal. Din. Inscr. in Meier ind. schol. n. 12 Phocion, Plut. Phoc. 17- Lys. 13, 64. d) Rede verf.

(Or. 3, arg. in Schol.). b) R. der Paphier, D. Sic. 20, 21, Polyae. 8, 48. Er ist nach Einigen = Νικοκρέων, w. f. c) S. des Pasistrates aus Soli. Arr. Ind. 18, 8. 7) Tyrann von Sicyon. Pol. 10, 22 (25), Plut. Philop. 1. Arat. 3—9, d. praec. reip. ger. 9, Cic. Off. 2, 23. 8) Afriate, Olympionike mit einem Denkmal, Paus. 3, 22, 5. 9) Kitharöde aus Tarent, Paus. 1, 27, 2. 10) Sophist zu Konstantinopel, Lehrer Julians, Socr. h. e. 3, 1, Liban. 1, p. 24. 11) ein Rhapfode, der Hesiods Gedichte vortrug, Schol. Pind. N. 2, 1. 12) Schriftsteller, Schol. Plat. Phaed. 108, d, Apost. 5, 98, a, Et. M. 715, 28. 13) Andere: Pind. Isthm. 7 (8), 134. — Flor. Monac. 217. — Inscr. 2, 2338, 46. S. Νεικοκλής.

Νίκοκράτα, f. Frauenn. aus Hermione, Inscr. 1207. Fem. zu:

Νίκοκράτης, ους, acc. ην (Plut. mul. virt. 19, Ath. 1, 3, a), (ό), Siegert (= Sigihart d. i. gewaltiger Sieger), 1) Athener, a) Ατχον DI. 111, 4, D. Sic. 17, 29, D. Hal. Din. 9, Arr. An. 2, 11, 10, Inscr. in Bödhs Staatsk. II, p. 256. (Inscr. 1, p. 250), vgl. Νικόστρατος. b) S. des Dion, Αγκλῆ-θεν, Inscr. 115. c) f. L. für Αυσικράτης, w. f., in D. Hal. Din. 12, f. Saupp. or. gr. fr. II, p. 335. 2) Gortynier, wahrsch. Kytiner, Ατχον von Theffalien, Porph. Tyr. fr. 5, 2. 3) Cyprier, Ath. 1, 3, a. 4) Herrscher von Cyrene, Plut. mul. virt. 19, Polyae. 8, 38. 5) Schriftst. u. Grammatiker, Schol. Ap. Rh. 1, 831, Schol. II. 13, 21, St. B. s. Βοιωτία. 6) M. Σεμ-πρώνιος N., Dichter der Anthologie, Anth. app. 252, tit. 7) auf Münzen aus Tarent u. Theffalien, Mion. 1, 138. II, 4. 8) Anderer: Inscr. 2, 2347, c, Add. — S. Νεικοκράτης. Aehnli.

Νικόκρατος, m. Rhetor, Senec. contr. 3, 20.

Νίκοκρέων, ουτος, voc. (D. L. 9, 10, n. 2), Νικοκρέων, (ό), Siegmund, d. i. siegender Vorstand, R. von Salamis in Kypros, D. Sic. 19, 59, 79, Plut. Alex. 19. virt. mor. 10. Xoratt. Isocr. 37, Theop. b. Phot. 186 p. 202, Ath. 8, 337, e u. Mach. b. Ath. 8, 349, e, Anth. VII, 133 (D. L. 9, 10, n. 2), Ael. app. 319 (Ael. n. an. 11, 40), Cic. Theop. 3, 33. S. Νικόκρεος.

Νικόκριτος

glänzend

Νικόλαιται, ὧν, οἱ, Anhänger des Balaam (bala = νικᾶν u. am = λαός), N. T. apoc. 2, 6. 15.

Etymology of Balaam: ba^eal = lord or bala^c = destroyer + am = people

weiser

u. 141, a. b) Bullet. Archaeol. 1844, 5) Syracuser, Phil. in Schol. Pind. P. 1, 112. 6) Rhyprier, a) S. des Euagoras, nach D. Sic. 15, 47 ein Eunuche, R. von Cypern (in Salamis), Isocr. 9, 1. 73 u. arg. in Schol. — 15, 40—71, d. Theop. b. Ath. 12, 531, c. d, vgl. mit 8, 352, d, Ael. v. h. 7, 2, Plut. Xoratt. Isocr. 17. Isokrates richtete die Rede 2 an ihn (Isocr. 2 arg. in Schol. u. 1—73, u. 15, 73, An. vit. Isocr.) u. schrieb eine Rede, welche seinen Namen führt

Νικόλαῖος, gen. ω, m., böot. Patron. von Νικόλαος, Wein. des Theopier Νύμαστος, Keil Inscr. boeot. x, 4, f. Ulrichs Reisen, p. 247.

Νικόλαις, ίδος, f. Frauenn., Orelli 3628, K. Fem. zu Νικόλαος.

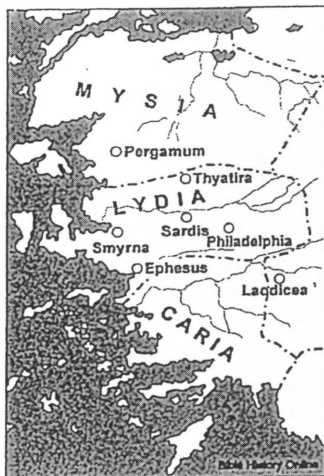
Νικόλαιται, ὧν, οἱ, Anhänger des Balaam (bala = νικᾶν u. am = λαός), N. T. apoc. 2, 6. 15.

Νικόλαοι, pl. eine Art Datteln nach Nicolaus von Damascus benannt (Lob. paral. p. 316), f. Ath. 14, 652, a, Plut. qu. conv. 8, 4, 1, Plin. 13, 14, 9. Auch eine Art Kuchen, welche nach demselben Nicolaus benannt waren, Suid. s. v., Phot. bibl. 146, 10, Eust.

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

4c. The Church at Thyatira; 2:18-29



The Pagan Church, A.D. 606 - the rapture

Thyatira, located 35 miles southeast of Pergamum, boasted numerous trade guilds and had a thriving wood and dyeing industry. All citizens were obligated to attend meals where there were certain pagan elements.

1d. The designation:

Christ is seen as the Divine One (Son of God), who is intolerant of evil and will bring judgment upon it (2:27).

2d. Condition:

An apparently hopeless situation.

3d. Accomplishment:

The small remnant is very godly and zealous and warmly commended (2:19).

4d. Failure: 2:20

Error is so firmly established, it must be put out of the church. A woman, reminiscent of the ancient Jezebel (1 Ki. 16; 2 Ki. 9), openly advocated apostasy and promoted immorality and idolatry. Her refusal to repent leads to complete abandonment and death for her and her followers (2:22).

5d. Advice:

The faithful ones who have not been seduced by the deeper doctrines of the devil and demons (perhaps Gnosticism) are encouraged to remain faithful.

6d. Danger:

The followers of Jezebel are confronted with great tribulation and death, which will be a wake-up call for the churches.

7d. Promise:

The faithful remnant is promised.

--the privilege of ruling with Christ in the Millennial Kingdom.

--the Morning Star, a symbol of the rapture (cf. 3:10).

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

5c. The Church at Sardis: 3:1-6

The Dead Church, A.D. 1520-the rapture



of Revelation

Sardis was the capital of the ancient kingdom of Lydia and was located 30 miles south of Thyatira. The city was famous for its military history, jewelry, dye and textiles. Considered impregnable, the city was conquered by Cyrus in 549 B.C. Sardis was a city of past glory, characterized by softness, luxury, apathy and immorality.

1d. Designation: 3:1

Christ presents Himself as the One full of wisdom and in complete control over the seven churches (1:20).

2d. Condition:

The church was dead although it appeared to be alive (3:1c). It is condemned for its incomplete works (3:2).

3d. Accomplishments:

Christ found no works perfected and, sadly, nothing to commend it.

4d. Failure:

The corruption is not great but there is no vitality of doctrine or Christian experience.

5d. Advice:

The church is urged to
 --remember what it had received.
 --repent of its spiritual deadness (3:3).
 --realize that the Savior could come at any moment.

6d. Danger:

There would be a sudden and unexpected removal of their opportunity for service.

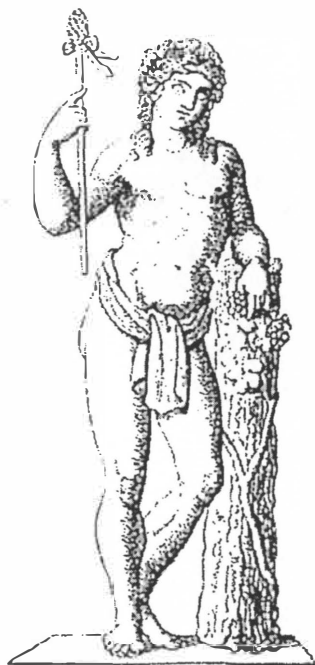
7d. Promise:

The faithful few (3:4) are promised
 --white garments, a sign of purity (19:8, 14).
 --their names in the Book of Life. They will in no wise (double negative) be blotted out (3:5; cf. 12:10).
 --public acknowledgement before God and His angels (3:5).

- 1A. The Revelation of Jesus Christ: 1:1-3:22**
3b. The message to the seven churches: 2:1-3:22

- 6c. The Church at Philadelphia: 3:7-13**

The Missionary Church, 1730 - the rapture



Philadelphia (literally, "brotherly love") lay about 30 miles southeast of Sardis. The city stood in a wine-producing area and was the gateway to central Asia Minor. Because of frequent earthquakes, the city was relatively small and much of its population chose to live outside the city walls. The main deity worshiped in the city was Dionysius, the god of wine.

- 1d. The designation:**

Christ presents Himself as holy in character, truthful in His utterances and sovereign in power ("key of David," Isa. 22:22).

- 2d. Condition:**

The church is characterized by faithfulness and doctrinal soundness.

- 3d. Accomplishments:**

Four commendable things are mentioned:

- Using the opportunities afforded to it ("an open door," 3:8).
- A little power, indicative probably of the small congregation.
- Keeping His word.
- Separation from evil and steadfastness in the faith.

(The above four areas are very characteristic of the fundamentalist movement in the USA.)

- 4d. Failure:**

No failure is mentioned.

- 5d. Advice:**

They are to hold fast His word, His name and His patience without any compromise.

- 6d. Warning:**

There must be watchfulness.

- 7d. Promise:**

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The message to the seven churches: 2:1-3:22

6c. The Church at Philadelphia: 3:7-13

7d. Promise:

- 1e. The Jewish antagonists would eventually have to recognize that the believers were true followers of God (3:9).
- 2e. The believers in the church would not have to go through the tribulation period (Rev. 6-19). The promise is that they would be kept out of the very hour (*tereo ek*).

Constable stresses the significance of the grammar:

God promised the Christian in this church that they would not go through the Tribulation period (Rev. 6-19). He promised to keep them from the hour of testing. The combination of the verb and the preposition in Greek in this verse clearly means that He would keep them out of it (the pre-tribulation position). It does not mean He would preserve them through it (the post-tribulation position) or remove them during it (the mid-tribulation position). (Dr. Constable's notes on Revelation, 39).

In a similar way, Dr. Ryrie writes:

It is well-known that the phrase "keep. . . from" is used only twice in the New Testament—here and in John 17:15. Post-tribulationists say that comparing John 17:15 with Revelation 3:10 shows that just as the believers in the world are kept from Satan's power now, so will those living in the tribulation be kept from its judgments. However, the Lord's prayer that believers be kept from the evil one is answered by delivering us from the power of darkness and transferring us into the kingdom of His beloved Son (Col. 1:13). By this transfer we have been removed from the kingdom of darkness. Similarly, Revelation 3:10 promises us removal from the time of the world-wide Tribulation by being taken to heaven in the Rapture of the church before the time begins. This is not a promise of protection while living through the Tribulation on earth, but removal and transfer from earth to heaven (just as we have been transferred into His kingdom). In this passage, believers of the Church Age are promised they will be kept from that hour not by being protected by living on earth during that awful time, but by being taken to heaven in the Rapture of the church before that time begins. . . . However, we know that saints on earth during that time will not be exempt from the judgments or from death (6:9-11; 7:9-14; 14:1-3; 15:1-3). Many church saints will suffer and die along with tribulation believers if the church goes through the Tribulation. . . . If the church will not be raptured before the hour begins, then the promise will not be fulfilled, because many saints simply will not be preserved in the Tribulation but will suffer and die along with unsaved people (Charles Ryrie, *Revelation*, 1996, 14, 15).

- 3e. The Lord promised to come quickly (Jn. 14:3; 1 Cor. 15:51-52; 1 Thess. 1:10; 4:16-17; 5:9). The reference is to an imminent event that will come suddenly and unexpectedly.

Renald Showers' comments are very much to the point:

In light of the concept of the imminent coming of Christ and the fact that the New Testament does teach His imminent coming, we can conclude that the Pretribulation Rapture view is the

- 1A. The Revelation of Jesus Christ: 1:1-3:22**
- 3b. The message to the seven churches: 2:1-3:22
 - 6c. The Church at Philadelphia: 3:7-13
 - 7d. Promise:
 - 3e. The Lord promised to come quickly

only view of the Rapture of the church that comfortably fits the New Testament teaching of the imminent coming of Christ. It is the only view that can honestly say that Christ could return at any moment, because it alone teaches that Christ will come to rapture the church before the seventieth week of Daniel 9 or the tribulation period begins and that nothing else must happen before His return (Renald E. Showers, *Maranatha!: Our Lord Come!*, 148-149).

- 4e. The believer would be honored with a permanent place in the New Jerusalem. In Philadelphia it was the custom to honor magistrates or philanthropists by placing a great pillar with his name inscribed in one of the temples.
- 5e. The saints will have a new name. Actually, they are promised to have the name of God, of the New Jerusalem and the new name of Christ written upon them. Whatever the three-fold use of the word "name" implies, it undoubtedly refers to identification and possession ("I Am His, and He is Mine").

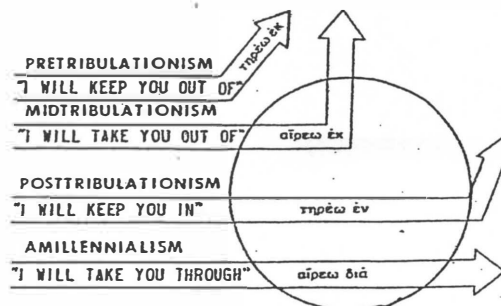
The Proof for the Return of the Lord: Rev. 3:10

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

1b. The Relationship of Trust: Rev. 3:10a

2b. The Removal from Temptation: Rev. 3:10b

- 1c. Protection: "Keep thee from the hour of temptation"
- 2c. Preservation: "Keep the from the hour of temptation"
- 3c. Period: "Keep thee from the hour of temptation"



REASONS FOR THE REVELATION OF THE RAPTURE

1. BLESSING – A BLESSED HOPE
"Looking for that blessed hope and the glorious appearing..."
Titus 2:13
2. PURITY – A PURIFYING HOPE
"And every man that hath this hope in him purifieth himself, even as he is pure."
1 John 3:3
3. COMFORT – A COMFORTING HOPE
"Wherefore comfort one another with these words."
1 Thessalonians 4:18
4. ASSURANCE – A SURE HOPE
"We have also a more sure work of prophecy; whereunto you do well that you take heed."
2 Peter 1:19



1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The messages to the seven churches: 2:1-3:22

7c. The Church at Laodicea: 3:14-22

The Lukewarm Church: 1900 – Rapture



The last of the seven cities (modern Eski-hisar, "old fortress") was situated about forty miles south of Philadelphia and ninety miles east of Ephesus. It was a wealthy city which specialized in banking and producing of black cloth. Laodicea was also a medical center, known for an ointment for the ears and a powder for the eyes. After an earthquake destroyed the city in A.D. 60, it was able to rebuild itself without the help of Rome.

1d. The designation: 3:14

Christ is seen to be immutable in His testimony and witness. He calls Himself the "Amen" (lit. "so be it").

--This reference to Christ as a testimony implies that He is able to produce what He predicts (Isa. 65:16).

--As a witness, His evaluation of the situation in Laodicea was trustworthy.

--As the beginning of creation (cf. Col. 1:17), He is the supreme standard by which all must be measured.

2d. Condition: 3:15-17

The church, symbolizing many churches in the end times, was characterized by two things:

1e. Gross indifference toward God: 3: 5-16

Nearby Hieropolis had hot springs with valuable medical benefits. As the water arrived six miles later in Laodicea, it was disgustingly lukewarm. Neighboring Colosse had cool, life-giving water.

2e. Spiritual poverty and self-deception: 3:17

Their material prosperity led them to a false sense of security and self-sufficiency. How descriptive of many churches in the 20th and 21st century!

3d. Accomplishments:

Christ finds no word of commendation, making the church unique among the other six.

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The messages to the seven churches: 2:1-3:22

7c. The Church at Laodicea: 3:14-22

4d. Failure:

Their real condition shows that they were void of:

Victory

Vision

Vitality

Vestments

Value

Virtue

1e. They were characterized by poverty in spite of their riches.

2e. They were characterized by nakedness in spite of their clothing.

3e. They were characterized by blindness in spite of their physicians.

5d. Advice: 3:18

Buy from Christ the things which are needed:

--Tested gold of a regenerate spirit.

--Purity of heart to cover their nakedness.

--Spiritual grace to enable them to see.

6d. Warning: 3:16c

The Lord's spitting (lit. vomiting) them out of His mouth does not imply a loss of salvation but indicates His intense disgust.

7d. Promise: 3:20-21

1e. Fellowship:

Christ is pictured as standing outside the church and the human heart, seeking to participate in what is offered and proffering that which He has.

2e. Exaltation with Christ: 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.



The believer is promised exaltation and authority in the millennial kingdom (cf. Thyatira 2:27). The Father's throne and Christ's throne are not synonymous, as covenant theologians and progressive dispensationalists maintain. While the Father's throne is in heaven, Christ's Davidic throne is on earth. All believers are overcomers and are promised the privilege of future rule with Christ (even the carnal Corinthians! 1 Cor. 6:2-3).

1A. The Revelation of Jesus Christ: 1:1-3:22

3b. The messages to the seven churches: 2:1-3:22

7c. The Church at Laodicea: 3:14-22

7d. Promise: 3:20-21

2e. Exaltation with Christ: 3:21

There seems to be a growing error among evangelicals, namely, that certain believers are excluded either from the kingdom or from participation in the kingdom. It should be remembered the future rule with Christ is not strictly a reward, but a prerogative extended to the Sons of God who constitute the Bride of Christ.

4b. The lessons from the seven churches for today:

- 1c. Times and churches have changed very little. As then, so now, some churches are characterized by coolness, callousness and compromise, others by good works and fervent witness.
- 2c. The culture of the day often rubs off on the conduct of believers (e.g. the seeker-friendly churches endeavoring to give unbelievers what they like to draw them to the church or the inroads of pagan music in the churches).
- 3c. The Lord desires purity of character and conduct rather than routine programs or public impressions.
- 4c. Christ is not only the Lord of the universal church, but also the Lord of the local church. He is intensely interested in its pastor, performance and purity.
- 5c. Christ knows intimately the struggles of churches as they endure suffering and persecution. More Christians have been martyred in the 20th century than in all the previous centuries of the Christian church combined. Christ knows and He cares. A crown of life awaits these suffering saints (Rev. 2:10; Js. 2:12).
- 6c. Even the least of all the saints is promised glorious privileges and prerogatives in the future. Those who deny an earthly millennial kingdom are in effect denying the many aspects of the saints' future felicity.

CHURCH	CONCEPT	CONSUMMATION
Ephesus, 2:7	The tree of life	22:2
Smyrna, 2:11	The second death	21:8
Pergamum, 2:17	The white stone	
Thyatira,, 2:27	The rod of iron	19:15
Sardis, 3:5	The book of life	20:12
Philadelphia, 3:12	The temple of God	21:3, 22
Laodicea, 3:21	The throne of Christ	22:3

(Adapted from Merrill C. Tenney, *Interpreting Revelation*, [1957], 170.)

1A. The Revelation of Jesus Christ: 1:1-3:22

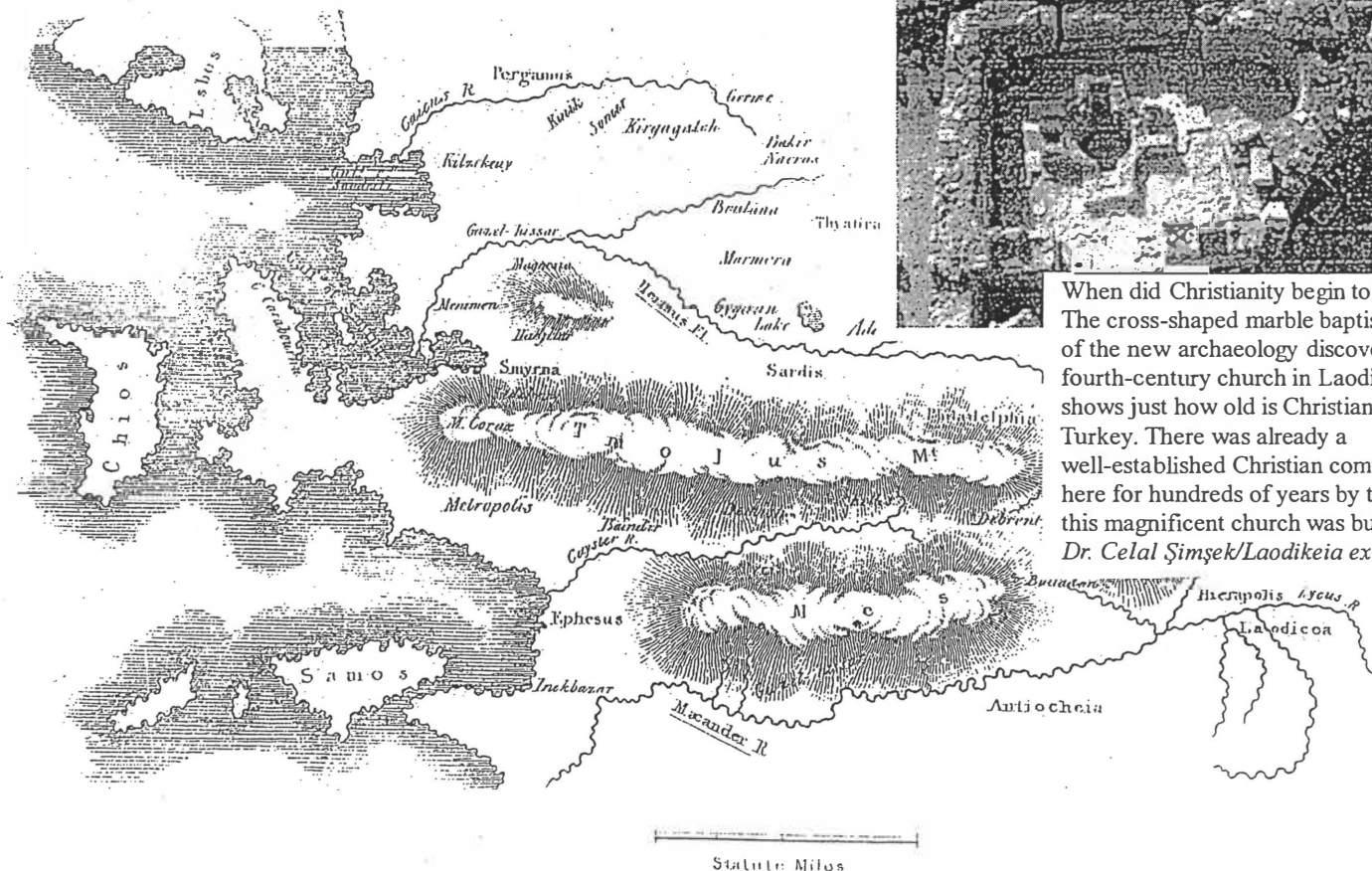
4b. The lessons from the seven churches for today:



- 7c. Interestingly, the numerous criticisms and complaints against the seven churches do not include any castigation of the churches for lack of a close organic union with each other. Liberal churches and many evangelical churches today insist that churches and denominations should abandon their "scandalous" individuality and band together in an effort to achieve ecumenical or world-wide union. The World Council of Churches and related organizations such as COCU (Consultation of Church Union) have united all the major denominations, paving the way for the apostate world church predicted in Revelation 17.



While church fellowship is desirable among congregations of like faith and practice, the organic union ecumenically-minded liberals and evangelicals strive for is not countenanced in the letters to the seven churches. This important lesson from the Savior's messages to the seven churches is well presented by Carl F. H. Henry. His unique and cogent argument, found in the supplementary pages attached here, is well worth pondering and publicizing.



When did Christianity begin to spread? The cross-shaped marble baptismal font is one of the new archaeology discoveries at the fourth-century church in Laodicea that shows just how old is Christianity in Turkey. There was already a well-established Christian community here for hundreds of years by the time this magnificent church was built. *Photo by Dr. Celal Şimşek/Laodikeia excavation*

The Ecumenical Age: Problems and Promise

Carl F. H. Henry

Editor's Note: This second article by Dr. Henry represents one of the lectures in the W. H. Griffith Thomas series given in November, 1965, on the general theme of "Christian Thrust at the Modern Frontiers." These addresses with other unpublished essays appeared in a book earlier this year under the title *The God Who Shows Himself*, by Word Books, Waco, Texas. Dr. Henry says the title of this new production is a reversal of the modernist-dialectical-existential emphasis on the hidden God.

MANY church historians regard the ecumenical movement as the most significant development in twentieth century Christendom. It may in fact prove to be so. Yet our topic refers to ecumenical promise in the singular while it speaks of ecumenical problems in the plural—a distinction that unquestionably reflects the present ecclesiastical milieu.

Let us consider first, however, not ecumenical promise or problems, but the premise proposed by many churchmen that the ecumenical age has now already dawned. To catalog the time-process into definitive ages is no academic novelty. In geology, for example, we speak of the age of fishes, the age of reptiles, and so on; in archaeology, prehistory advances from the stone age into the bronze age, the iron age, and then beyond. We use the same device, of course, to indicate more limited periods, as when we speak of "the age of reason" or "the age of Louis XIV" or of "the spirit of this age." I take it then that those who now refer to the ecumenical age designate not merely a temporary manifestation, something here today and gone tomorrow as it were. They mean rather a decisive period in human history, an era in which Christendom itself attains full maturity, a time span in which, so to speak, the church itself comes of age. If that were not the

on "truth later" erases Christ's promise of the Holy Spirit leading His disciples into all truth (John 16:13). While the ecumenists eloquently plead "Is Christ divided?" they themselves sunder Christ the Truth from Christ the Lord. By such abstract conglomerate unity of Christendom, the world in a remarkable way may indeed be constrained to believe. But what it will thus be impelled to believe is something else again. Surely man may everywhere believe that, despite their violent disagreements about truth, these affiliates nonetheless all belong to the same visible organization. But the real scandal of Christianity, the blood of the cross, is then erased along with the erasure of disunity.

In the dialogue over Christ and His Church in the world, ecumenism gives one-sided prominence to the prayer of John 17, and particularly to certain phrases. Even churchmen holding radical theories of the Bible and still viewing the Fourth Gospel as second-century embroidery of Jesus' teachings, nonetheless assume the authenticity of the prayer "that they may be one" and solemnly plead for its fulfillment in the ecumenical movement. Surely no evangelical Christian will begrudge this high regard for John 17. But, understandingly, he will covet similar respect for the whole gospel and the New Testament in its entirety.

For the book of Revelation also comes from John's pen, and in fact contains the most extensive New Testament passage on what the Spirit said to the apostolic churches. Why is it virtually unmentioned and ignored in ecumenical circles? Here are seven churches located in Asia Minor, almost without neighborly reach of each other, and not scattered throughout distant nations. The spirit of the times was hostile, and many contrary forces marked these lonely churches for extinction. The risen Christ held His first-century churches in His right hand. What does His Spirit say in the record of that same apostle who elsewhere gives us the Lord's priestly prayer?

Nowhere does the Spirit impose on them the priorities of twentieth-century ecumenism. John greets the seven churches (Rev. 1:4), describes his divine commission to address the seven churches (1:11), tells of the risen Christ who held the seven churches in His hand and walked among these churches (1:20). Repeatedly John urges each local church to

hear "what the Spirit says to the churches" (2:7, 11, 17, 29; 3:6, 13, 22). At least seven times, as if to punctuate the letters to the seven churches, we hear the solemn warning: "He who has an ear, let him hear what the Spirit says to the churches."

So the Lord of the church by His Spirit speaks to the churches as authorized historical realities. And in their struggle for survival He instructs them, adding promises and warnings. Nowhere does the Lord of the churches, speaking to these churches, urge them to tighten their ecclesiastical bonds to each other as a divine priority.

The church of Ephesus, having lost its first love for Jesus Christ, is urged to repent (Rev. 2:4 ff.) And since ecumenical promise is on our agenda, what does the Spirit promise? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (2:7).

And the church in Smyrna? Faced by suffering, imprisonment and tribulation for their faith, believers are exhorted to be "faithful unto death, and I will give thee a crown of life. . . . He that overcometh shall not be hurt of the second death" (2:10-11).

And the church in Pergamos, which condoned false doctrine and fornication is warned to repent quickly, lest Christ Himself should fight the offending ones "with the sword of my mouth" (2:14 ff.). "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written . . ." (2:17).

And the church in Thyatira, whose seductive teaching led Christians to fornication and to eat what was sacrificed to idols? The offenders are threatened with destruction unless they repent (2:20 ff.).

And what of the church in Sardis? Its works were tawdry, and the Spirit pleads with trespassers to repent (3:1 ff.). "He that overcometh . . . shall be clothed in white raiment; and I will . . . confess his name before my Father, and before his angels" (3:5).

And the church in Philadelphia? It had kept Christ's Word, and He in turn promises to keep believers "from the hour of temptation, which shall come upon all the world . . ." (3:10). "Him that overcometh will I make a pillar of the temple of my God . . . and I will write upon him the name of

my God, and the name of the . . . new Jerusalem . . . and my new name" (3:12).

And the Laodicean church? Lukewarm in works, its confidence lay in its own resources (3:14 ff.). It was urged to repent. "To him that overcometh will I grant to sit with me in my own throne, even as I also overcame, and am set down with my Father in his throne" (3:21).

So the risen Christ addressed the seven churches of Asia Minor. The Spirit stressed the need to overcome not simply disunity but sin and the evil one, heresy and immorality. In the priestly prayer Jesus prayed that the disciples might be united with Him, as He and the Father are. The theme reappears in this message to Thyatira, the church of seductive teaching and practice: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations . . . even as I received of my Father" (2:26-27). And the theme reappears also in the very last of the seven letters in the message to the lukewarm Laodicean church: "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (3:21).

In the midst of the messages to the seven churches, in the warning to Thyatira, appears a declaration from Christ touching all the churches—a word that focuses on His reflection of the Father and the believer's reflection of their Redeemer: "All the churches shall know that I am he which searcheth the reins and the hearts . . ." (2:23). How will the world know that the Father hath sent Him, if the churches are unexposed to the searching claim of Christ? And what does the Spirit promise? "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations . . . even as I received of my Father. And I will give him the morning star" (2:26-28).

It is painfully true, of course, that these churches in Asia Minor soon vanished from the surface of history and that today the seven cities in Turkey perpetuate but the barest remnants of their ruin. But they thus disappeared not because they failed to achieve visible organic union, nor because they failed to project a political strategy to modify the Roman Empire, but because of disobedience to the invincible Lord

of the church.

"All the churches shall know that I am he which searcheth the reins and the hearts . . ." (Rev. 2:23). The risen and reigning Christ searches the seat of the intellect, the desires of the will, and the depths of the emotions. His passionate concern is not union of church with church but the transparent rule of Christ in the Christian community everywhere. If the book of Revelation opens on the church age, its closing words allude to the end of that age: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. [It is noteworthy that the Spirit here speaks to the churches even in anticipation of the end of the age.] I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 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" (Rev. 22:14-21). On that basis, and on that basis alone, dare we hope that ecumenical promise will coincide with the promises of God.

The driving force of the ecumenical movement is its conviction that Christianity will effectively impress the world, once diverse ecclesiastical traditions are lost in one single visible manifestation. If we have now truly reached the ecumenical age, men would everywhere have an impression of the unity of Christendom—and this is not the case. It may even be questionable whether the ecumenical process thus far has in fact produced that wider belief in the realities of the

Christian religion which its sponsors adduce as the rationale or justification of the movement. Let me propose a simple test. How many persons in this audience have been constrained to believe that Jesus is the Christ, the Son of the living God, through the church mergers which the ecumenical movement regards as the essence of Christian unity? I have yet to find one such person. Either we are not in the ecumenical age, or what is now called the ecumenical age no more efficaciously impresses the world than did the pre-ecumenical era.

In closing it must be acknowledged that the ecumenical movement is perhaps the most significant religious development in twentieth-century Christianity. It is high time that Christian churches moved out of the stone age and beyond the cold war era into the era of warm pursuit and mutual cooperation. But the interests of Christian unity do not necessarily coincide with the ecumenical movement. The problems of modern ecumenism run fully as deep as its promise, and only the great Head of the church can give full substance to its promise and deliverance from its problems. The deepest need of the churches is not organizational merger but the gift of repentance; and their surest bonding element is in union with Christ and under Him in devotion to His revealed truths and commandments.

4. There is also a building thought to be the "Martyrium of St. Philip."
 - a) Philip (either the apostle or the evangelist) and his daughter are thought to have lived here.
 - b) It is claimed that Philip was killed here in 80 A.D.
 - c) The shrine to his martyrdom is dated back to the fifth century A.D.
 - d) Philip's grave has not been discovered.

III. The Church At Laodicea (Laodikeia)

- A. Laodicea was the chief city of this entire region.
 1. The full name of the city was *Laodicea ad Lyceum* (Laodicea on the Lycus).
 2. The city was originally known as Diospolis ("the City of Zeus")
 - a) The Greek deity considered to be the greatest of the Olympian gods.
 - b) Homer, the Greek poet, often called Zeus "the father of gods and men," the ruler and protector of all.
 3. The city was founded between 261 and 253 B.C. by Antiochus II Theos, king of Syria, and named in honor of his wife, Laodice (Laodike).
 4. "The early population of the city probably consisted of natives of the area, Hellenized Greeks and veteran soldiers in the army of Antiochus II" (Fatih Cimok, *A Guide to the Seven Churches*, p. 88).
 5. The city became part of the kingdom of Pergamon and later passed into Roman hands in 133 B.C.
 6. Cicero, the famous Roman orator and statesman, served as governor of the province, residing mostly in Laodicea.
- B. Laodicea was a great center of banking and finance (Rev. 3:14–21).
 1. It was one of the wealthiest cities of the ancient world!
 2. When Laodicea was destroyed by an earthquake in 60 A.D., they refused aid from the Roman empire and rebuilt the city from their own wealth.
 3. "One of the most famous cities of Asia, Laodicea, was in the same year overthrown by an earthquake and without any relief from us recovered itself by its own resources" (Tacitus, *Annals*, 14:27).
 4. "The city was at the crossroads of north-south traffic between Sardis and Perga and east-west from the Euphrates to Ephesus. Laodicea quickly became a rich city, rich enough to be able to rebuild itself without outside help after the destructive earthquake of 60 A.D. In common with many of the Hellenistic cities there was a prosperous Jewish colony established there well before the Christian era. The city's reputation was for its money transactions and the good quality of raven-black wool grown in the area." (Blake and Edmonds, *Biblical Sites in Turkey*, p. 139–140).
- C. Laodicea was a great center for the manufacturing of clothing—the sheep which grazed around Laodicea were famous for the soft, black wool they produced.

FREE E-BOOK

2A. The Revelation of the Future: chapters 4-19

Introduction:

A. The Rapture in relation to Revelation 4-20.

The Pre-Trib Rapture position is that the Rapture can be placed between Revelation 3 and 4.

The reason for this view:

- (1) There are clear promises that we will be kept from the Tribulation (1 Thess. 1:10; 5:9; Rom. 5:9).
- (2) The N.T. presents the Rapture as imminent and must thus occur before the events of the Tribulation.
- (3) There are substantial difference between the description of the Rapture and the Second Advent (e.g. Christ comes for us; Christ comes with us).
- (4) There is an absence of references to Christians and the Church on earth in chapters 4-18.
- (5) Representatives of the Church are seen in heaven during the Tribulation Period (Rev. 4:4—the 24 elders).
- (6) The Tribulation is Jewish in character ("the time of Jacob's trouble" Jer. 30:7; cf. Dan. 12:1) Now Jews and Gentiles are on an equal basis.
- (7) The Rapture is not specifically mentioned prior to the revelation of the judgments because God is concerned with Israel. Similarly, the Olivet Discourse (Mt. 24-25, of which Rev. 4-19 is an exposition), does not mention Christians.

B. The Second Advent in relation to Revelation 4-19.

The Second Advent is:

- the main focus of the Book of Revelation.
- the great climax of Revelation 4-19.
- the glorious climax of world history.

C. The Significance of Revelation 4-5:

- (1) This section prepares the reader for the series of judgments.
- (2) This section explains to the reader the place from which and the person from whom the judgments originate.
- (3) This vision takes place in heaven after the Rapture and the judgment seat of Christ.
- (4) This scene enables the reader to understand the privileges of the overcomer.
- (5) This prophecy forms the fulcrum of the Revelation.
- (6) The passage provides a full understanding of the One Who judges the seven churches and is the judge of the universe.
- (7) This section as a self-contained unit shows that God brings to pass His gracious purpose for the universe, prompting adoration and praise from His subjects.

2A. The Revelation of the Future: chapters 4-19

The scene which has been centered on earth in the first three chapters is now suddenly shifted to heaven. There Christ is seen not as a priest among the churches, but as a judge sitting on His throne. The Church has been mentioned 20 times previously, in chapters 1-3, but is no longer mentioned as being on earth.

1b. The description of the Tribulation Period: 4:1-11:19

A general description of the social and physical conditions of the Tribulation Period.

1c. The establishment of the Throne of Judgment: chapters 4-5

The Throne is the focal point from which all judgments proceed.

1d. The summons: 4:1

John who had seen the divine-human Lord over the churches, now is summoned by the resurrected Lord to look through a door standing open in the sky. The open door enabled John to have heavenly insight on the earthly scene.

The Rapture of the saints would occur at this point in the book.

2d. The Throne: 4:2-3, 5

The word "throne" appears 45 times in Revelation, only 15 times in the N.T. Revelation can thus be called "the throne book."

1e. It is the symbol of God's universal government.

2e. The individual on the Throne: ...

He is identified as "Lord God Almighty."



1f. He is a God of majesty: 4:3a

--jasper is a green crystal, the last stone on the high priest's garment.

--the sardius stone is found in Sardis and is blood-red in color. It is the last stone on the priest's garment.

2f. He is a God of mercy: 4:3b

The rainbow is a symbol of mercy and faithfulness (Gen. 9:11-17). Interestingly, the rainbow here appears before the storm.

3f. He is a God of judgment: 4:5

Lightening, voices and thunder are symbols of divine judgment. The seven lamps are "the seven spirits of God" or the fullness of the Spirit (1:4; 3:1; 5:6) in His power and glory.

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

1c. The establishment of the Throne of Judgment: chapters 4-5

3d. The elders: 4:4; 4:10; 5:8

The elders are the representatives of the redeemed and risen Church Age saints. The Levitical priesthood was composed of 24 courses of priests (1 Chron. 24:3-18).

- 1e. The elders are engaged in both priestly and kingly functions.
- 2e. The elders received blessings promised to the churches:
 - They wear the clothing promised to the overcomers at Sardis (3:4).
 - They wear crowns as symbols of their authority (3:21).
- 3e. The elders claim to have been redeemed. They sing the song of the redeemed (4:11)

4d. The living creatures: 4:6-8



- 1e. The creatures represent God in governmental relation to all created life.
- 2e. They are angelic beings and have the power to appear in different forms as they symbolize different truths.
- 3e. Their many eyes symbolize their penetrating intelligence.
- 4e. They represent the four classes of created beings: wild beasts, domesticated animals, human beings and flying creatures.
- 5e. Each creature possesses different qualities that are appropriate for their service:
 - lions are strong (cf. Ps. 103:20)
 - oxen are servants (Heb. 1:14)
 - men have intelligence (Lk. 15:10)
 - eagles are swift (Dan. 9:21)

5d. Their worship: 4:8-11

- 1e. The living creatures worship God because of His perfections.
- 2e. The elders worship God because of His work of creation.

6d. The Little Book: 5:1-4

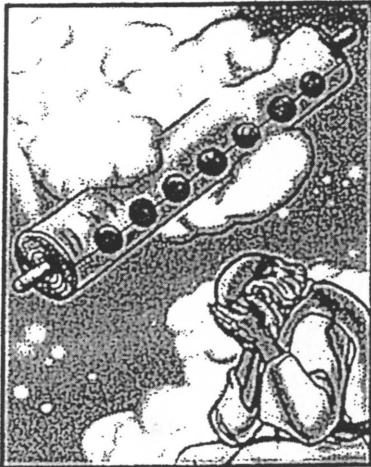
The most simple member of the Asiatic churches knew that a scroll (*biblion*) made fast with seven seals was a will or testament. When the testator died the testament was brought forward, and where possible, opened in the presence of the seven witnesses who sealed it.

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

1c. The establishment of the Throne of Judgment: chapters 4-5

6d. The Little Book: 5:1-4



1e. The document with the seven seals is a symbol of the promise of a future kingdom.

Christ is resuming lordship over creation after defeating Satan, the usurper, through His death.

2e. Christ is the only one authorized to open the seals.

John wept because none seemed qualified to open the seal, meaning that God's plans and their execution would be postponed or remain hidden.

7d. The Lion of Judah: 5:5-7

1e. The Lion:

The Lion is a symbol of power and authority. The noblest son (Lion) of the kingly tribe (Judah) is the One Who will fulfill the promises of the Davidic covenant by ruling on the throne of David in the millennial kingdom.

2e. The Root of David:

Christ is of the royal line and heir to the throne.

3e. The Lamb that had been slain:

--The Lamb was slain in mortal conflict with the god of this world and through death wrought a complete victory (1 Jn. 3:8; Heb. 2:15; Jn. 12:31).

--John summarizes NT revelation here as victory through sacrifice.

--The Lamb still has on Him the marks of conflict.

--He is characterized by perfect fullness of strength and wisdom.



8d. The Praise of Creation: 5:8-14

1e. By the twenty-four elders: 5:8-10, 14

1f. Their actions:

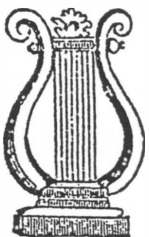
They prostrate in worship.

2f. Their instruments:

--harps or lyres, the traditional instruments of praise (Psa. 33:2; 98:5; cf. Rev. 14:2; 15:2).

--incense bowls

They carried the prayers of the saints but are like the fragrant aroma of burning incense.





2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

1c. The establishment of the Throne of Judgment: chapters 4-5

8d. The Praise of Creation: 5:8-14

1e. By the twenty-four elders: 5:8-10, 14

3f. Their song: 5:9

Their song magnifies the work of the Lamb. His death purchased redemption for people from every kindred, tongue, people and nation.

2e. By the angels: 5:11-12

1f. Their praise: 11

They adore God in a loud voice. Job 38:7 seems to imply that they can also sing. The angels give to Christ a seven-fold ascription of praise.

2f. Their number: 12

John indicates an innumerable multitude that, if taken literally, the number of holy angels is four hundred and four million, 404,000,000. It seems that one-third of the original angels joined Satan in his rebellion (Rev. 12:4). This would mean that at least a total of six hundred and six million angels were created and that presently holy angels outnumber demons 2 to 1. (Note the next 2 pages).

3e. By every creature: 5:13

The Lamb deserves praise from creatures in heaven, on earth, in hades and in the sea. He deserves all power, riches, wisdom, might, honor, glory and blessing.

4e. By the four living creatures: 5:14

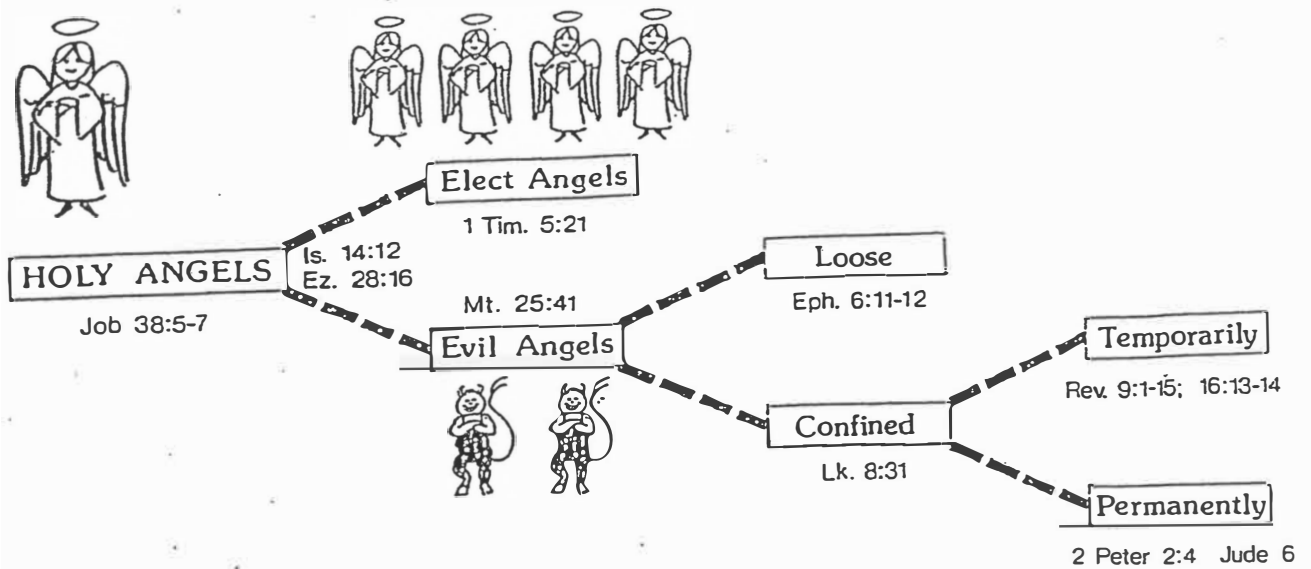
Their response is with an "Amen" ("so be it"). The closing scene is that of universal adoration of the One Who deserves all honor and homage for time and eternity.

4:7 Many see a similarity between the four living ones and the fourfold manner in which Christ is portrayed in the Gospels. In Matthew He appears as the Lion of the tribe of Judah; in Mark, as the Servant who became the sacrifice for sin (the calf was a sacrificial animal, Heb. 9:12, 19); Luke's emphasis is on the Son of Man; and a *flying eagle* links Him with heaven, as does John's gospel.



The Spirit World

45

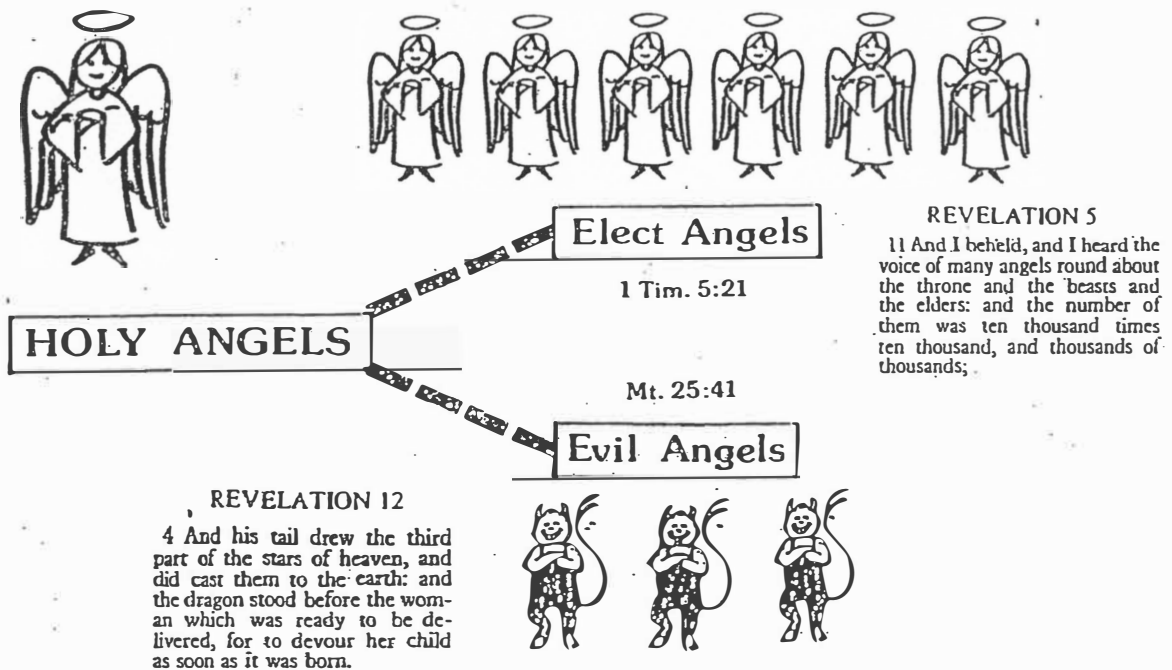


Manfred E. Kober, Th.D.



The Spirit World

Angelic Arithmetic



11. ins *ws* bef *φωνην* **N** B² rel syr-dd copt Andr Areth Fulg Cassiod: om A[P] B¹ n
 17 (f 1. 2. 16. 49, e sil) vulg Prinas. rec (for *κυκλω*) *κυκλοθεν*, with 1. 18 (30.
 41, e sil]: txt A[P] **N** B rel Andr Areth. om from *ζών* to *πρεσβυτερον* 1.—Steph
 om further from *κα* to *μυριαδων*, with 1: om *μυριαδες μυριαδων* vulg Prinas Fulg
 Cassiod: ins A[P] **N** B rel vss.

Revelation 5:12

Myriads:	10,000	Chilia:	1,000
Myriads:	at least 20,000	Chilia:	at least 2000
	20,000 x 20,000=400,000,000		2000 x 2000=4,000,000
Total number of holy angels (2/3 of all original angels):		404,000,000	
Total number of fallen angels :		202,000,000	
Total number of original angels :		at least 606,000,000	

THE SEVEN CHURCHES of ASIA

0 50 100 150
Miles

Agean Sea



PERGAMUM



THYATIRA

PROVINCE

SARDIS



SMYRNA



PHILADELPHIA



EPHESUS



LAODICEA

OF

ASIA

PATMOS

Mediterranean Sea



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

2c. The opening of the Seals of Judgment: 6:1-17; 8:1-5

The judgments and events which are released upon the earth are only by divine appointment and permission, demonstrating that God is sovereign even over the forces of evil. The pre-wrath position on the Rapture is not tenable which suggests that the first part of the Tribulation demonstrates Satan's wrath and man's wrath and the last 21 months manifest God's wrath. It is the Son of God who opens the seals and commences the judgments of the Tribulation.

The seal judgments refer to the general character of the Tribulation period. They are providential judgments as God removes the restraint and allows evil to work.

1d. The first seal: 6:1-2

1e. Suggestions:

The views concerning the horsemen:

--Christ, Rev. 19:11ff.

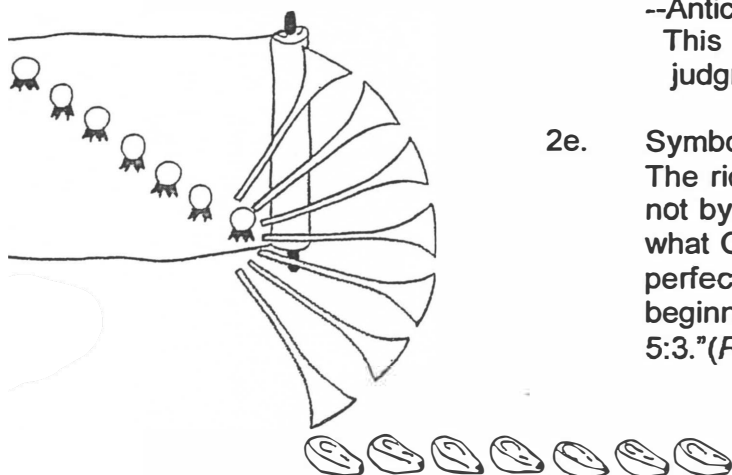
--The triumph of the gospel over the world (post-millennialism).

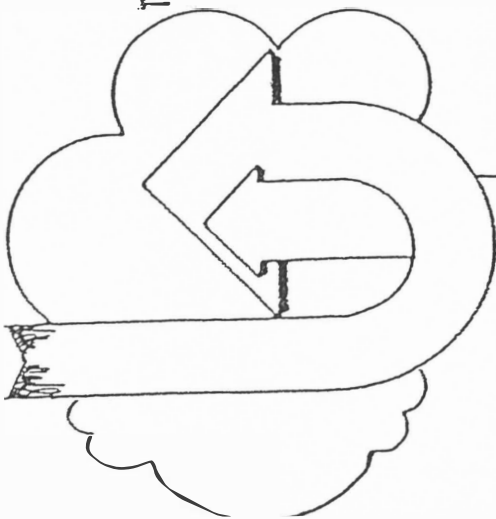
--Antichrist.

This is the most logical view. Each of the seals relates to judgments. Christ is seen as opening the seals.

2e. Symbolism:

The rider is Antichrist, who begins his method of conquest not by open hostility (the horseman has no arrows) but by what Charles Ryrie terms "cold war," and this corresponds perfectly with the delusion of peace and safety at the beginning of the Tribulation, as stated in 1 Thess. 5:3."(*Revelation*, 1996, 55).





THE RAPTURE

THE SEAL JUDGMENTS



- 1 White Horse & Cold War
- 2 Red Horse & Open War
- 3 Black Horse & Famine
- 4 Pale Horse & Death
- 5 Martyrs in Heaven
- 6 Physical Disturbances
- 7 Rev. 8:1-6



THE TRUMPET JUDGMENTS

- 1 Catastrophes on Earth
- 2 Convulsions on Seas
- 3 Pollution of Waters
- 4 Darkening of Heavens
- 5 Torment of Humans
- 6 Death of 1/3 of Mankind
- 7 Rev. 11:15-19



THE BOWL JUDGMENTS

- 1 Sores upon Mankind
- 2 Death in the Sea
- 3 Rivers Turned to Blood
- 4 Scorching of Mankind
- 5 Darkness and Pain
- 6 Euphrates Dries Up
- 7 Earthquake, Hail & Death (Rev. 16)





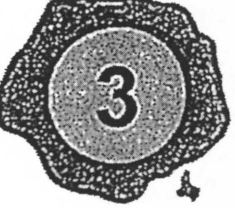


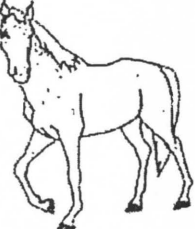

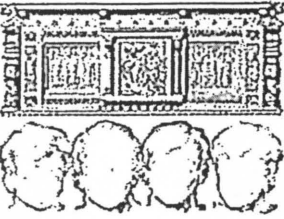
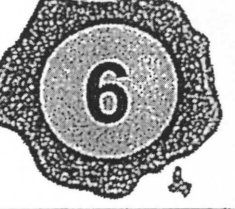
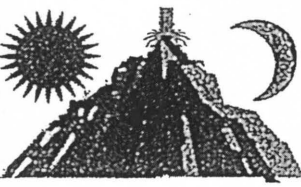

THE SECOND ADVENT

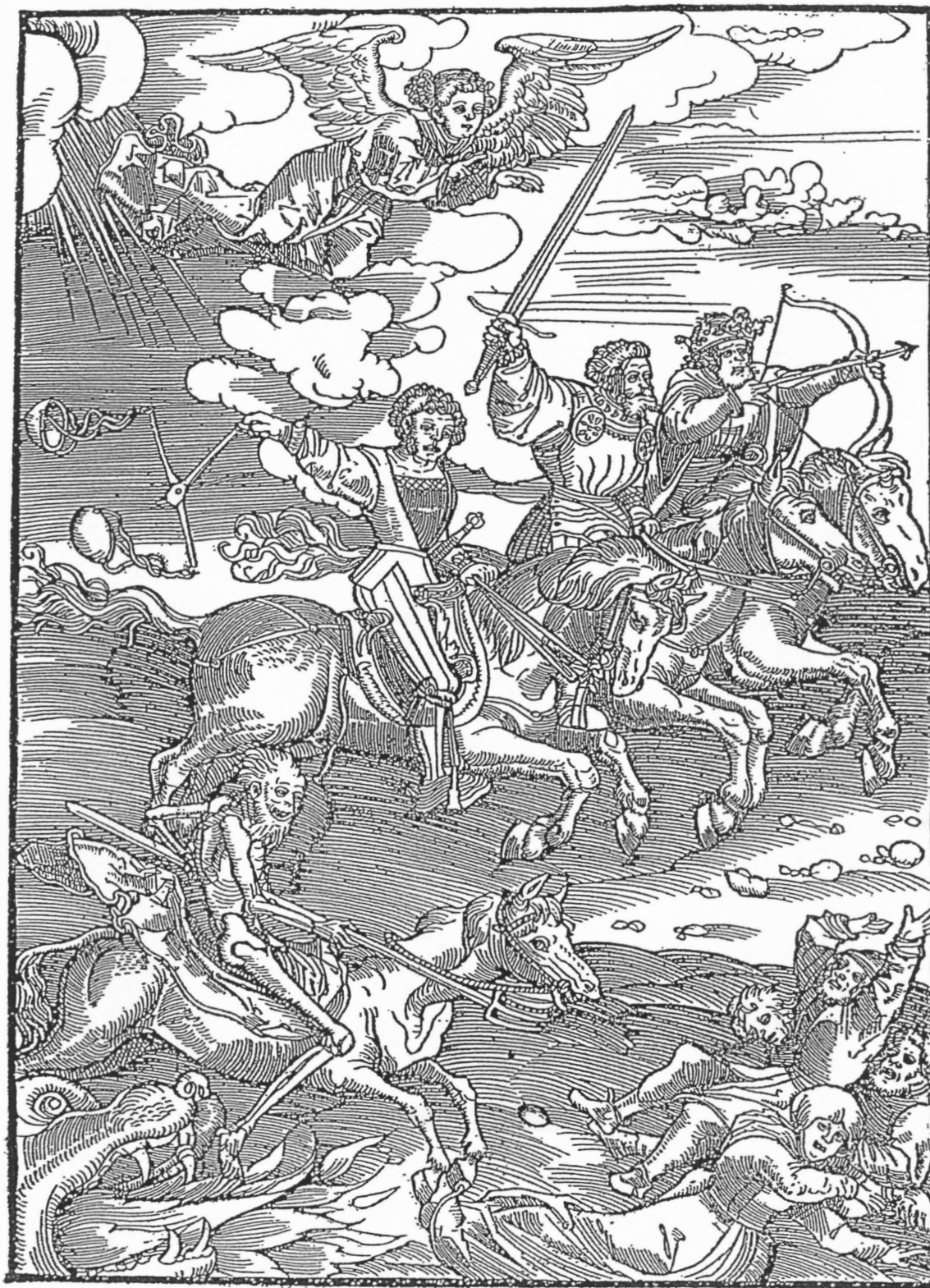
MT. of OLIVES

FIRST HALF OF TRIBULATION

THE GREAT TRIBULATION

The Seven Seals (Revelation 6)

		White horse Bow Crown Conquering	6:1-2
		Bright red horse Great sword Take peace from the earth	6:3-4
		Black horse Balance Famine	6:5-6
		Pale horse Death and Hades 1/4 of earth Death	6:7-8
		Souls of martyrs under the altar “How long?”	6:9-11
		Signs in heavens Sun, moon, stars, sky Day of Wrath	6:12-17
		Silence	8:1



The Four Horsemen of Rev. 6

Are the Four Horsemen Really on the Move?



The white horse, whose rider is a heavenly king. The King, Jesus Christ himself, is the one who rides in the cause of righteousness. (Psalm 45:4) His first task is to rid the heavens of Satan and his demons.—Revelation 6:2; 12:9.



The fiery-colored horse, whose rider has authority "to take peace away from the earth." (Revelation 6:4) Since 1914, war has constantly plagued mankind. Just 21 years after World War I ended, a second world war broke out, killing far more people. One estimate says that World War II cost some 60 million lives. Since 1945, wars have been more localized but just as brutal. Some historians estimate that well over a hundred million people lost their lives in wars during the 20th century.

Background, fiery horse: From the book *The Photographic History of the Great European War in Gravure* (1916)

FEBRUARY 1, 2014

THE WATCHTOWER ANNOUNCING JEHOVAH'S KINGDOM



The black horse, whose rider has scales in his hand to depict famine. (Revelation 6:5, 6) During the first world war, an Allied blockade caused some 750,000 deaths in Germany as a result of hunger. Over two million Russians starved to death in 1921, and similar tragedies soon unfolded elsewhere. In all, an estimated 70 million people died of famine during the 20th century. Every year, poor nutrition still contributes to the death of over three million children under the age of five.



The pale horse, whose rider brings death by deadly plague. (Revelation 6:8) The first great 20th-century plague was the Spanish flu. Figures vary widely, but one estimate says that the flu killed some 50 million people. "This pandemic was one of the worst disasters in history," notes the book *Man and Microbes*. "Even bubonic plague did not kill so many people so fast." Smallpox, malaria, and tuberculosis are other infectious diseases that caused *hundreds of millions* of deaths during the 20th century.

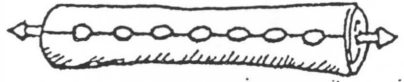
Background, pale horse: National Museum of Health & Medicine, Armed Forces Institute of Pathology, NCP 1603

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

2c. The opening of the Seals of Judgment: 6:1-17; 8:1-5

2d. The second seal: 6:3-4



The seal removes peace from the earth. The red horse suggests bloodshed and symbolizes international warfare. The large sword (Gk. *machaira megale*) represents authority to slay people.

THE SEAL JUDGMENTS

- 1 White Horse & Cold War
- 2 Red Horse & Open War
- 3 Black Horse & Famine
- 4 Pale Horse & Death
- 5 Martyrs in Heaven
- 6 Physical Disturbances
- 7 Rev. 8:1-6









3d. The third seal: 6:5-6

The third seal introduces famine to the world. The black horse forebodes death. The balance speaks of careful rationing of food. Normally a penny (*denarius*), a day's wage in Christ's day (Mt. 20:12), would buy ten quarts of wheat or thirty of barley. Under these famine conditions, the denarius will purchase only one quart of wheat and three of barley. The rich would still enjoy their luxuries of oil and wine.

An individual would spend all his money on food, as the supply dwindles to one-tenth of its normal availability.

4d. The fourth seal: 6:7-8

John saw an ashen (literally pale green) horse, the color of a human corpse. Death claims the material part of the person and Hades the immaterial part. Four means bring death to one-fourth of the world's population. The sword, hunger, plagues and wild beasts (Jer. 15:2-3; 24:10) decimate the human population. Today's world population is about 6 billion. One and one-half billion would perish as a result of the fourth seal judgment.

		White horse Bow Crown Conquering
		Bright red horse Great sword Take peace from the earth
		Black horse Balance Famine
		Pale horse Death and Hades 1/4 of earth Death

5d. The fifth seal: 6:9-11

Attention is directed to heaven to a group of martyrs who are slain for their testimony (literally, "for the witness they were having," 6:9b). They are under the altar and are given white robes, signifying their redeemed state (7:9; 19:8, 14). Their robes further indicate that saints between death and resurrection (which for the martyrs will be at the Second Advent, Rev. 20:4) have an intermediate physical body, otherwise garments would not be necessary. These martyrs address God as Lord (*despotes*, 6:10), recognizing His absolute authority over all the events in heaven and on earth.



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

2c. The opening of the Seals of Judgment: 6:1-17; 8:1-5

6d. The sixth seal: 6:12-17

1e. The results of the sixth seal:

The opening of the seal results in six catastrophic events.

1f. A great earthquake will shake the entire earth.

2f. The sun will be darkened.

3f. The moon will become red as blood.

4f. A meteor shower will cause great destruction.

5f. The opened heaven affords earth-dwellers a glimpse into the throne room (6:14a).

6f. Every mountain and island will be moved.

2e. The response of mankind:

—It will affect every social class (6:15).

—The judgments are unique in their worldwide reach and severity (Jer. 30:7).

—The earth's population will know that the end of the world is at hand.

—The earth-dwellers refuse to turn to God and instead hide in caves from the wrath of the Lamb (normally a docile animal).

7d. The seventh seal: 8:1-5 (See below)

3c. The salvation of the Servants of God: 7:1-17

Chapter seven is an interlude in the progress of the visions of the seals. It explains the position of God's people during the execution of divine judgments and the grace of God in bringing salvation to hosts of people worldwide. The scene of judgment in chapter six is interrupted by the scene of mercy and salvation.

1d. The preservation of the Jewish remnant: 7:1-8

1e. The judgment: 7:1

Four angels control the wind worldwide which would prevent rain on the earth.

2e. The sealings: 7:2-4

1f. The demand for the suspension of judgment: 7:2-3
The fifth angel instructs the four angels to withhold judgment so the saints can be sealed



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

3c. The salvation of the Servants of God: 7:1-17

1d. The preservation of the Jewish remnant: 7:1-8

2e. The sealings: 7:2-4

2f. The design of the sealing: 7:3

The servants of God (described in verses 4-8) are 144,000 Jews. Their seal may be visible or, as that of the Holy Spirit, invisible (Eph. 4:30). The seal guarantees ownership and security. These servants are redeemed individuals who are guaranteed physical safety from their enemies. Their service seems to include evangelism. Antichrist uses the same public sign (13:16).

3e. The remnant:

1f. Their number:

A select and saved remnant numbering 144,000. The elect come from the 12 tribes of Israel. Their number and identity are to be taken literally.

2f. Their peculiarity:

Dan is not mentioned, possibly because of repeated idolatry (Lev. 24:11; Judges 18:1-2, 30-31; 1 Ki. 12:28-29). Dan, however, will receive an inheritance in the kingdom (Ez. 48:1, 32).

2d. The salvation of the Gentile multitude: 7:9-17

In the difficult days of the Tribulation, many will find Christ as Savior.

1e. The description of the multitude:

They are, unlike the 144,000, from many nationalities. They wear white robes (literally stoles), finer than white ermine or mink. Their palms denote rejoicing and victory (Jn. 12:13; Neh. 8:7).

2e. Their origination: 7:9, 11-14

They are neither church age saints nor the 144,000 but an innumerable company, "which came out of the Great Tribulation" (14).

3e. Their salvation: 7:10

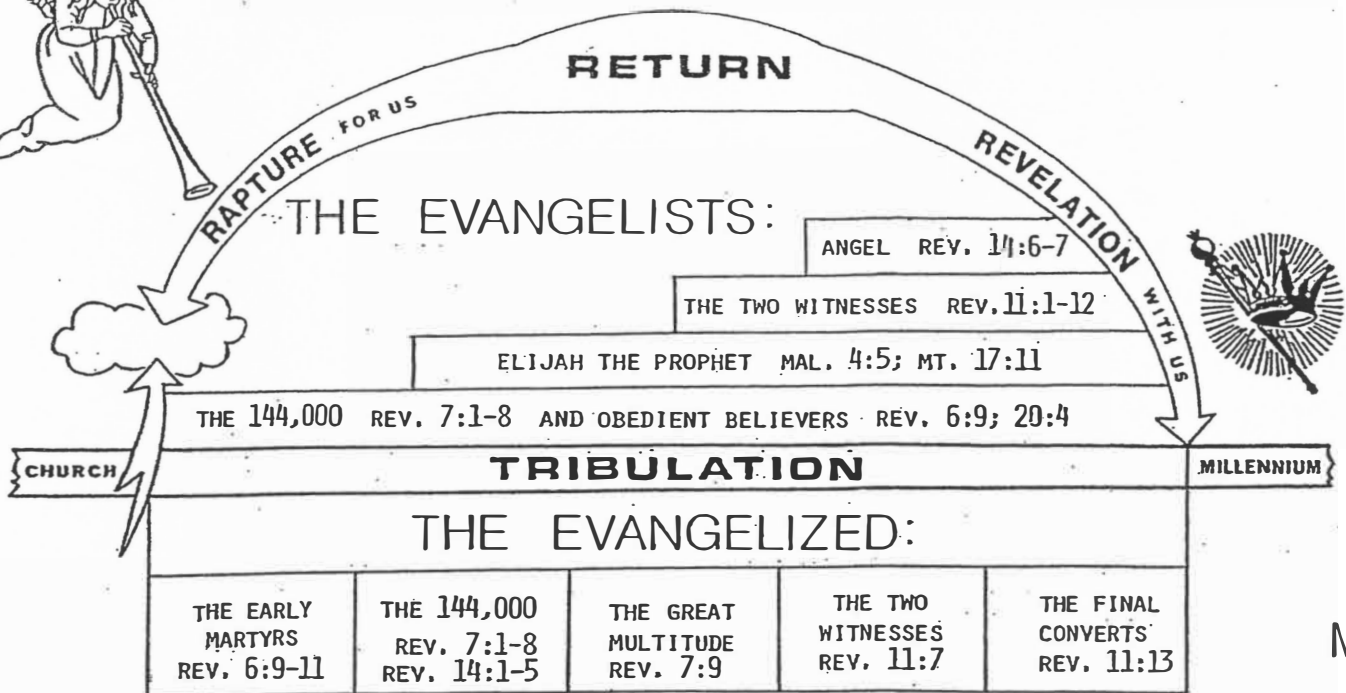
They are redeemed by the Holy Spirit through faith in Christ's sacrifice. Since they are from every nationality group, it is reasonable to infer that many are saved even from countries where the gospel was known during the church age. Furthermore, the 144,000 Jews, as probably every Jew on earth would have heard as part of their





SALVATION IN THE TRIBULATION

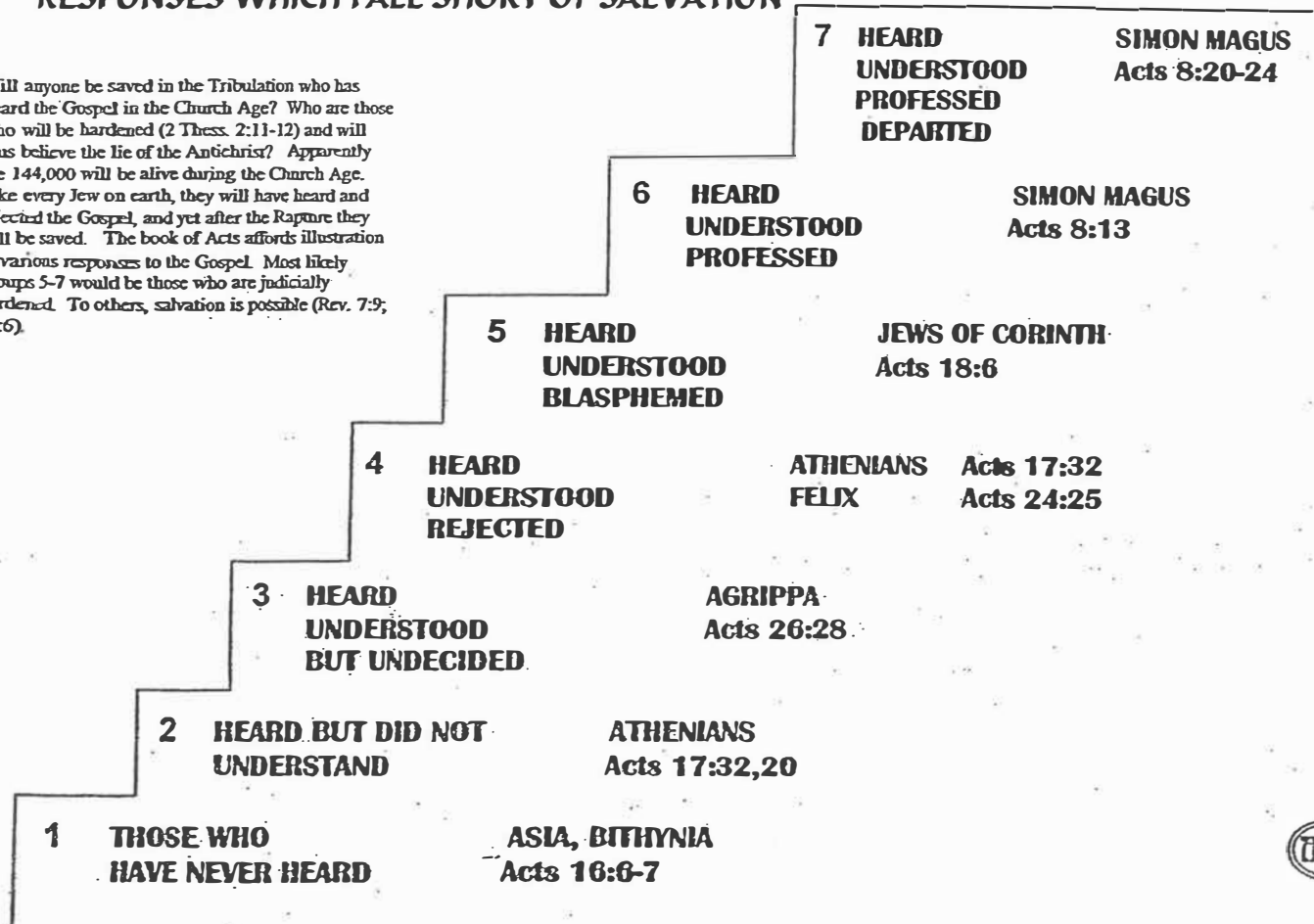
56



THE GOSPEL UNDER GRACE

RESPONSES WHICH FALL SHORT OF SALVATION

Will anyone be saved in the Tribulation who has heard the Gospel in the Church Age? Who are those who will be hardened (2 Thess. 2:11-12) and will thus believe the lie of the Antichrist? Apparently the 144,000 will be alive during the Church Age. Like every Jew on earth, they will have heard and rejected the Gospel, and yet after the Rapture they will be saved. The book of Acts affords illustration of various responses to the Gospel. Most likely groups 5-7 would be those who are judicially hardened. To others, salvation is possible (Rev. 7:9; 14:6).



MK



Where Is the Holy Spirit During the Tribulation?

SEED ARTICLE – Spring 2014

Manfred E. Kober, Th.D.

There are a number of evangelical who believe that the Holy Spirit will be gone during the seven-year Tribulation, based on 2. Thessalonians 2:4. The passage teaches that the one who now hinders evil in the world will be taken out of the way. While some suggest that the restrainer is the Roman Empire or government in general, it is better to see here a reference to the Holy Spirit. Whoever holds back Satan and evil in the world must be more powerful than the Devil. The reference is most likely to the Holy Spirit, whose restraining ministry was removed at the time of the flood (Gen. 6:3), so that evil could take its full course, followed by divine judgment.

1. The Removal of the Restrainer

In this present dispensation of grace, the Holy Spirit restrains evil, in part through the indwelling of believers. As a barrier to evil, He functions similarly to a railroad barrier. When at a railroad crossing the barrier is lifted to allow the traffic to proceed, the barrier is still there but does not function as at other times. Thus, when the rapture occurs and the Church meets the Savior in the air (1. Thess. 4:13-18), several ministries of that Holy Spirit will cease. He will not be totally gone inasmuch as several operations of the Spirit are predicted or implied for the Tribulation. Moreover, as the third person in the Trinity, He is omnipresent.

2. Ministries Distinct to the Church

The Church began on the Day of Pentecost with a visitation of the Holy Spirit (Acts 2). The Church ends at the rapture with translation of the living saints and the resurrection of the dead in Christ (1. Thess. 4:13-18). Until the rapture, God is gathering out from the Gentiles a people for His name (Acts 15:14) and combines them with an elect Jewish remnant (Rom. 11:5; Eph. 2:11-22) into a new body called the Church. (Col.1:24-27). This great task is accomplished by the Holy Spirit who baptizes each believer into this body—the Church (1. Cor. 12:13). At the rapture this baptism ceases. Presently, the Spirit indwells Church age believers in a special way special. His indwelling now is universal and permanent (John 14:16-17). In the Old Testament it was temporary and partial. Apparently during the Tribulation the Spirit's ministry to the saints will be like His limited ministry in the Old Testament.

3. Ministries During the Tribulation

a. The redemption of the Witnesses.

After the disappearance of all believers from earth, the Lord will redeem and seal 144,000 witnesses, 12,000 from each of the twelve tribes of Israel (Rev. 7:4-8). Since it is the Holy Spirit who regenerates (John 3:5-8) and seals (Eph. 4:30) in this dispensation, it is reasonable to assume that the witnesses

are redeemed and sealed by the Holy Spirit as well.

b. Power for Witnessing.

All genuine Tribulation saints will be fervent witnesses for the Savior, unafraid of persecution and martyrdom (Mat. 24:14). Undoubtedly the Holy Spirit will give that supernatural enablement to Christ's followers then as He did to the disciples in Christ's time (Mat. 10: 19-20).

c. Regeneration of the Gentiles.

Despite unprecedented satanic activity on earth, vast numbers of people from every nation, kindred, tribe and tongue will be saved during the Tribulation. This is primarily a result of the witness of the 144,000 (Rev. 7:9-17) and the angel whose ministry involves every area of this planet (Rev. 14:6). It is sound scriptural inference that the Holy Spirit who redeems individuals in Old Testament times, in the church age and in the Millennial Kingdom, will also regenerate the evangelized Gentiles of the Tribulation.

d. The Ministry of the Two Witnesses.

In Revelation 11 two unnamed witnesses are mentioned who will minister for 3 ½ years in Jerusalem. Their Spirit-given power is reminiscent of the ministry of Moses and Elijah. Their miraculous enablement is foreshadowed by Spirit's ministry to Zerubbabel and Joshua the high priest (Rev. 11:4; Zech. 4:6).

e. The Outpouring of the Holy Spirit.

While the Holy Spirit was poured out on the day of Pentecost (Acts 2), there will be an even greater outpouring in the final days of the Tribulation, as predicted in Joel 2:28-32. A large segment of the Jewish people will be saved as a result of this unique ministry of the Spirit. The Spirit will open their eyes to the Messiah even while He returns as Savior and Sovereign (Zech. 12:10).

Conclusion:

This present age is rightly called "dispensation of the Holy Spirit." He works in a way uncommon to other ages to a unique body of believers, the Bride of Christ, comprised of Jews and Gentiles. When the Savior summons His Bride to His heavenly home in the rapture (John 14:1-6), the Holy Spirit will still be active on earth, ministering to those left behind, much like He did in a variety of ways to individuals in the Old Testament. Thankfully, as throughout history, He will still bring individuals to salvation, as He sets them apart and enables them to trust in Christ who alone can save (2. Thess. 2:13).

2A. The Revelation of the Future: chapters 4-19

- 1b. The description of the Tribulation Period: 4:1-11:19
- 3c. The salvation of the Servants of God: 7:1-17
- 2d. The salvation of the Gentile multitude: 7:9-17
- 3e. Their salvation: 7:10

heritage of Christ's claim to be their Messiah; and yet they rejected this claim, else they would have been raptured. The individuals who cannot be saved but believe the lie of the Antichrist (2 Thess. 2:11) would be those who not only rejected the gospel but blasphemed the gospel. Thus God has judicially hardened them.

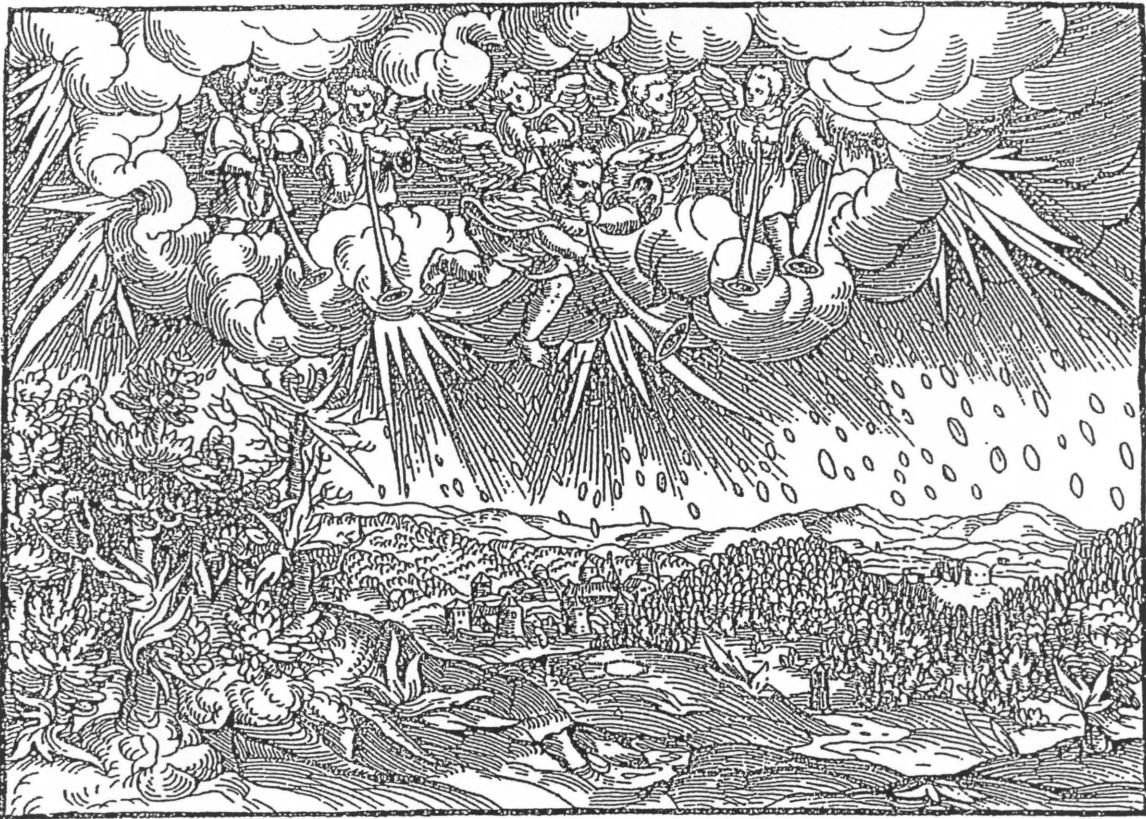
- 4e. Their praise: 7:11-14
A seven-fold ascription is rendered to God:
--Blessing: praise
--Glory: honor due Him
--Wisdom: God's infinite wisdom
--Thanksgiving: gratitude for favor
--Honor: esteem for salvation
--Power: omnipotence
--Might: God's inherent power of deliverance

- 5e. The promises: 7:15-17

- 1f. They will serve Him.
- 2f. God shall dwell among them.
- 3f. They shall hunger and thirst no more.
- 4f. They will experience no exhaustion.
- 5f. The Lamb feeds them.
- 6f. The Lamb leads them to the fountain of living water.
- 7f. Their tears will be a thing of the past (Jude 24)

The believers of all ages will participate in these blessings in their eternal home, which will descend to the earth after the millennium (Rev.21:1-3; 22:1-5). The Church, as the Bride of Christ, will enjoy a privileged position of serving Christ, as well as ruling with Him forever (Rev. 22:5)





The Trumpet Judgments, Rev. 8-9,11

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

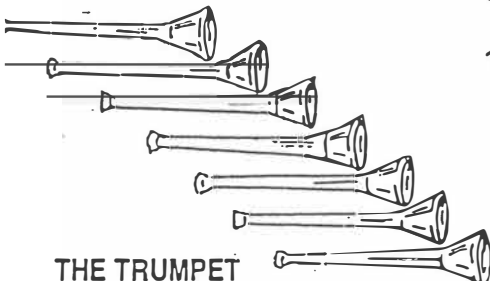
4c. The seventh seal and the sounding of the trumpets: 8:1-9:21

1d. The seventh seal: 8:1-6

The silence for half an hour is the lull before the storm and like other chronological references in the book, is to be taken literally.

1e. Angels receive seven trumpets:

1f. The centrality of trumpets in God's program:
Tom Constable has an excellent summary of the employment of trumpets in the Old and New Testament:



THE TRUMPET JUDGMENTS

- 1 Catastrophes on Earth
- 2 Convulsions on Seas
- 3 Pollution of Waters
- 4 Darkening of Heavens
- 5 Torment of Humans
- 6 Death of 1/3 of Mankind
- 7 Rev. 11:15-19

Trumpets play a major role in God's dealings with His people (cf. Exod. 19:16; 20:18; Isa. 27:13; Jer. 4:5; Joel 2:1; Zeph. 1:16; Matt. 24:31; 1 Cor. 15:51-52; 1 Thess. 4:16). They were part of Israel's ceremonial processions (e.g. Josh. 6:4, 13-16; 1 Kings 1:34, 39; 1 Chron. 15:24), and they assembled the Israelites for war, journeys, and special feasts (e.g., Num. 10:9-10). They also warned of

the coming day of the Lord (e.g. Joel 2:1), and they announced the new year in Israel (e.g., Num. 29:1). Here they announce divine judgment in the day of the Lord (cf. Zech. 1:14-16) (*Dr. Constable's Notes on Revelation*, 2014 Edition, 89).



2f. The confusion of trumpets:

Post-tribulationists confuse the last trumpet of 1 Cor. 15:52 and 1 Thess. 4:16 with the seventh trumpet of Revelation 11:15-19. As a matter of fact, there is a third last trumpet mentioned in Matt. 24:31. Similarity does not prove identity. (a) The trumpet of 1 Cor. 15 and 1 Thess. 4 concludes God's program for the church age. (b) The seven trumpets of Revelation announce God's awesome judgments. (c) The trumpet of Matthew 24 follows these trumpets and heralds the arrival of the Messianic Monarch.

2e. The prayers of the saints effectively reach the throne of God.

3e. The prayers are the accumulated petitions of the saints (Rev. 4:3; 6:10; 11:19; 16:18). The prayers perhaps focus on two requests: the coming of the kingdom and vengeance upon their adversaries.

Dispensationally, the so-called Lord's Prayer is aptly suited for tribulation saints:

- Thy kingdom come – because Antichrist's kingdom is worldwide for the final 3 ½ years
- Thy will be done – the willful king rules autocratically.
- Give us our daily bread – food is urgently needed because of famines.
- Deliver us from evil (literally the Evil One) – a possible reference to Antichrist.

4e. The censer filled with fire brings catastrophic conditions upon the earth:
Thunder, lightnings, earthquakes (v. 6) in response to the prayers.

2d. The trumpet judgments:

1e. The first trumpet: 8:7

A third part of the earth and trees and all of the grass are scorched. God is seen in complete control of the judgments.

Ryrie's comments about consistent normal interpretation are very much to the point:

Commentators who hold to the futuristic interpretation of this book are divided over the extent to which these judgments should be understood plainly. . . Of course, symbols are often used in this book, but they are so stated. Here there is no indication that these are symbols, so it seems better to understand them plainly.

This is not a question of literal versus figurative interpretation. It is a question of the extent to which symbols are being used within the framework of literal or plain interpretation of the book. Consistent interpretation in relation to the language of these verses would seem to rule out any symbols here. As has often been pointed out, it would be very inconsistent to understand these judgments symbolically and yet interpret, say, the plagues in Egypt plainly and actually (*Revelation*, 1966, 67).

2e. The second trumpet: 8:8-9

Something like a great mountain is cast into the sea. A third part of the sea will turn to blood, resulting in death of a third part of people living on the sea and the destruction of a third part of the shipping on earth.

3e. The third trumpet: 8:10-11

Next a great star, possibly a meteor or comet, falls upon the water supply, probably causing the rivers and springs to become lethal. This star is called "Wormwood," which means "bitter." It was the name of a bitter herb that was fatal to some people and is thus a symbol of sorrow and calamity (Prov. 5:4; Lam. 3:15).

4e. The fourth trumpet: 8:12-13



1f. The affects in the heavens: 8:12
The fourth judgment will affect the sun, moon and stars by one-third, darkening the sky and earth and undoubtedly causing a drop in temperatures on earth (although the opposite occurs in 16:8-9).

2f. The appearance of an eagle: 8:13
John saw an eagle (*aetos*--perhaps the one of 4:7) flying through the sky and warning mankind of the remaining three trumpet judgments. The three woes indicate that the last three trumpet judgments will bring a heightened degree of divine displeasure resulting in deadly disaster.



Eschatology Timeline

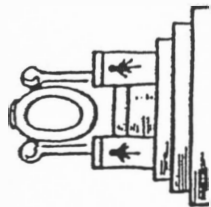


JUDGMENT
SEAT
OF CHRIST



MARRIAGE OF
THE LAMB

CELEBRATION



GREAT WHITE
THRONE
JUDGMENT

RAPTURE
FOR US

RETURN

REVELATION
WITH US



CHURCH

TRIBULATION

MILLENNIUM

ETERNITY

PREPARATION

PROTECTION

PERSECUTION



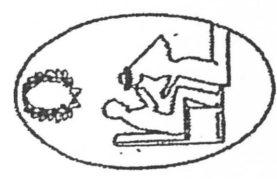
666



Manfred E. Kober, Th.D.



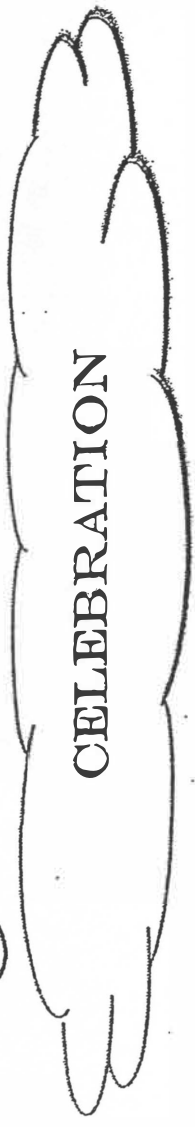
Eschatology Timeline



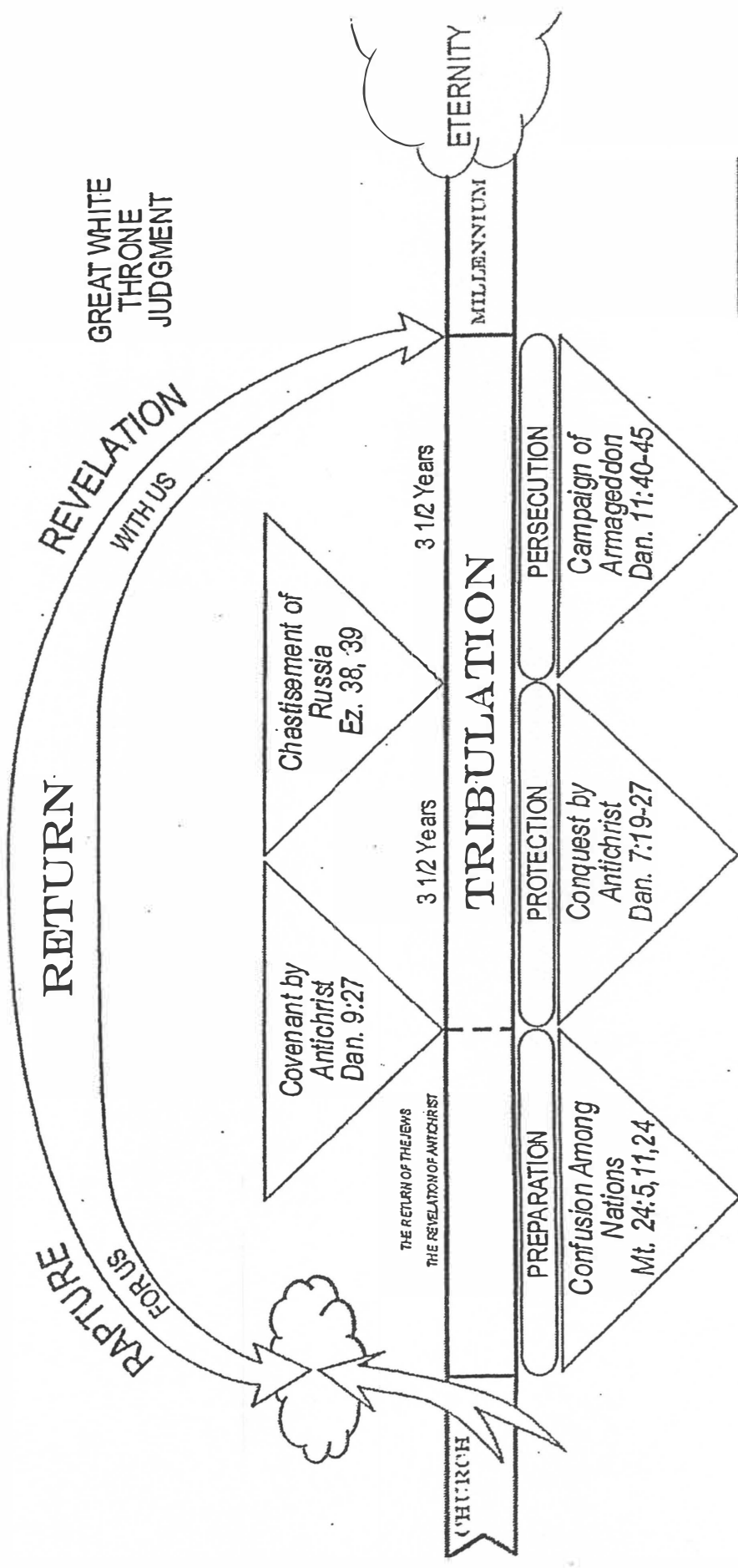
JUDGMENT
SEAT
OF CHRIST



MARRIAGE OF
THE LAMB



CELEBRATION



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

4c. The seventh seal and the sounding of the trumpets: 8:1-9:21

2d. The trumpet judgments:

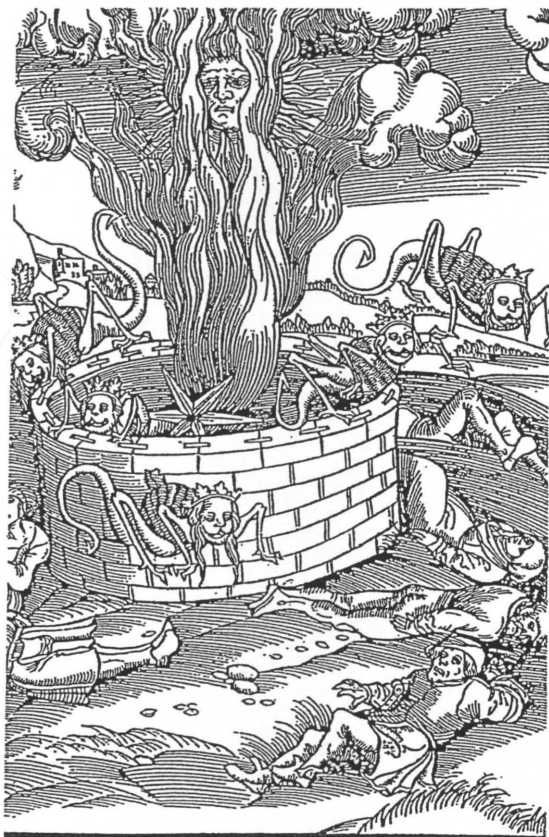
4e. The fourth trumpet: 8:12-13



5e. The fifth trumpet: (first woe) 9:1-12

In chapter nine, in fulfillment of the first woe, demonic activity causes indescribable and horrible death. Ryrie incisively remarks upon the chapter:

There are more occurrences of the word "as" and "like" here than in any other chapter in the Bible. This shows how difficult it was for John to describe the scene he saw in the vision (Ryrie, *Revelation*, 1996, 72).



1f. The charge over the abyss: 9:1-6

1g. The fallen star:

The star is most likely not Satan but that of an unfallen intelligent angel. He is apparently the angel of the abyss who faithfully carries out God's instructions.

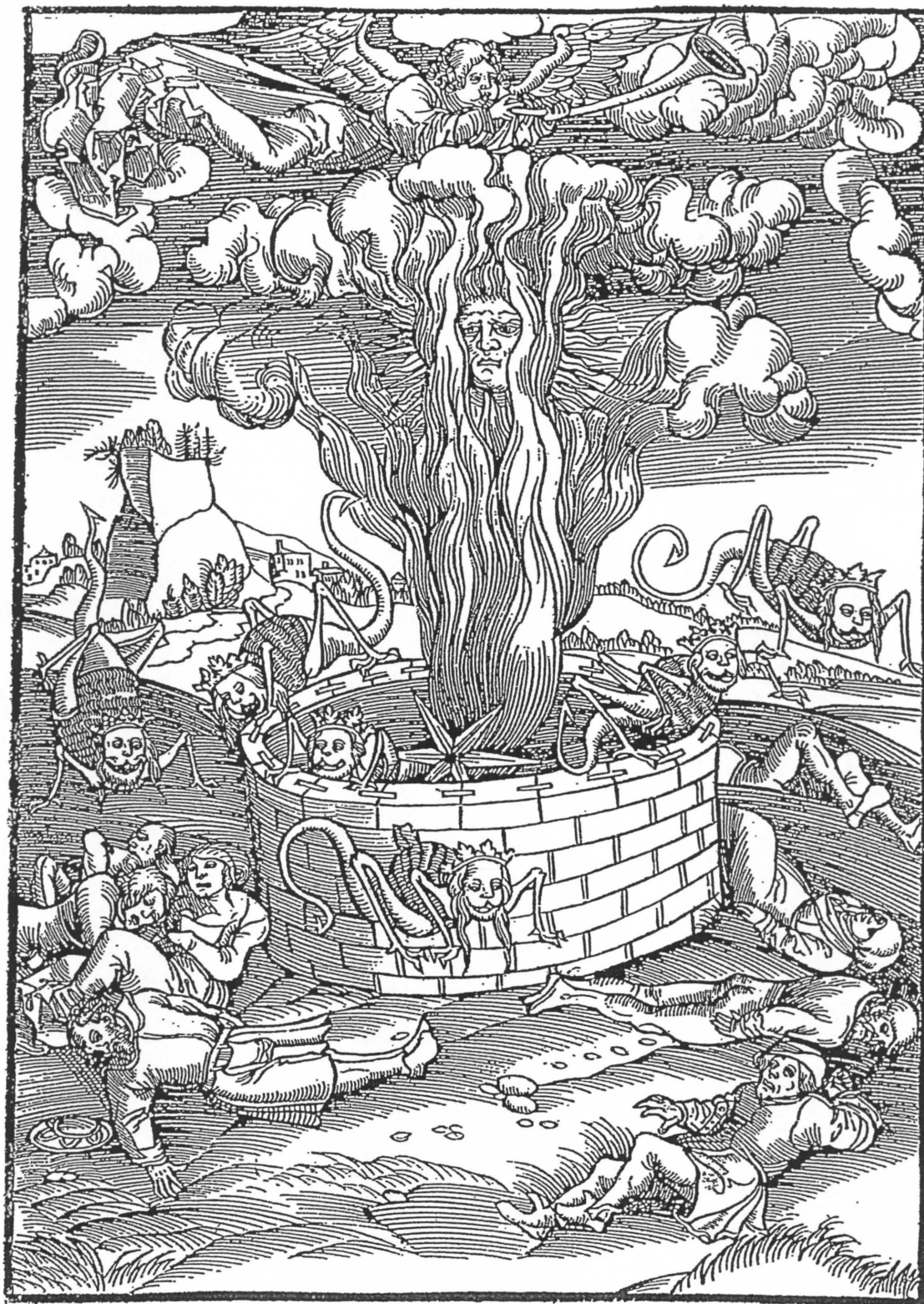
2g. The abyss:

The "bottomless pit" (lit. shaft of the abyss) is the abode of Satan (9:11; 21-23), some demons (Luke 8:31; 2 Pet. 2:4; Jude 6) and the beast (11:7; 17:8). It is a preliminary prison, not their final abode, which is the lake of fire (i.e. 19:20; 20:10; cf. Mt. 25:41) from which some demons are about to be released temporarily.

What John saw resembled terrifying smoke billowing out of an active volcano.

2f. The nature of the demonic host: 9:2-10

Out of the smoke emerged beings that looked like locusts to John. Some interpret these beings as locusts, some as an army of men and others as demons. These creatures are real animals and cannot be mere symbolic representations of judgment or ancient terms for modern forces of evil in the world.



The Demons Loosed in Rev. 9

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

4c. The seventh seal and the sounding of the trumpets: 8:1-9:21

2d. The trumpet judgments:

5e. The fifth trumpet: (first woe) 9:1-12

2f. The nature of the demonic host: 9:2-10



1g. Their demonic nature:

--Their origination – they come out of the abyss.

--Their unnatural habits – they sting men.
--Their discrimination in touching only the unregenerate. 9:4

--Their submission to a leader. 9:11

2g. Their designated limits:

--They are limited as to what they may strike.

--They are limited as to how far they may go.

--They are limited as to time: 5 months (v. 10b).

3f. The description of the locusts: 9:7-12

John describes the creatures from head to tail:

1g. Horses prepared for battle, thus grotesque and frightening (Joel 2:4).

2g. Crowns of gold: victorious in their task.

3g. The face of men: intelligence.

4g. Hair like women: wildness.

5g. Teeth of lions: ferocious.

6g. Breastplate of iron: invulnerable.

7g. Sound of their wings: terrifying sound of battle (Joel 2:4-5).

8g. Tails like scorpions: deadly

Verse 10 is a virtual repetition of verse 5, stressing the dreadful torment inflicted by the demons and the divine control limiting their destructive power. Ryrie underscores the reality of this judgment:

Though it may be difficult for anyone to imagine such creatures, that is no reason to understand them as merely symbols. The power of demons is very great, and these uncommon locusts are demonic. Whatever the size and appearance of these creatures, one thing stands out in this description—they are ferocious in looks and actions. Little wonder this is called the first woe (Ryrie, *Revelation*, 1996, 74).

2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

4c. The seventh seal and the sounding of the trumpets: 8:1-9:21

2d. The trumpet judgments:

5e. The fifth trumpet: (first woe) 9:1-12

4f. The leader of the locusts: 9:11-12

1g. His name:

--Hebrew: **Abaddon** – destruction

--Greek: **Apollyon** – destroyer

2g. His identity:

While it is tempting to identify the angel as Satan, it is better to view him as one of the hierarchy of fallen angels (Eph. 6:12). The appearance of Satan later (12:3, 9) is much more dramatic than the introduction of this angelic being.

6e. The sixth trumpet (the second woe): 9:13-21

1f. The command of the angel: 9:13-15

Instead of seeing something, John heard the command to loosen four demons who were bound in the Euphrates River. They had been reserved for **the** (one article governing the four nouns) appointed hour, on the appointed day, in the appointed month and the appointed year.

2f. The cause of their release: 9:15b

The killing of a third part of the human race. Under the seal judgment (6:8), one-fourth of earth's population had been slain; now one-third. Thus just these two judgments brought death to one-half of the world's population.

3f. The count of the army: 9:16

A vast army of horsemen appear at this point numbering an astounding 200 million.

"The 200,000,000 creatures who compose this supernatural cavalry may be human beings or demons or demon-possessed humans. For other supernatural armies, see 2 Kings 2:11; 6:14-17; Rev. 19:14" (*Ryrie Study Bible*, note on Revelation 9:16).

The weapons used are fire, smoke and brimstone. The weapons are those of hell. Their leaders are the four angels of hell (9:15) and the horsemen (if human) and their horses are possessed by demons from hell.



2A. The Revelation of the Future: chapters 4-19

- 1b. The description of the Tribulation Period: 4:1-11:19
- 4c. The seventh seal and the sounding of the trumpets: 8:1-9:21
- 2d. The trumpet judgments:
 - 6e. The sixth trumpet (the second woe): 9:13-21
 - 3f. The count of the army: 9:16



Many understand the number of 200 million as symbolic. If it is a literal army with demonized horsemen and horses, it may correspond to the army from the east at Armageddon (Dan 11:44; "kings of the east," Rev. 16:12). The army may be comprised of a combination of Asiatic forces. Two countries could muster an army of 200 million, India and China. If the army emerges from a single country, it may well be that of China. According to the CIA estimates, China today could call on an incredibly large number of trained soldiers: of 618 million (see the appended CIA fact sheet).

- 4f. The characteristics of the army: 9:17-18
Both horses and riders had breastplates that were red, blue and yellow. The lion-like heads of horses could relate to lions as being terrifying, fierce and destructive. The fire, smoke and brimstone are natural elements used by God to bring judgment in the past during similar conditions (Gen. 19).
- 5f. The consequences of the judgment: 9:20-21
--One-third of the world population is destroyed.
--The rest of mankind did not repent.
--The people continued in their idolatry. Any worship other than of the true God is demon worship (1 Tim. 4:11).
--The sinners continued in their murders, sorceries, fornication and stealing (v. 21).

The sorceries (*pharmakon*, from which "pharmacy" is derived) involves magical arts, potions and poisons (Gal. 5:20; Rev. 18:23; 21:8; 22:15) and undoubtedly includes the misuse of drugs.

THE TERRIBLE TOLL OF THE TRIBULATION

The Fourth Seal, The Pale Horse

Rev. 6:8

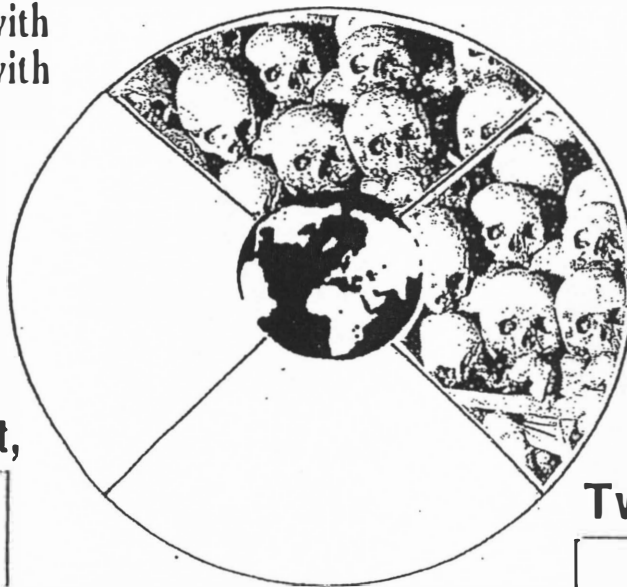
8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.



The Second Trumpet, A Burning Mountain

Rev. 8:9

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.



The Sixth Trumpet, Four Demons

Rev. 9:15

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.



Two Witnesses, Earthquake

Rev. 11:13

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.





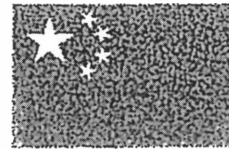
CENTRAL INTELLIGENCE AGENCY


[ABOUT](#)
[REFERENCES](#)
[APPENDICES](#)
[FAQs](#)

EAST & SOUTHEAST ASIA :: CHINA

(ALSO SEE SEPARATE HONG KONG, MACAU, AND TAIWAN ENTRIES)

PAGE LAST UPDATED ON MARCH 11, 2014



Military :: CHINA

Military branches:

People's Liberation Army (PLA): Ground Forces, Navy (PLAN; includes marines and naval aviation), Air Force (Zhongguo Renmin Jiaojun Kongjun, PLAAF; includes Airborne Forces), and Second Artillery Corps (strategic missile force); People's Armed Police (Renmin Wuzhuang Jingcha Budui, PAP); PLA Reserve Force (2012)

Military service age and obligation:

18-24 years of age for selective compulsory military service, with a 2-year service obligation; no minimum age for voluntary service (all officers are volunteers); 18-19 years of age for women high school graduates who meet requirements for specific military jobs; a recent military decision allows women in combat roles; the first class of women warship commanders was in 2011 (2012)

Manpower available for military service:

males age 16-49: 385,821,101

females age 16-49: 383,789,674 (2010 est.)

Manpower fit for military service:

males age 16-49: 318,265,018

females age 16-49: 300,323,611 (2010 est.)

Manpower reaching militarily significant age annually:

male: 10,406,544

female: 9,131,990 (2010 est.)

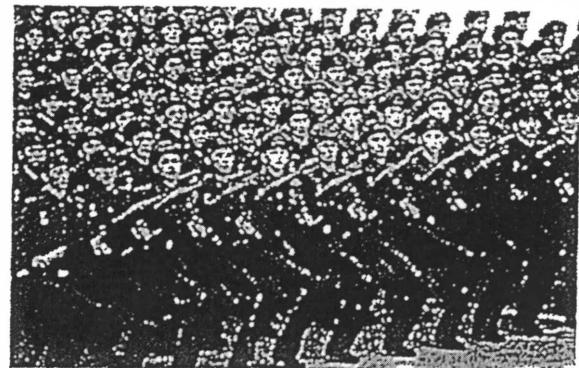
Military expenditures:

1.99% of GDP (2012)

country comparison to the world: 41

of GDP (2011)

1.99% of GDP (2010)



REV. 9:16
200 MILLION

5 THE ADVENT
OF CHRIST
REV. 19:11-14

Manfred E. Kohler, Th.D.

THE CAMPAIGN OF ARMAGEDDON

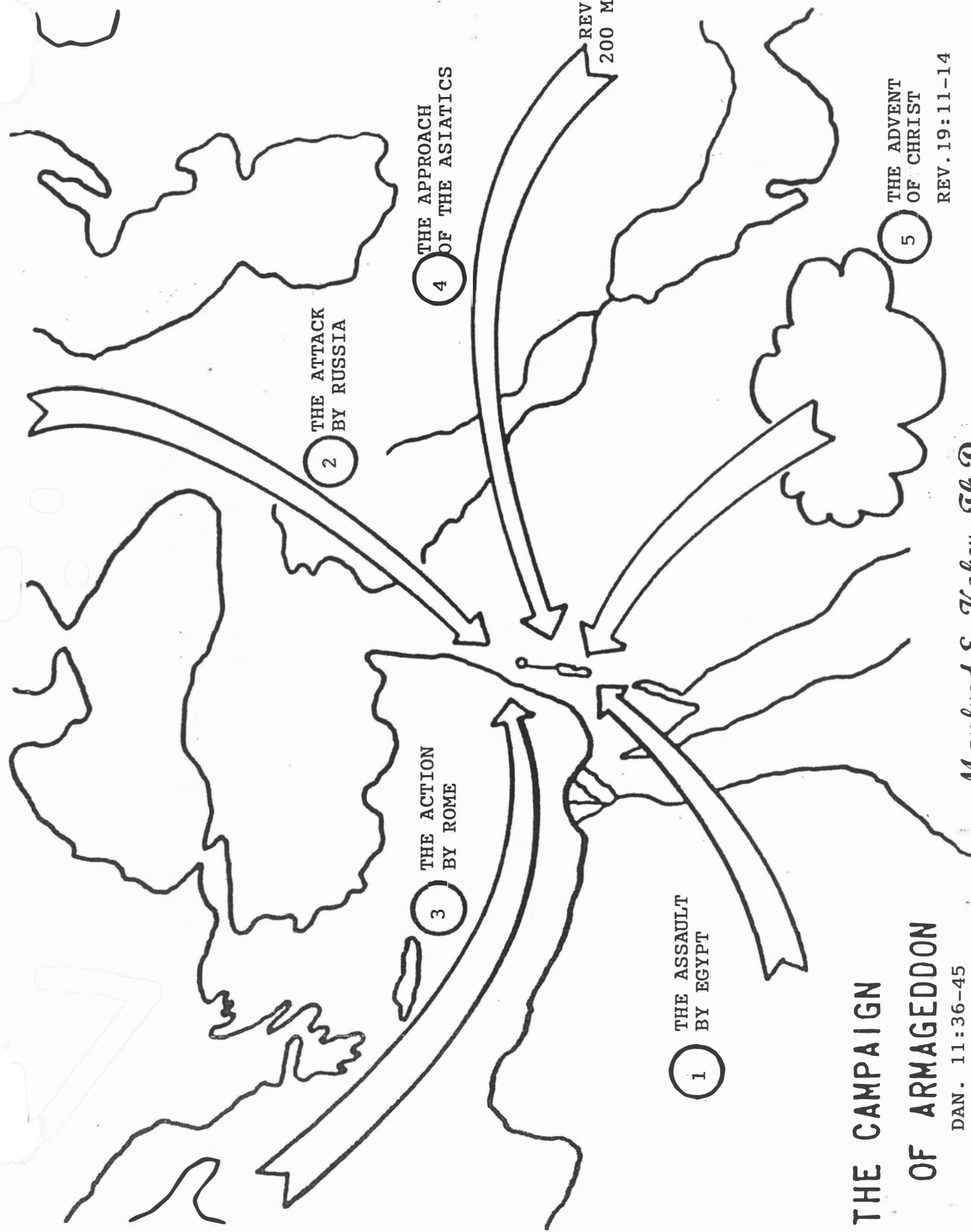
DAN. 11:36-45

1 THE ASSAULT
BY EGYPT

3 THE ACTION
BY ROME

2 THE ATTACK
BY RUSSIA

4 THE APPROACH
OF THE ASIATICS





2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

4c. The seventh seal and the sounding of the trumpets: 8:1-9:21

Like the interval between the sixth and seventh seal giving a glimpse of the 144,000 and a multitude of saved and martyred Gentiles, John pauses between the sixth and seventh trumpet to insert information about God's impending judgment (10:1-10) and God's two faithful witnesses (11:1-14).

5c. The Vision of the Angel with the little scroll: 10:1-11

1d. The appearance of the mighty angel: 10:1-2

1e. The identity of the angel: 10:1

1f. The character of the angel: 10:1

While some have suggested that the angel is Jesus Christ or Gabriel or Michael, he is most likely one of the many strong angels (18:21). He is called "another" (Gk. *allon*, another of the same kind) angel. This angel is a mighty being with great power.

2f. The characteristic of the angel: 10:2

1g. His descent from heaven.

2g. Enclosed with a cloud (Dan. 7:13; 1 Thess. 4:17).

3g. Rainbow upon his head: symbol of God's faithfulness and mercy (4:3).

4g. Radiant countenance: reflecting the glory and majesty of God.

5g. His feet were pillars of fire. These pillars are reminiscent of the pillars in the wilderness, signifying God's holiness, mercy and judgment.

3f. The scroll of the angel:

1g. The scroll (*biblaridion*, not *biblion*) had been opened (perfect passive). The angel is standing astride the earth and the sea, symbolizing his authority over the whole world (v. 5, 8; 7:2).

2d. The cry of the angel: 10:3-4

1e. His loud voice:

His lion-like voice suggests his powerful cry concerning vengeance.

2e. The seven thunders:

The seven peals of thunder spoke of coming storms of judgment.



Die Offenbarung



3e. The voice from heaven: 10:4

A voice from heaven, probably that of God the Father or Christ (cf. 1:11, 19; Dan. 12:49) forbids him to record the predicted judgments. Apparently God has not revealed all the judgments that He will pour out upon the earth during the tribulation.

3d. The message of the angel: 10:5-7

1e. The oath: 10:5-6

The angel took an oath by the eternal creator who can cause whatever he pleases to happen. Unusual emphasis is placed upon God creating everything in heaven and on earth and in the sea. He left innumerable proofs of His creative power as a personal and powerful deity. One is reminded of the wrath of God coming upon those who deny Him, ignore Him and resist Him, as Paul forcefully stated in Rom. 1:18-20.

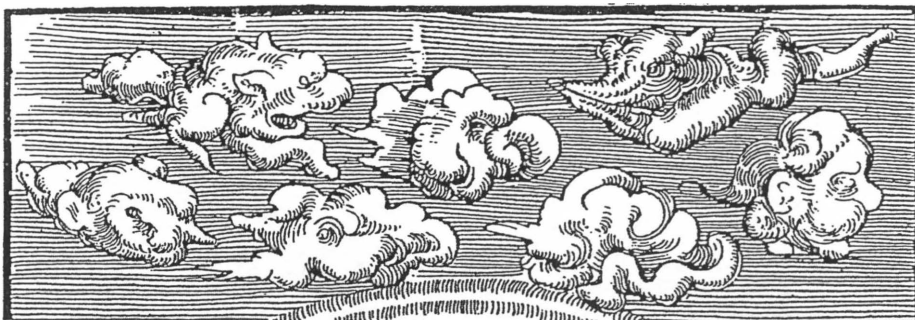


For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹ Because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Perhaps one of the seven thunders pronounced judgment upon evolutionists. Their doom is sure and will be swift. The phrase of verse 6c, "that there shall be time no longer," literally means that there would be no more delay. When the seventh angel sounds his trumpet (11:15), the bowl judgments will be poured out in quick succession (16:1-2) culminating with the return of Christ (19:4-11) and His saints (19:14).

2e. The mystery of God: 10:7

The oath guarantees that there is to be no longer delay in bringing the present age with all of its evil to an end. The mystery of God seems to refer to all those counsels and dealings of God made known by Him to and through the prophets concerning the establishment of His government upon earth and concerning the destruction of Satan from his position of authority. The mystery of God will then become manifestation through the millennial King.



4d. The commission of the prophet: 10:8-11

1e. The directive from heaven: 10:8
God the Father or Christ commanded John to take the little book from the strong angel.

2e. The devouring of the little book: 10:9-10
John is told to eat the little book. The book apparently contained the revelation that John was about to set forth (chapters 11-22). He would find its contents sweet to his taste but bitter to his stomach. John may actually have eaten the little book or only devoured it metaphorically. It may have been that the blessings were sweet but the curses were bitter. Eating of the book is symbolic of pondering the contents of a book. John was told to assimilate that which he was about to reveal. Ryrie shows the practical application to the believer today:

The action is also a vivid picture of the truth that, although the fact of revelation may be pleasant to the taste, the contemplation or digestion of the truth may bring heaviness. This principle ought especially to be operative in our study of prophecy. Too often when one enters into an understanding of things to come, he or she never gets beyond the tasting stage. But, when the child of God digests all of the truth of the judgments to come, it can only bring heaviness of heart (*Revelation*, 1969, 80).



3d. The declaration of the prophecies: 10:11
A voice, either that of the Father, Christ or the angel told John that he must prophesy again, as he had been doing. He must (*dei*) communicate the new revelation contained in the scroll he consumed. Those prophecies are concerning (*epl*) many people, nations, tongues and kings.

6c. The measuring of the temple: 11:1-2

1d. The reed:
John was to take a reed to measure the temple. The reed is a species of cane that grows in the Jordan valley and at En Gedi along the Dead Sea to a height of 15 to 20 feet.

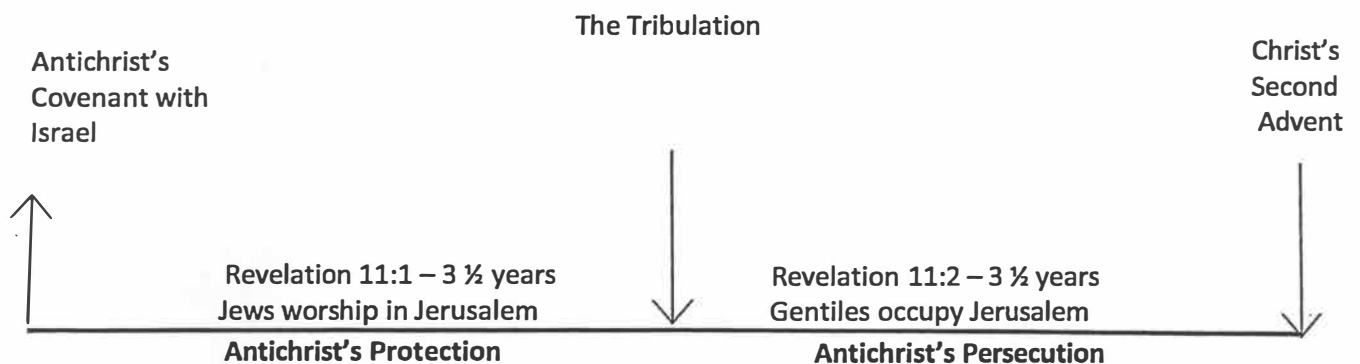
2d. The request:
The angel tells John to measure the temple (*naos*), or the Holy Place and Holy of Holies, including the altar of incense. The temple will be built in Jerusalem (v. 8) sometime after the rapture. The worshippers apparently are faithful Jews who will worship God in this tribulation temple. In the middle of the tribulation, the antichrist will overthrow Jewish worship and seat himself in the temple, demanding to be worshipped as God (2 Thess. 2:4). When Jesus Christ returns at the Second Advent, He will build a new millennial temple (Ez. 40).



John's measuring the temple seems to be a way of assuring the tribulation saints that God takes note of those who faithfully worship Him.

3d. The rejection: 11:2

The leaving out of the measuring of the courtyard (*ekballo*) implies removal from divine favor. The courtyard where the Gentiles could come is not measured, indicating that the Gentiles who will oppress the Holy City (v. 8; 21-22; Luke 21:24) will incur God's disfavor and wrath. The worshippers in the temple are functioning during the first half of the tribulation. The treading down of Jerusalem by the Gentiles occurs during the last 3 ½ years of the tribulation.



7c. The Two Witnesses: 11:3-14

Introduction:

The careful interpreter is faced with several crucial issues concerning the two witnesses: a) the time of their appearances and the duration of their ministry; b) the nature of the two witnesses: are they individuals or symbolic representations? c) the identity of the two witnesses: does Scripture identify them?

1d. Their impressive ministry: Rev. 11:3-14

1e. The persons of the witnesses: 11:3-4

1f. Their witness: 11:3

1g. Their calling: God has chosen them.

2g. Their chronology: 1260 days or 3 ½ years

3g. Their clothing: wearing sackcloth signifies approaching judgment and needed repentance (Isa. 22:12; Jer. 4:8; 6:26; Mt. 11:21).

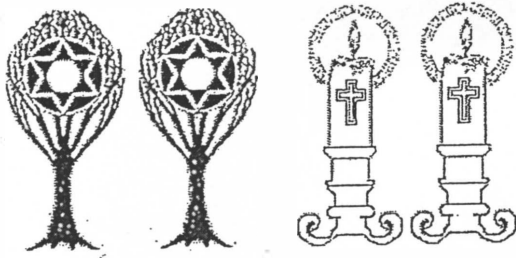
2f. Their identity: 11:4



Dezember-Testament 1522



The Two Witnesses of Rev. 11



- 1g. Their symbolic imagery:
 - 1h. The two olive trees: they are anointed witnesses.
 - 2h. The two candlesticks: they are the light of God's truth.

They are called "the two olive trees, and the two candlesticks," reminiscent of Joshua and Zerubbabel (Zechariah 4:2, 3, 11-14) who were raised up to restore Israel to their land in the power of the Spirit.

2e. The power of the witnesses: 11:5-6

1f. The power to destroy enemies: 11:5

- 1g. Their protection in peril: literal fire out of their mouths to kill the enemies.
- 2g. Their protection against adversaries: again certain death by fire.

2f. The permission for self-defense: A practical lesson may be drawn from this incident. Self-defense for an individual is certainly sanctioned in God's Word. One of the most ignored verses is Luke 22:36,

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."

It seems that the philosophy of the NRA is not just constitutional but biblical.

3f. The power to devastate the earth: 11:6

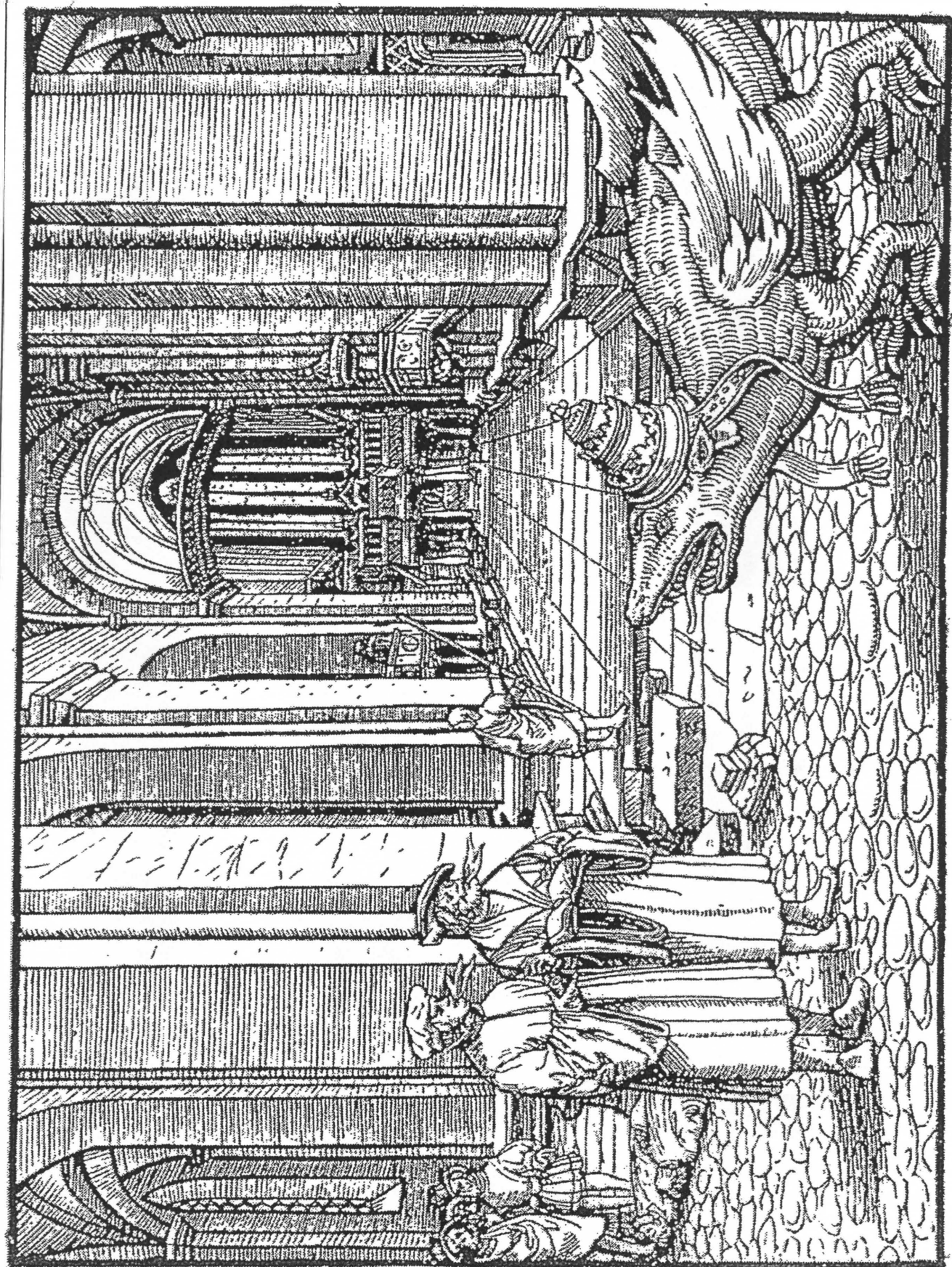
1g. The availability of judgments:

- 1h. The ability to effect drought:
- 2h. The ability to effect plagues:

2g. The antecedent of their judgments:

- 1h. Elijah effected drought (1 Kgs. 17:1; James 5:17) and brought fire from heaven (1 Kgs. 18:37ff; 2 Kgs. 1:10-14).
- 2h. Moses turned water into blood (Ex. 7:19) and brought plagues upon the Egyptians.





3e. The martyrdom of the witnesses: 11:7-10

1f. The time of their martyrdom: 11:7a
Their ministry will be permitted until "they have finished their testimony."

2f. The instigator of their martyrdom: 11:7b

The beast out of the pit: The first of 36 references to the beast in Revelation, is an obvious reference to Antichrist. (Satan is described as a dragon.)

3f. The indignity of their martyrdom: 11:8

1g. The display of their bodies: insult is added to injury as the beast allows the corpses of the two witnesses to lie in the street unburied. This would be the worst indignity perpetrated on someone in biblical times (Psa. 79:2-3).

2g. The description of the place:

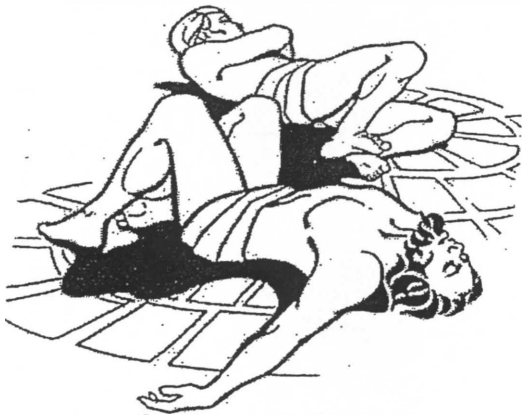
1h. The city's spiritual condition: It is called "the great city, which spiritually is called Sodom and Gomorrah and Egypt." Sodom and Egypt are forever bywords for immorality and idolatry. Their irremediable wickedness, moral degradation and antagonism toward God will be forever remembered.

2h. The city's historical crime: The city is undoubtedly Jerusalem, the place of Jesus Christ's crucifixion (Jer. 22:8).

Fortunately, the Bible predicts a glorious future for Jerusalem. In the millennium it will be called "The City of the Lord, The Zion of the Holy One of Israel" (Isa. 60:14) and called "Sought-out, a City Not Forsaken" (Isa. 62:12).

4f. The infamy of their contemporaries: 11:9

1g. The pleasure in the death of the witnesses: This is the only instance of rejoicing on earth during the tribulation recorded in this book.



- 2g. Prevention of the burial of the witnesses:
For three and a half days the whole world
will be able to view the corpses, perhaps by
television.

5f. The celebration of the earthlings: 11:10

- 1g. The outrage of their response:

Thomas Constable has well said: "Earth-dwellers will celebrate because they do not have to listen to messages from God any longer. This will be the world's last great Mardi Gras-type celebration" (*Notes on Revelation*, 214 ed., 108). Earth-dwellers are mentioned twice in v.10. The term is an apocalyptic formula for the unbelieving world.

- 2g. The occasion for their glee:
The death of the tormentors becomes a
happy holiday for earth-dwellers. They
rejoice over the termination of their torment.
Besides, the idolatrous, immoral crowds no
longer have to listen to the servants of God.
It is not stated how many believed were
made through their witness but God's
sovereign plan was carried out faithfully by
them.

4e. The resurrection of the witnesses: 11:11

- 1f. Their Spirit-empowered resurrection:
The Holy Spirit, Who is active on earth even during
the tribulation, will restore the two witnesses to life
(Rom. 8:11).
- 2f. Their witnessed resurrection:
The whole world, watching the corpses, (like
millions today watching the Decorah eagle's nest)
will suddenly witness their resurrection.
- 3f. The terrified observers:
--The celebration turned to consternation.
--The frolicking turned to fear.
--The triumph turned to terror.

John describes the intense and universal interest in
the mysterious martyrs:

- v. 9 The people world-wide shall see their dead
bodies.
- v. 10 everyone is involved in the celebration.
- v. 11 fear fell upon all.
- v. 12 all their enemies saw them ascend.
- v. 13 all the remnant was terrified and glorified
God.

5e. The ascension of the witnesses: 11:12

- 1f. The command from heaven: A great voice summoned them to heaven in the cloud, probably the shekinah glory in which Christ ascended (Acts 1:9).
- 2f. The observers on earth: Unlike the believers at the rapture who vanish instantaneously, the two martyrs will be observed by their enemies.
- 3f. The misinterpretation of the passage:

Mid-tribulationists use this verse as one of their strongest proof texts for a mid-tribulational rapture. Similarities such as the resurrection and ascension in the clouds are only that. It must be remembered that similarity does not prove identity. Gross spiritualizing is necessary to find the mid-tribulational rapture in this passage. For one thing, the ministry of the two witnesses encompasses most likely the second half of the tribulation. Furthermore, since both witnesses are martyred, does that mean that every church age saint will be martyred first? Will we all minister 3 ½ years in Jerusalem before the rapture? Spiritualizing leads to insuperable difficulties. As someone has said:

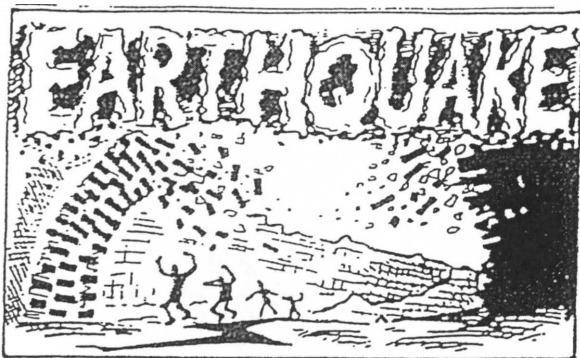
“When you spiritualize you tell spiritual lies because you have no spiritual eyes.”



6e. The earthquake: 11:13

- 1f. The reckoning upon Jerusalem: 11:13a
- 1g. The destruction of one-third of the city:

- 1h. Earthquakes in Israel's past: Because Israel is traversed by the lowest earth fissure, the Syrian-African Rift, it has experienced more earthquakes than any other place on earth.
- 2h. Earthquakes in Jerusalem's future: Zechariah predicts an earthquake in Jerusalem, splitting the Mt. of Olives in half and bringing terror upon the population (Zech. 14:4ff).



2g. The death of 7,000 individuals in Jerusalem:

2f. The response to the judgment: 11:13b

1g. The fear of coming judgment:
Those in Jerusalem who survive the earthquake will be terrified and at last acknowledge God's hand in these events.

2g. The recognition of God's glory:
These individuals may or may not be believers. One fervently hopes that many, having heard the testimony of the witnesses, will respond in faith.

3g. Bringing glory to God:
The glory of God has been defined as:

"The display of any or all of His attributes."

C. C. Ryrie

2d. The Chronology of the Ministry of the Witnesses:

It is obvious that the appearance of the two witnesses is future. Their names are not given, thus their ministry must be emphasized which parallels that of Moses and Elijah.

Although Bible teachers differ on the time of their ministry, it seems best to place them in the last three and a half years of the tribulation period. The "42 months" of 11:2 clearly refer to the latter part of the tribulation. Their pouring out of divine judgment relates them to the Great Tribulation. Then, too, their special protection would be unnecessary in the relatively peaceful first half of the tribulation.

Robert Thomas suggests that "A principal reason for this is that the period of ill-treatment by the Gentiles fits the latter half better because of the breaking of the covenant with the Roman prince in the middle of the week (Daniel 9:27)" (*Revelation 8-22 An Exegetical Commentary*).

3d. Their Intriguing Identity:

1e. The symbolic approach:

1f. The witnesses are symbolic of the **saints** who will be raptured in the middle of the tribulation period. This is the mid-tribulation rapture position. However, both witness of Rev. 11 die; so which one represents the living saints who are raptured?

2f. The witnesses are symbolic of the Jewish remnant, the **144,000** witnesses, in Jerusalem during the



- 2e. The literal approach:
A variety of views exist concerning the identity of the witnesses.

1f. They are Moses and Elijah.

Moses and Elijah appeared at the transfiguration (Mt. 17:3) and the ministry of the two witnesses of bringing fire on their enemies, causing drought and turning water into blood point to these two prophets.

While it is clear that Elijah will come again (Mt. 17:11), the similarity of miracles does not prove identification. God can grant this power to others. Then, too, their appearance at the transfiguration relates them to the millennium (2 Pet. 1:16-19) but nowhere to the tribulation.

2f. They are Enoch and Elijah.

This was the common belief among the early church fathers. Both Enoch and Elijah were translated to heaven (Gen. 5:24; 2 Ki. 2:11). But since it is appointed unto men once to die (Heb. 9:22), it is reasonable to suggest that Elijah and Enoch will return as the two witnesses and die.

It is true that Enoch and Elijah escaped physical death, but so will an entire generation alive at the rapture (1 Cor. 15:51; 1 Thess. 4:17). Furthermore, Enoch was translated "in order that he might not see death" (Heb. 11:5). In this he is a type of the rapture of the saints.

Moses and Elijah appeared "in glory" (Luke 9:31) and will hardly be given mortal bodies again. As Merrill F. Unger notes, "Enoch, Moses or Elijah would hardly qualify, since the two witnesses are killed and resurrected. This could not be true of actual Old Testament men, since they have already glorified bodies" (*Unger's Guide to the Bible*, 413). (At least one may infer that Elijah and Enoch already possess their final glorified bodies).



ELIJAH AT HOREB.



THE TRANSFIGURATION.

3f. They are two contemporary individuals.

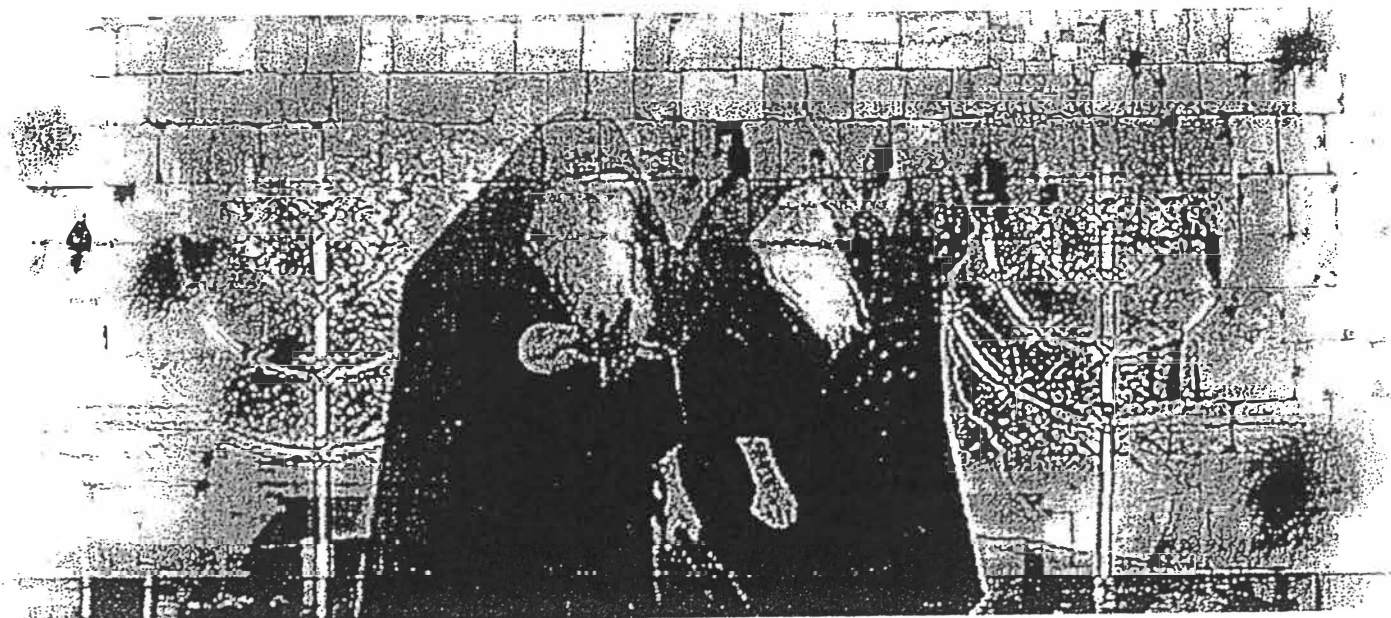
Perhaps the best position is that the two witnesses are literal individuals, perhaps two outstanding ones of the 144,000. The passage does not demand that these servants of God be previously mentioned in Scripture. Obviously, God could endue with power any two individuals of His choosing to perform the ministry described in the passage. **"Who they may be, can be but conjecture, as is best left in the obscurity in which God surrounds them"** (William Easton, *Gleanings in the Book of Revelation*, 83).

4d. An Invaluable Lesson:

These two anonymous witnesses will be invincible until "they shall have finished their testimony" (Rev. 11:7). Like the 144,000 who will be sealed for their protection (Rev. 7:3; 14:1), the two witnesses will be impervious to human attacks.

Every one of God's witnesses is immortal until his work is done. William R. Newell's observations are to the point: **"No servant of God ever encountered such fearful opposition and utter odds as they, yet they finished their testimony. Satan can do nothing without divine permission"** (*The Book of Revelation*, 154).

Dear friend, because of this assurance, let us be faithful and fervent in our witness, expecting the Lord's enablement and protection.

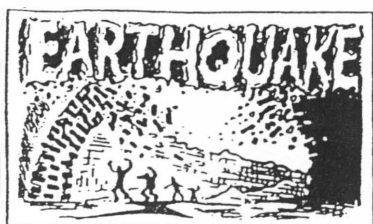


Bible Seminar, Fall 2014

Join us for a verse-by-verse exposition of

The Revelation of Jesus Christ, chapters 12-22

- | | | |
|-------------|----|---|
| 1. Aug. 19 | A. | The War in Heaven: 12:1-12 |
| | B. | The Woman in the Wilderness: 12:13-17 |
| 2. Aug. 26 | A. | Antichrist: The Beast out of the Sea: 13:1-10 |
| | B. | The False Prophet: The Beast out of the Earth: 13:11-18 |
| 3. Sept. 2 | A. | The 144,000, the Everlasting Gospel and the Beast Worshipers: ch.14 |
| | B. | Prelude to the Bowl Judgments: ch. 15 |
| 4. Sept. 9 | A. | The First Five Bowls: 16:1-11 |
| | B. | The Last Two Bowls: 16:12-21 |
| 5. Sept. 16 | A. | The Description of Religious Babylon: ch.16 |
| | B. | The Destruction of Religious Babylon: ch.17 |
| 6. Sept. 23 | A. | The Dilemma of Commercial Babylon: 18:1-19 |
| | B. | The Dismay over Commercial Babylon: 18:20-24 |
| 7. Oct. 21 | A. | The Marriage of the Lamb: 19:1-10 |
| | B. | Prophecy's Climax: the Advent of Christ: 19:11-21 |
| 8. Oct. 28 | A. | The Opening of the Millennium: 20:1-9 |
| | B. | The Doom of Satan and the Great White Throne Judgment: 20:7-15 |
| 9. Nov. 4 | A. | The Descent of the New Jerusalem: 21:1-8 |
| | B. | The Description of Our Eternal Home: 21:9-27 |
| 10. Nov. 11 | A. | The Delights in the New Jerusalem: 22:1-5 |
| | B. | Words of Comfort and Warning: 22:6-21 |



UNIQUE EVENTS DESCRIBED IN REVELATION 12 -22

(What we would not know about the future apart from this passage)

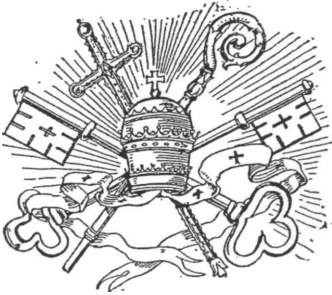
****War between Michael and Satan (12:1-12)**

****The Woman (Israel) hidden for three and one-half years (12:13-17)**

****The vivid portrayal of Antichrist and his false prophet (13)**

****An angel preaching the gospel to every nation (14:6)**

****A 200-mile river of blood at Armageddon (14:20)**



****The heavenly musicians and the song of Moses and the Lamb (15:2-4)**

****The sea and all the rivers and fountains become blood (16:3-5)**

****The apostate one-world church headquartered in Rome (17:1-9)**

****The sudden destruction of commercial Babylon (18:1-24)**

****The five songs in heaven (19:1-6)**

****The marriage of the Lamb (19:7-9)**

****The descent of the heavenly army to rout the earthly army (19:11-21)**

****The removal of the two beasts into the lake of fire (19:20; 20:10)**

****The binding of Satan in the pit (20:1-3)**

****The resurrection of the tribulation martyrs (20:4a)**

****The earthly rule of Christ and the saints for a literal 1,000 years (20:4b)**

****The second battle of Gog and Magog (20:7-9)**

****The Great White Throne Judgment for all the unsaved (20:11-15)**

****God's condescension to dwell eternally with man (21:3)**

****A vivid description of the New Jerusalem (21:9-22:5)**

****The eternal activity of believers (22:3, 5)**

****The curse on those who add or subtract from this book (22:18-19)**



Bible Seminar

July 17, 2014

Dear Student of the Word:

It is almost time to begin our fall seminar. Several of you have mentioned how anxious you are to complete the Book of the Revelation. As you know, this time we will cover Revelation 12-22. If you were not enrolled in the spring semester but would like to join us for the fall, you might consider getting the material for the spring, which I have readily available. However, much of the latter part of the Revelation does not necessarily depend on a great familiarity with the first half of the book. Just think of some of the important future events described in Revelation 12-22. Several of them are mentioned nowhere else in Scripture:

- ** The vivid portrayal of Antichrist and his false prophet in ch. 13**
- ** An angel preaching the gospel to every nation in ch. 14**
- ** The apostate one-world church in ch. 17**
- ** The destruction of commercial Babylon in ch. 18**
- ** The marriage of the lamb in ch. 19**
- ** The second advent of Christ with us, His saints, in ch. 19**
- ** The binding of Satan in ch. 20**
- ** The resurrection of O.T. saint and tribulation martyrs in ch. 20**
- ** The millennial reign of Christ and the saints in ch. 20**
- ** The second battle of Gog and Magog in ch. 20**
- ** The Great White Throne Judgment in ch. 20**
- ** The description of our eternal home, the heavenly Jerusalem, in ch. 21-22**



I trust that many of you will be able to join us. We anticipate again rich blessings as we peruse God's final revelation to man. Remember that two of the seven beatitudes of the Revelation are directed to those who study and keep the message of the book (Rev. 1:3; 22:7).

I am enclosing a self-addressed envelope, making it convenient for you to respond. If you were not enrolled in the spring seminar but would like the manual with a comprehensive outline and many explanatory graphics and pictures, please let me know.

I look forward to seeing you in about a month. Please feel free to call me if you have any questions (515-707-0071).

Your friend and instructor,

Manfred Kober



NOW IS THE TIME TO STUDY REVELATION



1. This is the _____ time I am studying Revelation with you.
I have taught major sections of Revelation before but never the entire book.
2. This is the _____ time to study prophecy.
We have the benefit of 2000 years of prophetic studies for superb understanding.
3. This is the _____ time we will devote two semesters to the Revelation.
While prophecy is of great importance, other biblical truths must be taught.
4. This is the _____ time some of you will hear a series on Revelation.
Despite your personal experience in your church, the study of prophecy has fallen on hard times in much of the evangelical camp.
5. This is an _____ time to refute the spiritualizers with sound exegesis.
Sadly, whereas many evangelicals ignore prophecy, even more spiritualize and thus distort prophecy.
6. It is _____ time to contend for the prophetic truths of the Book of Revelation.
A clear voice is needed to proclaim God's plan for the future amid controversy, compromise and confusion.
7. This is a _____ time to secure the blessings promised to those adhering to the truths of Revelation.
Two of the seven beatitudes of Revelation (1:3; 22:7) are directed to those who study and keep its message.





NOW IS THE TIME TO STUDY REVELATION



1. This is the **first** time I am studying Revelation with you.
I have taught major sections of Revelation before but never the entire book.
2. This is the **best** time to study prophecy.
We have the benefit of 2000 years of prophetic studies for superb understanding.
3. This is the **only** time we will devote two semesters to the Revelation.
While prophecy is of great importance, other biblical truths must be taught.
4. This is the **last** time some of you will hear a series on Revelation.
Despite your personal experience in your church, the study of prophecy has fallen on hard times in much of the evangelical camp.
5. This is an **opportune** time to refute the spiritualizers with sound exegesis.
Sadly, whereas many evangelicals ignore prophecy, even more spiritualize and thus distort prophecy.
6. It is **high** time to contend for the prophetic truths of the Book of Revelation.
A clear voice is needed to proclaim God's plan for the future amid controversy, compromise and confusion.
7. This is a **splendid** time to secure the blessings promised to those adhering to the truths of Revelation.
Two of the seven beatitudes of Revelation (1:3; 22:7) are directed to those who study and keep its message.



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

8c. The seventh trumpet: 11:15-19

Just as John inserted a parenthesis between the sixth and seventh seal, so he inserts a similar parenthesis between the final two trumpets. The seventh trumpet as the seventh seal, is followed by the advent of the Messianic earthly kingdom, is centered in the temple of God (8:3-4; 11:19) and is concluded by "thunders, voices, lightnings, and an earthquake" (8:5; 11:19).

As has been stated earlier (p. 64a), the seventh trumpet of Revelation is not to be confused with the last trumpet of 1 Cor. 15:52 and 1 Thess. 4:16. The Pauline reference is to the conclusion of God's program for the church. The Johannine reference in Revelation 11:15-19 is to the conclusion of God's refining program for Israel. There is even a later trumpet mentioned by Christ in Matthew 24:31, heralding the arrival of the Messianic Monarch.

1d. The announcement of the third woe: 11:14

This transitional verse refers to the end of the second woe (the sixth trumpet) and ties this judgment in with the third woe (the seventh trumpet). It indicates that the revelation of the angel and the little scroll (10:1-11) and the ministry of the two witnesses are inserted in the chronological sequence of the seven trumpet judgments.

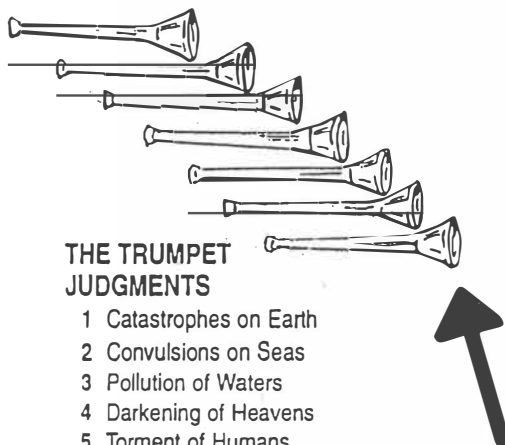
2d. The anticipation of the kingdom: 11:15

1e. The reason for the announcement:

While there are certain events which must yet transpire, the end is so real that it can be announced. The seventh trumpet ushers in the fulfillment of numerous OT prophecies (Psa. 2:2; Isa. 9:6-7; Ez. 21:26-27; Dan. 2:35, 44; 6:26; Zech. 14:9). Robert Thomas succinctly states the significance of the advent of Christ:

Jesus will return and assume the throne of His father David in this future crisis, at which time He will replace the satanically energized sovereignty of world rulers that has prevailed for so long. The whole theme of Revelation is the purging of evil from the world so that it can become the domain of the King of kings (cf. 19:16). Only a typical kingdom on earth will satisfy this (*Revelation* 8-22, p. 106).

The seventh trumpet anticipates the end of the age-long struggle against Satan who controls the kingdoms of this world.



THE TRUMPET JUDGMENTS

- 1 Catastrophes on Earth
- 2 Convulsions on Seas
- 3 Pollution of Waters
- 4 Darkening of Heavens
- 5 Torment of Humans
- 6 Death of 1/3 of Mankind
- 7 Rev. 11:15-19



July 18, 2014
Des Moines, Iowa

letters@bib-arch.org

Biblical Archaeology Review

Did David Rule from Hebron or Jerusalem?

Dear Sirs:

Sometimes I wonder whether you know how greatly you insult the intelligence of your readers. You periodically publish articles which do little to enhance your reputation as a biblically oriented publication.. A case in point is found in the May/June issue of BAR. (p. 18). You quote Jacob L. Wright, the associate professor of Hebrew Bible at Emory's Chandler School of Theology and director of graduate studies in Emory's Tam Institute of Jewish Studies.

What does the supposed Old Testament expert say? He denies that David ever ruled from Jerusalem: "In my opinion, the Biblical account makes it likely that Hebron remained David's capital." Jerusalem did "not become the kingdom's capital until later." What?! What version of the Bible is the learned Hebrew scholar using?

Any attentive Sunday school child knows that David ruled seven years from Hebron and 33 years from Jerusalem. Thus, for instance, we read in 1 Kings 2:11, "And the days that David ruled over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem." The same is stated in 2. Sam.5:5; 1. Chron. 3:4 and 1. Chron. 29:27. The intriguing account of David's conquest of Jerusalem is well known (2. Sam. 5:6-12; 1. Chron. 11:4-9).

It is one thing for Professor Wright to say that he doesn't believe the biblical account of David's rule from Jerusalem. It is another thing to say that the Bible suggests that David never ruled from there. How does Professor Wright know that David ruled from Hebron? Well, it is part of the O.T. record—but so is his subsequent rule from Jerusalem. Logical consistency and intellectual integrity should lead one to accept not just one part of the biblical record and to reject the other part. We have a proverb in German, "Wer A sagt muss auch B sagen" ("He who says A must also say B").

In dismissing any Davidic relevance of recent archaeological discoveries such as the 10th century B.C. palace at Khirbet Qeiyafah, Professor Wright opines that those who see a connection to David—and their number is impressive—betray "an impoverishment of the historical imagination." Actually, one must conclude that Professor Wright's denial of overwhelming biblical evidence displays an impoverishment of historical integrity. Please spare us future opinions that so cavalierly dismiss and distort clear biblical assertions and historical truths. The readers of your fine magazine deserve better.

Sincerely,

Manfred E. Kober, Th.D. 308 Second St. S.E. Bondurant, IA 50035-1041 (515) 707-0071

It is not just that covenant theologians deny that Christ will rule on an earthly Throne of David in the future. Sadly, many Jewish scholars deny that David ever ruled from a throne in Jerusalem in the past

(See the BAR article and my response.)

BIBLICAL ARCHAEOLOGY REVIEW

MAY/JUNE 2014
VOL. 40 NO. 3

IN THEIR OWN WORDS

Jacob L. Wright is associate professor of Hebrew Bible at Emory University's Candler School of Theology and director of graduate studies in Emory's Tam Institute of Jewish Studies. In an interview with TheTorah.com,¹ Wright discusses the tendency to sensationalize Biblical archaeology and the impact this has had on the field.



Q. What do you think could be the next great archaeological find?

A. I am honestly not too interested in the next great archaeological find. Sensational finds in archaeology, at least in the archaeology of Iron Age Levant, are more often than not unsensational finds that are presented to the media with a lot of silly hype. The goal is to attract the public's attention to the excavations. (The archaeology of ancient Israel is, after all, a highly competitive field.) The danger of these media stunts, which often conceal the problems with the claims, is that they jeopardize the public's confidence in us as scholars and encourage non-scholars to think of archaeology as a gold-digging adventure of the Indiana Jones variety.

The most certain way to create buzz is to claim that you've found something related to the reign of King David. The attempt to link all kinds of finds to this figure betrays an impoverishment of the historical imagination.

The Biblical account represents a thoroughly simplified historical construction, with a pronounced political message and theological-didactic function. Careful research on both the Biblical materials and the archaeological record reveals a much greater diversity of polities, which gradually coalesced into the kingdoms of Israel and Judah.

Khirbet Qeiyafah, which has been in the news for the past few years, is an important site, but it is likely part of a smaller local polity, with no appreciable connections to Jerusalem. In my opinion, the Biblical account makes it likely that Hebron remained David's capital. Jerusalem appears to have been primarily a fortress on the northern periphery of the Judahite state David established and to have not become the kingdom's capital until later.

Fortunately we are blessed with a wide selection of wonderful excavation projects (e.g., Tell es-Safi/Gath, Azekah, Tel Eton, Ashdod-Yam, Er-Ras, Abel Beth-Maacah, Gezer, Megiddo, Jezreel and several others) whose directors do an excellent job of studying the so-called *longue durée* of their sites and seek to attract attention to their projects via creative educational programs.

¹ "Ten Questions with a Torah/Bible Scholar: Prof. Jacob L. Wright," *TheTorah.com* (<http://thetorah.com/ten-questions-jacob-wright/>).

2A. The Revelation of the Future: chapters 4-19

- 1b. The description of the Tribulation Period: 4:1-11:19
- 8c. The seventh trumpet: 11:15-19
- 2d. The anticipation of the kingdom: 11:15

- 2e. The reign of Christ: 11:15b

The earthly reign of Christ will continue in the new heaven and on the new earth when Jesus will turn over control to His Father and "God will be all in all" (1 Cor. 15:28); "he shall have delivered up the kingdom to God" (Dan. 2:44; cf. 7:14, 27; 1 Cor. 15:24).

- 3d. The adoration of God: 11:16-17
The song of the 24 elders, representing the church age saints, extols the sovereignty of God.

- 4d. The activities against and by the King: 11:18

- 1e. The rebellion of the nations: 11:13-16; 28-29
- 2e. The outpouring of divine wrath 11:17-21; 29:9
- 3e. The judging of the wicked dead: 20:11-15
- 4e. The rewarding of the saints and the city of God: 21:3-7; 22:14
- 5e. The destruction of sinners in the Lake of Fire: 20:15; 21:8

- 5d. The ark in heaven: 11:19
Chapter 11 commences with the earthly temple and concludes with the heavenly temple.

- 1e. The earthly ark of the covenant:

- 1f. Its meaning:

The ark of the covenant was an emblem of God's presence, faithfulness and atonement to the Israelites.

- 2f. Its mystery:

The last chronological reference to it is in 2 Chron. 25:3. Its subsequent fate is unknown.

--It may have perished in Shishak's invasion (1 Ki. 14:26), during Manasseh's apostate reign (2 Chron. 33:7).

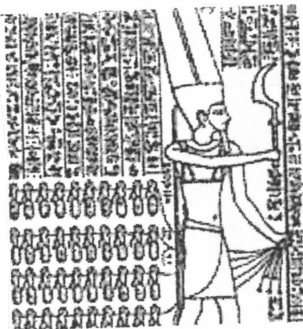
--It may have perished when Nebuchadnezzar burned the temple (2 Ki. 25:9).

--It may have been carried into Babylonian captivity (Jer. 4:27-31).

Christ, not the ark of the covenant, will be the focus of worship in the millennium (Jer. 3:16)

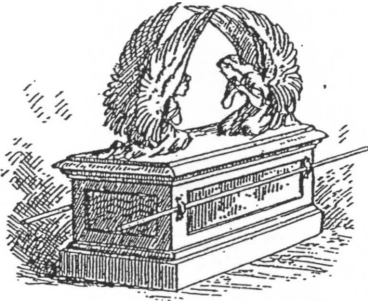
- 2e. The heavenly ark of the covenant:

The tabernacle in the wilderness is constructed after the pattern of things in heaven:



2A. The Revelation of the Future: chapters 4-19

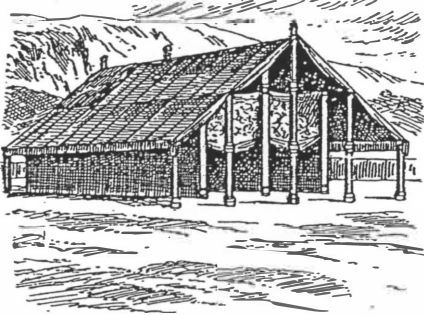
- 1b. The description of the Tribulation Period: 4:1-11:19
- 8c. The seventh trumpet: 11:15-19
- 5d. The ark in heaven: 11:19
- 2e. The heavenly ark of the covenant:



Hebrews 9:23 Therefore *it was necessary* that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

The ark in heaven is a reminder of God's faithfulness to His people. This strong theophany portrays the manifestation of God's presence (4:5; 16:18; Ex. 19:16-19) and His judgment (8:5; 10:3; 16:18).

The heavenly vision of the tabernacle indicates that God's covenant promises are now to be fulfilled.



Dr. Ryrie correctly points out that there are seven things opened in the Revelation:

1. An open door (4:1)
 2. The seals of the book (6:1-8)
 3. The abyss (9:2)
 4. The temple in heaven (11:19)
 5. The holy of holies (15:5)
 6. Heaven itself (19:11)
 7. The book of works of the unsaved (20:12)
- (*Revelation*, 1996, 88).



2A. The Revelation of the Future: chapters 4-19

1b. The description of the Tribulation Period: 4:1-11:19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict:

A protracted parenthesis intervenes before the pouring out of the bowl judgments. It is necessary to reveal the true nature of the conflict which the Messiah terminates at the Second Advent. Only then can the situation itself be understood and appreciated.

Chapter 12 points to the culmination of the age-old conflict between Christ and Satan for the rulership of the world.

1d. The wonders: 12:1-4

Two signs are introduced. The word "sign" (*semeion*) appears seven times in the book (12:1, 3; 13:13-14; 15:1; 16:14; 19:19) and points to an object with special meaning.

1e. The first sign: the woman 12:1-2

Three other women are mentioned in Revelation: Jezebel, 2:20; the harlot, 17:4 and the bride, 19:17.

1f. Her description:

The woman is described as possessing great splendor, reminiscent of Genesis 37:9-10, where she is arranged in great glory.

2f. Her identity:

She gives birth to a man child, an obvious reference to Christ. His human birth is predicted in Isaiah 7:14 and Micah 5:2. The man child
--will rule the nations with a rod of iron (Ps. 2:9; Rev. 2:27; 19:15)
--was caught up to heaven (v. 5).

The woman is not Mary, as Roman Catholicism maintains. Neither is she Mary Glover Baker Patterson Eddy, as Christian Science insists. The woman is Israel. The twelve stars imply the twelve tribes of Israel. Not Mary but Israel will be persecuted during the last half of the tribulation period (12:13-17).

2e. The second sign: the dragon 12:3-4a

1f. The identity: 12:3, 9

The identity of the dragon is made in verse 9. He is Satan.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict:

1d. The wonders: 12:1-4

2e. The second sign: the dragon 12:3-4a

2f. The description:

--"red dragon" (3), murderous, blood-thirsty

--"seven heads and ten horns"

relate him to the beast in 13:1

--crowns represent his kingly claims

he threw a third of the stars to earth (*aorist*--

thus a point action).

The stars are either a meteorite shower or a reference to Satan's original rebellion against God (Ez. 28:15). If the latter view is correct, then evil angels or demons are outnumbered by the elect angels two to one. Angelic arithmetic, based on this passage and a literal rendering of Revelation 5:11, would point to the fact that there were originally at least 606,000,000 angels; one-third, or 202,000,000, now with Satan (see calculations on pp. 45-46).

2d. The war against Christ: 12:4-6

1e. Satan's future: 12:4-5

Satan's efforts to destroy Christ began at His birth through Herod (Mt. 2:13), were seen in the wilderness temptation and climaxed in the events surrounding the crucifixion. Satan failed to destroy Christ at His birth and the fact that Christ's ascended demonstrates that he failed to destroy Christ during His life and in His death.



2e. Satan's fixation: 12:6

Satan's inability to defeat Christ enrages him even more as he turns his attention on Israel. The nation flees into the wilderness for three and a half years where God has planned her protection and preservation. The phrase "be nourished" suggests that others have been prepared to assist Israel. The helpers may be God, the angels or Gentiles. As Elijah was nourished by the ravens morning and evening with bread and meat (1 Ki. 17:6), so Israel's needs will be supplied.

3d. The war in heaven: 12:7-12

1e. The warfare: 12:7-9

1f. The development:

The warfare inaugurated by Michael is the first step in the execution of judgment upon Satan:

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict:

3d. The war in heaven: 12:7-12

1e. The warfare:

1f. The development:

--he is cast out of heaven 12:8-9a

--he is cast to earth 12:9b

--he is consigned to the pit 20:1-3

--he is cast into the Lake of Fire 20:10



Michael is Israel's special patron (Dan. 10:13, 21; 12:1). He defeats Satan and his demons, preventing Satan from accusing the brethren (Job 1-2; Dan. 2:35; Zech. 10:10).

2f. The designations: 12:9

--great dragon: fierce and cruel in nature

--old serpent: craftiness and subtlety (Gen. 3:4-5)

--the devil (Greek): accuser or slanderer

--Satan (Hebrew): adversary

The three-fold repetition of "cast down" in verse 9 stresses the ignominious defeat of Satan and his angels.

2e. The witness: 12:10-11

A voice from heaven, apparently joined by a chorus of tribulation martyrs, rejoices over the impending doom of the devil. His accusing of the brethren has ended. The redeemed martyrs remained faithful unto death. Ryrie has some practical suggestions based on this verse:

Notice two of Satan's activities in these verses: to deceive the world and accuse the brethren. The believer's defense against Satan is (1) to bank on the merits of the death of Christ, (2) to be active in witnessing, and (3) to be willing to make any sacrifice including death (v. 11). (*Ryrie Study Bible*, note on Rev. 12:9-11).

3e. The woe: 12:12

Ryrie's observation is much to the point:

All the inexplicable persecutions, tortures, and martyrdoms of saints in all ages are made right by this verse. The seeming defeat is ultimate victory over the enemy of our souls (*Revelation*, 1996, 92).





WAR IN HEAVEN

G. DORE. ARTIST

"That old serpent, called the devil, and Satan, . . . was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

September-Testament 1522



The Dragon Cast to Earth, Rev. 12

Biblia . Wittemberg 1534 . Hans Lufft



2A. The Revelation of the Future: chapters 4-19

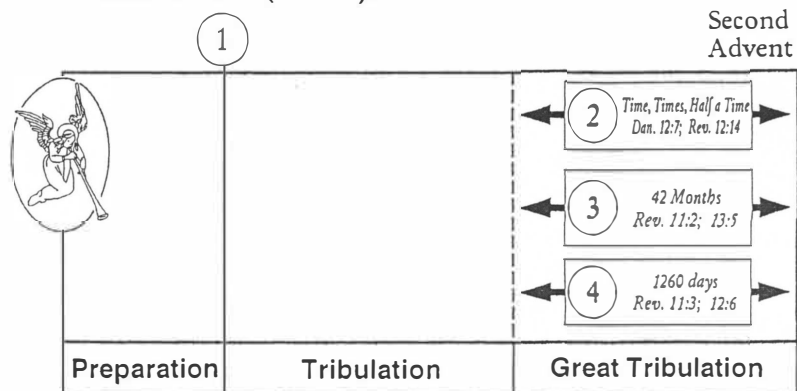
- 2b. The description of the final judgments: 12:1-19:2
- 1c. The background of the earthly conflict:
- 3d. The war in heaven: 12:7-12
- 3e. The woe: 12:12

The heavenly voice encourages heaven to rejoice and enjoins the inhabitants of the earth and sea to beware. The apparent reason for the woe:

- Satan's sphere of activity is limited to this planet
- Satan's time is limited before he is confined to the pit and then permanently cast into the Lake of Fire

4d. The war against the woman: 12:13-17

- 1e. Satan's efforts against Israel: 12:13
After being cast out of heaven, Satan attacks Israel.
- 2e. Israel's escape to the wilderness: 12:14
With great speed, as with eagles' wings (Ex. 19:4; Deut. 32:11-12) Israel escapes into a prepared place of protection. Israel will be safe and secure for the 3 ½ years, a period to be taken literally with parallel references as
--"1,200 three score days" (12:6)
--"a time, times and half a time" (12:14)
--"forty and two months" (13:5)
- 3e. Satan's attempts against Israel: 12:15
Satan is able to produce a flash flood in an effort to drown Israel.
- 4e. God's protection of His people: 12:16
God causes the earth to open up, perhaps through an earthquake, in order to swallow the deluge and save the people.
- 5e. Satan's attack on the remnant: 12:18
Some believing Jews who have not fled into the wilderness are now exposed to Satan's wrath. It appears that the first beast of Revelation 13, acting as Satan's stooge, will do Satan's work (13:6-7).



O.T. Terms: 1. Time of Jacob's Trouble
2. Indignation

N.T. Terms: 1. Great Tribulation
2. Wrath
3. Hour of Temptation Rev. 3:10

* * * * * **ADDENDUM** * * * * *

It might be well to gather at this point the biblical testimony to the refuge God has prepared for His people during the last half of the tribulation period. While Satan lashes out in unmitigated hatred against Israel, Antichrist (13: 1-10) initiates his unrestrained persecution against the people of God. It may come as a surprise to some how much information is contained in the Scriptures relating to Israel's security during the Great Tribulation.

1A. The Promise of a Refuge:

1b. The place:

While Antichrist controls the whole world (Dan. 7:20-21; Rev. 13:8-10) from Jerusalem (Dan. 11:35), apparently a small sliver of land just east of the Jordan and Dead Sea, encompassing ancient Ammon, Moab and Edom, will be off-limits to him. This would include mysterious Petra, called by Dean Burgon "the rose red city, half as old as time."

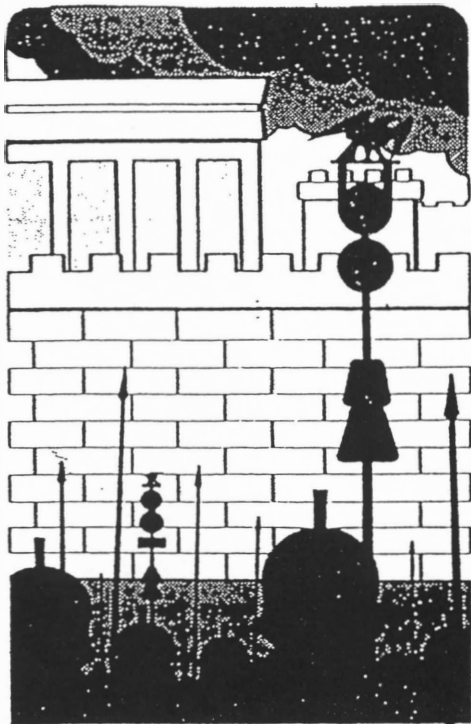
Daniel 11:41 He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.

2b. The protection:

Christ's words of warning are repeated in the Synoptic Gospels, that when Antichrist desecrates the temple in Jerusalem, Israel (and, hopefully, saved Gentiles) should escape to the mountains (Mt. 24:15-21; Mk. 13:14; Lk. 21:20-21)

Mt. 24:15-21 Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

When one stands on the Mount of Olives, only one mountain range is visible. The mountains of Moab, some 26 miles to the east, rising majestically above the Dead Sea, may well be the mountains which Christ envisions. The approach to this area is fairly easy as one travels just 15 miles to the Jordan and the Dead Sea. The course is virtually all downhill from an altitude of 3,000 feet above sea level to 1280 feet below sea level.



Mt. 24:15-21

Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.



Mk. 13:14

"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains."

Lk. 21:20-21

"But when you see Jerusalem surrounded by armies, then know that its desolation is near. ²¹ Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her."

3b. The period:

Rev. 12:6, 14-16

⁶ Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. ¹⁶ But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

As seen above, the refuge is urgently needed during the final terrifying half of the tribulation.

2A. The Procedure of Reckoning:

1b. The prosecutor:

When Christ returns to the Mount of Olives, He will rescue Jerusalem (Zech. 14:3-4), remove Antichrist and the false prophet (Rev. 19:20) and slay all the unbelievers gathered with their armies against Israel (Rev. 19:15, 21). Soon thereafter He will visit His people in their refuge in Transjordan. There He will separate the believers from the unbelievers.

Isa. 63:1-2

Who *is* this who comes from Edom, With dyed garments from Bozrah, This *One who is* glorious in His apparel, Traveling in the greatness of His strength?—

“I who speak in righteousness, mighty to save.”

² Why *is* Your apparel red, And Your garments like one who treads in the winepress?

2b. The purging:

In the sheep and goat judgments of the Gentiles near Jerusalem (Mt. 25:31), Christ will separate the believers from the unbelievers. Then He will separate believing and unbelieving Jews, possibly bringing them from their hiding place in Ammon, Moab and Edom into Wadi Arabah, a valley, ten miles wide, extending 120 miles from the Dead Sea to the Red Sea. It seems that even unbelievers will find a refuge in the mountains of Ammon, Moab and Edom east of Israel.

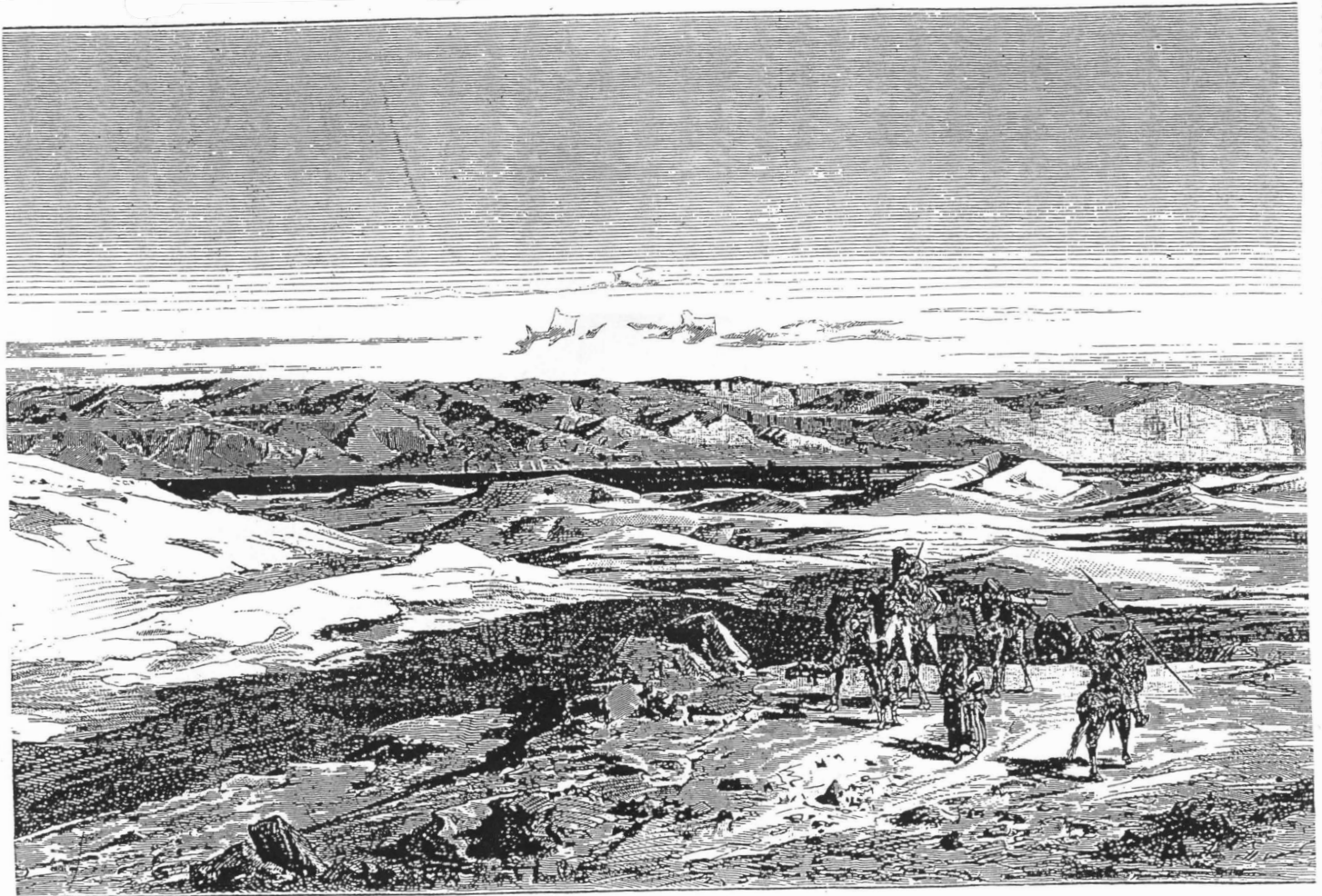
Ez. 20:35-38 And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. ³⁶ Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says the Lord God. ³⁷ “I will make you pass under the rod, and I will bring you into the bond of the covenant; ³⁸ I will purge the rebels from among you, and those who transgress against Me; I will bring them

out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the Lord.

3b. The percentage of the redeemed:

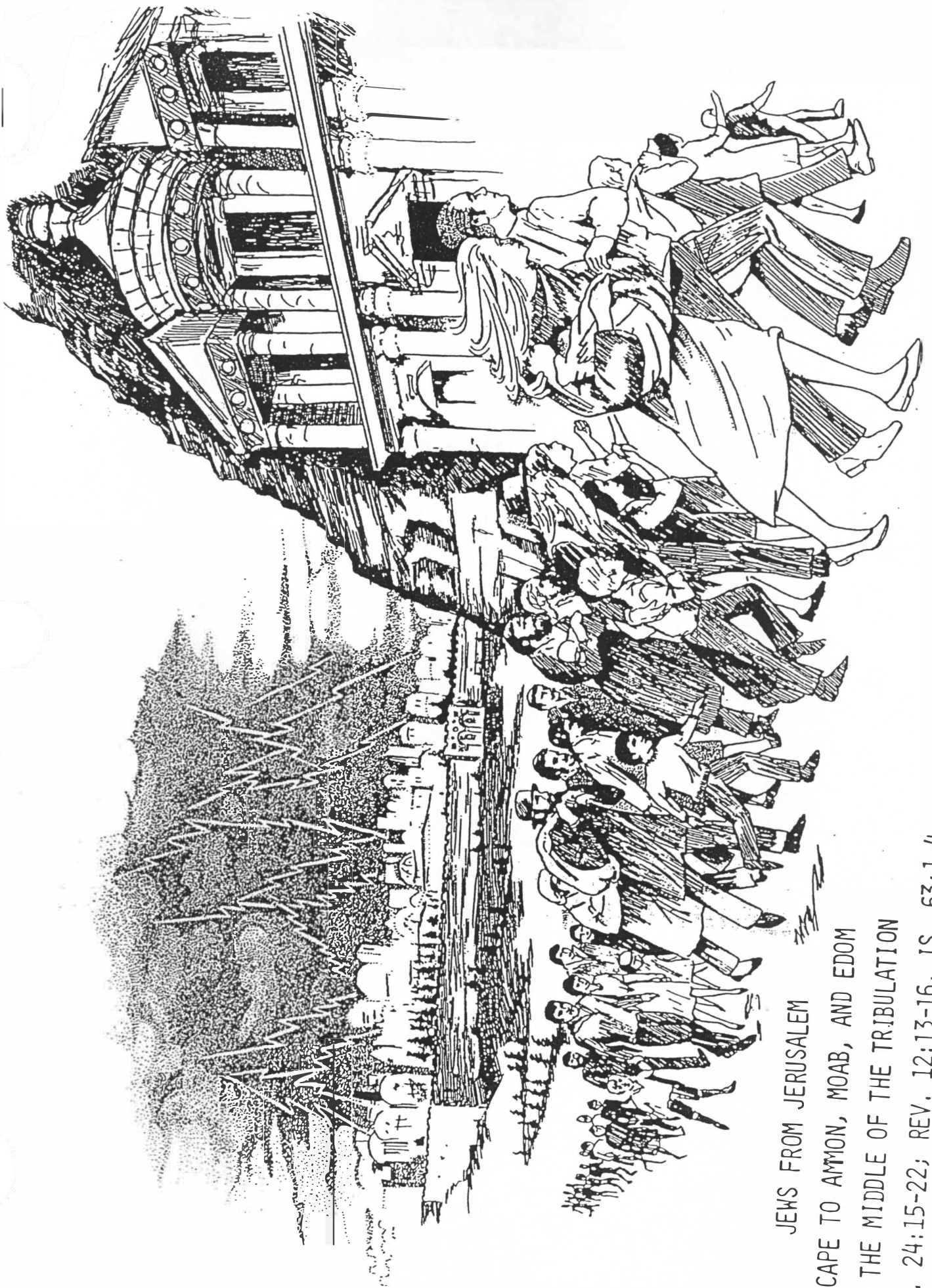
The prophet Zechariah implies that during the tribulation one-third of all Israel will be saved—a much larger percentage of Israel than is presently true. In the final moments of the tribulation, as Christ slowly descends (Rev. 19:11), Israel will see their Messiah, observe the stigmata (the nail prints in His hands and feet), and repent of their sins (Zech. 12:10).

This godly nucleus of Jews will enter the kingdom without seeing death (Rom. 11:26). They will inherit the Promised Land and enjoy the blessings of the New Covenant (Jer. 31).



Das Tote Meer vom Ölberge aus.

View eastward from the Mt. of Olives, with the wilderness of Judea,
the Dead Sea and the Mountains of Moab



JEWS FROM JERUSALEM
ESCAPE TO AMMON, MOAB, AND EDM
IN THE MIDDLE OF THE TRIBULATION
MT. 24:15-22; REV. 12:13-16, IS. 63:1-4

THE PROMISE OF A REFUGE

THE PLACE

Dan 11:41

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

THE PROTECTION

Mt. 24:15-21

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

THE PERIOD

Rev. 12:6, 14-16

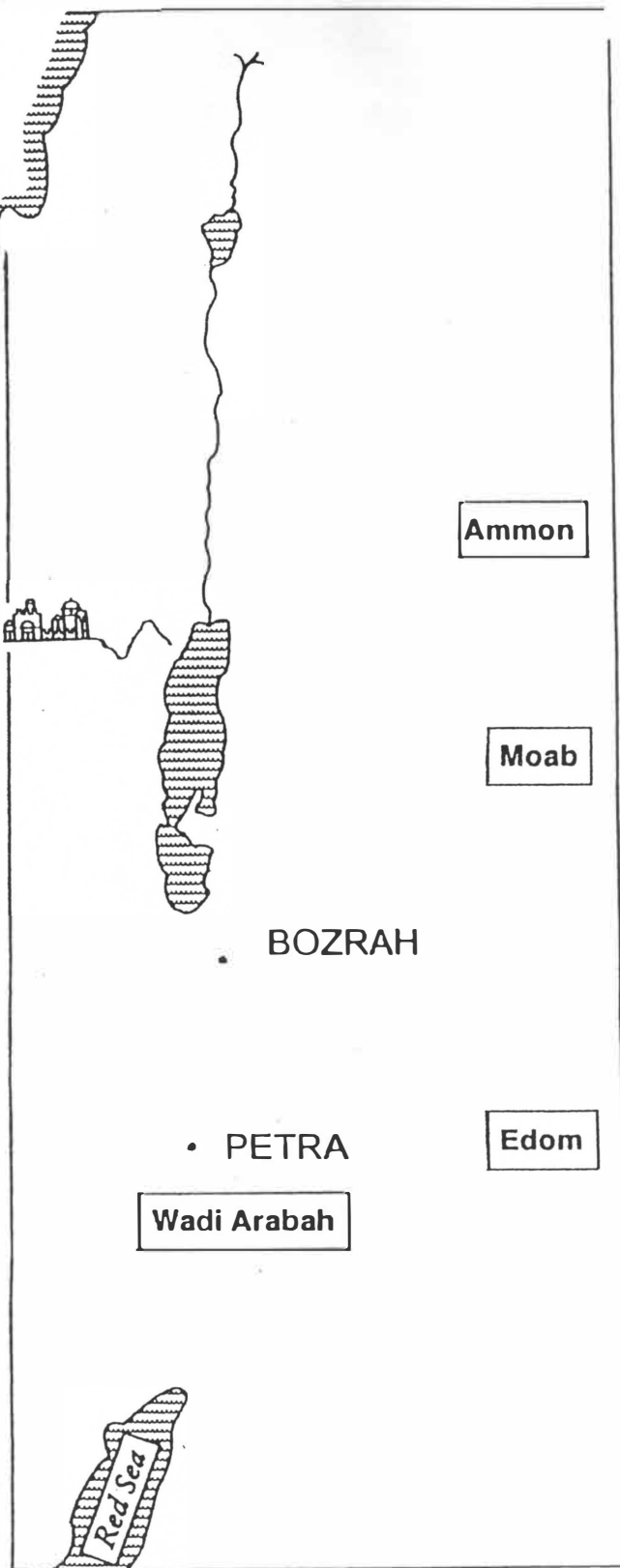
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

THE REFUGE FOR ISRAEL



THE PROCEDURE OF RECKONING

THE PROSECUTOR

Is. 63:1-2

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?

THE PURGING

Ez. 20:35-38

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

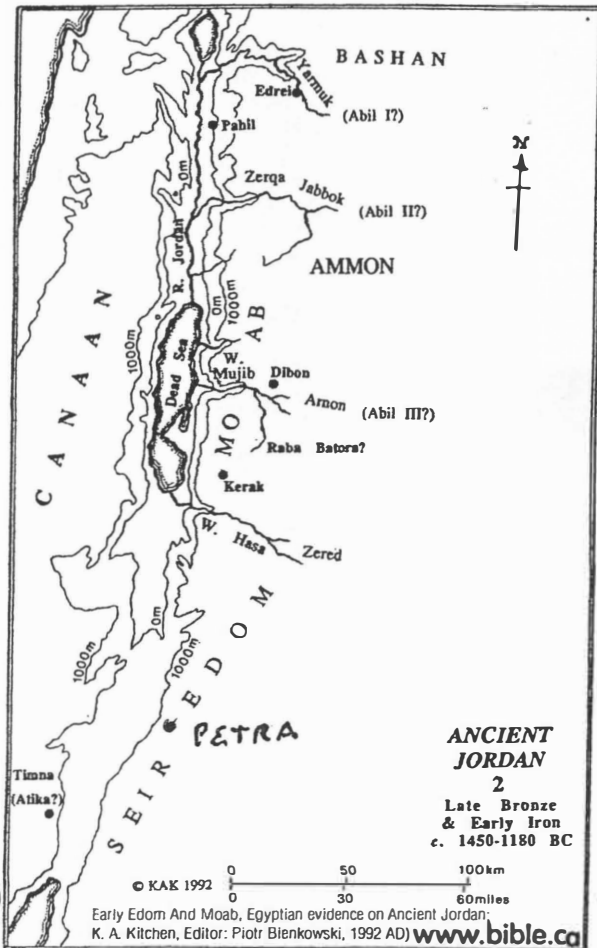
37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

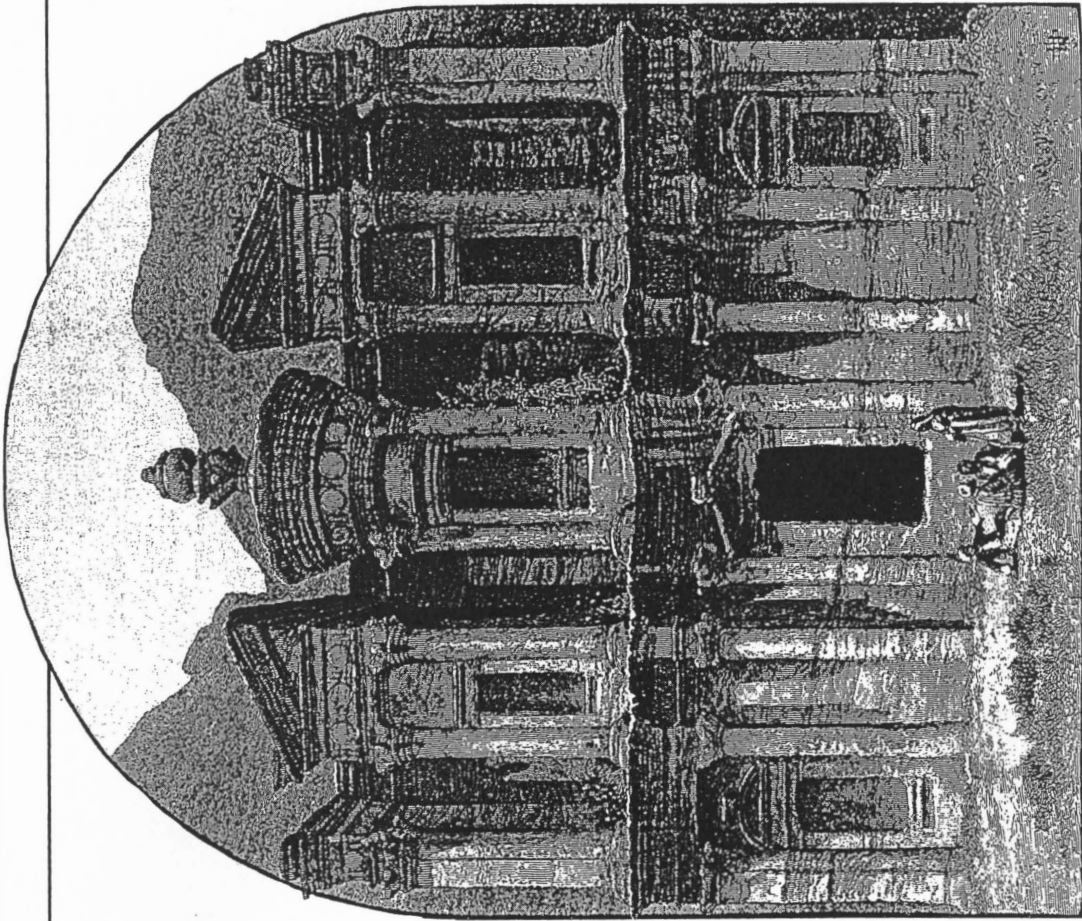
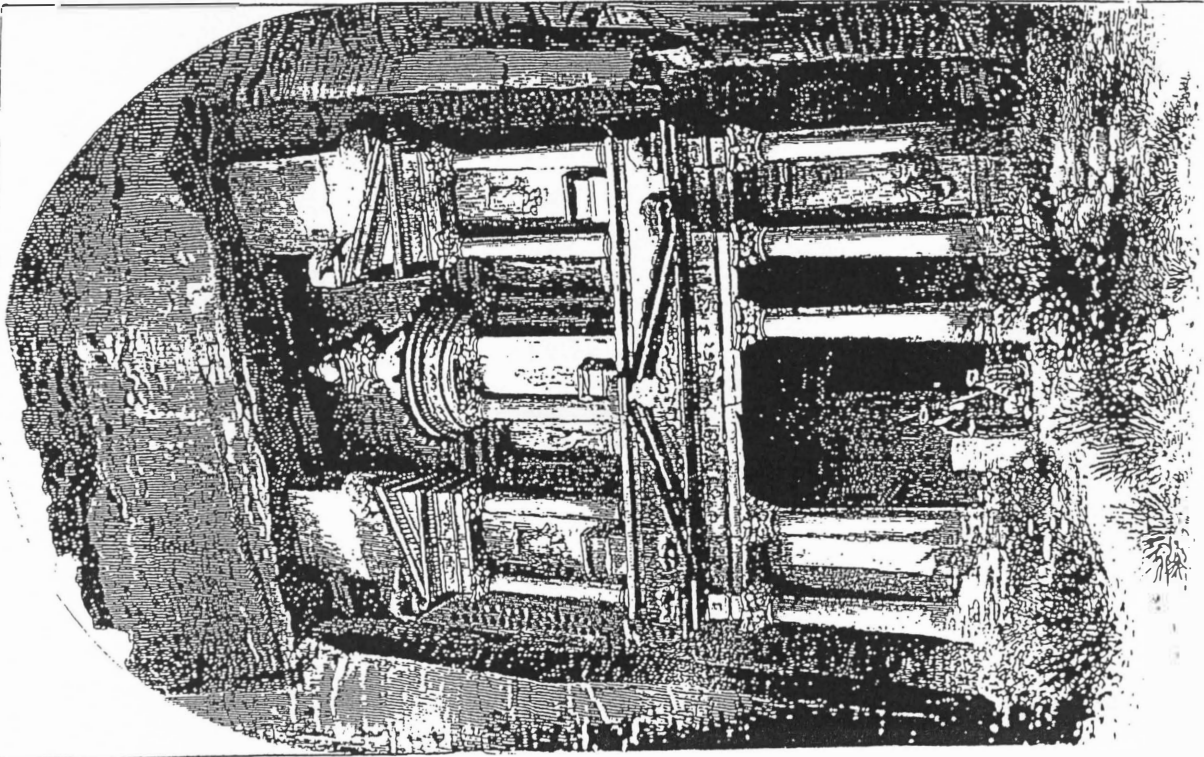
38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

THE PERCENTAGE OF THE REDEEMED

Zech. 13:8

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.





17th-century engraving of the Deir, an isolated building on a lofty eminence northwest of the valley of Petra, facing Mount Hor (*New York Public Library*).

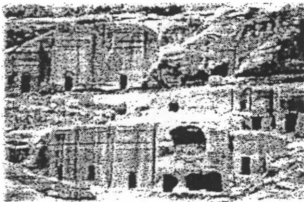
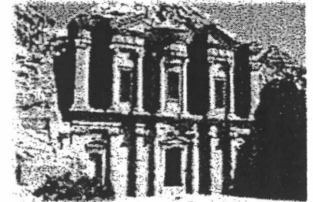
PETRA: REFUGE IN THE ROCKS

PETRA AND THE BIBLE

110a

Petra is the Greek word for "rock." In the heart of Mount Seir, halfway between the Dead Sea and the Gulf of Aqaba, there is a valley surrounded on all sides by very steep rocky cliffs, with a few narrow gorges leading inside. In this valley, the city of Petra was built. Its Biblical name was *Sela*. The earliest inhabitants of this area were the Horites, or Hurrians. Later, Esau, the brother of Jacob, settled in the territory south of the Dead Sea, and his descendants, the Edomites, gradually replaced the Hurrians. The Edomites lived here when Israel came from Egypt during the Exodus, about 1445 BC.

About 400 BC, the Edomites were driven out by the Arabian Nabataeans. These people made Petra their capital and controlled the most important trade routes between the East and the West. Caravans passing through this territory had to pay taxes to the Nabataeans, who in this way became very wealthy enabling them to build beautiful palaces, temples, theatres, and tombs hewn out of solid rock in their capital city.

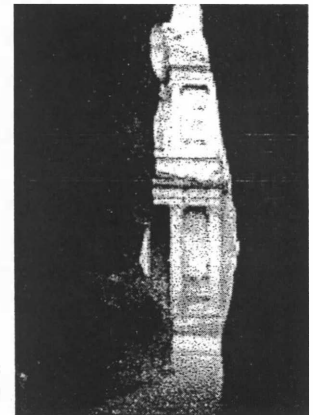


In later centuries, caravans followed other routes between the Orient and Europe. Traffic through Nabataean territory dried up, Petra became deserted and forgotten, and for centuries it was a legendary city. All the references in Scripture were considered by higher critics to be figments of the imagination. They claimed the non-existence of Petra as proof for the unreliability of Scripture.

In the year 1812, the Swiss explorer Johann Burckhardt, disguised as an Arabian sheik, discovered the lost city. When he published his report, it seemed almost unbelievable that such a picturesque place could have existed just 161 kilometres south of Jerusalem without being known.

Because of the unstable Middle Eastern political situation, visits to Petra were made virtually impossible, and only in recent years has this ancient city become readily accessible to tourists. Obadiah describes the lofty places of Petra and the confidence of its inhabitants. However, Jeremiah predicted that the city would lose its power and become uninhabited (Obadiah 3-4; Jeremiah 49:16-18).

Why did God predict the demise of the inhabitants of Petra? For the answer, one must look into the rituals and practices of these people. The main place of worship, the *Jabel-Aibb' Atuf*, is the best-preserved high place in all the Bible lands. The object of worship here was not God, but the sun. And as part of their worship they offered human sacrifices. Close by, two obelisks may be seen which were probably sun pillars of fertility.



It was because of these and other abominable practices that God instructed Israel on the entry into Canaan after the Exodus, to destroy the high places of the heathen. Because of the pagan vices and immoral rites practiced there, the finger of prophecy forecast the downfall and entire destruction of cities like Petra (Read Joel 3:19 and Ezekiel 35:3-9).

Standing on Petra's high place with the colorful ruins of the city below, you can hear the voice of its desolate silence declaring that God's prophetic Word never fails!

Check out this website for a Petra documentary:

<https://www.youtube.com/watch?v=JXcF2AAkGV0>

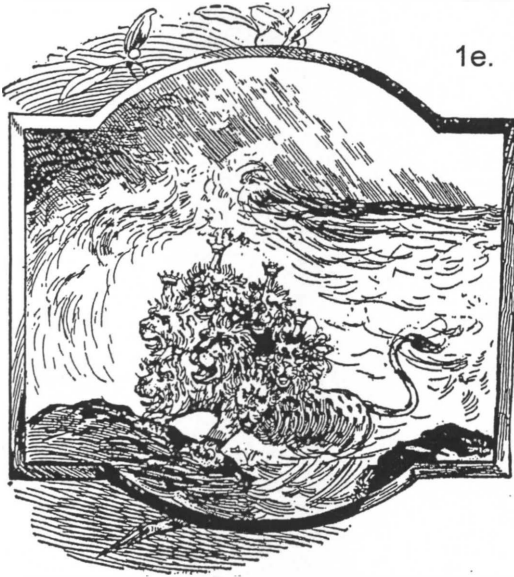
2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

The reader's attention is now drawn to the instrumentalities employed by Satan in his persecution of the woman and the remnant of her seed.



1e. The beast: 13:1-10

While there have been numerous antichrists throughout church history, the great and final Antichrist at last appears on the scene (1 Jn. 2:18).

1f. The wonder: 13:1, 2

1g. The approach:

The beast rose out of the sea, a possible reference to the agitated surface of unregenerate Gentile nations (Isa. 57:20).

2g. The appearance:

1h. The head:

1i. The seven heads.

The beast has seven heads which are explained in 17:9 as the seven hills of the city of his power, i.e. Rome. They also seem to refer to seven Roman rulers of which he is the last.

2i. The ten horns:

The ten horns refer to ten kings (17:12). The beast represents a confederacy of 10 nations.

3i. The ten crowns:

As the epitome of all earthly authority, he shows affinity to the dragon who empowers him (12:3).

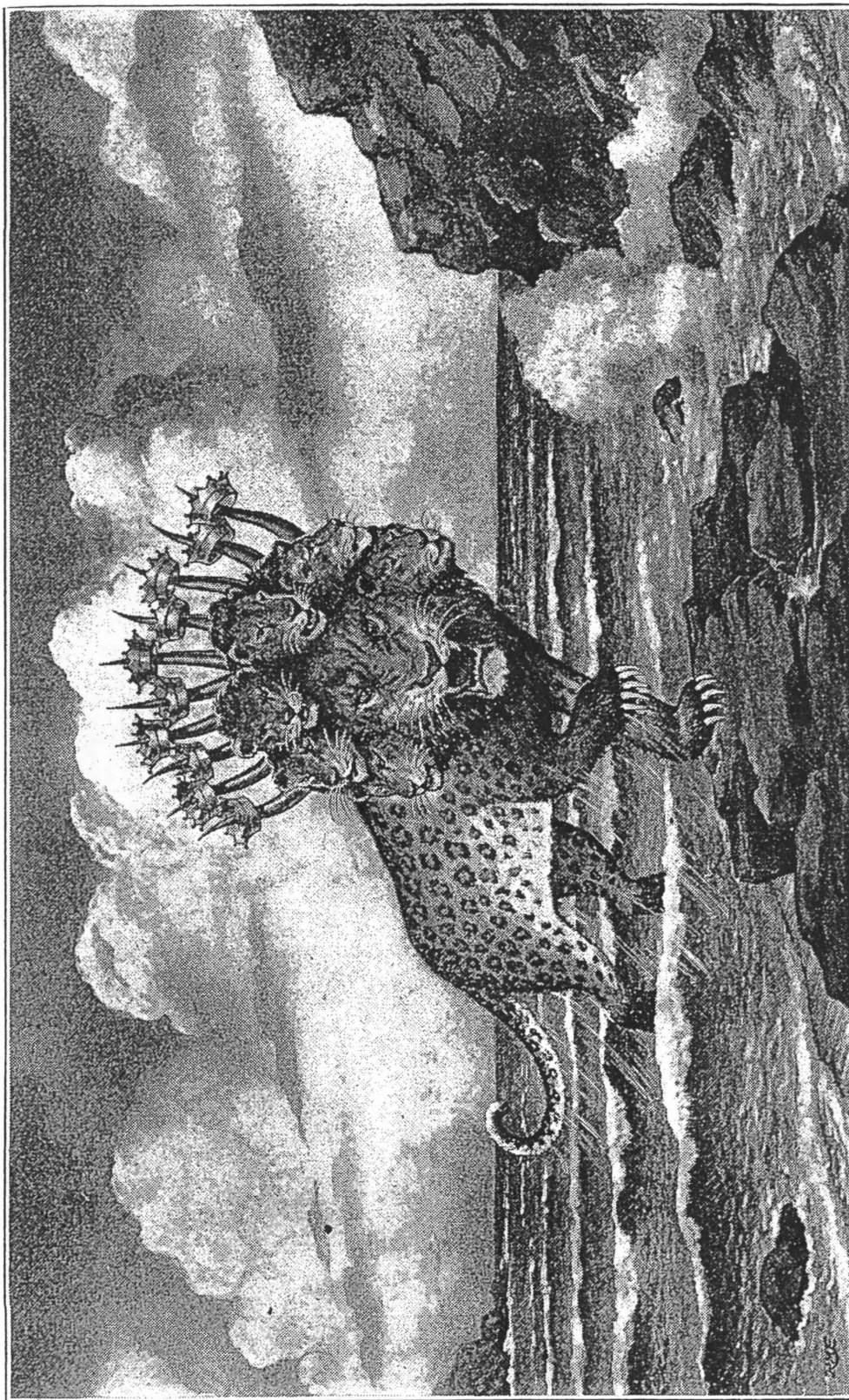
4i. The names:

His head is covered with "words and blasphemies," for he, like the Roman rulers before him, designates himself as God (2 Thess. 2:3-4).

2h. The body:

1i. The torso: like a leopard





© BY REVIEW & HERALD PUB. ASSN.
THE TEN-HORNED BEAST

I "saw a beast rise up out of the sea, having seven heads and ten horns." Rev. 13:1.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

1e. The beast: 13:1-10

1f. The wonder: 13:1, 2

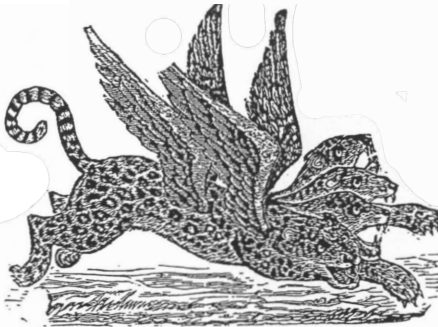
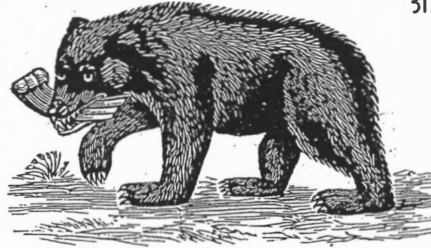
2g. The appearance:

2h. The body:

2i. The feet: like a bear

3i. The mouth: like a lion's

His appearance suggests his, or better, his kingdom's relationship to the four beasts in Daniel's vision (ch. 7). Daniel sees the Babylonian empire as a lion, the Medo-Persian empire as a bear, the Grecian empire as a leopard. The fourth kingdom has no counterpart in nature and combines the worst features such as strength, brutality and swiftness of the preceding three. The final form of the world's kingdoms prior to the establishment of the Millennial Kingdom will be a ten-nation confederacy, also known as the Revived Roman Empire.



Arno C. Gaebelin shows the close connection of Daniel's fourth beast and the first beast in Revelation 13. He suggests that while Daniel mostly describes the head of the Revived Roman Empire, the little horn, John sees the empire as such:

DANIEL	REVELATION
Daniel saw the fourth beast, a great nondescript, with ten horns.	John beholds a beast out of the sea, with ten horns crowned (ten kings) and seven heads.
The little horn "had eyes and a mouth that spake very great things."	To the Beast "was given a mouth speaking great things and blasphemies."
The little horn: "He shall speak words against the Most High."	The Beast: "He opened his mouth in blasphemy against God."
The little horn: "He shall wear out the Saints of the Most High."	The Beast: "And it was given to him to make war with the Saints and to overcome them."
The little horn's time of domineering power is "a time and times and dividing of times."	The Beast has power for 42 months (3 ½ years).

(*The Revelation*, Chicago: Van Kampen Press, n.d., 81)



Die vier Tiere.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

1e. The beast: 13:1-10

1f. The wonder: 13:1, 2

3g. His authority:

Antichrist receives his power, position and prominence from Satan (2 Thess. 2:9), just as Christ received these things from His Father.

2f. The wound: 13:3

1g. The wounding:

Since the first beast of Revelation 13 represents both an individual (2 Thess. 2:3-4; Mt. 24:15) and an empire, it may well be that one of Satan's kingdoms, i.e. the Roman empire, perished but then is revived. Italy today hardly seems to be a world power. In fact, it is known as "the poor man of Europe," belonging to the struggling nations of Europe referred to as PIGS (Portugal, Italy, Greece and Spain). Suddenly and dramatically, the Roman empire, which seems to all but have perished, is revived.

Many commentators suggest, however, that it is Antichrist who will actually die. Ryrie understands the reference to be Antichrist: "He apparently actually dies, descends to the abyss, and returns to life on earth" (*Revelation*, 1996, 96).

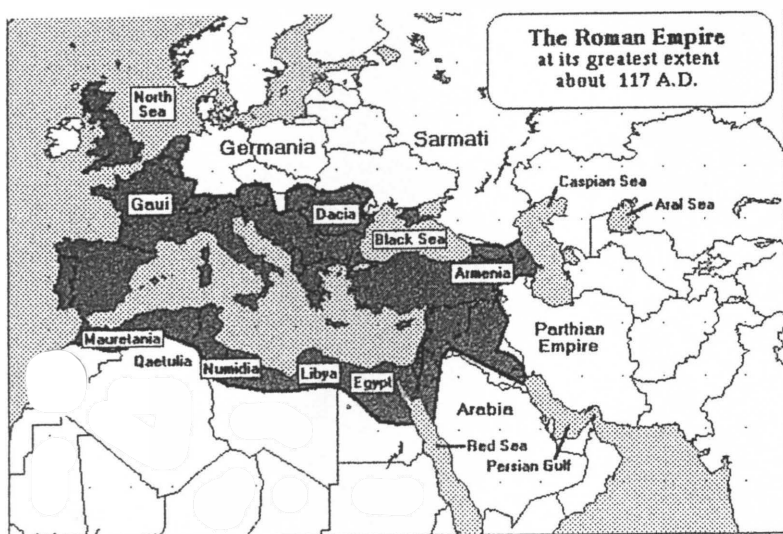
2g. The wonderment:

The resurrection of the Roman empire will totally amaze the world, so that many people will give their allegiance and obeisance to Antichrist (13:8, 12; 14:9, 11; 20:4).

3f. The worship: 13:4

1g. The recipients of worship:

The world will worship Satan and his stooge. Eventually the Lamb of heaven will prove far superior to the beast from hell (Dan. 7:13; 14:1-5; 17:14; 19:11-21).



2A. The Revelation of the Future: chapters 4-19

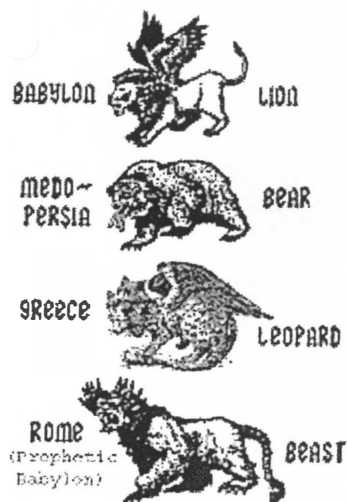
- 2b. The description of the final judgments: 12:1-19:2
- 1c. The background of the earthly conflict: 12:1-14:20
- 5d. The Beast and his Prophet: 13:1-18
 - 1e. The beast: 13:1-10
 - 3f. The worship: 13:4



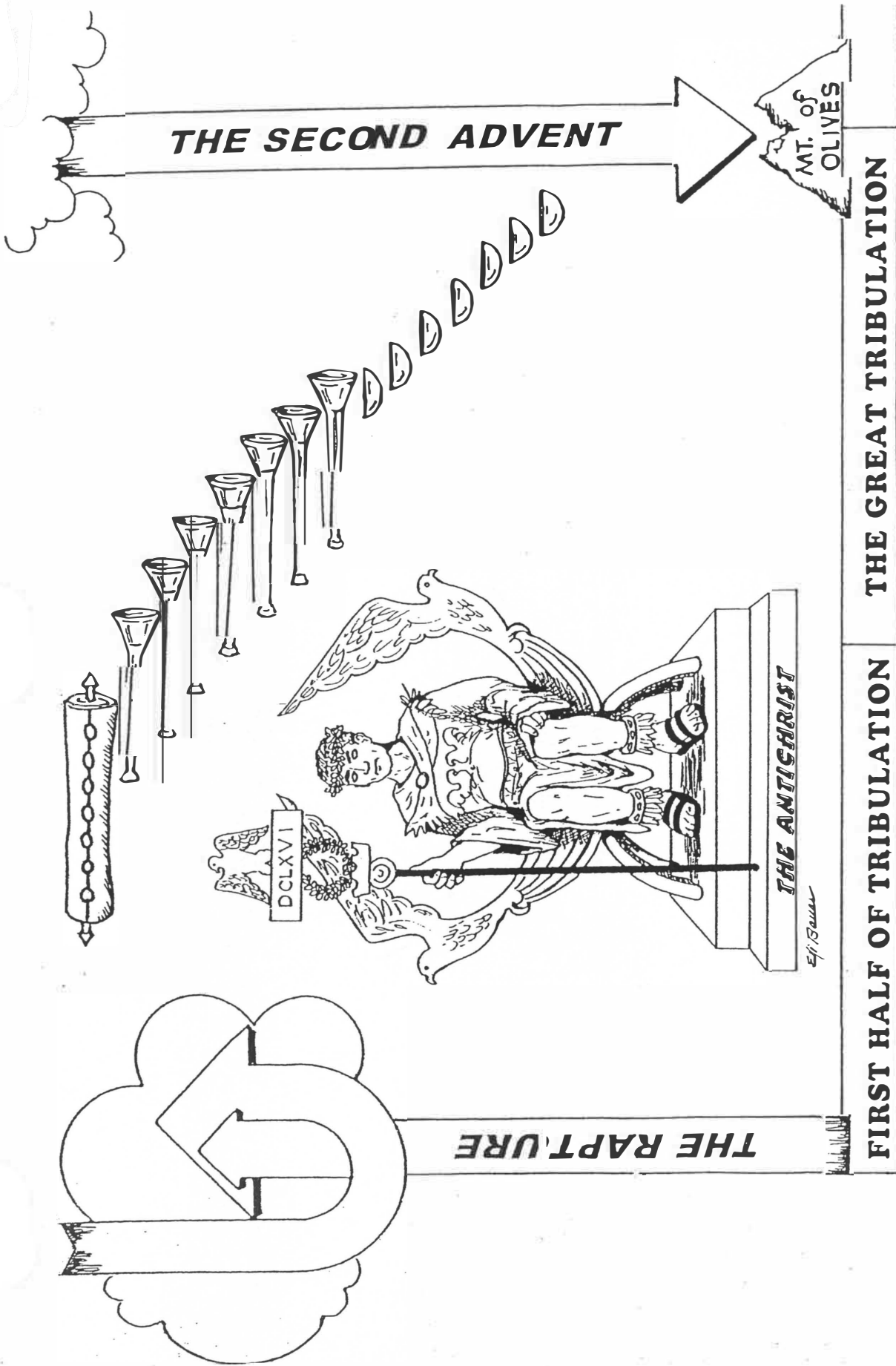
- 2g. The reason for worship:
In the case of Antichrist, the world (except for the elect, 13:8) will worship him because of his uniqueness (Who is like the beast?) and his supreme power (Who is able to make war with him?).

- 4f. The wisdom: 13:5
Antichrist can be labeled as
 - **a big mouth
 - “speaking great things:
 - **a blasphemer
 - “speaking against the Savior and the saints”
 - **a bully
 - oppressive power over the world for 3 ½ years

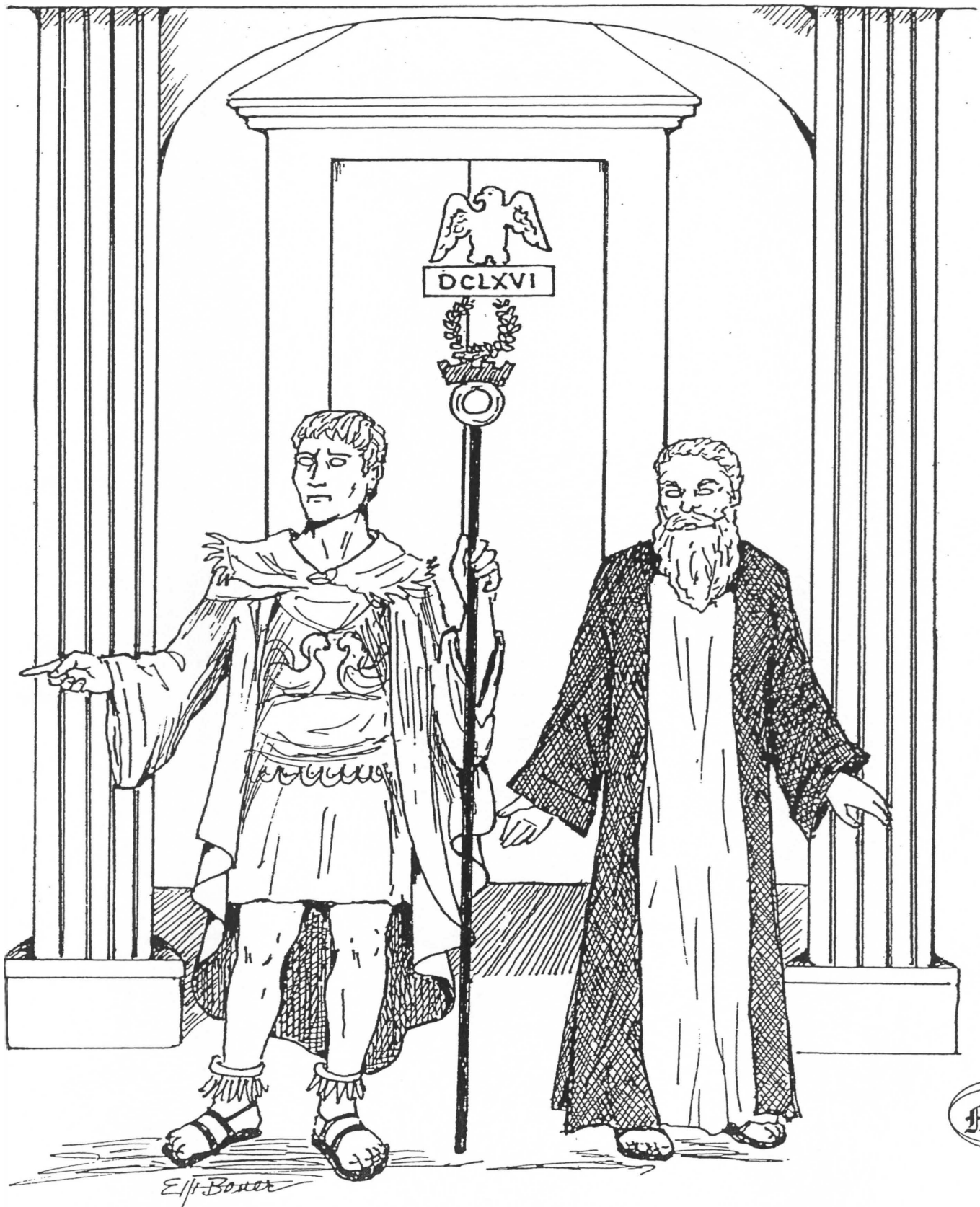
The Four Wild Beasts



- 5f. The wickedness: 13:6
 - 1g. Blasphemy against the person of God, “His name.”
 - 2g. Blasphemy against the place of God, “His tabernacle.”
 - 3g. Blasphemy against the people of God:
Antichrist joins Satan in his hatred for God, Whose angels cast Satan out of heaven. The saints and angels enjoy freedom from Satan in the presence of God.
- 6f. The war: 13:7-8
 - 1g. The defeat of the people of God: 13:7 (overcomers overcome)
The tables will be turned on Antichrist at the Second Advent (Dan. 7:21-22).
The Book of Life, a roster of the righteous, appears seven time in Revelation (3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19) and one time elsewhere (Phil. 4:3). (The books in the heavenly library will be discussed under Revelation 20:12).
 - 2g. The dictatorship of the prince of hell: (powers overpowered)



“And it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds, and tongues and nations.” Rev. 13:7



“...and the dragon gave him [antichrist] his power, and his seat, and great authority...and he [the false prophet] exerciseth all the power of the first beast before him...” Rev. 13: 2,12

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

1e. The beast: 13:1-10

6f. The war: 13:7-8

3g. The devotion by the people of perdition:
(The Lamb overlooked)

1h. Devotion to a death that is
spectacular rather than
substitutionary.

2h. Devotion to a haughty leader rather
than a humble Lamb.

The phrase "the lamb slain from the foundation of the world" (v. 8) is one of the most reassuring statements in the Word of God. Adam's sin did not take God by surprise. Man's salvation through the death of His Son has been God's design for all eternity. He saved us knowing full well of our **sinful predicament**. He secures us by His **sovereign power** (1 Pet. 1:5).

7f. The warning: 13:9-10

1g. The finality of the warning: 13:9
This verse contains an arresting announcement especially for believers at this time in the future. John does not say, "hear what the spirit says to the churches," for the church is raptured prior to the seven year period of trial and terror (Rev. 3:10).

2g. The fate of the beast: 13:10
The verse speaks of divine retribution. Those who have the power to kill will themselves be punished (7). Those who plagued the saints will soon perish. Their doom will come in less than 3 ½ years (Dan. 8:22; Rev. 13:5; 19:20).

3g. The faithfulness of the saints:
God urges the believers to *persevere* faithfully and to submit to the sovereignty of God.

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
 - 1c. The background of the earthly conflict: 12:1-14:20
 - 5d. The Beast and his Prophet: 13:1-18
 - 1e. The beast: 13:1-10
 - 7f. The warning: 13:9-10

Tom Constable has an interesting diagram comparing the first beast of Revelation 13 and the little horn of Daniel 7:

The First Beast Is The Little Horn		
The First Beast (Rev. 13:1-8)		The Little Horn (Dan. 7:7-28)
"All who dwell on the earth will worship him (13:8).	Both have a worldwide empire.	"It will devour the whole earth and tread it down and crush it" (7:7, 23).
"The woman . . . was nourished [in the wilderness] for a time and times and half a time" (12:14)	Both have victory over the saints for three and one-half years.	"The saints . . . will be given into his hand for a time, times, and half a time" (7:25).
"The beast was . . . thrown alive into the lake of fire" (19:20)	Messiah destroys both at His second advent.	"The beast was slain . . . and his dominion will be taken away, annihilated and destroyed forever" (7:11, 26).
"Those who had not worshiped the beast . . . came to life and reigned with Christ for a thousand years" (20:4-6).	Immediately following both their destructions the saints will receive the messianic kingdom.	"Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints" (7:22, 27).

(soniclight.org, *Dr. Constable's Notes on Revelation*, 2010 edition, 120).

- 2e. The false prophet: 13:11-18

The Reformers identified the first beast as the personification of secular power and the second beast as the personification of religious power in the papacy. It is preferable to understand both beasts as individuals. Antichrist will be assisted by a religious leader who is sometimes called the false prophet (16:13; 19:20).

- 1f. The manifestation: 13:11
 - 1g. Derivation:

The second beast comes from the earth (Gk. *ges*). Some suggest that *this may be* a reference to the land of Israel, thus implying that he is a Jew. This may be reading too much into the passage.

2A. The Revelation of the Future: chapters 4-19

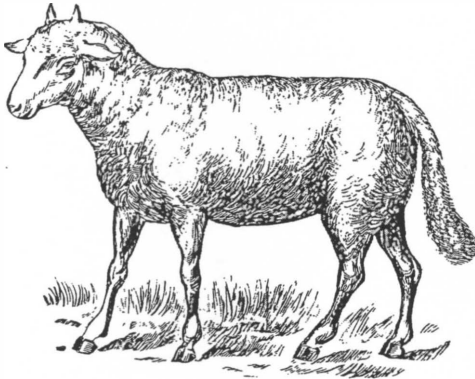
2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

2e. The false prophet: 13:11-18

1f. The manifestation: 13:11



2g. His description:

Horns speak of strength. The implication is that he has two horns and thus less strength than the first beast with ten horns (13:1).

3g. His deceptiveness:

While his horns suggest strength, as a lamb he gives the appearance of meekness and innocence. He speaks like a dragon, indicating his ferociousness.

2f. The mission: 13:12

1g. The exercising of authority: 13:12a

The false prophet will share the satanic power possessed by the first beast.

2g. The extolling of Antichrist: 13:12b

He uses religious delusion and political pressure to coerce the whole world into a unified pattern of the worship of Antichrist. What Josef Goebbels was to Adolf Hitler, the false prophet is to Antichrist. He is the beast's "minister of propaganda."



3f. The miracles: 13:13-14

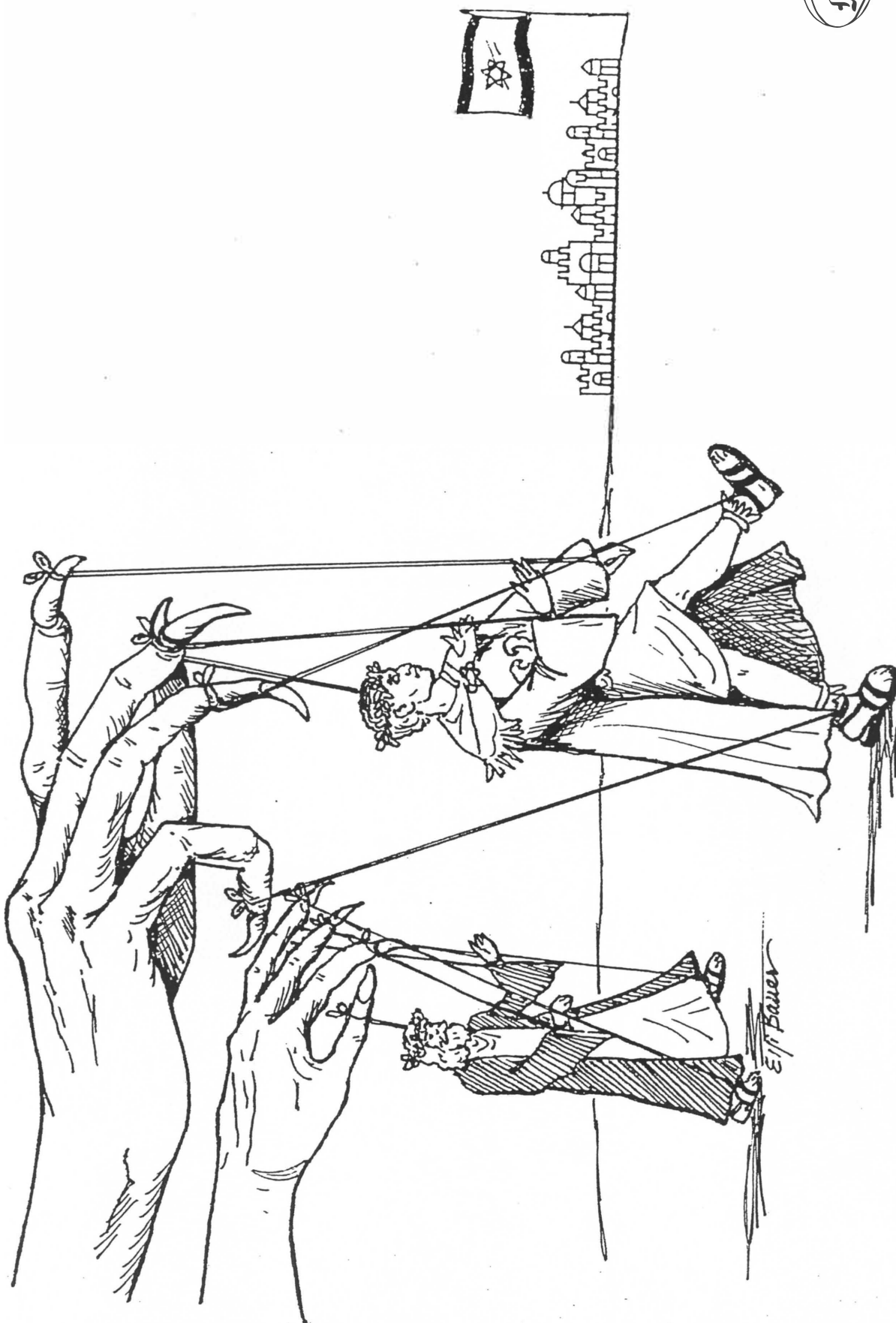
1g. The display of miracles: 13:13

1h. The exercise of supernatural power: Like Pharaoh's magicians, only with greater effectiveness, he has authority to perform stupendous, supernatural miracles (Ex. 7:11, 22; 8:7;). Like Antichrist, he manifests satanic power with signs and lying wonders (2 Thess. 2:4).

2h. The example of supernatural power:

Like Elijah (1 Ki. 18) and the Two Witnesses (Rev. 11), he is able to call down fire from heaven.





MEPHISTOPHELES MANIPULATES THE MONSTERS

“Whose coming is after the working of Satan with all power and signs and lying wonders.” 2 Thess. 2:9

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

2e. The false prophet: 13:11-18

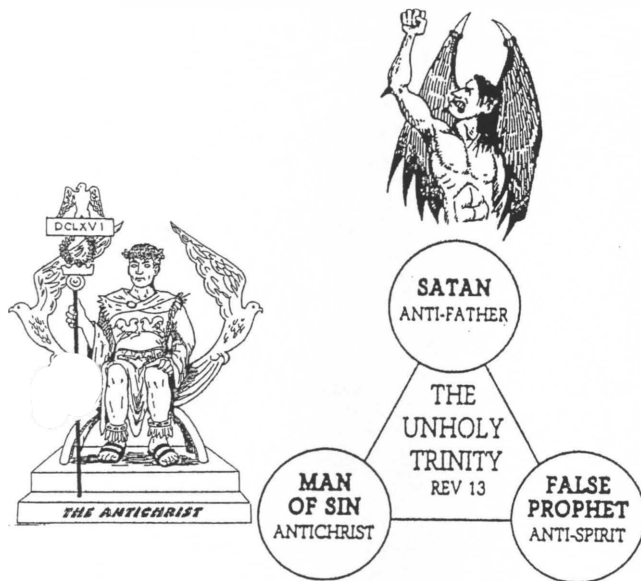
3f. The miracles: 13:13-14

2g. The deception of the multitude: 13:14a

1h. The effect of miracles:

He deceives the earthlings, intimidates them and coerces them to worship the beast and make an image to the beast.

The Counterfeit Trinity of the Tribulation



2h. The energizing of the beast:

Three times reference is made to Antichrist's wound:

Verse 3 – "his deadly wound was healed"

Verse 12—"whose deadly wound was healed"

Verse 14—"which had a wound by a sword and did live."

Dr. Constable suggests that in v. 14 "the description of the first beast as having been fatally wounded by the sword and then having come back to life apparently refers to his resuscitation (cf. v. 12)"

(soniclight.org, *Dr. Constable's Notes on Revelation*, 2010 edition, 122).



4f. The magic: 13:15

1g. The introduction of idolatry:

Practically the whole world will be steeped in idolatry. Instead of the worship of Christ, Satan offers the world a substitute Christ. The proposition *anti* in Antichrist implies not being **against** Christ, but **in the place of** Christ.

2g. The inspiration of the idol:

1h. The vivification of the image: The second beast will give life (Gk. *pneuma*, spirit, breath) to the image. Ryrie observes: "This could indicate a supernatural miracle (performed by the power of Satan) that actually gives life to the image. Or the

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
 - 1c. The background of the earthly conflict: 12:1-14:20
 - 5d. The Beast and his Prophet: 13:1-18
 - 2e. The false prophet: 13:11-18
 - 4f. The magic: 13:15
 - 2g. The inspiration of the idol:
 - 1h. The vivification of the image:

word may be translated 'wind' and indicates some technological feat performed by the second beast that gives the appearance of real life and speech to this image" (*Revelation*, 1996, 98).

- 2h. The ventriloquism of the beast:
The image, under the control of the false prophet, will possibly issue commands for the execution of those refusing to worship the idol. The image will most likely stand in the temple in Jerusalem (11:1,2).

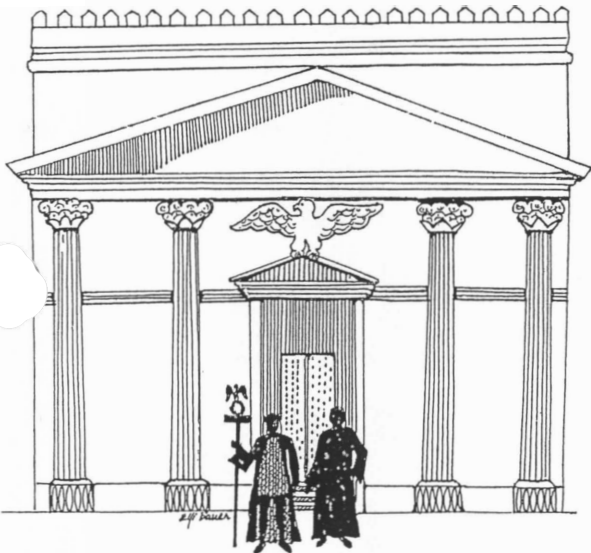
Russell S. Doughten, Jr. suggests in his classic prophecy films ("A Thief in the Night" series) that when Antichrist is in Jerusalem, people must worship him there in the temple. When he is out of town, they must worship his image.

5f. The mark: 13:16-17

- 1g. The coercion for the mark: 13:16
The second beast oversees not only the murders of the Jehovah-worshippers but the marking of the beast worshippers.

- 1h. The people with the mark:
 - **"small and great"
 - the rabble and the rulers
 - **"rich and poor"
 - the prosperous and paupers
 - **"free and bond"
 - sovereigns and servants

- 2h. The placing of the mark:
The mark is placed on the hand or on the forehead. As slave owners



"[The false prophet performs] miracles which he had power to do in the sight of the beast [antichrist]." Rev. 13:14

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

5d. The Beast and his Prophet: 13:1-18

2e. The false prophet: 13:11-18

5f. The mark: 13:16-17

1g. The coercion for the mark: 13:16

sometimes branded their slaves with some mark, the beast evidently uses the mark to identify his followers.

2g. The consequences of the mark: 13:17a

1h. The cessation of commerce:

2h. The starvation of the saints:

Whoever does not have the mark of the beast on his hand or forehead cannot buy or sell.

3g. The characteristics of the mark: 13:17b

The interchangeability of the beast's name and his number suggest that somehow the letters of his name have a numerical value.

6f. The mystery: 13:18

1g. The commandment concerning the mystery:
The godly remnant in the tribulation will be able to identify the beast by his number.

2g. The components of the mystery:

In the Scriptures six is the number of man. Six repeated three times suggests man fully manifested in evil.

3g. The correlation of the mystery:

1h. The interpretation through history:
It would be impossible to state all the different views suggested throughout history on the identity of the person with the number 666. The pope, Adolf Hitler, Henry Kissinger, King Juan Carlos, all have been suggested by clever individuals. J. Vernon McGee has the correct approach:

"I would suggest that we do not waste our time trying to identify a person by this number. Instead we

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
 - 1c. The background of the earthly conflict: 12:1-14:20
 - 5d. The Beast and his Prophet: 13:1-18
 - 2e. The false prophet: 13:11-18
 - 6f. The mystery: 13:18
 - 3g. The correlation of the mystery:
 - 1h. The interpretation through history:

need to present Jesus Christ that we might reduce the population of those who have to go through the Great Tribulation Period and who will therefore know what the number of the Beast is" (cited in soniclight.org, *Dr. Constable's Notes on Revelation*, 2010 edition, 125).

- 2h. The indications from Scripture:
 - A. C. Gaebelein summarizes the biblical evidence well:

"Seven is the complete perfect number; six is incomplete and is man's number. Here we have three times six. It is humanity fallen, filled with pride, defying God. The number 666 signifies man's day and man's defiance of God under Satan's power in its culmination.

In the same context, Gaebelein emphasizes what our response should be:

"To find out what the mark is and some of the other details would only be guesswork. No one can imagine the horrors of that time when Satan rules for a short time on earth and produces the great tribulation, such as was not before on earth, nor ever can be again. May we praise Him for His infinite grace which saves us from that hour and may we reach out for those who without Christ and without hope, are the subjects of this coming doom and eternal misery besides" (Arno C. Gaebelein, *The Revelation*, n.d., 84).

666

A, α, 1.	I, ι, 10.	P, ρ, 100.
B, β, 2.	K, κ, 20.	Σ, σ, 200.
Γ, γ, 3.	Λ, λ, 30.	T, τ, 300.
Δ, δ, 4.	M, μ, 40.	Υ, υ, 400.
E, ε, 5.	N, ν, 50.	Φ, φ, 500.
ς, 6.	Ξ, ξ, 60.	X, χ, 600.
Z, ζ, 7.	O, ο, 70.	Ψ, ψ, 700.
H, η, 8.	Π, π, 80.	Ω, ω, 800.
Θ, θ, 9.	Σ, ς, 90.	Ϟ, 900.

Koine Greek alphabet with corresponding numbers.

King Latinus was the founder of the Latin kingdom.

באראק = barack
חוסין = hussein
אובאמה = obama

http://www.makelove.com/Hebrew_alphabet

באראק = barack
חוסין = hussein
אובאמה = obama



Nero Caesar

נ = 50
ר = 200
ו = 6
נ = 50
ק = 100
ד = 60
ר = 200
666

Meaning of "666" ?

Caesar Nero = KAISAR NERON (transliterated from the Hebrew)

100 60 200 50 200 6 50

נ = 50 ר = 200 ו = 6 נ = 50 ק = 100 ד = 60 ר = 200

thus:

נרון קסר - 666

A Typical Barcode



6 6 6

A Typical Six

VISA

5 + 1
= 6

ROMAIIIO

GRECO
EGYPTIAN

BABILOIIICO
SIIISKRIT



The chart starts at A and increases each letter by 6

A - 6	N - 84	The Name & Number	
B - 12	O - 90	K - 66	
C - 18	P - 96	I - 54	
D - 24	Q - 102	S - 114	
E - 30	R - 108	S - 114	
F - 36	S - 114	I - 54	
G - 42	T - 120	N - 84	
H - 48	U - 126	G - 42	
I - 54	V - 132	E - 30	
J - 60	W - 138	R - 108	
K - 66	X - 144	666	
L - 72	Y - 150		
M - 78	Z - 156		

V = 5		
I = 1		
C = 100		
A = 0	F = 0	
R = 0	I = 1	
I = 1	L = 50	D = 500
V = 5	I = 1	E = 0
S = 0	I = 1	I = 1
112	53	501

Vicarius	112
Fili	53
Dei	501
	666

However it must be kept in mind that this same type of numbering system has been used in the past to show that

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

From the revelation of the forces of evil in temporary triumph on earth (chap. 13), John turns to the triumph of the forces of God.

1d. The Lamb and His followers: 14:1-5

1e. The identity of the 144,000:

The number and seal identify this company with the group in chapter 7. There they are seen as witnesses on earth to every nation (Rev. 7:1-3, 9). Here they are pictured in heaven after their witness is completed.

2e. The location of the 144,000:

1f. In heaven:

Mt. Zion is the seat or center of royal power and of God's grace. During the present age and until the Second Advent of Christ, the seat of royal power is in the third heaven (Heb. 12:22). At the Second Advent, the seat of royal power will be in the earthly city of Jerusalem. (Rev. 19:11-16; Zech. 14:9, 11; Isa. 2:4; ..."out of Zion shall go forth the law," Micah 4:2; c.f. Rev. 21:3, 9-10).

2f. On earth:

Some argue that the 144,000 are sealed and kept safe through the tribulation, then will enter the millennium without going to the third heaven. Thus it is suggested that 14:1-5 is a preview of the millennium. As Antichrist's followers with his mark are shown on the pagan-controlled earth, so Christ's followers with His seal are placed on the divinely-controlled Mt. Zion (cf. Thomas, *Revelation* 8-22, 188, 189).



144,000 witnesses are sent out into all the earth. REV 7:1-7, 14:1-5

Either interpretation is possible. However, the presence of the 24 elders, the four beasts and the playing of harps (14:2; 15:2; 5:8) accompanied by a voice from heaven (14:2) seems to suggest that heaven is in view rather than the earthly Mt. Zion. The song of 14:3 appears, therefore, to be a continuation of the song in 7:8ff.

David L. Larsen, in his excellent study, *Jews Gentiles and the Church* (1995, 301), has an interesting observation about the 144,000:

Who could be better equipped and qualified when endowed with the Spirit to share Christ among the nations than the Jews. Brilliant, aggressive, multilingual with roots in over 100 nations of the Diaspora, salespersons par excellence!



2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

1d. The Lamb and His followers: 14:1-5

3e. The song of the saints: 14:3

A new song in the Old Testament was a song of praise to God especially for new mercies and victories over the enemy (Psa. 33:3; 40:3; 98:1).

The song was only known to the 144,000 in the sense that they were the only ones who could appreciate the truth it expresses.

Their indescribable suffering issued in ineffable praise.

4e. The separation of the 144,000: 14:4-5

1f. Purity of life:

They were virgins. This could be understood literally in that they pursued their task for the Lord unobstructed by women (1 Cor. 7:32). It can also mean that they served God unreservedly (2 Cor. 11:2). They, like the two witnesses before them, might have been raptured to heaven without, however, tasting death.

2f. The followers of the Lamb: 14:4

They were faithful during the entire seven years of trial, tribulation and terror.

3f. Firstfruits unto God and the Lamb: 14:4

The first converts of a country are called firstfruits (Rom. 16:5; 1 Cor. 16:15). The 144,000 are apparently the firstfruits of many other Israelites who will accept Christ as their Messiah during the tribulation (Isa. 2:3; Zech. 8:22; 12:10; Rom. 11:25). In fact, Zechariah suggests that one-third of all Israel will be saved during the tribulation (Zech. 13:8),

4f. The witnesses of truth: 14:5

They faithfully proclaimed the truth even though deception abounded (13:14; Jn. 8:44). One can make a practical application for our day. The believer is called upon to declare and defend the truth (Jude 3), despite the deception and debauchery of our day, in the area of evolution, abortion, homosexuality, marriage, etc.

2d. The angels and their message: 14:6-20

The succession of short oracles in the rest of Revelation 14 is unified by the use of six angels, who announce impending judgment.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

2d. The angels and their message: 14:6-20

1e. The first angel: 14:6-7



1f. The announcement: 14:6

The angel proclaims the everlasting gospel which, as Ryrie points out "certainly includes the meaning that the death of Christ is the key to bringing everlasting life to those who believe" (*Revelation*, 1996, 103).

The angel will proclaim the gospel to every nation on earth, even to countries like Germany, Great Britain and the United States, where the gospel has been proclaimed during this dispensation.

2f. The admonition: 14:7

The earthlings need to fear God because the hour of judgment has come. They need to change their allegiance from Satan to God. God is worthy of worship because He is the creator, something every human being should recognize (Rom. 1:19-20). Atheists and evolutionists are without excuse.

2e. The second angel: 14:8

The remaining chapter is something like a table of contents for the rest of the book. As "Isaiah's Little Apocalypse" in chapter 14 telescopes the entire tribulation, so do the various announcements in chapter 14 summarize the rest of the book.

The fall of Babylon is described in detail in chapters 17 and 18. Babylon represents the stronghold of Satan's realm.

Three reasons are suggested for its destruction:

- It is
- (a) a symbol of misrule;
 - (b) a symbol of idolatry;
 - (c) a symbol of immorality.

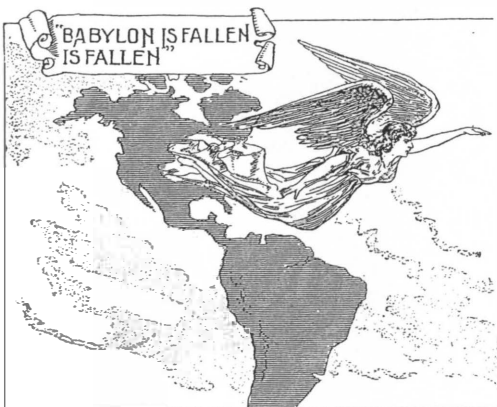
With these sins, she infected all nations.

3e. The third angel: 14:9-13

1f. The punishment of the wicked: 14:9-11

1g. Their temporary judgment: 14:9-10

Beast worshipers will experience excruciating torment (Isa. 34:8-10). The combination of "wrath" and "anger" underscores the reality and severity of God's judgments.



September-Testament 1522



The 144,000 and the Fall of Babylon
of Revelation 14

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

1c. The background of the earthly conflict: 12:1-14:20

2d. The angels and their message: 14:6-20

3e. The third angel: 14:9-13

1f. The punishment of the wicked: 14:9-11



2g. Their eternal punishment: 14:11-12

The temporary bowl judgments give way now to the eternal punishment of the beast-worshippers (Mt. 25:46; Rom. 2:3-9; 2 Thess. 1:6-9). Commentators have noted that verse 11 is the most horrible picture of eternal punishment in the entire book of Revelation (cf. Thomas, *Revelation* 8-22, 212).

2f. The perseverance of the saints: 14:12-13

The saints are reassured that death for them will be better than life, for they will rest and receive their reward.

4e. The fourth angel: 14: 14-16

The announcement of judgment includes a grand vision of the Lord as returning as conqueror.

1f. The description of Christ:

His crown (*stephanos*) is not a diadem but a victor's garland. He will return with a sickle of judgment with which He and the angels will destroy the wicked at the Second Advent (Rev. 14:15; Mt. 13:39).

2f. The destruction of the unbelievers:

The previous three angels warned of judgment, now the fourth angel announces that it is to be carried out.



5e. The fifth angel: 14:17

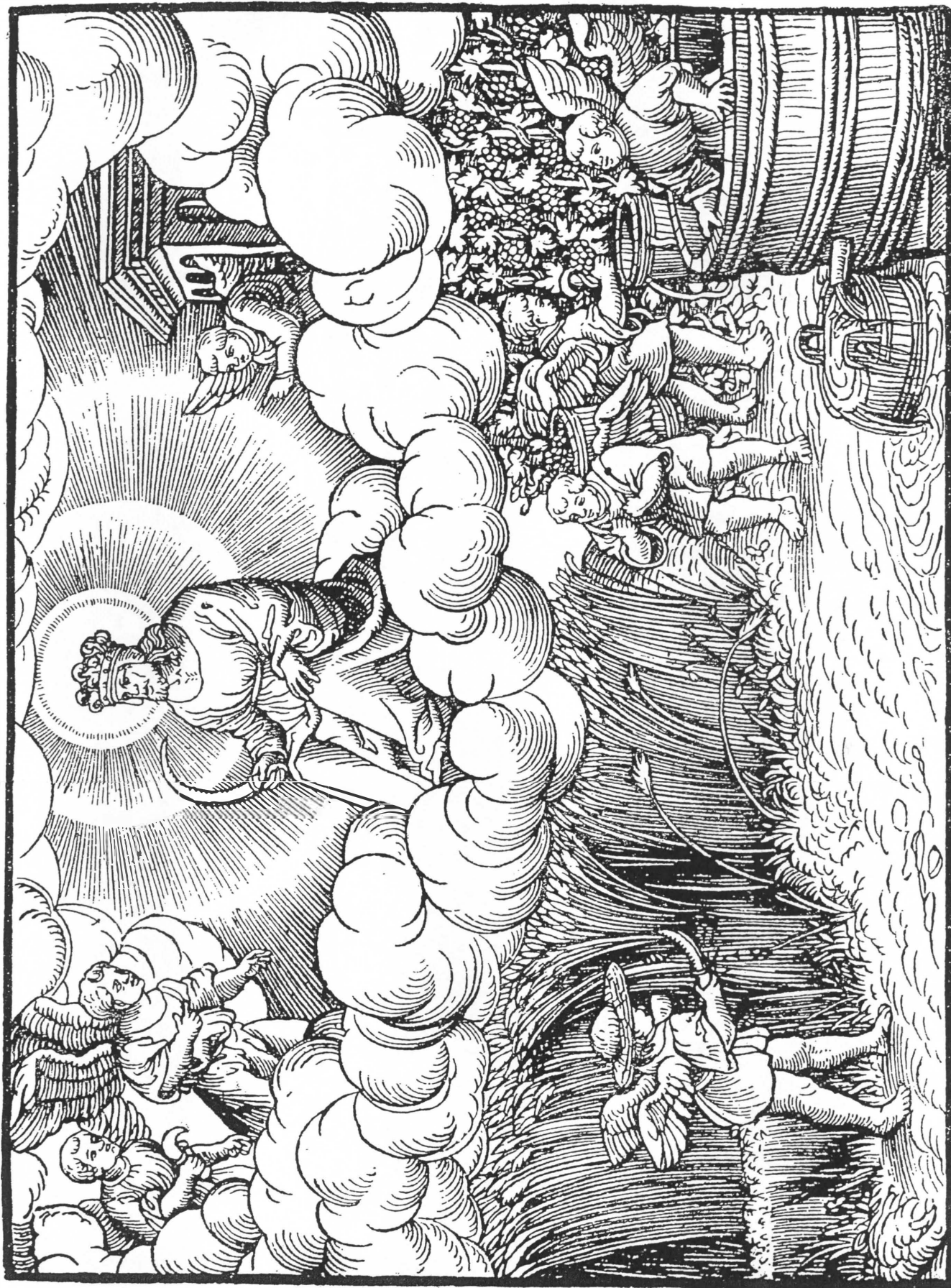
This angel comes out of the heavenly temple in order to execute the long-delayed and well-deserved judgment.

6e. The sixth angel: 14:18-20

1f. The expectation of carnage: 14:18-19

The figures of harvest (14:14-16) and the vine (14:17-19) describe the final judgment of the tribulation period. The ripe harvest in verse 15 speaks of the earthlings as being withered, lifeless and fully ripe for judgment. The grapes of verse 18 are also ripe, full of juice, ready to burst. The picture refers to the fact that all the human religions

Biblia, Wittenberg 1534. Hans Lufft



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
 - 1c. The background of the earthly conflict: 12:1-14:20
 - 2d. The angels and their message: 14:6-20
 - 6e. The sixth angel: 14:18-20
 - 1f. The expectation of carnage: 14:18-19

are ripe for judgment. A succinct counterpart of this passage is 2 Thess. 1:7-9:

"and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

- 2f. The extent of the carnage: 14:20
A river of blood came out of the winepress of God's wrath, extending for a distance of 200 miles (lit. 1600 furlongs). At the Second Advent, nations will be fighting at Jerusalem (Zech. 12:1, 2; 14:1, 2) as well as in northern Israel in the Valley of Esdraelon (i.e. the Battle of Armageddon, Rev. 16:16). Perhaps the major battle will take place near Megiddo. The blood of the victims will literally flow up to the height of the horses' bridles (about 4 ½ feet). The blood will apparently drain into the Valley of Esdraelon westward, into the Mediterranean Sea and eastward into the Valley of Jezreel, to the Jordan Valley and then into the Jordan River and ultimately the Dead Sea. This might account for the distance of 200 miles, from the Mediterranean to the Jordan and southward to the southern end of the Dead Sea.

A friend in Anita, Iowa, calculated for me some time ago the amount of blood that would issue just from one of the armies at Armageddon. According to Revelation 9:16, there is an army of 200 million demonized horsemen coming from the north and east (Dan. 11:44). They appear to be Asiatics, possibly the Chinese). The blood of 200 million individuals would result in a river of blood 4 feet deep, one-eighth of a mile wide and 200 miles long!

This would not take into account the blood of the horses nor the blood of the other three armies (Dan. 11:40-43) involved at Armageddon.

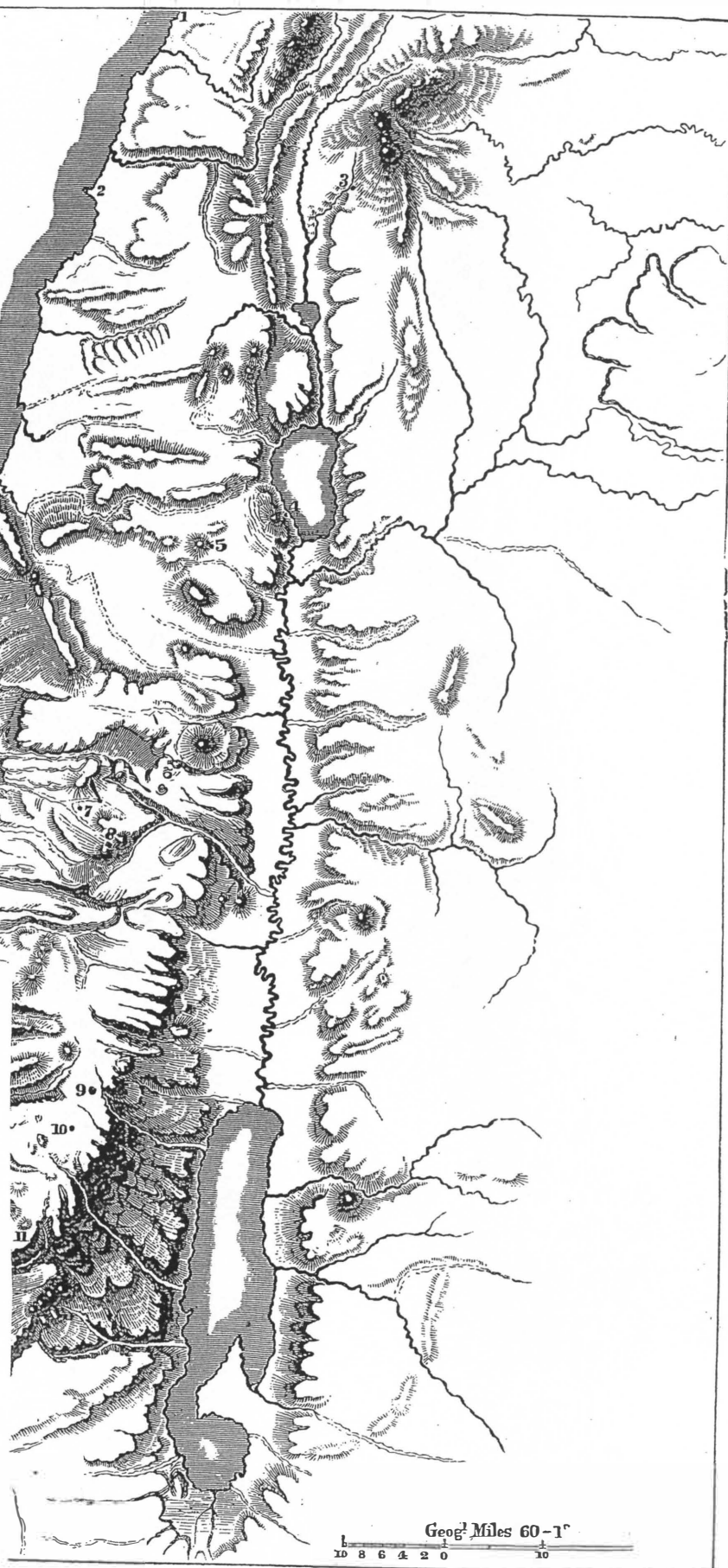


PALESTINE

- 1 Zidon
- 2 Tyre.
3. Dan.
- 4 Tiberias.
5. Tabor.
6. Carmel.
7. Samaria.
8. Shechem.
- 9 Jerusalem
10. Bethlehem.
11. Hebron.
12. Joppa.

Rev. 16:16 And they gathered them together to the place called in Hebrew, Armageddon.

Rev. 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs (c. 200 miles).



2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

2c. The bowls of divine wrath: 15:1-16:21

The contents of the seven bowls are very similar to those of the seven trumpets. The main difference appears to be in the intensification and amplification of the trumpets. The bowl judgments come near the very end of the tribulation.

The first verse of chapter 15 serves as a superscription for chapters 15 and 16 or, as some have suggested, for the rest of the book.

1d. The introductory visions: 15:1-8

While the previous judgments were remedial, the coming judgments are judicial in character. As the seventh seal issues in the seven trumpet judgments, so the seventh trumpet involves the seven bowls.

1e. The first vision: 15:2-4

1f. Their accomplishment:

The sea of glass might be a reminder of the Exodus of Israel as they crossed the Red Sea. The sea is mixed with fire, a possible reference to the fiery persecution under Antichrist. He thought he was victorious when, in fact, the saints will gain the victory over him (12:11).

2f. Their songs:

The word "song" is repeated before Moses and the Lamb, suggesting two songs (cf. Ex. 15; Deut. 32; Psa. 22). It appears that Moses and the Lamb are the originators, not the subjects, of the songs. The songs refer to the mighty works of God, some of which are enumerated:

- He is almighty (cf. 1:8)
- He is righteous and true
- He is king of the saints (or earth)
- He is holy
- He will be worshiped - a clear reference to the millennium



2e. The second vision: 15:5-8

1f. The source of judgment: 15:5

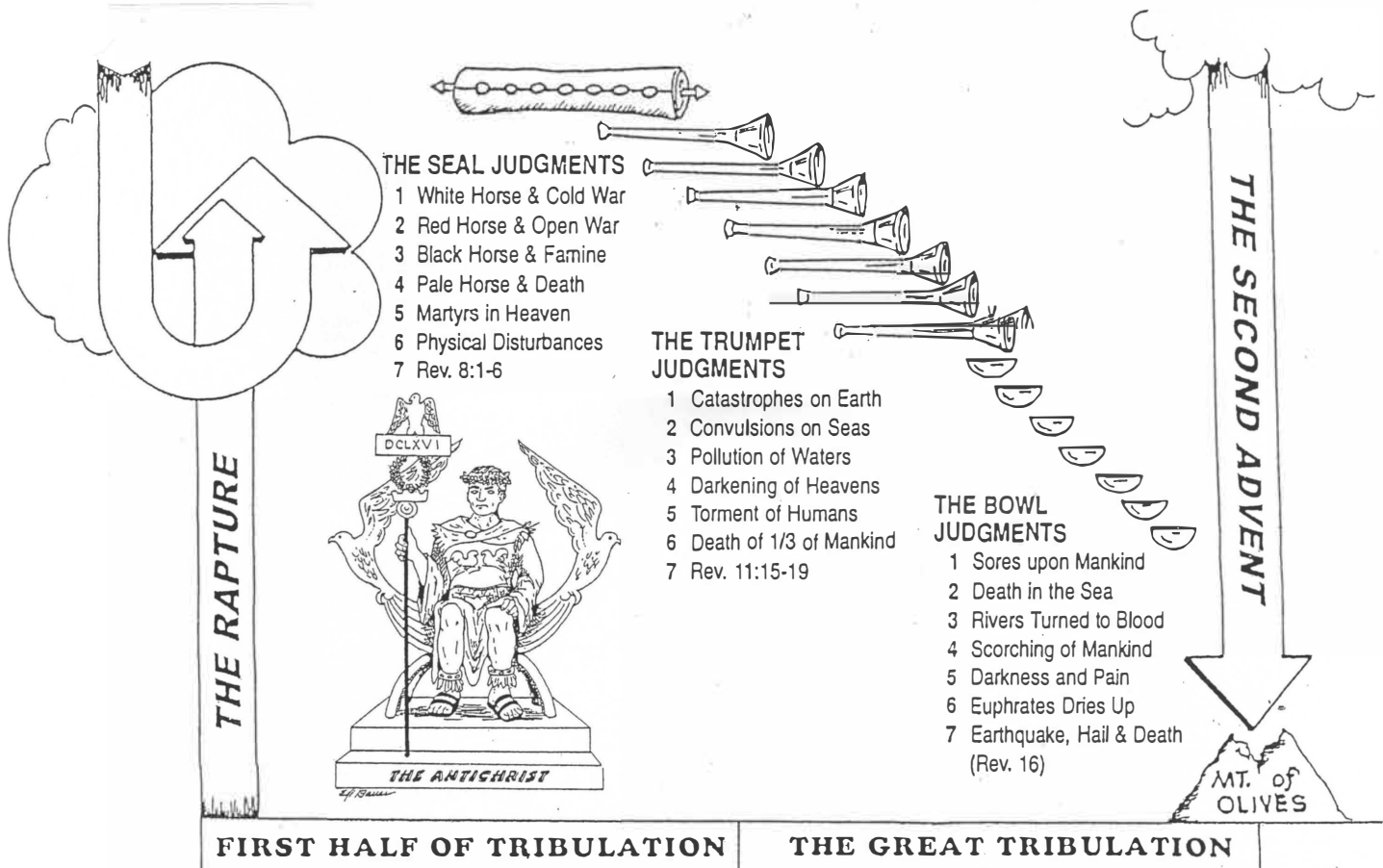
Seven angels come out of the heavenly temple, from the "tabernacle of the testimony," i.e. the Holy of Holies. The tabernacle of old was a symbol of God's grace, now the heavenly tabernacle becomes the source of judgment.

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
- 2c. The bowls of divine wrath: 15:1-16:21
 - 1d. The introductory visions: 15:1-8
 - 2e. The second vision: 15:5-8
 - 1f. The source of judgment: 15:5

A holy God is about to vindicate His holiness.

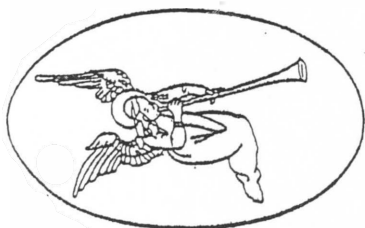
- 2f. The appearance of the angels: 15:6
The clothing of the angels befits their mission to purify the earth. Their clothing of pure white linen represents their holiness and righteousness (19:8, 14). Their golden sashes imply their mission of judgment.
- 3f. The seven bowls: 15:7-8
Seven bowls (like saucers, as in 5:8) are filled with the wrath or anger of God. An intense smoke filled the temple, perhaps symbolic of the seven climactic judgments (cf. Ex. 19:18; Isa. 6:4). No one can enter the presence of God until the Almighty's punishment of the earth-dwellers is complete.





Manfred E. Kober, Th.D.

THE MIDPOINT OF THE TRIBULATION



RAPTURE
CHRIST
RETURNS
FOR US

1. The sixth seal ushers in the Great Tribulation – Rev. 6:12, 17
2. The Two Witnesses begin their ministry – Rev. 11:3
3. Religious Babylon is overthrown – Rev. 17:1
4. Gog and Magog invade Israel – Ez. 38-39
5. Antichrist breaks his treaty with the Jews – Dan. 9:27b
6. Antichrist desecrates the temple – Dan. 9:27; 12:11; Mt. 24:15
7. Antichrist demands to be worshiped – Rev. 13:8; 2 Thess. 2:4
8. Satan is cast out of heaven – Rev. 12:9
9. Satan persecutes the Jews – Rev. 12:13, 17
10. The Jews find refuge in mountainous Transjordan – Dan. 11:41

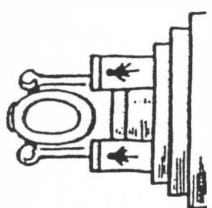
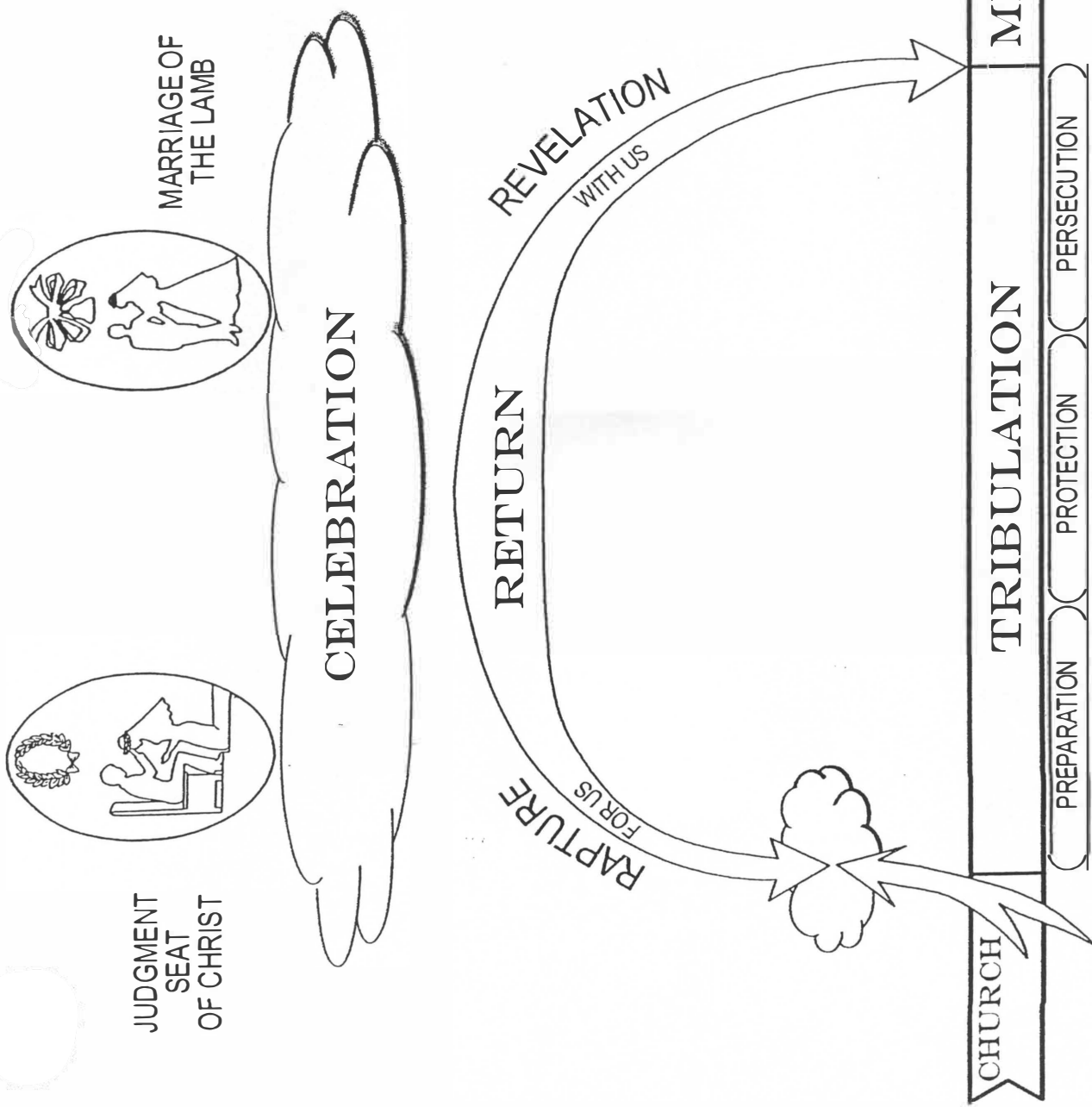
TRIBULATION
3 ½ YEARS

TERROR
3 ½ YEARS



RETURN
CHRIST
RETURNS
WITH US

Eschatology Timeline



GREAT WHITE
THRONE
JUDGMENT



ETERNITY

MILLENNIUM

TRIBULATION

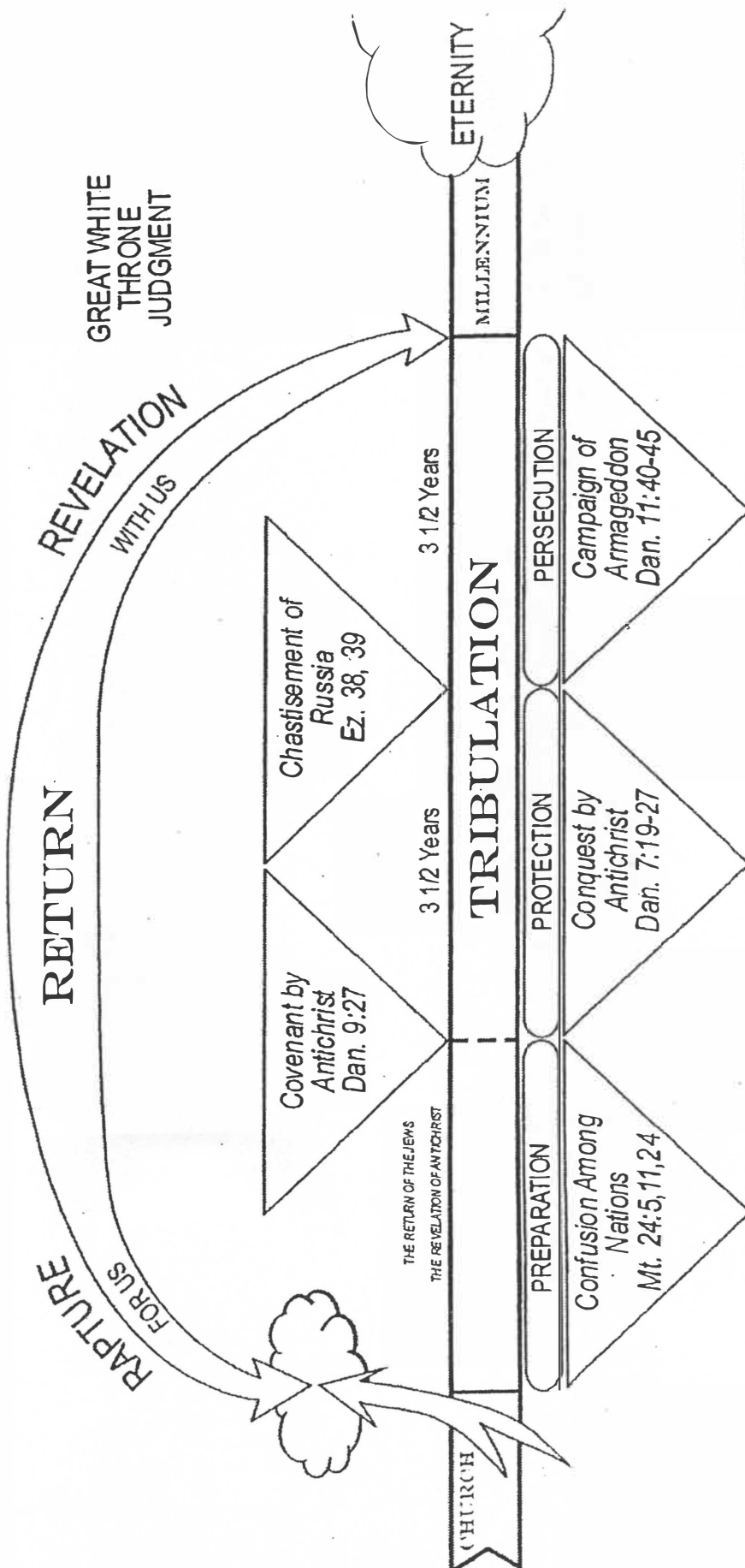
CHURCH

PREPARATION PROTECTION PERSECUTION



666

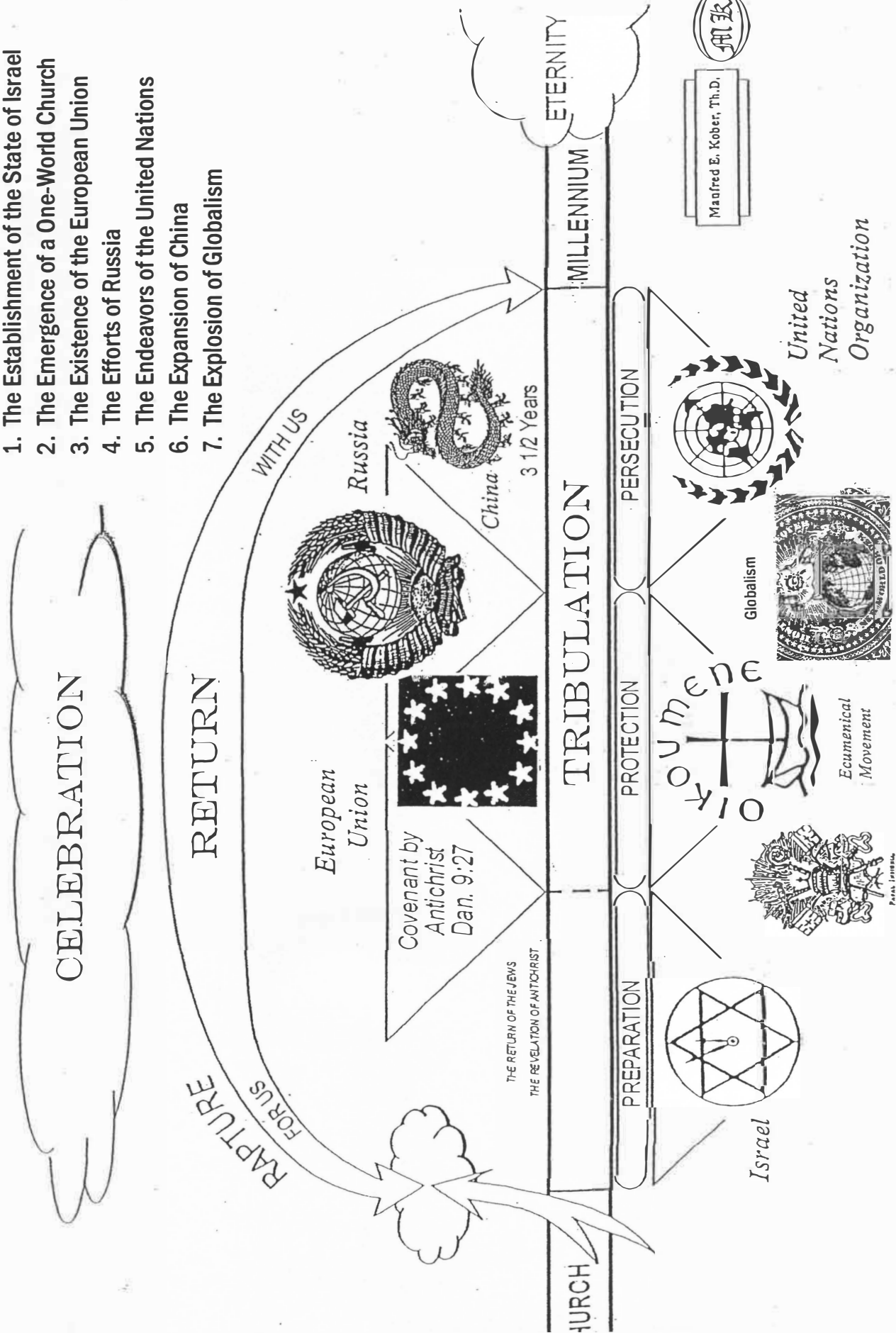
Eschatology Timeline



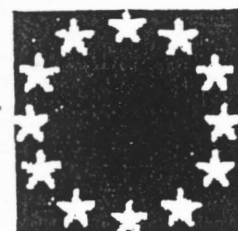
Major Movements as Prophetic Portents

SIGNS OF THE TIMES:

1. The Establishment of the State of Israel
2. The Emergence of a One-World Church
3. The Existence of the European Union
4. The Efforts of Russia
5. The Endeavors of the United Nations
6. The Expansion of China
7. The Explosion of Globalism



SIGNS OF THE TIMES





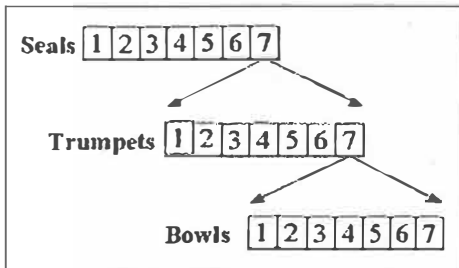
The Seven Last Plagues.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

2c. The bowls of divine wrath: 15:1-16:21

2d. The outpouring of divine wrath: 16:1-21



The divine directive to the seven angels to pour out their bowls seems to indicate that these judgments will follow in rapid succession. The seven bowls constitute the seventh trumpet as the seven trumpets are encompassed by the seventh seal.

The bowl judgments are primarily directed against the beast and those who worship this satanic substitute. The first four bowls affect individuals directly or through occurrences in nature. The last three are of international import, setting the stage for the final confrontation with the Divine Deliverer.

TRIBULATION JUDGMENTS			
	Seals (ch. 6)	Trumpets (chs. 8-9)	Bowls (ch. 16)
1.	Antichrist	Storm	Sores
2.	War	Meteor	Bloody Seas
3.	Famine	Bitterness	Bloody Springs
4.	Death ($\frac{1}{4}$ of population)	Darkness	Fire
5.	Imprecations	Locusts	Darkness
6.	Earthquake	Horses ($\frac{1}{2}$ of population)	Invasion
7.	7 Trumpets	7 Bowls	Earthquake & Hail



1e. The first bowl: 16:1-2

Similar to the Egyptian plague, "a noisome and grievous sore," fell upon those who were loyal to Antichrist. The boil seems to be a type of skin ulcer, affecting the surface of the body. Believers are divinely protected.

2e. The second bowl: 16:3

The second trumpet (8:8-9) affected only $\frac{1}{3}$ of the sea. This judgment affects all the oceans of the world and brings death to those near the ocean. The sea may actually turn to putrid, coagulated blood or become a liquid resembling blood (cf. Ex. 7:19-25).

3e. The third bowl: 16:4-7

The third angel, "the angel of the waters," apparently is the superintendent of God's water department, responsible for the fresh and sea water. He will turn all the fresh water into blood.

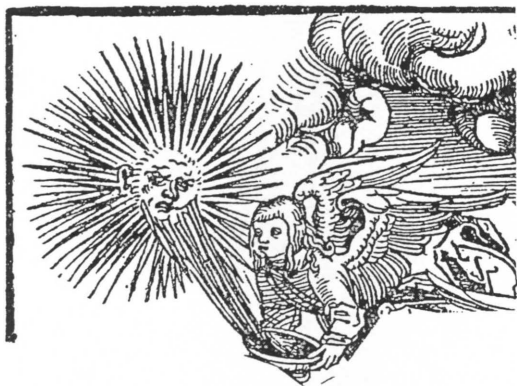
2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
- 2c. The bowls of divine wrath: 15:1-16:21
 - 2d. The outpouring of divine wrath: 16:1-21
 - 3e. The third bowl: 16:4-7

Antichrist's followers "shed the blood of saints and prophets" (v. 6), now they must drink the blood. The stench of blood and the sickness caused by blood are difficult to imagine. God's punishment fits the crime, "they deserve it" (v. 6). Pharaoh tried to drown the Jewish male babies (Ex. 1:22) but it was his entire army which drowned instead (Ex. 14:28). And who does not know the story of Haman and the gallows? (Es. 7:10; 9:10)

Another angel from the altar pays tribute to the almighty, true and righteous character of God. We often hear it said that a God of love would never punish anyone severely nor consign him to hell. This ignores the fact that the holiness of God eventually must bring long-delayed and well-deserved punishment upon the unrepentant sinner. For thousands of years God has been longsuffering and gracious, but this period of grace concludes with the removal of the church from earth.

4e. The fourth bowl: 16:8-9



The fourth trumpet judgment (8:12) darkened the sun but this judgment increased the sun's intensity, causing literally "the men to be scorched by fire" (16:8). The response of men will be to blaspheme the name of God. They refused to:

- recognize Him as sovereign
- repent of their wicked ways
- render to God the worship due Him.

Their experience of this heliological horror will lead to the hardening of their hearts.

One can well imagine that the extreme heat, if prolonged, will cause the melting of the polar ice sheets, possibly raising the world's sea levels about 200 feet and inundating many of the world's major cities. This indeed is an inconvenient truth for the world at that time.

5e. The fifth bowl: 16:10-11

The fifth plague affects Antichrist's throne, bringing darkness to the seat of his government, which presumably is at this time in Jerusalem (Dan. 11:45). Undoubtedly this is literal darkness, as

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
- 2c. The bowls of divine wrath: 15:1-16:21
- 2d. The outpouring of divine wrath: 16:1-21
- 5e. The fifth bowl: 16:10-11

is that of the fifth trumpet judgment (9:2) and the ninth Egyptian plague (Ex. 10:21-22).

The darkness envelops his entire kingdom, perhaps preventing him from carrying out his decree to slay all those who refuse to worship him. Antichrist's followers:

- experience excruciating pain ("gnawed their tongues," v.10)
- blaspheme God
- still suffered from previous sores (16:2, suggesting that the bowl judgments are just days apart)
- refuse to repent.

The beast and his prophet receive their power from the Prince of Darkness; but God Almighty demonstrates that bringing physical darkness upon the kingdom of spiritual darkness, He can overrule Satan's power of working miracles at any time.

6e. The sixth bowl: 16:12-16

The sixth judgment does not inflict a plague but sets the stage for the final battle. The judgment will dry up the Euphrates River, which had been turned to blood in the third plague (16:4). The Euphrates River is the northernmost border of the land promised to Abraham and his descendants (Gen. 15:13; Deut. 1:7; 11:24; Josh 1:4).

The kings of the east, most likely to be identified with the army of 200 million demonized horsemen (9:16), will have this natural obstacle removed as they head toward the land of Israel. Antichrist, with his headquarters in Jerusalem (Dan. 11:45), will have satanic intelligence and be able to counter the approaching of the Asiatics "with great fury and utterly to take away many" (Dan. 11:14).

Three unclean spirits proceed from the mouth of the unholy trinity, that is Satan, Antichrist and the false prophet (16:13). The demons resemble frogs, indicative of their unclean and loathsome nature. The demons will gather the nations of the world to a battle in northern Israel at Armageddon. The word is derived from the Hebrew word *Har-magedon* (lit. mountain of Megiddo). Megiddo means either "place of troops" or "place of slaughter." The reference of Armageddon is most likely to the



Rev. 16:16 And they gathered them together to the place called in Hebrew, Armageddon.

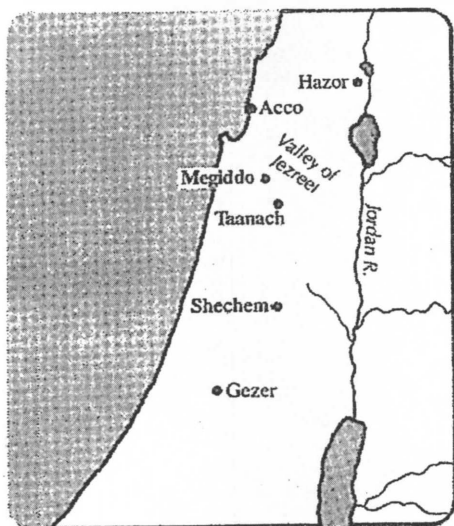
2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1-19:2

2c. The bowls of divine wrath: 15:1-16:21

2d. The outpouring of divine wrath: 16:1-21

6e. The sixth bowl: 16:12-16



hill country surrounding Megiddo and bordering the Valley of Esdraelon or Jezreel, about 14 miles by 20 miles.

Most interestingly, the Prophet Hosea mentions Jezreel as a valley of judgment in 1:4 but then points out the same valley as a place where God will bless Israel during the millennium:

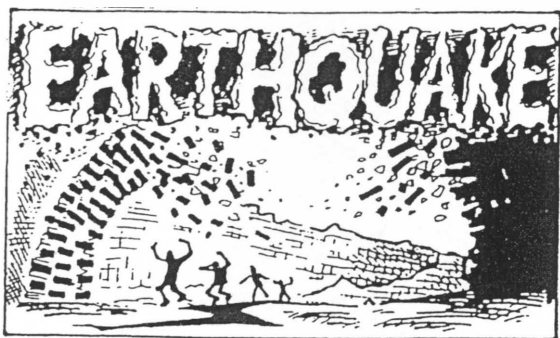
Hosea 1:11

Then the children of Judah and the children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,
For great *will be* the day of Jezreel!

In light of the awesome campaign looming for the last 3 ½ years of the tribulation period, Christ personally speaks in Rev. 16:15: "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame."

Believers will be expecting His return. The time of the Second Advent can be calculated from the date on which Antichrist makes a covenant with Israel. Even then, the earth-dwellers will be eating and drinking, as people did in Noah's day, oblivious to the impending doom (Mt. 24:36-44).

7e. The seventh bowl: 16:17-21



1f. The voice of God:

A voice coming from the throne in heaven announces, "It is done." From the cross Christ said, "It is finished!" (Jn. 19:30b). He referred to His work of salvation. Here God's word suggests that His seal, trumpet and bowl judgments are complete.

2f. Convulsions in nature:

This judgment is the final blow against the forces of evil, both human and satanic. Voices, thunders and lightnings precede the greatest earthquake the world has ever experienced. John appears to be at a loss for words as he attempts to describe the earthquake: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1-19:2
- 2c. The bowls of divine wrath: 15:1-16:21
- 2d. The outpouring of divine wrath: 16:1-21
- 7e. The seventh bowl: 16:17-21



men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18).

- 3f. The destruction of major cities: 16:19-20
The "great city" could either refer to Jerusalem (11:8), Rome, or Babylon (14:8; 17:18; 18:10, 21) on the Euphrates River.

The reference here is probably to Jerusalem which experienced a "great earthquake" upon the death of the two witnesses (11:13), causing a tenth part of the city to collapse. Now the earthquake will split the city into three parts. Zechariah likewise prophesies of these topographical and geographical changes (Zech. 14:4, 8).

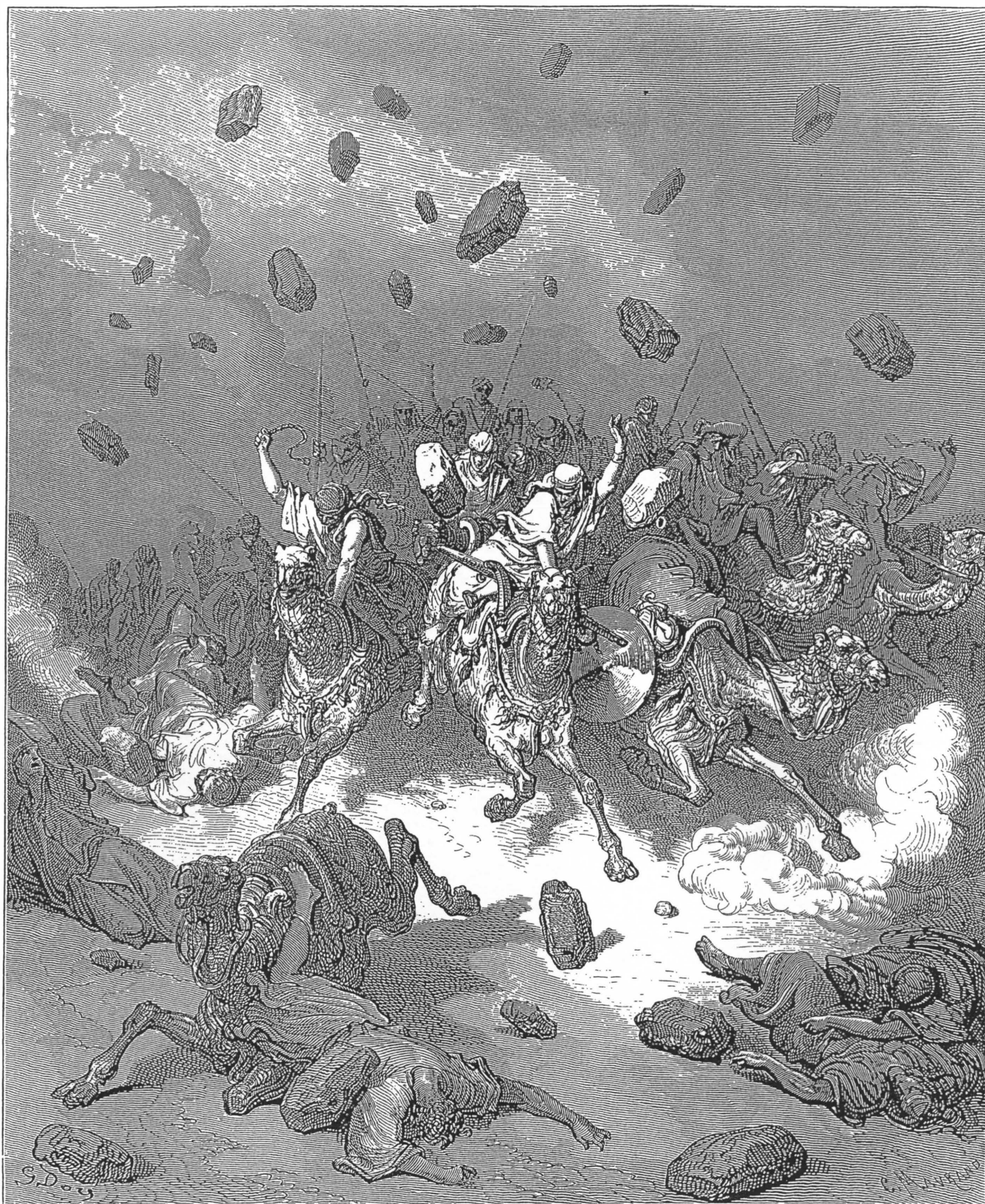
The earthquake will destroy other cities, such as Babylon, and will level mountains and cause islands to disappear. It seems as though God is preparing the earth for the Edenic conditions predicted for the millennium.

- 4f. Great hailstones: 16:21
"Great hailstones," comprising a plague that was "exceeding great," conclude these judgments. No wonder the results are incredibly devastating. The weight of each hailstone will be about 100 pounds. And how do the earth-dwellers respond? Rather than repent, they rebel against God and blaspheme Him (v. 9, 11).

God has used hail before as an instrument of divine justice. One of the most impressive illustrations is the hail God sent upon the Amorite confederation in Joshua's day:



And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword (Joshua 10:11).



DESTRUCTION OF THE ARMY OF THE AMORITES

And . . . the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword . . . (Joshua 10: 11)





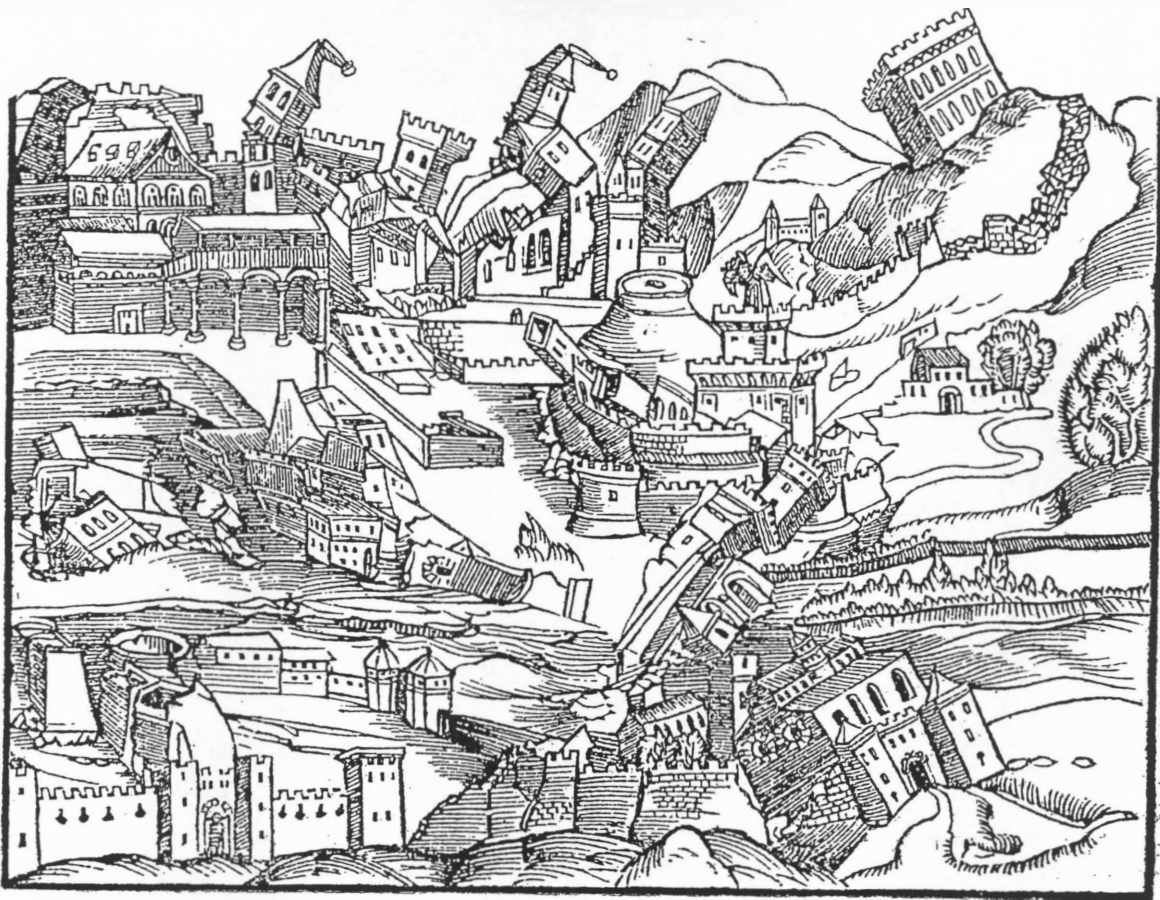


TABLE 8

THUNDERS, VOICES, LIGHTNINGS, EARTHQUAKES, AND
HAIL AS FOUND IN REVELATION, CHAPTERS 4-19

Reference:	Event:	Description:
4:5	Lightnings, voices, and thunders	At the throne scene; these <i>precede the seals</i> .
6:12	A great earthquake	One of the disturbances of the sixth seal.
8:5	Thunders, voices, lightnings, and an earthquake	These <i>precede the trumpets</i> .
10:3,4	Thunders	The seven mysterious thunders.
11:13	A great earthquake	7000 killed; an accompaniment of the raising of the two witnesses.
11:19	Lightnings, voices, thunders, earthquake, and great hail	Follows the blowing of the seventh trumpet and the sight of the opened Heavenly Temple; these <i>precede the bowls</i> .
16:18-21	Lightnings, voices, thunders, a great earthquake, and exceeding great hail	Follows the pouring of the seventh bowl and the voice from the Heavenly Temple saying, "It is done;" the earthquake and hail cause worldwide de-

UNDERSTANDING REVELATION

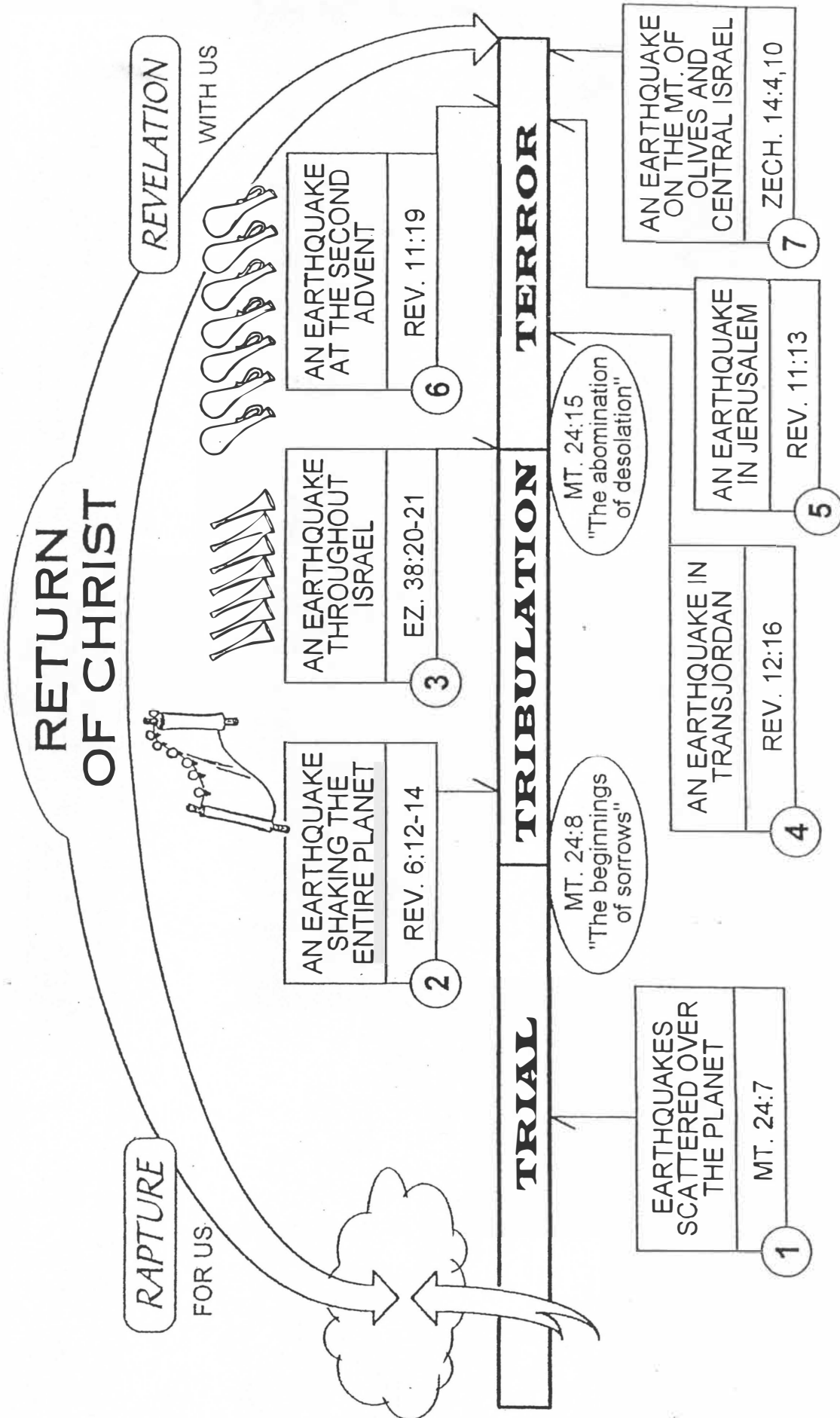


An Investigation of the Key Interpretational and Chronological Questions Which Surround the Book of Revelation

by Gary G. Cohen, Th.D.

Professor of New Testament,
Faith Theological Seminary,
Elkins Park, Pennsylvania

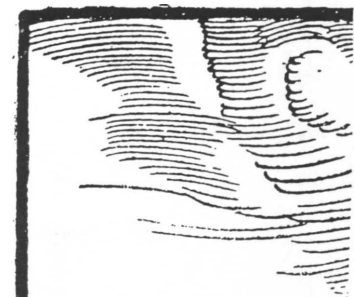
EARTHQUAKES IN THE TRIBULATION



A DOZEN DETAILS OF ARMAGEDDON

153

1		The Valley of Esdraelon in northern Israel
2		Har = mount Magedon = battle
3		Final 3 ½ years of the Tribulation
4		Armies of the World (Zech. 12:3c; 14:1,2)
5		One army alone numbers 200 million (Rev. 9:16)
6		Horseback (Rev. 9:16; 19:18)
7		Demonic (Rev 16:14) but under God's control (Rev. 16:16)
8		One army crosses the dry Euphrates River bed (Rev. 16:12; Dan. 11:44)
9		Attack from the south, north, west and east (Dan. 11:40-44)
10		Armageddon in the north, Jerusalem in the south (Zech. 12:1-2, 14:1-2)
11		Apparently to prevent the Messiah-King from ascending His throne (Psa. 2:2, 6-8; Rev. 5:10, 12; 15:3-4)
12		River of blood, 4 ½ feet deep, 200 miles long (Rev. 14:20)
13		Death to all the armies in Israel (Rev. 19:14, 21; Zech. 14:12-13)



A DOZEN DETAILS OF ARMAGEDDON

154

1	Place:	The Valley of Esdraelon in northern Israel
2	Meaning:	Har = mount Magedon = battle
3	Time:	Final 3 ½ years of the Tribulation
4	Armies:	Armies of the World (Zech. 12:3c; 14:1,2)
5	Warriors:	One army alone numbers 200 million (Rev. 9:16)
6	Conveyance:	Horseback (Rev. 9:16; 19:18)
7	Motivation:	Demonic (Rev 16:14) but under God's control (Rev. 16:16)
8	Advance:	One army crosses the dry Euphrates River bed (Rev. 16:12; Dan. 11:44)
9	Sequence:	Attack from the south, north, west and east (Dan. 11:40-44)
10	Focal points:	Armageddon in the north, Jerusalem in the south (Zech. 12:1-2, 14:1-2)
11	Purpose:	Apparently to prevent the Messiah-King from ascending His throne (Psa. 2:2, 6-8; Rev. 5:10, 12; 15:3-4)
12	Carnage:	River of blood, 4 ½ feet deep, 200 miles long (Rev. 14:20)
13	Outcome:	Death to all the armies in Israel (Rev. 19:14, 21; Zech. 14:12-13)





The Scarlet Woman of Rev. 17

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

2c. The bowls of divine wrath: 15:1 - 16:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

1d. The place of Babylon in Revelation 17 and 18:

1e. The significance of Babylon:

The following two chapters pertain to Babylon and the harlot. Babylon is mentioned six times in the book of Revelation (14:8; 16:19; 17:5; 18:2, 10, 21) and plays a significant role in the tumultuous events preceding the Second Advent of Christ.

The destruction of Babylon had been announced earlier (14:9; 16:19) and is described in detail in chapters 17 and 18. It is well known that the book of Revelation is the capstone of many streams of prophecy, especially those which find their source in the Old Testament. We noted at the beginning of our study (p. 1) that Genesis and Revelation serve as bookends around God's written revelation. The city of Babylon of Genesis is a rebellious, immoral city and her iniquity eventually infected all nations. In Revelation the city of Babylon and all of its anti-God practices will at last be judged.

2e. The identification of Babylon:

The four most prominent interpretations of Babylon in Revelation 17-18 view Babylon as Jerusalem, Rome, an end-time religious system and a futuristic, rebuilt Babylon. Numerous adherents to each of these positions could be cited. Even the most conservative commentators differ about the interpretation of Babylon. Generally speaking, the more literal one is in his hermeneutics, the more he is inclined to see in these two chapters a reference to the literal city of Babylon.

3e. The rebuilding of Babylon:

Those who suggest that a literal city of Babylon is in view note that numerous Old Testament prophecies concerning Babylon have never been literally fulfilled (Isa. 13; Jer. 50-51). Just a few sample verses must suffice:

Isa. 13:19-20

And Babylon, the glory of kingdoms,
The beauty of the Chaldeans' pride,

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
 - 1d. The place of Babylon in Revelation 17 and 18:
 - 3e. The rebuilding of Babylon:

Will be as when God overthrew Sodom and Gomorrah.
²⁰ It will never be inhabited,
 Nor will it be settled from generation to generation;
 Nor will the Arabian pitch tents there,
 Nor will the shepherds make their sheepfolds there.

Jer. 50:13

Because of the wrath of the Lord
 She shall not be inhabited,
 But she shall be wholly desolate.
 Everyone who goes by Babylon shall be horrified
 And hiss at all her plagues.

Jer. 50:39-40

"Therefore the wild desert beasts shall dwell *there* with the jackals,
 And the ostriches shall dwell in it.
 It shall be inhabited no more forever,
 Nor shall it be dwelt in from generation to generation.
⁴⁰ As God overthrew Sodom and Gomorrah
 And their neighbors," says the Lord,
 "So no one shall reside there, Nor son of man dwell in it.

Jer. 51:29

And the land will tremble and sorrow;
 For every purpose of the Lord shall be performed against Babylon,
 To make the land of Babylon a desolation without inhabitant.

When Babylon was destroyed by the Medea-Persians, it continued existing as an inhabited city where Daniel continued his prophetic ministry. Ever so gradually it passed out of existence as a great city. Yet the prophets predict a sudden, calamitous and permanent destruction, an event which seems to await future fulfillment.

- 4e. The vision of Zechariah:

The prophet Zechariah indicates the existence of an end-time Babylon in the land of Shinar. A demon spirit is carried in an *ephah* to Babylon. Merrill Unger notes the spiritual significance of Zechariah's vision in 5:5-11:

The woman represents ecclesiastical Babylon, and as personified *religious wickedness*, is the same (although in a simpler stage of development) as the evil woman of Revelation 17 (Merrill F. Unger, *Commentary on Zechariah*, 1963, 96 [emphasis in the original]).

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
 - 1d. The place of Babylon in Revelation 17 and 18:
 - 4e. The vision of Zechariah:

The diagram below shows the close connection between Zechariah's vision and that of Revelation 17 and 18.

Zechariah 5 and Revelation 17-18

Zechariah 5:5-11	Revelation 17-18
Woman sitting in a basket.	Woman sitting on the beast, seven mountains, and many waters (Rev. 17:3, 9, 15).
Emphasis on commerce (a basket for measuring grain).	Emphasis on commerce.
Woman's name is wickedness.	Woman's name is Babylon the Great, Mother of Harlots and Abominations of the Earth.
Focus on false worship (a temple is built for the woman).	Focus on false worship (Rev. 17:5).
Woman is taken to Babylon.	Woman is called Babylon.

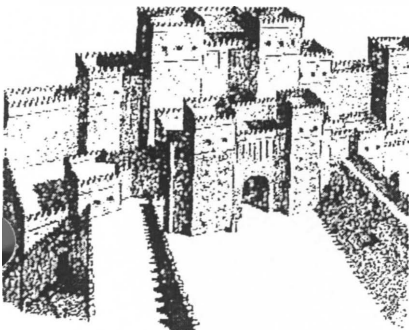
(Andy Woods, "What is the Identity of Revelation 17-18?" Pre-Trib Study Group 2005, Unpublished Monograph, p. 26).

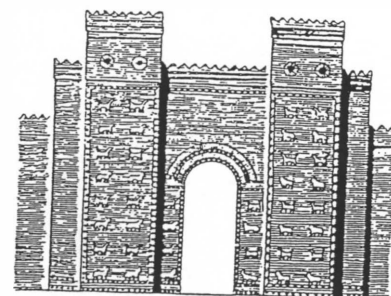
**5e. The system of Babylon:**

Biblically, Babylon has an evil connotation as the seat of the first great apostasy and its consequent punishment (Gen. 10:8-10; 11:1-6). Dr. Unger is correct when he refers to Babylon as the source of wickedness and emblem of the satanic system: "The wicked world system and all of its ramifications—educational, cultural, scientific, governmental, religious, and social. The system comprises the whole mass of unregenerate mankind, alienated from God, hostile to Christ, and organized as a system or federation under Satan" (*Commentary on Zechariah*, 1963, 94).

6e. The connection between Revelation 17 and 18:

Although no view is without its interpretive problems, it is best to see Revelation 17 as describing the religious and political aspects of Babylon and chapter 18 as the commercial aspect, although these characteristics overlap as seen in the diagram on the following page.





The Harlot versus the City

Attribute	The Harlot (Revelation 17)	The City (Revelation 18, 19)
Named "Babylon the Great."	Rev. 17:5	Rev. 18:2
Called "The Great Harlot."	Rev. 17:1	Rev. 19:2
Holding a cup.	Rev. 17:4	Rev. 18:6
Fornicating with kings.	Rev. 17:2	Rev. 18:3
Drunk with wine of immorality.	Rev. 17:2	Rev. 18:3
Persecuting believers.	Rev. 17:6	Rev. 18:20, 24; 19:2
Destroyed by fire.	Rev. 17:16	Rev. 18:8, 18
Destroyed by God.	Rev. 17:17	Rev. 18:5, 8
Clothed with purple, scarlet, gold, precious stones, pearls.	Rev. 17:4	Rev. 18:16
Wealthy.	Rev. 17:4	Rev. 18:3, 7, 12-14
Sitting.	Rev. 17:1, 7, 15	Rev. 18:7
Global influence.	Rev. 17:1-2, 15, 18	Rev. 18:3, 9, 11; 19:2
Spiritual wickedness.	Rev. 17:5	Rev. 18:23

http://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary
A Testimony of Jesus Christ: 4:1 – Babylon and the Harlot

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 1d. The place of Babylon in Revelation 17 and 18:
- 6e. The connection between Revelation 17 and 18:



ST. PETER'S CHURCH, ROME

In Revelation 17 is described the culmination of ecclesiastical Babylon. Alexander Hislop, in his classic volume, *The Two Babylons*, (1853, 1858) traces the spread of the Babylonian mystery religion world-wide, especially to Asia Minor and from there to Rome. Hislop demonstrates that the Roman Catholic Church is the extension of the Babylonian mystery religion and many commentators see the woman of Revelation 17 as the culmination of that which began in Babylon. David Hunt, in his important book, *A Woman Rides the Beast* (1994) suggests that the Mystery Babylon is a city: "That city is Rome, and more specifically Vatican City" (68).

2d. The woman and the beast: 17:1-18

1e. The vision of the woman: 17:1-6



1f. The disclosure: 17:1

One of the angels who poured out the bowl judgments discloses the details of the destruction of the woman to John.

2f. The details: 17:1-6

1g. The harlot: 17:1-2

Four times in chapter 17 the harlot is mentioned (1, 5, 15-16; cf. 19:2), an apparent reference to the false religious system in the tribulation period called Babylon. Interestingly, three women are referred to that play a significant part during the tribulation (a fourth woman, Jezebel, is mentioned in the church at Thyatira, 2:20).

Note the description and comparison of these three symbolic women on the next page.



As will be seen, Roman Catholicism apparently will merge with a variety of religious entities. After the rapture there will be a merger of various left-behind religious groups.



Rome: City on the Seven Hills

161a

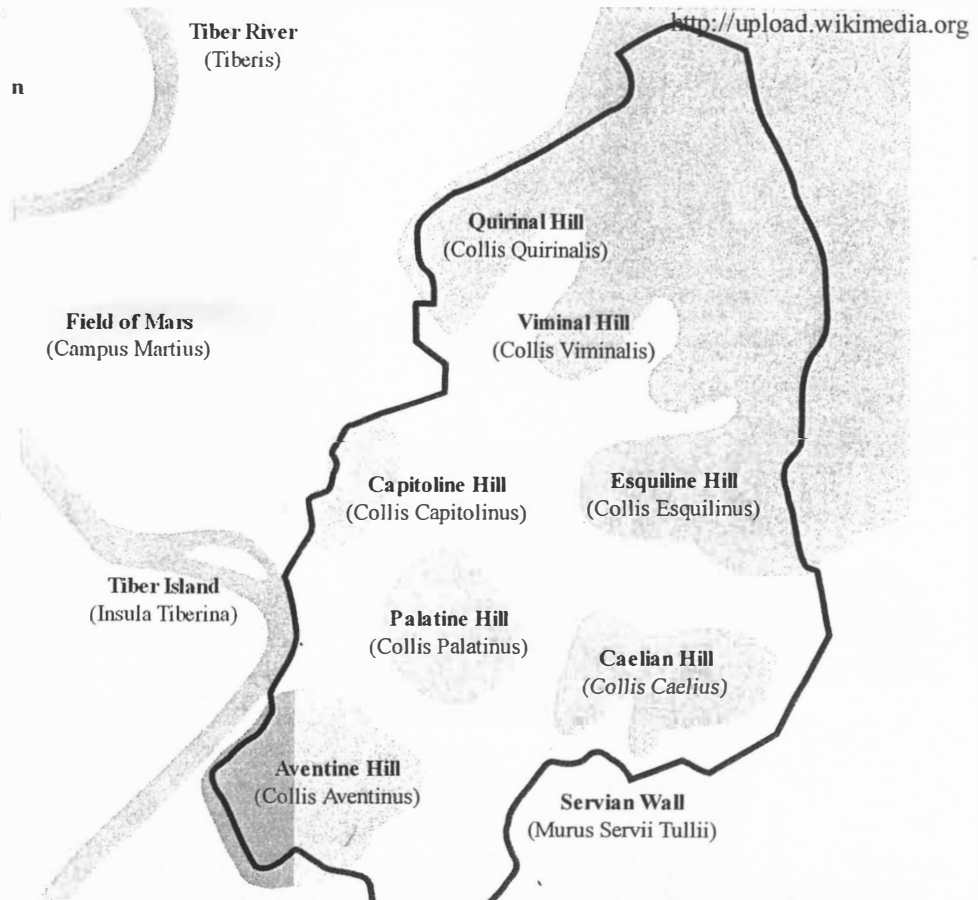
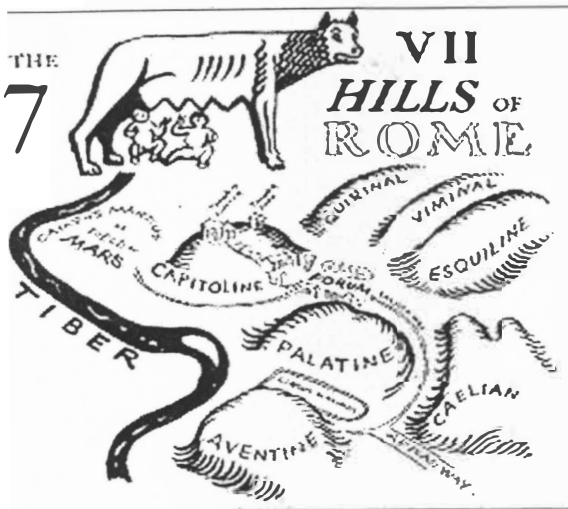
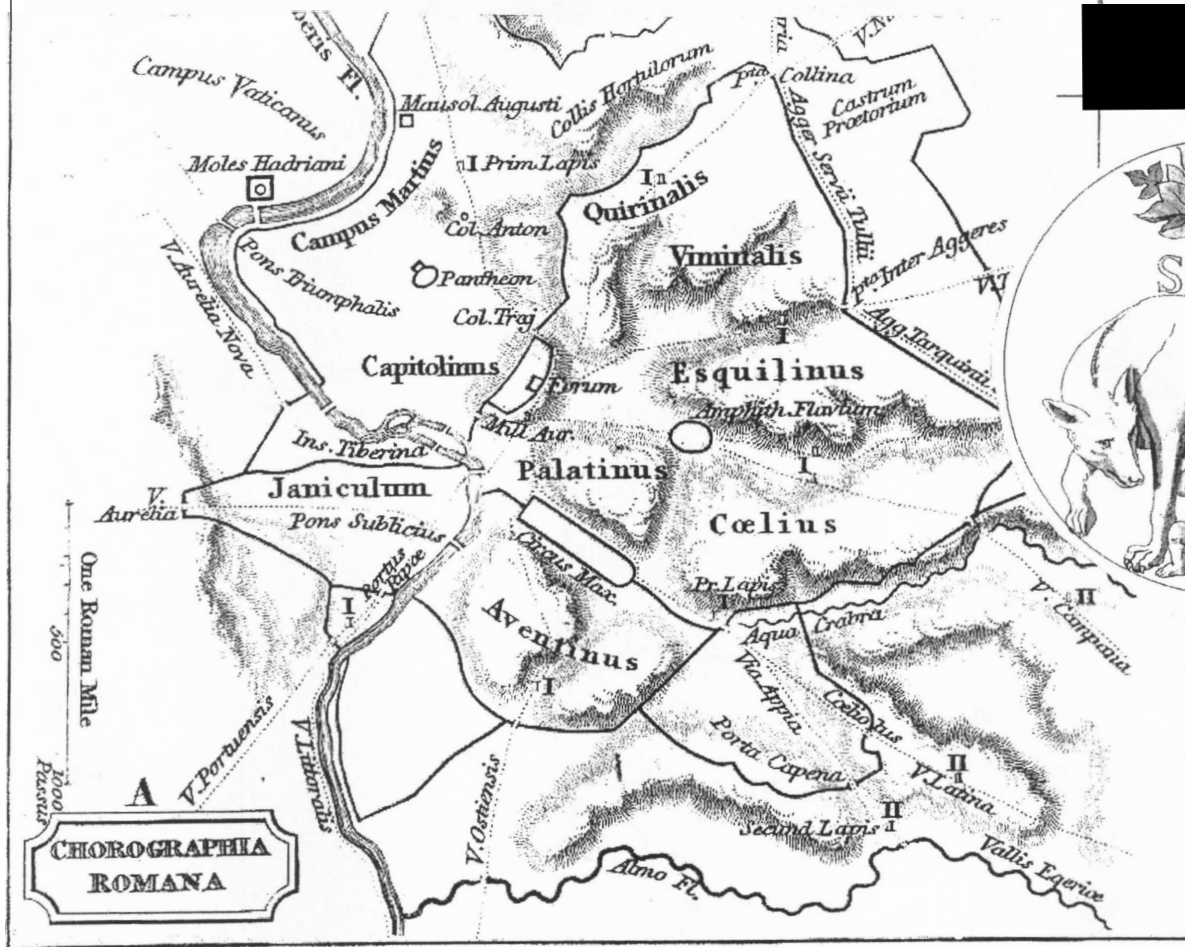


TABLE 9

THE CHRONOLOGY OF THE TRIBULATION

Ch	Before Trib. or Earlier	First Half of the Week	Middle of the Week	Second Half of the Week	Immediately After the Tribulation
4	Throne Scene in Heaven				
5	Lamb worthy to open Book				
6	First 6 seals opened				
7	144,000 of Israel sealed			Grt multitude out of the Grt Trib: with Christ	
8	7th seal..... ? & first 4 trumps..... ?				
9	5th & 6th trumps				
10			7th trump: "Delay..... ? no longer"		
11	The two witnesses prophesy 1260 days	2 witnesses slain & 7th trump		Gentiles tread down Jerus. 42 months	
12	Dragon vs. Christ	Michael vs. Dragon		Dragon persecutes Israel 1260 days	
13	The Beast (Antichrist) rises	The Beast resuscitated; he begins sole world wide dominion		The Beast in power 42 months; all worship	
14				144,000 safe with the Lamb	Christ & sickle at Armageddon
15				Bowl angels appear	
16				Bowls of wrath	
17	Grt Harlot (False Religion) rides Beast		Grt Harlot (false religion) destroyed		
18				Babylon the Grt burned	
19				The Marriage of the Lamb	Christ's Revelation & Armageddon



UNDERSTANDING REVELATION




An Investigation of the Key Interpretational and Chronological Questions Which Surround the Book of Revelation

by Gary G. Cohen, Th.D.

Professor of New Testament,
Faith Theological Seminary,
Elkins Park, Pennsylvania

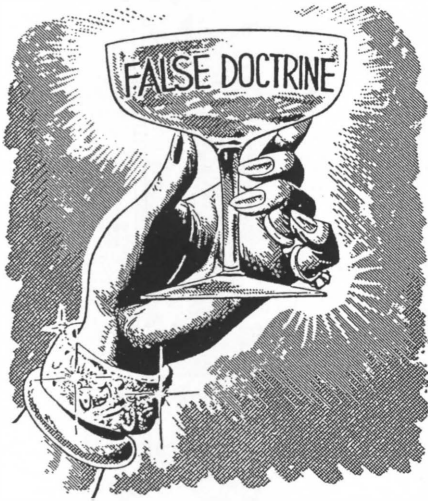
CHRISTIAN BEACON PRESS
COLLINGSWOOD, N. J.

The Three Women of the Tribulation

	Revelation 12	Revelation 17	Revelation 19:7-9; 22:17
			
	ISRAEL	ONE-WORLD CHURCH	GLORIFIED CHURCH
1 Specific Designation	<i>Wife of Jehovah</i>	<i>Handmaid of Satan</i>	<i>Bride of Christ</i>
2 Spiritual Condition	Unbelieving	Apostate	Righteous
3 Geographical Location	Cis-Jordan and Trans-Jordan	World-Wide Headquarters in Rome	Heaven and Earth
4 Chronological Situation	Last Half of Tribulation	First Half of Tribulation	End of Tribulation
5 Divine Activity	Protected in the Wilderness	Punished in a Moment Rev. 17:16; 19:2	Perfecting in Glory Eph. 5:27
6 Eventual Destiny	Inherits the Land	Perishes for Eternity	Rules with Christ Forever
7 Apparent Significance	The Savior Adheres to His Covenants	God Avenges the Blood of His Saints	The Bridegroom Appoints a Place of Honor for the Bride

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 2d. The woman and the beast: 17:1-18
 - 1e. The vision of the woman: 17:1-6
 - 2f. The details: 17:1-6
 - 1g. The harlot: 17:1-2



The wine of false doctrine and willful departure from the Scriptures fills the cup in the hand of the unfaithful woman.

This religious Babylon is said to be the child of Mother Babylon, the ancient city. The Babylon of Revelation is both a city (17:9) and a system. She, like Babylon of old, is the personification of spiritual fornication or idolatry (Isa. 23:15-17; Jer. 2:20-31; Ezek. 16:17-19; Hosea 2:5). The woman represents the epitome of unfaithfulness and disseminates her debauchery world-wide (v. 2).

- 2g. She wields great political power: 17:3
Her position on the beast indicates that she exercises power over Antichrist who seems to support her. In the middle of the tribulation, Antichrist overthrows the religious system and demands worship as God (2 Thess. 2:4; Mt. 24:15; Dan. 9:26).
- 3g. She displays majesty and magnificence: 17:4
The woman is clothed in purple and scarlet. Purple symbolizes royalty and scarlet represents luxury. Is it not interesting that those are the colors identifying the pontiff in Rome and his cardinals?
- 4g. She is a counterfeit: 17:5
She, like the true church of Jesus Christ (Eph. 5:32) is a mystery. The religiosity is a fraud and her outward splendor and spiritual degeneracy in the city where she dwells (17:9, 18) are a reflection of the ancient city on the banks of the Euphrates.
- 5g. She is an organized federation: 17:5b
Ryrie explains the expression that the harlot is "the mother of harlots and abominations:" The mother harlot has a family of harlots. In other words, many groups will join together under the one harlot in a kind of federated church. She will incorporate various denominations and religious

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

2d. The woman and the beast: 17:1-18

1e. The vision of the woman: 17:1-6

2f. The details: 17:1-6

5g. She is an organized federation: 17:5b



groups without necessarily amalgamating them. If this is the way the organization will be formed, then the various groups within it can keep their doctrinal and polity distinctives and still unite in this harlot family relationship (*Revelation*, 1996, 118).

The federation of religious groups most likely will include Roman Catholicism, apostate Protestantism, unregenerate Judaism and the world's non-Christian religions. The modern ecumenical movement which endeavors to unite liberal Christendom and ultimately the world's religions can be thus characterized as abominable harlotry.

6g. She persecutes the saints: 17:6

John wondered how the system supposedly honoring God could kill His faithful followers. Present-day Catholicism has a horrific history of bloody persecution of genuine believers. The soil of Europe is soaked with the blood of Protestants. One need only think of the ghastly events called the St. Bartholomew's Day massacre on August 23-24, 1572. Some 30,000 Huguenots were slaughtered in the streets of Paris, whereupon Pope Gregory XII cast a medal, thanking God for the "Slaughter of the Huguenots."

2e. The promise to John: 17:7

The Apostle John appears to have been baffled by the vision, especially by the arresting vision of the woman and the beast. The angel promised an interpretation.

3e. The interpretation of the vision: 17:8-15

1f. The beast: 17:8

The beast is identified first and is identical with the beast who "ascendeth out of the bottomless pit" (11:7;

Catholicism and the Charismatic Movement: Converging Religious Forces in the Last Days

A Synopsis by Dave James

As one contemplates current events in the light of Scripture, it seems apparent that the world is hurtling toward the social, economic, political and religious upheavals that will characterize the Tribulation and which will be set into motion by the Rapture of the Church. Although the Word of God teaches the imminency of the Rapture, one can also sense that events and trends of global significance are setting the stage for the last days which will culminate in our Lord's Glorious Second-Coming. Because of the implications for the true Church and the world as a whole in this present age, some of the most troubling of these trends are to be found within professing Christianity.

The divergence of various Christian traditions over the last 500 years, which has often served to guard biblical doctrine against heresy and biblical practice against apostasy, is quickly surrendering to a neo-ecumenism which gives increasing evidence of having the potential to develop into a form of Christianity that could ultimately serve as a foundation for the religious system of the Tribulation. This new ecumenical wave is being driven by a convergence of unprecedented scope between what would normally seem to be two incompatible religious forces and very unlikely partners: The Roman Catholic Church and the Charismatic Movement.

Pentecostalism, as a nationwide movement, began during the Azusa Street revivals of 1906 in Los Angeles, California, though its underpinnings are ultimately found in the experience-oriented holiness doctrines of John Wesley and the Methodism of the 18th and 19th centuries. Pentecostalism historically has been confined to denominations that were formed early in the 20th century and which tended toward the exclusivity and separatism characteristic of the holiness denominations. However, in the 1950s and 60s, as the "pentecostal experience" began to cross denominational lines and doctrinal distinctives gave way to a common emphasis on the sign gifts, particularly speaking in tongues, the Charismatic Movement was born.

For centuries Catholicism claimed to be the unique and exclusive repository of revelation, teaching authority and truth, and consequently it viewed itself as God's exclusive instrument of salvation in the world. However, this theological exclusivity, along with its practical implications, underwent a thorough transformation between 1961 and 1965 during the Second Vatican Council. Although the bishops confirmed that salvation comes only through the sacrament of the Catholic Church in the world, they also concluded that explicit knowledge of Christ and the Church's teachings were not necessary for one to be saved. Thus, devout Jews and Muslims can be considered brethren; Hindus, Buddhists and primitive animists can be saved by responding to general revelation, and there even seems to be hope for atheists who are sincere in their unbelief.

In 1967, the Charismatic Movement officially crossed the Protestant / Catholic divide when a group of Duquesne University students and faculty held a retreat to study the gifts of the Spirit and seek a Pentecostal experience. As these manifestations began to spread across the country and around the world, many viewed them as God's answer to a daily prayer composed by Pope John XXIII for the Vatican II council. Pope John Paul II concluded that the

Charismatic Renewal Movement, which includes 11% (120 million) of all baptized Catholics, "was a particular gift of the Holy Spirit to the Church."

One of the defining characteristics of the Charismatic Movement in both Catholic and Protestant traditions is fellowship and unity based upon what is claimed to be the present-day work of the Holy Spirit through miraculous sign gifts, to the exclusion of virtually all other theological issues. That the priority of experience over doctrine is extremely attractive is evident from the explosive growth among those claiming to have had some kind of Pentecostal experience—with the fastest growth being directly proportional to how extreme the supernatural manifestations and how far they depart from sound biblical exegesis.

Historically, the political power of the Catholic Church has dwarfed that of monarchies, democracies and dictatorships. However, the last 400 years have witnessed a steady decline of that power as the centralized authority of its hierarchical leadership has been challenged and the relevance of its dogmatic theology has been lost to rationalism and relativism. And although it has immense wealth, most of it resides in its assets and there are no longer the tremendous sources of revenue that once funded its global expansion. Therefore, it seems unlikely that the Catholic Church alone and in its historical form could possibly become the worldwide religious institution of Antichrist during the Tribulation.

In contrast, the Charismatic Movement has increasing political influence, which can probably be attributed to its man-centered theology of prosperity and power that fits comfortably with the goals and aspirations of many world leaders. And it is precisely this theology that ultimately generates the billions of dollars in annual revenue with which a vast international multi-media empire has been built. However, beyond the powerful personalities and the technologically sophisticated infrastructure, the Charismatic Movement also provides a critical element missing from Catholicism, without which the masses would never be prepared to surrender their freedom and embrace Antichrist as the savior of the world: false signs and wonders.

It seems undeniable that we are observing the convergence of Catholic and Protestant Christianity, with charismatic theology being the common denominator. This should sound a warning to the evangelical community. Unfortunately, the same pragmatism that has been instrumental in the growth of Charismatic mega-churches is also being embraced and implemented in various ways in evangelical churches in order to make church seem more attractive and relevant to the average unbeliever. The same ecumenical spirit that essentially reversed many of the decisions of the Council of Trent during the Second Vatican Council within the Catholic Church, has also begun to effectively reverse the accomplishments of the Reformation within Evangelicalism. In combination, the way is being paved and the stage is being set for the formation of a false religious system with unprecedented political might, unparalleled economic strength and unimaginable supernatural power.

BIBLE HISTORY

FOR THE USE OF THE CATHOLIC SCHOOLS IN
THE UNITED STATES.

BY

RIGHT REV. RICHARD GILMOUR, D.D.,
Bishop of Cleveland.



A LETTER FROM
His Holiness, Pope Leo XIII.

TRANSLATION.

*We have received with thanks the copy of The Bible History,
together with the expressions of devotion, which Benziger Brothers,
Publishers, have sent us through the Bishop of Basel, and we give our
Apostolic Benediction to them and to their labors, that these may
always tend to the good of Religion.*

Leo P. P. XIII.

LUTHER AND THE REFORMATION



Protestant Reformation. In 1520 his doctrines were condemned by the Pope and he himself excommunicated.

4. In 1522 Luther translated the Bible into German, and with it proclaimed the doctrine of "an open Bible and free interpretation" as a fundamental doctrine. He also denied the supremacy of the Pope, the authority of the Church, the celibacy of the clergy, the efficacy of the sacraments, the doctrine of purgatory, and the teachings of the Church on justification and original sin.

5. He forbade his followers to honor the Saints or to obey the commandments of the Church, rejecting all the sacraments except Baptism and the Lord's Supper. He also taught that faith *without* good works would secure man's salvation, contrary to the Catholic doctrine, which teaches that men are saved by *with* faith *with* good works.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

2d. The woman and the beast: 17:1-18

3e. The interpretation of the vision: 17:8-15

1f. The beast: 17:8

cf. 13:1-3). The reference here seems to be to the resuscitation of the beast's formerly dead nations (13:3, 12, 14). This appears to take place near the middle of the tribulation.

2f. The seven heads: 17:9-11

1g. The heads: 17:9

The "seven mountains" suggest to many expositors that this is a clear reference to the city of Rome. The seven heads are seven kings which sustain some type of relationship to Rome. The call to wisdom may indicate that the seven heads refer to both individuals and kingdoms.

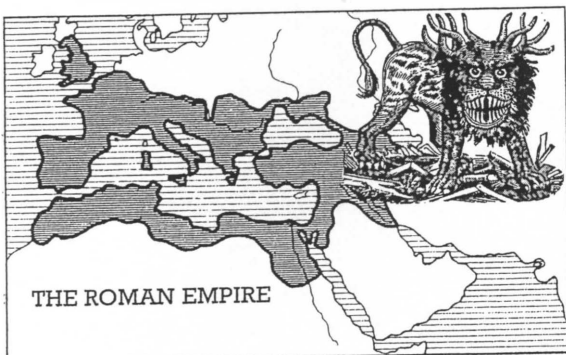
2g. The kings: 17:10-11

The kings are either seven Roman emperors. They may possibly represent the major world empires of which the Roman Empire is the last. They would most likely include Egypt, Assyria, Babylon, Medo-Persia and Greece.



3f. The ten horns: 17:12-14

The kingdom in verse 10 which is yet to come is undoubtedly the beast's kingdom. The revived Roman Empire, a ten-nation confederacy, established by Antichrist soon after the rapture, will last 3 ½ years (Dan. 7:19-24). After the decimation of Antichrist's main opponent, the Northern Confederacy, in the battle of Gog and Magog (Ezek. 38-39) Antichrist will be a world-wide dictator (Dan. 7:23, 25).



The beast is the eighth king in that he establishes a world-wide government after he revives a previously dead nation, the return of the Roman Empire. The ten horns refer to the ten kings who support the beast (v. 13) and join him apparently at the Second Advent as they direct their weapons against the descending Christ and His army (Rev. 19:19; cf. 19:11, 14).

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 2d. The woman and the beast: 17:1-18
- 3e. The interpretation of the vision: 17:8-15
- 3f. The ten horns: 17:12-14

Verse 14 is a glorious anticipation of the Second Advent described so remarkably in chapter 19. There the returning saints are clothed in fine linen, symbolic of their righteousness. In verse 14 they are referred to as "called and chosen and faithful."

Whatever we may think about the doctrine of election, we should be deeply grateful for God's sovereign plan. He effectively called us, eternally chose us and encourages us to be faithful.

- 4f. The waters: 17:15
According to verse 1 the harlot is seated upon many waters. Based on verse 9, the woman sits on seven mountains. Here the explanation is given of the term waters. In the Old Testament, water is a common symbol for people (e.g. Psa. 18:4, 16; Isa. 8:7; Jer. 17:2). The harlot exercises authority over the population of the world. The church of the tribulation will be ecumenical or world-wide. The present ecumenical movement is a clear sign of the times and is paving the way for the culmination of a counterfeit Christianity in concert with various other religious groups in the tribulation.

4e. The destruction of Babylon: 17:16 – 18

- 1f. The destruction of the harlot: 17:16
When Antichrist breaks his covenant with Israel and demands universal worship (Dan. 9:27; 11:26-38; 2 Thess 2:4), he and his confederacy will turn on the harlot and devour her. The words are very descriptive of a total destruction. Satan's kingdom will divide as the beast and his confederacy will turn on the harlot and her religious affiliates. [It will be the WCE against the WCC (the wicked confederacy of Europe against the World Council of Churches)].
- 2f. The design of the Almighty: 17:17
The ultimate cause for this destruction of the religious confederacy which cooperated with and in a sense

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 2d. The woman and the beast: 17:1-18
- 4e. The destruction of Babylon: 17:16 – 18
- 2f. The design of the Almighty: 17:17

controlled the beast for 3 ½ years, is a sovereign purpose of God. While God includes human calamities and crimes in His plan, the sinner is always responsible for his actions. For example, God constrains Gog and Magog in marching against Israel (Ezek. 38:4a), but then punishes the hellish hordes because they hate Israel (Ezek. 38:10c) and wish to remove the riches of Israel (Ezek. 38:12-13).

- 3f. The description of the harlot: 17:18
Here, as in verse 9, the woman is again described as a great city. Many commentators understand this to be literal Babylon. This is a real possibility, but it seems, as noted, that the Babylon in chapter 17 is the spiritual daughter of ancient Babylon.

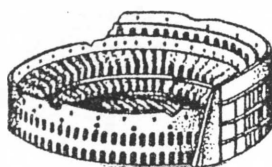
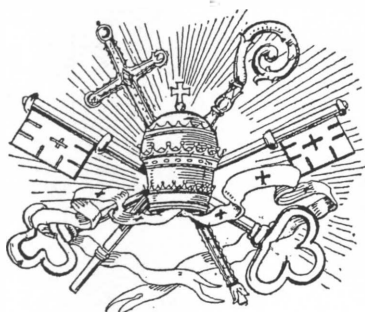
It may be said that Romanism is a fusion of three major movements:

- Mystical Christianity
- Greek Philosophy
- The Babylonian mystery religion.

Thus it is not surprising that the city of Rome, where a corrupt, counterfeit Christianity has been entrenched since the seventh century, is called Babylon after the ancient city and mother of religious apostasy and moral degeneracy.

Ryrie, known for his brevity and succinctness, summarizes the difficult chapter 17 well:

Religion will flourish during the first part of the tribulation in the false system called Babylon, the harlot. This system likely centers in the city of Rome, includes other harlot groups, and exercises great political influence. For the first half of the Tribulation, the harlot will reign unchallenged; but at the middle of the Tribulation, the Beast (the man of sin, Antichrist) will see her as a challenge to his own power and program. So with his league of ten nations he will destroy the harlot and set himself up as God, demanding to be worshiped (*Revelation*, 1996, 120).



THE TWO BABYLONS

OR

THE PAPAL WORSHIP

PROVED TO BE

THE WORSHIP OF NIMROD AND HIS WIFE

THE TWO BABYLONS.

THE REV. ALEXANDER HISLOP

CONTENTS.

	PAGE
NOTE BY THE EDITOR,	vii
PREFACE TO THE SECOND EDITION,	viii
PREFACE TO THE THIRD EDITION,	x
INTRODUCTION,	i
CHAPTER I.	
DISTINCTIVE CHARACTER OF THE TWO SYSTEMS,	4
CHAPTER II.	
OBJECTS OF WORSHIP.	
Section I. Trinity in Unity,	12
" II. The Mother and Child, and the Original of the Child,	19
Sub-Section i. The Child in Assyria,	21
" II. The Child in Egypt,	40
" III. The Child in Greece,	46
" IV. The Death of the Child,	56
" V. The Deification of the Child,	58
" III. The Mother of the Child,	74
CHAPTER III.	
FESTIVALS.	
Section I. Christmas and Lady-day,	91
" II. Easter,	103
" III. The Nativity of St. John,	113
" IV. The Feast of the Assumption,	126
CHAPTER IV.	
DOCTRINE AND DISCIPLINE.	
Section I. Baptismal Regeneration,	129
" II. Justification by Works,	144
" III. The Sacrifice of the Mass,	156
" IV. Extreme Unction,	166
" V. Purgatory and Prayers for the Dead,	167

etc.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—REV. xvii. 6.

INTRODUCTION.

THERE is this great difference between the works of men and the works of God, that the same minute and searching investigation, which displays the defects and imperfections of the one, brings out also the beauties of the other. If the most finely polished needle on which the art of man has been expended be subjected to a microscope, many inequalities, much roughness and clumsiness, will be seen. But if the microscope be brought to bear on the flowers of the field, no such result appears. Instead of their beauty diminishing, new beauties and still more delicate, that have escaped the naked eye, are forthwith discovered; beauties that make us appreciate, in a way which otherwise we could have had little conception of, the full force of the Lord's saying, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these." The same law appears also in comparing the *Word* of God and the most finished productions of men. There are spots and blemishes in the most admired productions of human genius. But the more the Scriptures are searched, the more minutely they are studied, the more their perfection appears; new beauties are brought into light every day; and the discoveries of science, the researches of the learned, and the labours of infidels, all alike conspire to illustrate the wonderful harmony of all the parts, and the Divine beauty that clothes the whole.

If this be the case with Scripture in general, it is especially the case with prophetic Scripture. As every spoke in the wheel of Providence revolves, the prophetic symbols start into still more bold and beautiful relief. This is very strikingly the case with the prophetic language that forms the groundwork and corner-stone of the present work. There never has been any difficulty in the mind of any enlightened Protestant in identifying the woman "sitting on seven mountains," and having on her forehead the name written, "Mystery, Babylon the Great," with the

Roman apostasy. "No other city in the world has ever been celebrated, as the city of Rome has, for its situation on seven hills. Pagan poets and orators, who had no thought of elucidating prophecy, have alike characterised it as 'the seven hilled city.'" Thus Virgil refers to it: "Rome has both become the most beautiful (city) in the world, and alone has surrounded for herself seven heights with a wall."* Propertius, in the same strain, speaks of it (only adding another trait, which completes the Apocalyptic picture) as "The lofty city on seven hills, which governs the whole world."† Its "governing the whole world" is just the counterpart of the Divine statement—"which reigneth over the kings of the earth" (Rev. xvi. 18). To call Rome the city "of the seven hills" was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses, "The gods who have set their affections on the seven hills."‡ Martial, in like manner, speaks of "The seven dominating mountains."§ In times long subsequent, the same kind of language was in current use; for when Symmachus, the prefect of the city, and the last acting Pagan Pontifex Maximus, as the Imperial substitute, introduces by letter one friend of his to another, he calls him "De septem montibus virum"—"a man from the seven mountains," meaning thereby, as the commentators interpret it, "Civem Romanum," "A Roman Citizen."|| Now, while this characteristic of Rome has ever been well marked and defined, it has always been easy to show, that the Church which has its seat and headquarters on the seven hills of Rome might most appropriately be called "Babylon," inasmuch as it is the chief seat of idolatry under the New Testament, as the ancient Babylon was the chief seat of idolatry under the Old. But recent discoveries in Assyria, taken in connection with the previously well-known but ill-understood history and mythology of the ancient world, demonstrate that there is a vast deal more significance in the name Babylon the Great than this. It has been known all along that Popery was baptised Paganism; but God is now making it manifest, that the Paganism which Rome has baptised is, in all its essential elements, the very Paganism which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron.

That new and unexpected light, in some way or other, should be cast, about this very period, on the Church of the grand Apostacy, the very language and symbols of the Apocalypse might have prepared us to anticipate. In the Apocalyptic visions, it is *just before the judgment upon her* that, for the first time, John sees the

* Scilicet et rerum facta est pulcherrima Roma
Septemque una sibi muro circumdedit arces.

—Georg., lib. ii. v. 534, 535.

† Dias, quibus septem placuere colles.—Lib. iii. Eleg. 9, p. 721.

‡ Septem dominos montes.—Lib. iv. Ep. 64, p. 497.

§ SYMMACHUS, lib. ii. Epist. 9, Note, p. 254.

||

Apostate Church with the name Babylon the Great "written upon her forehead" (Rev. xvii. 5). What means the writing of that name "*on the forehead*"? Does it not naturally indicate that, just before judgment overtakes her, her real character was to be so thoroughly developed, that everyone who has eyes to see, who has the least spiritual discernment, would be compelled, as it were, on ocular demonstration, to recognise the wonderful fitness of the title which the Spirit of God had affixed to her. Her judgment is now evidently hastening on; and just as it approaches, the Providence of God, conspiring with the Word of God, by light pouring in from all quarters, makes it more and more evident that Rome is in very deed the Babylon of the Apocalypse; that the essential character of her system, the grand objects of her worship, her festivals, her doctrine and discipline, her rites and ceremonies, her priesthood and their orders, have all been derived from ancient Babylon; and, finally, that the Pope himself is truly and properly the lineal representative of Belshazzar. In the warfare that has been waged against the domineering pretensions of Rome, it has too often been counted enough merely to meet and set aside her presumptuous boast, that she is the mother and mistress of all churches—the one Catholic Church, out of whose pale there is no salvation. If ever there was excuse for such a mode of dealing with her, that excuse will hold no longer. If the position I have laid down can be maintained, she must be stripped of the name of a Christian Church altogether; for if it was a Church of Christ that was convened on that night, when the pontiff-king of Babylon, in the midst of his thousand lords, "praised the gods of gold, and of silver, and of wood, and of stone" (Dan. v. 4), then the Church of Rome is entitled to the name of a Christian Church; but not otherwise. This to some, no doubt, will appear a very startling position; but it is one which it is the object of this work to establish; and let the reader judge for himself, whether I do not bring ample evidence to substantiate my position.

TABLE 9

THE CHRONOLOGY OF THE TRIBULATION

Ch	Before Trib. or Earlier	First Half of the Week	Middle of the Week	Second Half of the Week	Immediately After the Tribulation
4	Throne Scene in Heaven				
5	Lamb worthy to open Book				
6		First 6 seals opened			
7		144,000 of Israel sealed		Grt multitude out of the Grt Trib: with Christ	
8		7th seal..... ? & first 4 trumps..... ?			
9		5th & 6th ? trumps			
10			7th trump: "Delay..... ? no longer"		
11		The two witnesses prophesy 1260 days	2 witnesses slain & 7th trump	Gentiles tread down Jerus. 42 months	
12	Dragon vs. Christ		Michael vs. Dragon	Dragon persecutes Israel 1260 days	
13		The Beast (Antichrist) rises	The Beast resuscitated; he begins sole world wide dominion	The Beast in power 42 months; all worship	
14				144,000 safe with the Lamb	Christ & sickle at Armageddon
15				Bowl angels appear	
16				Bowls of wrath	
17		Grt Harlot (False Religion) rides Beast		Grt Harlot (false religion) destroyed	
18				Babylon the Grt burned	
19				The Marriage of the Lamb	Christ's Revelation & Armageddon



UNDERSTANDING REVELATION



An Investigation of the Key Interpretational and Chronological Questions Which Surround the Book of Revelation

by Gary G. Cohen, Th.D.

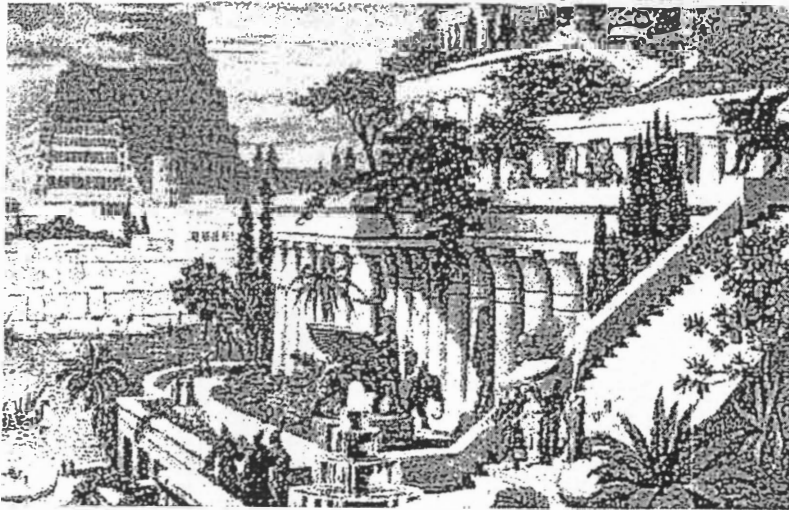
Professor of New Testament,
Faith Theological Seminary,
Elkins Park, Pennsylvania

CHRISTIAN BEACON PRESS
COLLINGSWOOD, N. J.
PRICE, \$1.00

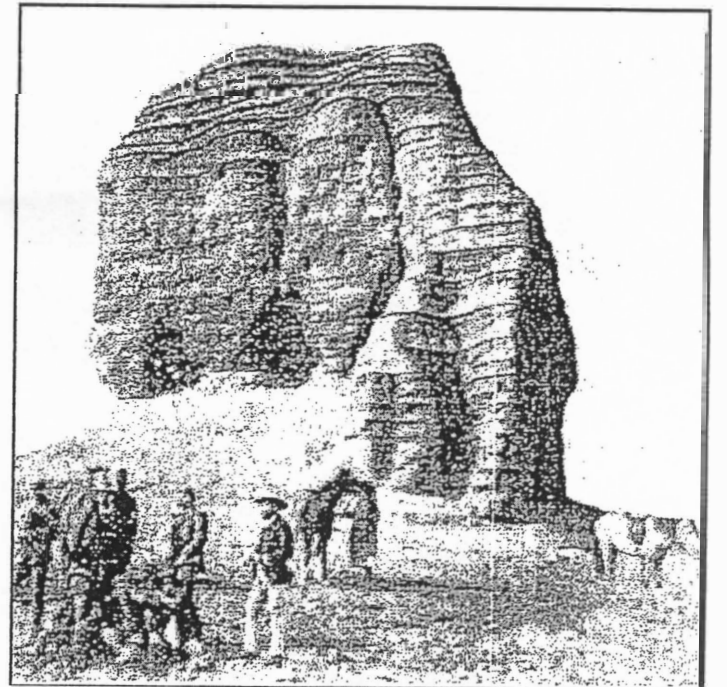
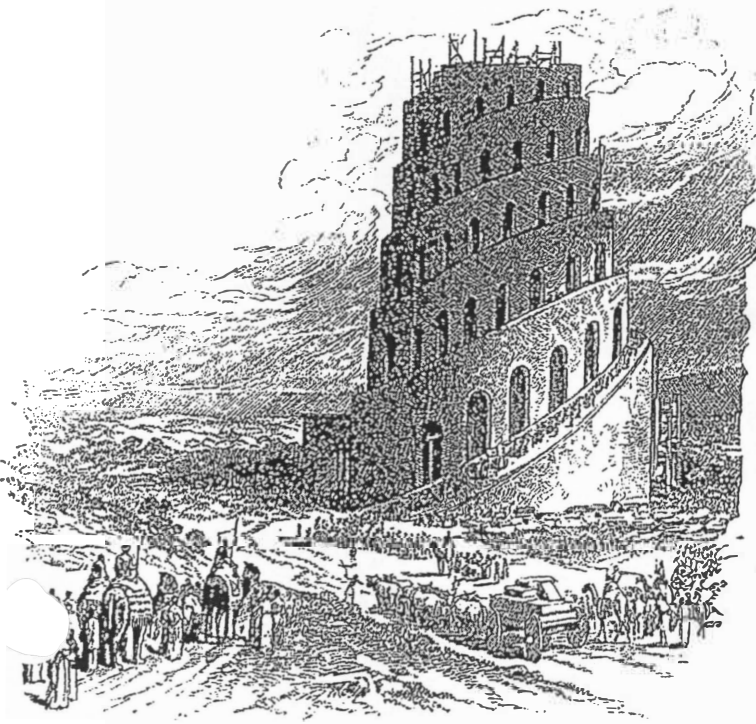
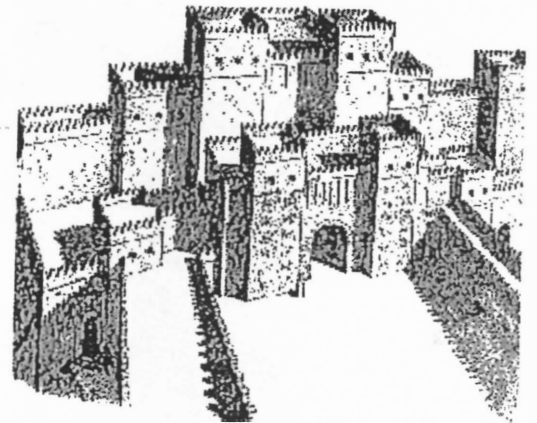
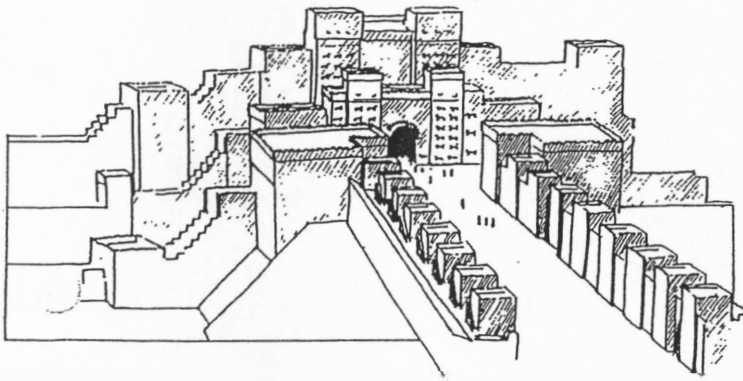


Ancient Babylon

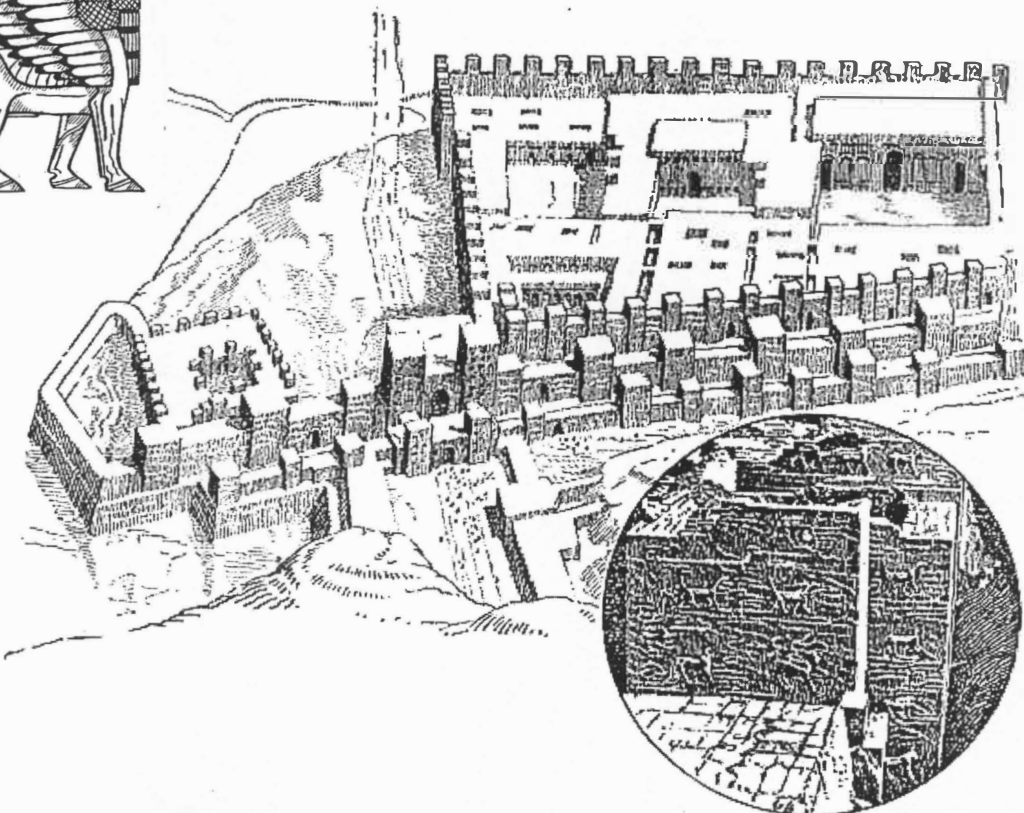
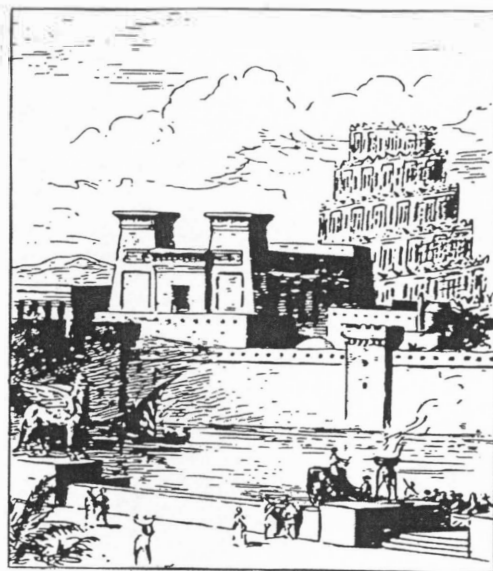
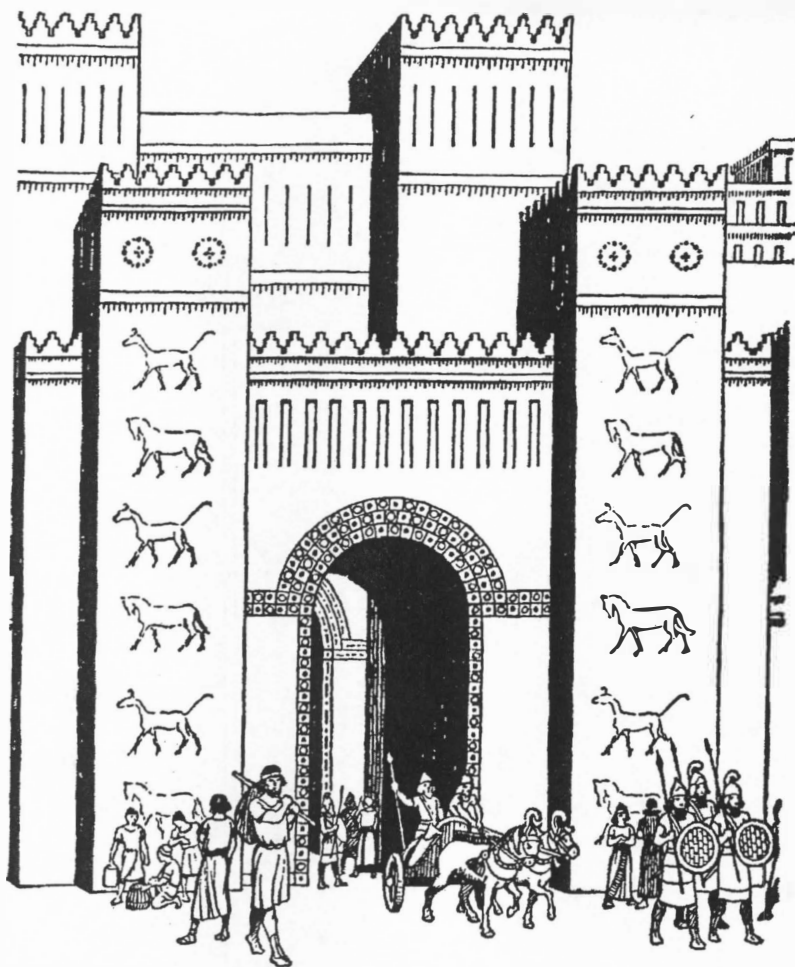
175



NIMROD

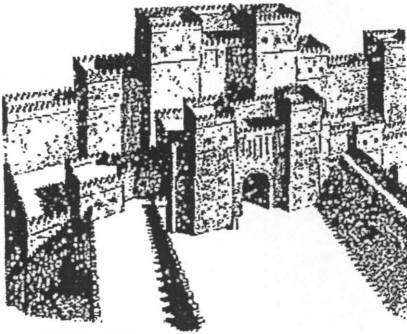


“That great city of Babylon,
that mighty city!”
Rev. 18:10, 19, 21)

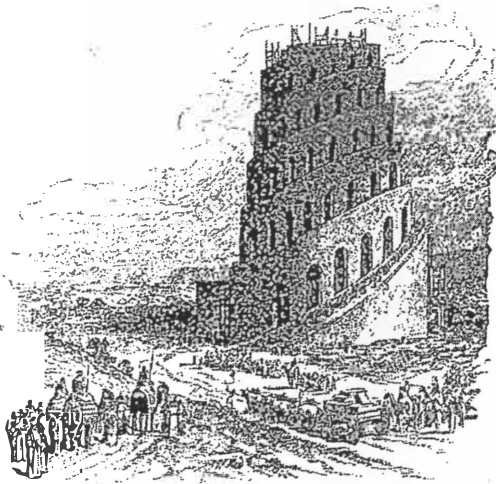


2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 - 19:21
 - 2d. The woman and the beast: 17:1 - 18
- 3d. The city and its doom: 18:1 - 24



The city of Babylon is in view in chapter 17 and 18, since it is the headwaters for both the world's apostate religions as well as economic and commercial systems. The woman in chapter 17 is a symbolic representation of immoral degeneracy and religious apostasy. In view is the spirit of Babylon. In chapter 18 Babylon is seen as representing the world's anti-God economic and political system. While many Bible scholars do not subscribe to the view that ancient Babylon will actually be rebuilt, it is nonetheless consistent with literal interpretation that a rebuilt Babylon will gain prominence in the tribulation and then be suddenly destroyed at the Second Advent. Ancient Babylon fell to Cyrus the Persian in 539 B.C., but that conquest, as noted in the introduction to Revelation 17, does not fulfill literally the Old Testament prophecies (cf. Isa 47:11; Jer. 31:8).



Babylon is the source of counterfeit religion which bases salvation on works (Gen. 11:4: And they said, "Come, let us build ourselves a city, and a tower whose top *is* in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.") This approach characterizes every cult and non-Christian religion. Only biblical Christianity bases salvation on the finished work of Christ, appropriated by faith (cf. Jn 3:16; Acts 16:31; Eph. 2:8-9).

Babylon is also the source of the world's economic and commercial enterprises apart from God. The literal approach understands the Babylon of chapter 18 as a literal city, just as the other places in Revelation are literally understood, such as Patmos (1:9), the seven cities of Asia Minor (chapters 2-3), the Euphrates (9:14; 16:12) and Armageddon (16:16).

It is legitimate to see the Babylon of chapter 17 as a daughter of the city of chapter 18. The former is destroyed by Antichrist and his ten-nation confederacy in the middle of the tribulation after which Antichrist demands absolute worship (2 Thess. 2:4). The destruction of the city of Babylon, the mother of all political, commercial and religious evil in the world, occurs at the Second Advent. Apparently, the ancient city will be rebuilt in the tribulation. One may surmise that the political power will reside with Antichrist in Rome. The commercial capital of the world during the tribulation will be Babylon. Antichrist appears to rule from Rome, but moves his military headquarters to Jerusalem sometime around the middle of the tribulation period. His relocation from Rome to Jerusalem is prompted by the approach of an Asiatic army numbering

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 - 19:21
- 3d. The city and its doom: 18:1 - 24

200 million demonized horsemen (Dan. 11:44-45; Rev. 9:16). He obviously is in Jerusalem during the last half of the tribulation, since he abominates the temple and desolates it (Mt. 24:15) then is seated in the temple to receive worship as deity (2 Thess. 2:4).

1e. The angelic announcement: 18:1-3

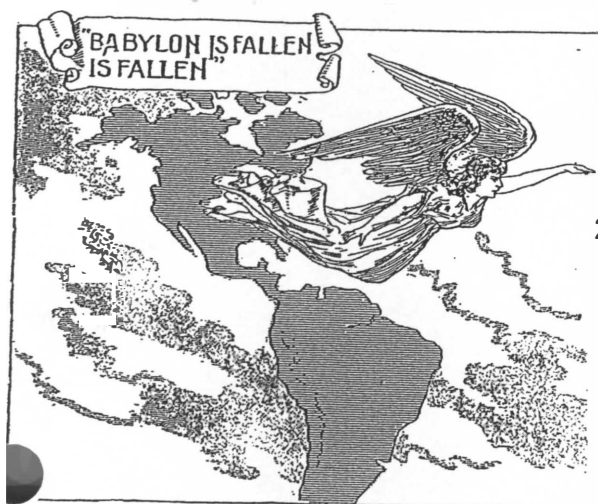
- 1f. The description of the angel: 18:1
The angel, similar to one who came to John in 17:1, descends from heaven and illuminates the earth with his glory. The scene implies that he is an angel of great authority who just emerges from the presence of God.

- 2f. The declaration of the angel: 18:2
The angel reveals some facts about Babylon to show its utter wickedness and the divine justification for destroying it.

- 1g. Babylon is demonic: 18:2
The angel explains that Babylon is:
--"become the habitation of demons" (cf. Zech. 5:5-11)
--"the prison of every foul spirit"
--the prison of every unclean and hateful bird (apparently demonic forces, cf. Mt. 13:31-32)

- 2g. Babylon is degenerate: 18:3
As in chapter 17, Babylon is said to practice fornication, a reference to unfaithfulness to God. Its counterfeit religiosity and callous rebellion against God make it ripe for judgment.

- 3g. Babylon is infectious: 18:3
The Babylon pictured in chapter 18 is a source of a political, economic and commercial system which intoxicates the nations world-wide. The luxuries obtained through ill-gained riches are a sign of crass materialism and lead to gross immorality.



CHARLES H. DYER

The Rise of BABYLON

IS IRAQ AT THE CENTER OF THE FINAL DRAMA?

MOODY PUBLISHERS
CHICAGO

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

3d. The city and its doom: 18:1 – 24

2e. The urgent appeal: 18:4-8

1f. The substance of the appeal: 18:4

An angel apparently speaks for God and admonishes tribulation saints to avoid the luxuries of commercialism and enticements of idolatry. They are to separate and thus be safe from the judgment about to descend upon Babylon. As seen earlier, an area of safety in Transjordan has been prepared especially for the Jews, where Antichrist is unable to reach them (Dan. 11:45; Rev. 12:14; Mt. 24:16).

2f. The substantiation of the appeal: 18:5-8

1g. Remembrance of Babylon's sins: 18:5

Ryrie correctly notes:

"The first Babel tried to build a tower to heaven (Gen. 11:4); the last piles up her sins to heaven; and God remembers" (*Revelation*, 1996, 123).

2g. Retribution for Babylon's sins: 18:6

To pay back double is a way of saying to pay back in full (Mt. 7:2; Ex. 22:4, 7, 9; Isa. 40:2). It is too late for repentance. This judicial pronouncement is against the wicked civilization that has reached the zenith of evil.

3g. Retaliation against Babylon's excesses: 18:7-8

Clothed in ungodly glory and luxury, Babylon is punished with torment and sorrow. Babylon considers herself to be a queen with many lovers but she is actually a widow because she has forsaken the Lord.

The destruction of Babylon will be sudden, in one day. Just like the World Trade Center towers collapsed suddenly in New York City in 2001, so the city will be utterly burned in a short time. The consuming fire might be caused by the great earthquake mentioned earlier (16:18-19).

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 3d. The city and its doom: 18:1 – 24

- 3e. The universal anguish: 18:9-19
Three groups of people mourn Babylon's destruction: kings (9-10), merchants (11-13, 15-17a) and sea people (17b-19).

- 1f. The lament from kings: 18:9-10
The destruction of the city appears to be extremely swift. The reference to one day (v. 8) is further described as being in one hour (v. 10, 17, 19). The kings of the earth wail and lament when they see the fire and smoke of the suddenly-destroyed metropolis, the center of the world's commerce.

- 2f. The lament of the merchants: 18:11-17a

- 1g. The misfortune stated: 18:11
The merchants of the earth weep and mourn, not because of any concern over the mighty city but because of the loss of profit and of customers, "for no man buyeth their merchandise any more" (18:11). They refused to sell to anyone without the mark of the beast (13:12); now the tables are turned on them.

- 2g. Their merchandise itemized:

- 1h. Costly ornaments: 12a
Gold, silver, precious stones, pearls
- 2h. Expensive clothes: 12b
Fine linen, purple, silk, scarlet
- 3h. Rich furnishings: 12c
Citron wood—a kind of cypress, articles of ivory, costly wood, bronze, iron and marble
- 4h. Precious perfumes: 13a
Cinnamon, spice, incense and frankincense
- 5h. Foods: 13b
Wine, oil, fine flour, wheat, cattle, sheep
- 6h. Conveyances: 13c
Horses, chariots
- 7h. Human chattel (slaves): 13d
Literally, bodies and souls of humans



2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 - 19:21

3d. The city and its doom: 18:1 - 24

3e. The universal anguish: 18:9-19

2f. The lament of the merchants: 18:11-17a

2g. Their merchandise itemized:



Ryrie, who categorizes the merchandise above, suggests:

Two features should be noted about this: first, most of the items are luxury items and, second, apparently these merchants will be trafficking in people as well as things. The depth of their sin is covered with the veneer of their luxurious and contended living. All this goes on in the midst of the terrible judgments of the Tribulation (*Revelation*, 1996, 124).

The lament of the sea merchants: 18:17b-19

1g. The classes affected: 18:17b

Four classes of sea people mourn the demise of Babylon:

- helmsmen
- passengers
- sailors
- those who work the sea (e.g. fishermen and divers for pearls).

2g. The cry uttered: 18:18

Great is the lament over the collapse of this extraordinary commercial empire (cf. a similar lament over Tyre in Ezekiel 27:32).

3g. The calamity personalized: 18:19

1h. The demonstration of their grief:

- casting dust on their heads (symbolizing grief in the OT, e.g. Joshua 7:6; 1 Sam. 4:12; 2 Sam. 1:2; 13:19; 15:32; Job 2:12; Lam. 2:10)
- crying
- weeping
- wailing.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 - 19:21

3d. The city and its doom: 18:1 - 24

3e. The universal anguish: 18:9-19

3f. The lament of the sea merchants: 18:17b-19

3g. The calamity personalized: 18:19



2h. The reason for their grief:

As with the kings (v. 10) and the merchants (v. 15-17), the destruction of Babylon meant the disappearance of their wealth. Apparently the wealth of Babylon did not simply trickle down to the kings, merchants and sea people. Rather it engulfed them like a tsunami, bestowing upon them unprecedented opulence, resulting in ungodly ostentatiousness.

4e. The heavenly acclaim: 18:20-24

1f. The directive to the heavenly host: 18:18-20

While earthlings mourn the destruction of Babylon, the citizens of heaven are to rejoice. The prayer of the martyrs in 6:9-11 is hereby answered. As Ryrle correctly observes, "Babylon had slain the saints; now God slays Babylon" (*Revelation*, 1996, 125).

2f. The demonstration of Babylon's demise: 18:21
An angel casts a great stone like a millstone into the sea. Millstones in biblical days were often five feet in diameter, were a foot thick, and weighed thousands of pounds (cf. Mk. 9:42).

As a stone sinks in the water never to rise again, so Babylon and its commercial empire would disappear permanently.

This symbolic action suggests that Babylon's destruction will be:

- sudden
- violent
- permanent.

3f. The devastation of the great city: 18:22-23a
The angel itemizes what will suddenly cease in Babylon:
--rejoicing of the people



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 3d. The city and its doom: 18:1 – 24
- 4e. The heavenly acclaim: 18:20-24
- 3f. The devastation of the great city: 18:22-23a

- work of artisans
- food preparation by women
- the use of light
- the joy at weddings.

- 4f. The detailing of the deserved judgment: 18:23b-24
The double use of "for" (Gk. *hoti*) introduces two reasons for the judgment. The third reason is found in verse 24.

- 1g. Men enriched themselves, became prominent and were consumed with pride. Delitzsch calls pride "the sin of sins" (See Prov. 6:17 where pride is mentioned first in a roster of sins which God especially hates, "a proud look.").

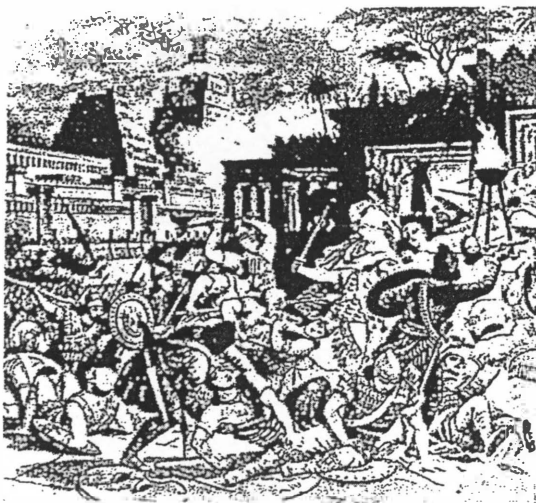
Isa. 23:8-9

Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

⁹The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

A close parallel to Babylon's destruction is found in the demise of ancient Tyre (Isa. 23:8-9).

- 2g. Babylon seduced the nations into thinking that satisfaction and security came through the hoarding of material wealth. It must not be forgotten that Babylon will flourish while the divine seal and trumpet judgments cause confusion and consternation world-wide. One is reminded of the Lord's warning that in the tribulation, as in Noah's day, people will be eating, drinking and celebrating, despite the signs pointing to impending doom (Mt. 24:36-39).



Perhaps the situation can be understood when one considers that during the Communist reign of terror under Stalin and Khrushchev, when millions died, the top government officials, the Politburo and *nomenklatura*, were living in opulence. (Note the definition of *nomenklatura*, "The ruling, bureaucratic elite of the former Soviet Union, made up of members of the

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 3d. The city and its doom: 18:1 – 24
- 4e. The heavenly acclaim: 18:20-24
- 4f. The detailing of the deserved judgment: 18:23b-24
- 2g. Babylon seduced the nations



Communist party who were chosen by the party to hold positions of leadership and privilege in government and industry," (*Webster's New World Collegiate Dictionary*, 4th edition, 1999).

The same was true in China under Mao Tse-Tung as 65 million Chinese perished during the reign of terror between 1949 and 1965 (according to the Free Chinese News Agency).

Isaiah predicts in his "little apocalypse" in chapter 24 that "the earth shall reel to and fro like a drunkard. . . the Lord shall punish the high ones" (Isa. 24:21ff).

With every evidence that divine judgments are coming upon the earth, somehow the rich and mighty of this earth will be oblivious to the severity of the situation. James 5:1 is an advance warning to individuals for whom repentance is still possible:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

² Your riches are corrupted, and your garments are moth-eaten.

³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

⁴ Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

⁵ Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

- 3g. Babylon has slain the saints: 18:24
Three groups are enumerated:
--prophets, they proclaimed the Word of God
--saints, they are ambassadors for Christ

2A. The Revelation of the Future: chapters 4-19

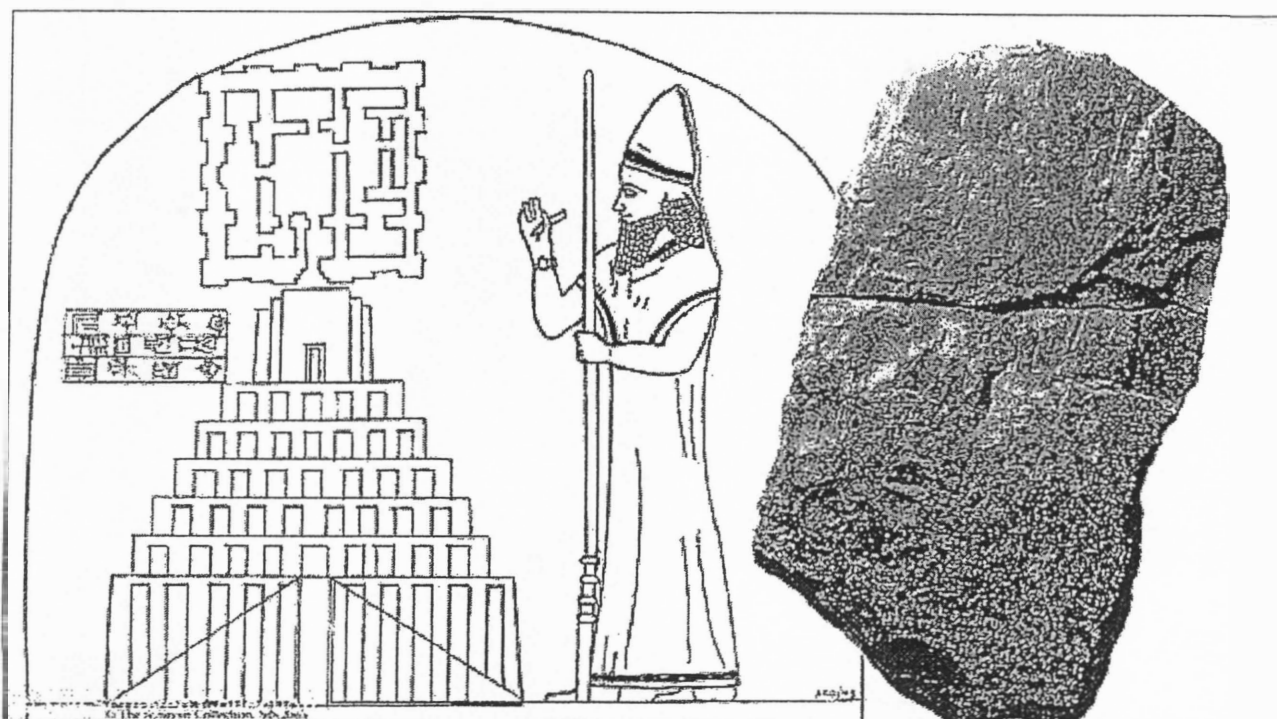
- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 - 19:21
- 3d. The city and its doom: 18:1 - 24
- 4e. The heavenly acclaim: 18:20-24
- 4f. The detailing of the deserved judgment: 18:23b-24
- 2g. Babylon has slain the saints: 18:24

--martyrs, they were faithful witnesses of the Savior.

(that were slain for the Word of God and for the testimony which they held, Rev. 9:6).

In a wider sense, the blood of millions of Christian martyrs throughout church history is ultimately the result of ancient Babylon, where rebellion against God and His revelation commenced. The guilt for the blood of martyrs in the tribulation rests upon the shoulders of revived Babylon, a city and system that deceived the world (18:23c).

One of the earliest drawings of the Tower of Babel found on ancient stone tablet



Rare: A reconstruction of the tablet, right, showing what the images would have originally looked like before they faded

One of the images shows King Nebuchadnezzar II, who ruled Babylon 2,500 years ago, standing next to a huge ziggurat – a pyramidlike structure dedicated to the god Marduk that some scholars believe is the Tower of Babel of Biblical fame.

In Revelation 18 God manifests His fierce anger against the city of **Babylon**, the source of indescribable spiritual and moral abominations as well as abominable atrocities against the people of God. Three years earlier, as a precursor of the devastating destruction of Babylon at the Second Advent, God judges **Gog and Magog and their confederates** as they attempt a lightning strike against God's people Israel. In each case the long delayed and well deserved judgment will come upon godless rebels. Individuals who suffered deprivation or death under these satanic systems will at least be avenged by the righteous God who for reasons known only to Himself, delays judgment but then, when His perfect time has come, "will avenge them speedily" (Luke 18:8).



Below is an excerpt from my article, *The Assault and Annihilation of Gog and Magog: Ezekiel 38-39* appearing as chapter 9 in *The Gathering Storm*, edited by Mal Couch (Springfield, MO: 21st Century Press, 2005).

The passion of God: 38:18-19a

God's emotional reaction to Gog is without parallel in the Old Testament, "My fury shall come up in my face, for in my jealousy and in the fire of my wrath have I spoken." God's hot, fiery anger will be released. God brings Gog against His land and His people. In so doing He manifests His sovereignty over people whose degeneracy, depravity and godless greed makes them ripe for judgment.

If indeed Gog and his company are the Russians—and overwhelming evidence points in that direction—the emotional outburst of God suggests His wrath at Gog's present intentions but also His anger over Gog's past iniquities. The deferred destruction of the depraved system known as Communism is about to happen. God has not forgotten the unspeakable crimes perpetrated by the Russian leaders against their own people and those of other nations. The human cost of Communism is enormous. Who can forget the atrocities of Nikita Khrushchev, who starved 9 million Ukrainians in the 1930's by burning their fields? Who can forget the fact that of the 20 million Russians who lost their lives in World War II, 10 million were killed by their own regime? The Russian author Alexander Solzhenitsyn has calculated that at least 60 million Russians were confined to the infamous Gulag Archipelago in the post-World War II era. Some years ago the Free China News Agency reported that between 1949 and 1965, under the Chinese Communist regime, some 65 million Chinese lost their lives.

The unspeakable atrocities of Communism have been detailed in a number of volumes. Six former socialist European scholars, who at last saw the light, wrote an 857-page chronicle of Communist horrors, entitled *The Black Book of Communism—Crimes, Terror, Repression*. After thorough research, they estimate the number of civilian victims of Communism thusly:

U.S.S.R.: 20 million deaths		
China: 65 million deaths		
Vietnam: 1 million deaths		
North Korea: 2 million deaths		
Cambodia: 2 million deaths		
Eastern Europe: 1 million deaths		
Latin America: 150,000 deaths		
Africa: 1.7 million deaths		
Afghanistan: 1.5 million deaths		
The international Communist movement and Communist parties not in power: 10,000 deaths		
The total approaches 100 million people killed." ³⁰		

Ezekiel 38-39 is God's answer, in part, to these enormous atrocities. The revelation by Ezekiel has had practical ramification for believers enslaved by this "Evil Empire." During this writer's frequent visits to relatives and friends in Communist East Germany, he made an interesting observation over and over again. As we sat across the kitchen table from each other during family devotions, one could not help but notice that certain sections of their Bibles were well-worn. At two places in the New Testament the edges of the pages displayed frequent wear, namely around John 14 and 1 Thessalonians 4, passages dealing with the any-moment return of Christ. These dear believers lived in daily expectancy of the rapture of the church. Interestingly, the Old Testament passage with the tell-tale worn pages as evidence of frequent perusal, was Ezekiel 38-39.. They found consolation in the truth of the doom of their slave masters and derived comfort from the truth of the rapture.

The Inestimable Importance of Revelation 19 and the Second Advent



1. The Second Advent is the _____ event in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the _____ uttered by a prophet. (Jude 14)
3. Revelation 19 is the _____ on the Second Advent.
4. Careful interpretation of a biblical issue starts with the _____ on the topic.
5. Revelation 19 gives the _____ of the Second Advent, with unique details found nowhere else.
6. Revelation 19 affords the _____ of the events surrounding the Second Advent, a counterpart to 1 Thessalonians 4 on the Rapture.
7. Revelation 19 describes the _____ by the saints of the ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the _____ of our heavenly King and supreme Sovereign anywhere in Scripture.

Manfred E. Kober, Th.D.

The Inestimable Importance of Revelation 19 and the Second Advent



1. The Second Advent is the most important prophetic event in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the most ancient prophecy uttered by a prophet. (Jude 14)
3. Revelation 19 is the most extensive passage on the Second Advent.
4. Careful interpretation of a biblical issue starts with the most prominent passage on the topic.
5. Revelation 19 gives the most detailed description of the Second Advent, with unique details found nowhere else.
6. Revelation 19 affords the most chronological sequence of the events surrounding the Second Advent, a counterpart to 1 Thessalonians on the Rapture.
7. Revelation 19 describes the most anticipated event by the saints of the ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the most exalted view of our heavenly King and supreme Sovereign anywhere in Scripture.



**REVELATION 19 – THE SECOND ADVENT OF CHRIST:
The Return of the Royal Regent**



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 - 19:21

4d. The Lamb and His bride: 19:1-10

Cohen's observations are worth citing:

"These 'allelujahs' show that the passage is a united one, and that the entire scene is one of triumph, joy and praise" (Gary G. Cohen, *Understanding Revelation*, 1968, 155).

"Allelujah" means "praise the Lord" and occurs only in this chapter of the NT (v. 1, 3, 4, 6), though it appears as a brief doxology frequently in the Psalms (e.g. 104:35; 151:6).

Four songs introduce the return of Jesus Christ:

1e. The song of victory: 19:1

A great crowd in heaven praises God for His redemption and victory.

2e. The song of vengeance: 19:2-3

The second song praises God for judging the harlot, possibly referring both to religious and commercial Babylon. Two reasons are given for her destruction:

- her spiritual fornication
- her martyrdom of the saints.

3e. The song of veneration: 19:4

The third song is a song of worship of the Father on the throne by the four creatures and twenty-four elders.

The Greek "amen" is derived from the Hebrew word *emeth* (אֱמֶת -- truth) and asserts the veracity of a matter.

"Amen" voices the elders' and creatures' approval of the two preceding expressions of praise (v. 1, 2-3) and "Hallelujah" expresses their own praise and worship (cf. 7:12).

4e. The song of vindication: 19:5-6

1f. The angelic request: 19:5

An angelic voice calls on all creatures to praise God. In the so-called Hallel Psalms, to which this pericope is related, the Psalmist cries out for vindication (cf. Psalms 113:1; 135:1, 20) and for all persecuted creatures, vindication is now imminent.

2f. The amazing response: 19:6

A swelling crescendo of voices, with what amounts to a drum roll, announces the Lord's preeminence and absolute authority. John hears:

- the voice of a massive chorus
- the voice of many waters
- the voice of mighty thunders.



2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 - 19:21

4d. The Lamb and His bride: 19:1-10

5e. The marriage of the Lamb: 19:7-9

1f. The invitation to rejoice and glorify God.

This invitation is not to the marriage of the bride but to that of the bridegroom. Dr. Ryrie has well said,

Normally a wedding is announced in the name of the bride, but not this one. It is His marriage and He, not the bride, will be the center of attraction. If there were a musical processional in this wedding it would not be "Here Comes the Bride," but, "Here Comes the Bridegroom!" (*Revelation*, 1996, 128).

The bride of the Lamb is apparently the church (2 Cor. 11:2; Eph. 5:25-32). The bride is the third of three metaphors describing women in Revelation. It will be recalled that the woman in chapter 12 is Israel, the harlot in chapter 17 is Babylon and the bride in chapter 19 is the church, that is the body of believers redeemed during the church age, beginning at Pentecost and concluding with the rapture.

Constable has a good summary of marriage customs in the ancient Near East:

There were three main events involved in a marriage. First, the parents chose a bride for the groom. This takes place presently as the Holy Spirit calls the elect out of the world to be Christ's bride through regeneration. Second, when the time for marriage had come, the groom would leave His home with His friends, go to the home of the bride, and escort her from her home to his. The bride did not know when this would occur. This will take place when Christ comes to take His bride to heaven at the Rapture (cf. John 14:1-2). Third, the groom provided a feast for his bride and his friends at his home that lasted several days. This will take place on earth either at the beginning of the Millennium, throughout the Millennium, or beginning with the Millennium and continuing throughout eternity (cf. 21:2, 9). I favor the first view.

(*Dr. Constable's Notes on Revelation*, 2010 edition., 171).

2f. The preparation for the marriage: 19:8

The preparation shows the delicate balance between God's sovereignty and human responsibility. The phrase "has made herself ready" (v. 7, she did it). "It was given to her" (v. 8, God did it). (cf. Ryrie, *Revelation*, 1996, 128). The bride "is arrayed in fine linen, clean and white." "Clean" reflects purity and "white" indicates divine glory. The fine linen represents "the righteousness of the saints" (v. 8). The bride is prepared for a wedding because of her righteous acts, made possible by God's grace (Phil. 2:13).



JUDGMENT SEAT
OF CHRIST



MARRIAGE OF
THE LAMB

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

4d. The Lamb and His bride: 19:1-10

5e. The marriage of the Lamb: 19:7-9

3f. The celebration of the marriage: 19:9

It may be supposed that while the ceremony takes place in heaven, the celebration, involving an elaborate banquet, will take place on earth. A blessing is pronounced on the participants of the wedding who are not the bride. This would be OT saints and tribulation saints, who are martyred and those who lived through the tribulation and enter the Millennium alive. The certainty of the celebration is underscored by the pronouncement, "These are the true words of God."

6e. The awe of John: 19:10

1f. The response of John: 19:10a

John was overawed by:

--what he saw: the destruction of Babylon (18:1-24; 19:2-3)

--what he heard: enormous choirs in adoration of God (19:6)

--what he wrote: a marriage feast (19:9)

He fell down to worship the angel who revealed these things to him.

2f. The rebuke by the angel: 19:10b

The angel refused worship and emphasized an interesting and important truth: Angels and believers have

--the same ministry: serving God

--the same message: all creatures must worship God alone

--the same focus: Jesus Christ

"The testimony of Jesus is the spirit of prophecy." As Ryrie explains, "Prophecy is designed to unfold the loveliness of Jesus" (*Ryrie Study Bible*, 1978, 1810).

5d. The Lamb and His enemies: 19:11-21

In the first half of chapter 19, John's revelations are more audible than visual:

"I heard" (19:1, 6). In the second half of the chapter, John sees:

"I saw heaven opened"—19:11-- advent

"I saw an angel standing in the sun"—19:17 -- appeal

"I saw the beast and the kings of the earth"—19:19 Armageddon

John's vision of the return of the Savior and the saints is the climax of world history.

The Second Advent is the most important prophetic event disclosed in the Scriptures. The Holy Spirit refers to it over 1,000 times. Enoch, who lived before the flood, knew of this glorious event. Jude, the *half-brother of the* Savior, makes reference to Enoch's prophecy,

The Inestimable Importance of Revelation 19 and the Second Advent



1. The Second Advent is the _____ event
in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the _____ uttered by a
prophet. (Jude 14)
3. Revelation 19 is the _____ on the Second Advent.
4. Careful interpretation of a biblical issue starts with the _____
on the topic.
5. Revelation 19 gives the _____ of the Second
Advent, with unique details found nowhere else.
6. Revelation 19 affords the _____ of the events
surrounding the Second Advent, a counterpart to 1 Thessalonians on the Rapture.
7. Revelation 19 describes the _____ by the saints of the
ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the
_____ of our heavenly King and supreme Sovereign
anywhere in Scripture.

Manfred E. Kober, Th.D.

The Inestimable Importance of Revelation 19 and the Second Advent



1. The Second Advent is the most important prophetic event in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the most ancient prophecy uttered by a prophet. (Jude 14)
3. Revelation 19 is the most extensive passage on the Second Advent.
4. Careful interpretation of a biblical issue starts with the most prominent passage on the topic.
5. Revelation 19 gives the most detailed description of the Second Advent, with unique details found nowhere else.
6. Revelation 19 affords the most chronological sequence of the events surrounding the Second Advent, a counterpart to 1 Thessalonians on the Rapture.
7. Revelation 19 describes the most anticipated event by the saints of the ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the most exalted view of our heavenly King and supreme Sovereign anywhere in Scripture.

Events Surrounding the Second Advent

A tentative effort by **Manfred E. Kober, Th.D.**

1. The second coming is unexpected though predictable for people living prior to it (Mt. 24:39,50)
2. Atmospheric and stellar disturbances will horrify mankind (Joel 2:30f., Mt. 24:29, Is. 24:23)
3. Eerie phenomena on earth will cause consternation (Joel 2:30)
4. The sign of the Son of Man will appear in the heavens (Mt. 24:31)
5. The Son of Man appears in power and glory (Mt. 24:30)
6. The earthlings mourn as the Judge approaches (Mt. 24:30)
7. The saints in heaven descend with the Savior on white horses (Rev. 19:14)
8. Many Jews see Christ's stigmata and believe (Zech. 12:20)
9. Angels gather the elect from around the world with trumpet sound (Mt. 24:31)
10. An angel invites the fowl of the air to a banquet (Rev. 19:17-18)
11. Armageddon armies assault the Savior and the saints as they approach (Rev. 19:19)
12. A sword of judgment destroys the antagonists (Rev. 19:15, 25)
13. The rebels become disembodied spirits (Zech 14:12)
14. The animals of the invaders die in a plague (Zech. 14:13)
15. Some armies decimate each other in fierce combat (Zech. 14:13)
16. Judah plunders the riches of the invaders (Zech. 14:14)
17. Christ removes Antichrist and the False Prophet (Rev. 19:20)
18. An angel constricts Satan for 1000 years (Rev. 20:1-3)
19. All evil spirits are removed from the land (Zech. 13:23)
20. The tribulation martyrs are resurrected (Rev. 20:4)
21. O.T. saints who just returned will receive resurrection bodies (Dan. 12:2)
22. The Jews are judged in the wilderness, presumably Wadi Arava (Is. 63:1-3, Ez. 20:34-37)
23. The Gentiles are judged from Jerusalem in the Valley of Jehoshaphat (Joel 3:2,12)
24. Christ is officially elevated to the Throne of David by His Father (Ps. 2:6, Is. 24:23)
25. A banquet will be served for everyone in Jerusalem with the best of foods and finest of drinks (Is. 25:6)

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 5d. The Lamb and His enemies: 19:11-21

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).
 --If the Noahic flood occurred about 5,000 B.C., this would mean that over 7,000 years ago believers knew of their triumphant return with the sovereign Savior. On the other hand, the rapture which is the first phase of Christ's return, is not announced until the night before the Savior's crucifixion in A.D. 32 (Jn. 14:1-6).

The Second Advent is the first of several final things that John saw:
 These revelations are:

- (1) The return of Christ (19:11-21)
- (2) The binding of Satan (20:1-3)
- (3) The first resurrection (20:4-6)
- (4) The millennium (20:6, 7)
- (5) Satan's final doom (20:7-10)
- (6) The Great White Throne Judgment (20:11-15)
- (7) The new heavens and the new earth, including the New Jerusalem (21:1-22:5)

1e. The climatic return of the King: 19:11-14



- 1f. His approach: 19:11a
- 1g. His dramatic unveiling:
 John saw heaven standing open, not just a door (4:1) or the heavenly temple (11:9).
- 2g. An arresting vision:
 The King appears on a white horse, symbolizing victory over one's enemies (cf. 2 Cor. 2:14).
- 2f. His attributes: 19:11b
 John describes Christ as "faithful" (trustworthy, true, righteous). In contrast, Antichrist is unfaithful (Dan. 9:26) and untrue as he deceived the people (19:20, cf. 13:14).
- 3f. His activity: 19:11c
 His purpose is to crush all rebellion by war and judge the sinners with a long-delayed and well-deserved judgment (Psa. 2).
- 4f. His appearance: 19:12

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

5d. The Lamb and His enemies: 19:11-21

1e. The climatic return of the King: 19:11-14

4f. His appearance: 19:12

1g. The appearance of His eyes: 19:12a
His eyes suggest His piercing and penetrating judgment that takes everything into account (Cf. Jn. 2:13-16; 18:2-8).

2g. The adornment of His head: 19:12b
His many crowns, (*diadema*, regal crown) symbolize His majesty. Both Satan and Antichrist are depicted as wearing crowns (12:3; 13:1).

3g. The appellatives of His person: 19:12c
His unknown name may become known when Jesus returns. In the ancient world, the name revealed the nature of an individual, who he is and what he does.

5f. His attire: 19:13

1g. The bloody vesture: 19:13a
This bloody robe anticipates the bloody battle that will soon come to pass (19:17-19). His appearance is not that of a savior but of a warrior and a judge (Isa 63:2-3).

2g. His bestowed title: 19:13b

1h. The meaning of the title "Word of God": the title is used previously only by John (Jn. 1:1, 14; 1 Jn. 1:1) and here in Revelation emphasizes not the self-revelation of God but the authoritative declaration resulting in the defeat, destruction and decimation of His enemies, symbolized by a sharp sword (19:15, 21).

2h. The use of the term "Word of God": while modern theologians fail to identify the inspired Word as the Word of God, the term "Word of God" is one of the references for the scriptures. The term is used in a three-fold way:
--the written Word (Jn. 10:35)
--the spoken Word (Acts 13:44, 46)
--the living Word (Rev. 19:13)

2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 5d. The Lamb and His enemies: 19:11-21
- 1e. The climatic return of the King: 19:11-14

THE WORD OF GOD



1. THE WRITTEN WORD

John 10:35

If he called them gods,
unto whom the word of
God came, and the
scripture cannot be
broken.



2. THE LIVING WORD

Rev. 19:13

And he was clothed with
a vesture dipped in
blood: and his name is
called The Word of God.



3. THE PREACHED WORD

Acts 13:46

Then Paul and Barnabas waxed
bold, and said, It was necessary
that the word of God should first
have been spoken to you: but
seeing ye put it from you, and judge
yourselves unworthy of everlasting
life, lo, we turn to the Gentiles.

Manfred E. Kober, Th.D.



6f. His army: 19:14

1g. The identity of the army:

At the second coming angels will accompany Jesus Christ (Mt. 13:41; 15:27; 24:30; 2 Thess 1:7). However the army pictured here is comprised of saints, since their attire is the same as that of the Bride of Christ in verse 8. Robert Thomas describes this army:

This heavenly army, unlike their leader, has no swords or spears. They take no part in the action. They wear no armor because, being immortal, they are immune to injury. They are non-combatant supporters of the Messiah as he wages the war single-handedly (Robert Thomas, *Revelation 8-22*, 387).



2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

5d. The Lamb and His enemies: 19:11-21

1e. The climatic return of the King: 19:11-14

6f. His army: 19:14

1g. The identity of the army:

2g. The importance of the event:

1h. The anticipation in biblical history: Jude 14ff

As noted above, in Jude 14, Enoch already anticipated some 7,000 years ago the return of the saints with the Savior.

2h. Its answer to the heavenly petitions: (Rev. 6:10-11; 7:14-17)

Christ and His army return to take vengeance on those who killed the saints during the tribulation, who asked for vengeance upon their tormentors and executioners. Prior judgments were a partial answer. At the Second Advent the final cup of wrath is poured out.

2e. The complete removal of the enemies: 19:15-21

1f. The preparation for avenging judgment: 19:15

1g. The routing of the enemies:

1h. The imagery of the sword:

1i. The reference to the sword: 19:15a

A sword of judgment, like a long tongue-shaped sword (*hromphia*), proceeding out of Christ's mouth will strike down His enemies.

2i. The repetition of the sword: (19:21)

2h. The identification of the enemies:

1i. Their iniquity:

Armageddon is Satan's effort to prevent the millennial monarch from returning and ruling (Psa. 2:1-2).

2i. Their incorrigibility:

The incorrigible enemies are judged with inflexible righteousness

2g. The rule in the millennium: 19:15b

Christ's rule includes destroying the enemies as well as reigning over the nations (Psa. 2:9).

3g. The release of God's wrath: 19:15c



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
- 5d. The Lamb and His enemies: 19:11-21
- 2e. The complete removal of the enemies: 19:15-21
 - 1f. The preparation for avenging judgment: 19:15
 - 3g. The release of God's wrath: 19:15c

At His return, Christ will destroy in His wrath the wicked as illustrated by the statement that He treadeth the winepress of the fierceness and wrath of Almighty God.

A winepress consisted of two vats placed at different levels. The grapes were trodden in the upper vat and the juice was received in the lower one (cf. 14:20) (Ryrie, *Revelation*, 1996, 129).

- 2f. His position of absolute authority: 19:16
 - 1g. The display of His authority: 19:16a
His robe is a symbol of majesty.
 - 2g. The designations of His authority: 19:16b
It is likely that the name appears on the part of Christ's robe which covers His thigh, where it would be most conspicuous.
 - 1h. The titles of authority:
 - King of Kings—honor
 - Lord of Lords—homage
 - 2h. The truth of the appellatives:
The two titles are Hebrewisms. They suitably describe Christ who is the ultimate king and the supreme ruler.
- 3f. The proclamation of the angelic message: 19:17-18
 - 1g. The angelic position: 19:17a
An angel appears in the sun where all the creatures could see him.
 - 2g. The angelic pronouncement: 19:17b-18
 - 1h. The instructions to the fowl of heaven:
The birds of the sky are addressed here, whereas three and a half years earlier at the Battle of Gog and Magog, the invitation goes to "every feathered fowl and every beast of the field" (Ez. 49:17).
 - 2h. The invitation to God's banquet: 19:17c-18
The invitation is "to gather yourselves together unto the supper of the great God" (19:17c). The meal is in no way related to the marriage supper of the Lamb.



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 - 19:21
- 5d. The Lamb and His enemies: 19:11-21
- 2e. The complete removal of the enemies: 19:15-21
 - 3f. The proclamation of the angelic message: 19:17-18
 - 2g. The angelic pronouncement: 19:17b-18
 - 2h. The invitation to God's banquet: 19:17c-18

(One is for the birds, the other for the Bride.)

- 1i: The comprehensiveness of the carnage: 19:17-18a

The motivation suggests a devastating destruction of Christ's enemies at His return.

- 2i: The completeness of the carnage: 19:18b

The destruction will be for all

--military ranks

--classes of society

--status of life.

The Second Advent witnesses an ignoble end for the incorrigible enemies of Christ.

- 3i: The categories of judgment:

At the Second Advent at least seven separate groups are judged in rapid succession, possibly within 30 days after the Second Advent (cf. *The Ryrie Study Bible*, notes on Daniel 12:11, 12).

The Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

Manfred E. Kober, Th.D.

2A. The Revelation of the Future: chapters 4-19

2b. The description of the final judgments: 12:1 - 19:21

3c. The destruction of Satan's kingdom: 17:1 – 19:21

5d. The Lamb and His enemies: 19:11-21

2e. The complete removal of the enemies: 19:15-21

4f. The protagonists against the approaching army: 19:19

1g. The rebellious human army:

Three groups are said to be present at the final stage of Armageddon:

--The Son of Perdition i.e., the Antichrist

--The kings of the earth

--The armies from all over the world.

2g. The returning heavenly army:

The rebellion of all nations comes to a bloody climax as they direct their weapons against the heavenly host comprised of

--The royal Monarch

--The redeemed multitude:

--The righteous angels: (Mt. 24:31; 2 Thess. 1:7-9)

The believers' only part in the Battle of Armageddon will be that of observers. We will witness the sudden and dramatic death of millions of soldiers and their horses. Only two individuals remain alive.

5f. The punishment of the apostate leaders: 19:20

1g. Their dual apostasy:

1h. The first beast, Antichrist, demands divine worship.

2h. The second beast, the false prophet, claims divine authority.

2g. Their deceptive ministry:

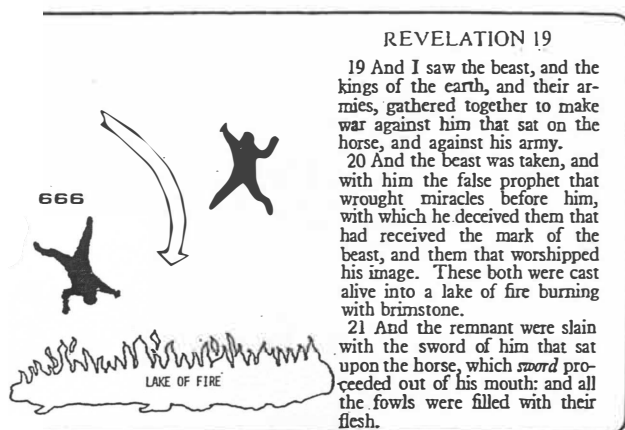
1h. The imposter of Christ deceived the world as the Antichrist.

2h. The inquisitor of the saints as the anti-spirit directed worship to Antichrist.

3g. Their dreadful destiny:

1h. The designation of the Lake of Fire.

The Lake of Fire was originally prepared for the devil and his angels (Mt. 25:41). This is the eternal place of punishment. The first individuals to be consigned there are the two beasts who are still there 1,000 years later (20:10) and will be there forever.



2A. The Revelation of the Future: chapters 4-19

- 2b. The description of the final judgments: 12:1 - 19:21
- 3c. The destruction of Satan's kingdom: 17:1 – 19:21
 - 5d. The Lamb and His enemies: 19:11-21
 - 2e. The complete removal of the enemies: 19:15-21
 - 5f. The punishment of the apostate leaders: 19:20
 - 3g. Their dreadful destiny:
 - 1h. The designation of the Lake of Fire.

In the Gospels, hell is a place of darkness (Mt. 8:12; 22:13; 25:30). Its description seems to be metaphorical, but one must remember that figures of speech are always less than the reality they represent. The unsaved today are in Gehenna (Mt. 5:22; Mk. 9:43) and one must never forget the lament of the rich man in hell, "I am tormented in this flame" (Lk. 16:24). From all indications he suffers in a literal fire.

- 2h. The denizens in the Lake of Fire:
At the end of the Millennium, Satan and his angels and all unbelievers will be cast into the Lake of Fire (20:10, 14-15).

- 3h. The duration of the Lake of Fire:
A number of modern theologians are espousing the idea that all will eventually be saved (*apokatastasis panta*) or that those who have never heard the gospel of Jesus will be saved. The everlasting duration of hell is clearly taught by the Savior. In one passage alone He warns four times that "the fire is not quenched" (Mk. 9:43, 44, 45, 46).

- 6f. A postscript to the awesome judgments: 19:21
 - 1g. The removal of the remnant: 19:21a
All the kings and their armies engaged in Armageddon die instantaneously and will go to Hades.
 - 2g. The slaying with the sword: 19:21b
The sword proceeding from Christ's mouth may well be a word of judgment.
 - 3g. The filling of the fowl:
A vast number of slain soldiers and their horses will constitute an unprecedented feast for the birds.

The events of chapter 19 make it abundantly clear that the Second Advent is in no way related to the rapture, as post-tribulationists insist. At the rapture Christ comes **for us**; at the Second Advent Christ returns **with us**.



THE CLIMACTIC FACE-TO-FACE MEETING BETWEEN THE Antichrist AND Jesus Christ (REV. 19:20)

200a

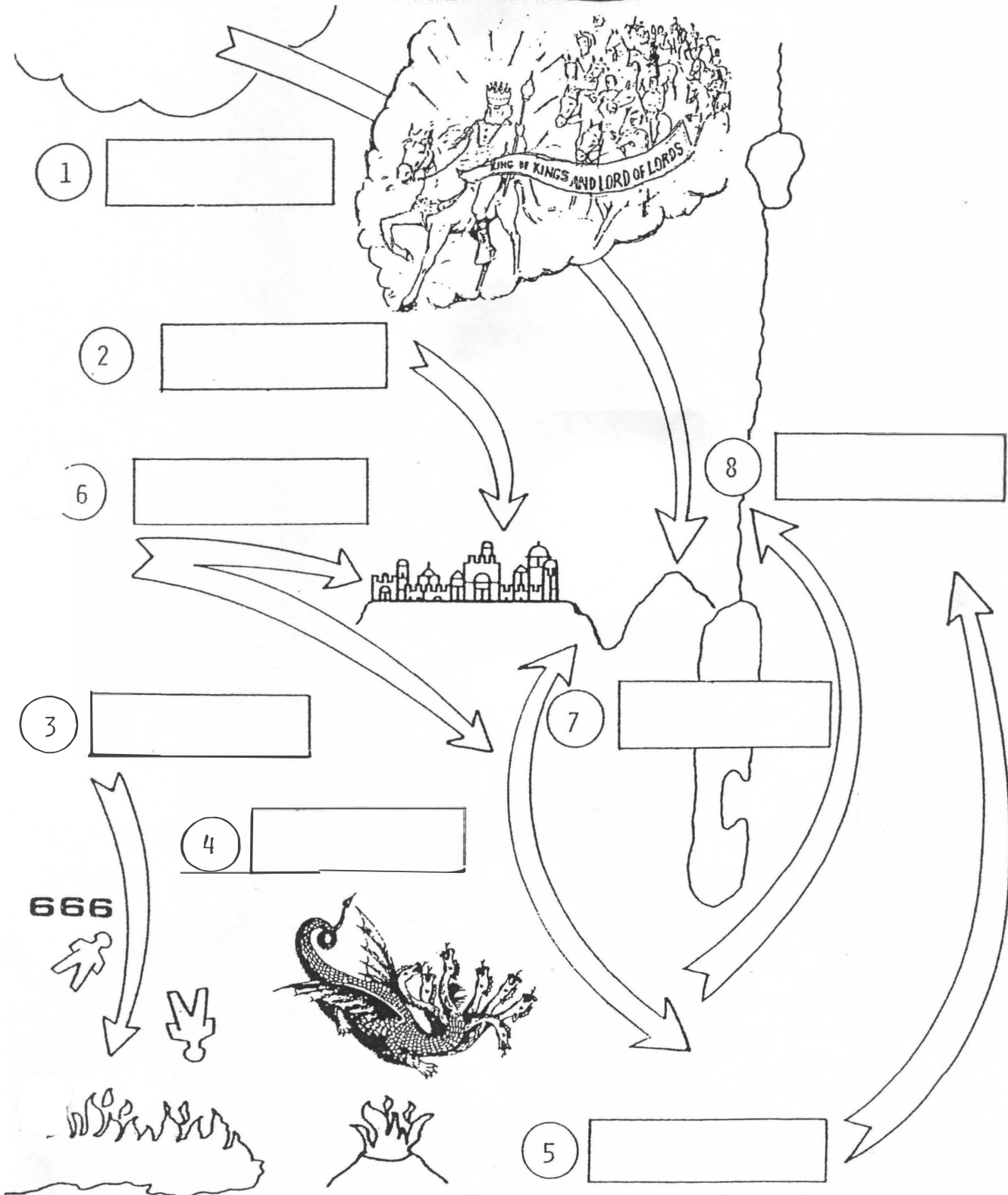


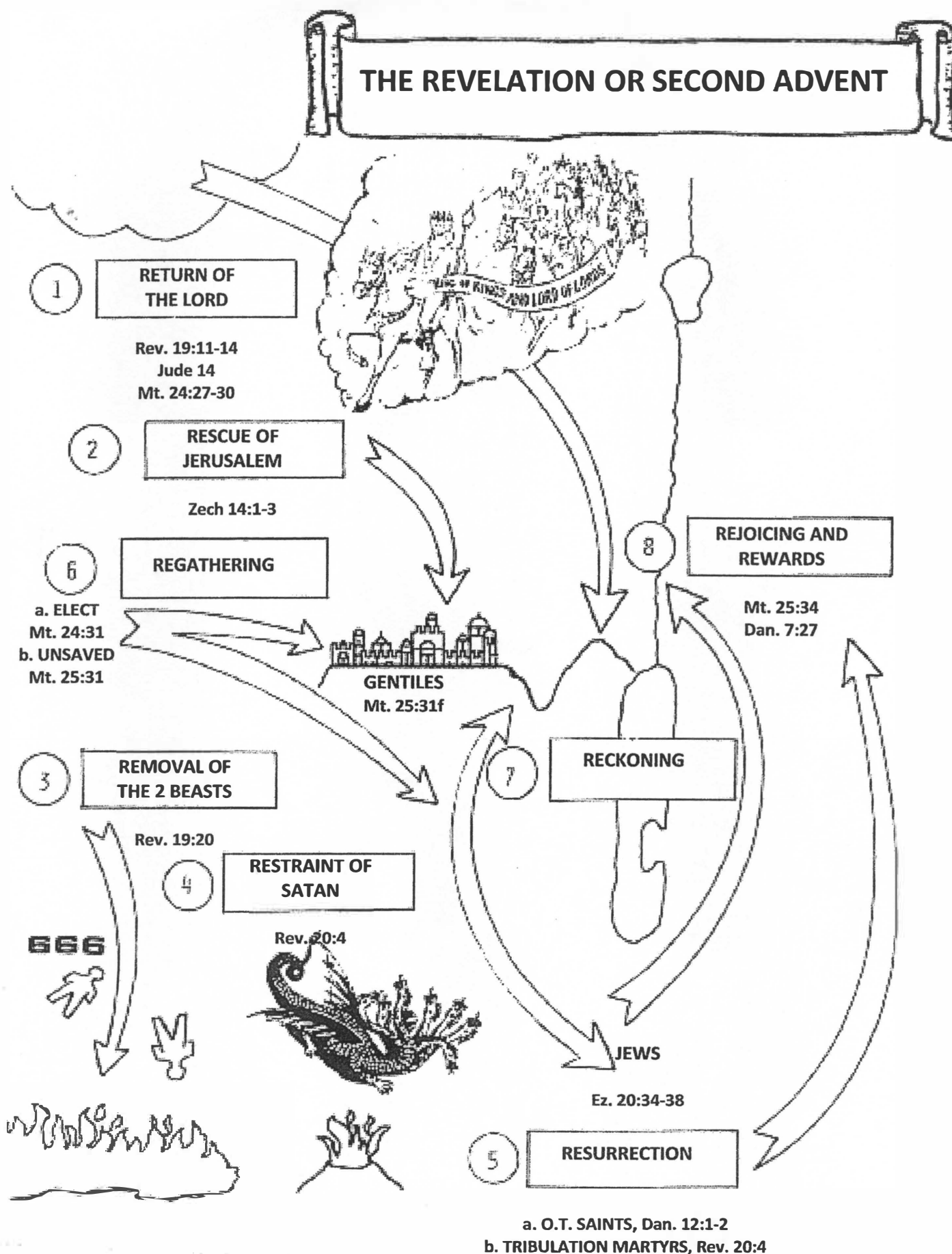
Antichrist is not a "Rival" or "Counterfeit" Christ, he is an "Opposing" Christ. This is clearly seen when we compare him with Christ in a series of—

Contrasts.

1. Christ came from Above. John 6:38.
Antichrist ascends from The Pit. Rev. 11:7.
2. Christ came in His Father's name. John 5:43.
Antichrist comes in his Own name. John 5:43.
3. Christ Humbled Himself. Phil. 2:8.
Antichrist Exalts himself. 2 Thess. 2:4.
4. Christ Despised. Isa. 53:3; Luke 23:18.
Antichrist Admired. Rev. 13:3, 4.
5. Christ Exalted. Phil. 2:9.
Antichrist Cast Down to Hell. Isa. 14:14, 15; Rev. 19:20.
6. Christ to do His Father's will. John 6:38.
Antichrist to do his Own will. Dan. 11:36.
7. Christ came to Save. Luke 19:10.
Antichrist comes to Destroy. Dan. 8:24.
8. Christ is the Good Shepherd. John 10:4-15.
Antichrist is the Idol (evil) Shepherd. Zech. 11:16, 17.
9. Christ is the "True Vine." John 15:1.
Antichrist is the "Vine of the Earth." Rev. 14:18.
10. Christ is the "Truth." John 14:6.
Antichrist is the "Lie." 2 Thess. 2:11.
11. Christ is the "Holy One." Mark 1:24.
Antichrist is the "Lawless One." 2 Thess. 2:8, R. V.
12. Christ is the "Man of Sorrows." Isa. 53:3.
Antichrist is the "Man of Sin." 2 Thess. 2:3.
13. Christ is the "Son of God." Luke 1:35.
Antichrist is the "Son of Perdition." 2 Thess. 2:3.
14. Christ, "The Mystery of Godliness," is God manifest in the flesh. 1 Tim. 3:16.
Antichrist, "The Mystery of Iniquity," will be Satan manifest in the flesh. 2 Thess. 2:7.

THE REVELATION OF CHRIST





Revelation 20 -- The Commencement and Climax of the Millennium

The Removal of the Renegades by the Royal Redeemer



3A. The Commencement and Climax of the Millennium: 20:1-15

1b. Introduction:

The outline of the book of Revelation, according to Revelation 1:19, includes (1) the things which thou hast seen, ch. 1 (2) the things which are, ch. 2-3, the seven churches and (3) the things which shall be hereafter, including (a) the tribulation period (ch. 4-19), (b) the millennium (ch. 20) and (c) the eternal state (ch. 21-22).

The millennium is the culmination of human history and a time of peace and prosperity anticipated by the OT prophets and NT writers (e.g. Isa. 2:1-4; 11; 65:17-25; Ezek. 40-48; Amos 9:11-15; Micah 4:1-4; Zech. 14:8-12; Mt. 19:28; Lk. 1:31-33; Acts 1:6; Rom. 11:26-27).

Presently all creation groans for deliverance (Romans 8:22), an aspect of Christ's redemptive work awaiting the millennium. Without this future reign of Christ on earth, the peace, righteousness and prosperity that mankind has longed for throughout its tumultuous and bloody history will never come to pass.

1c. The importance of Revelation 20:



1d. The use of the term "a thousand years."

The Latin equivalent for "a thousand years" is "millennium," thus this future period of time is called millennium: The rule of Christ on earth is repeatedly referred to in Scripture, only in Revelation 20 is the duration of that rule specified.

- 1e. Satan is bound for a **thousand years**: 20:2
- 2e. No satanic deception for a **thousand years**: 20:3
- 3e. The saints reigning for a **thousand years**: 20:4
- 4e. The unsaved raised after a **thousand years**: 20:5
- 5e. The first resurrection before the **thousand years**: 20:6
- 6e. Satan loosed at the end of the **thousand years**: 20:7

The number 1,000 is to be understood literally, as are other numbers in Revelation, such as 144,000 (7:4); 12,000 (7:5); 7,000 (11:13); 42 months (11:2); 1260 days (11:3).

2d. Several unique events:

- 1e. The binding of Satan: 20:1-3
- 2e. The resurrection of tribulation martyrs: 20:4
- 3e. The second battle of Gog and Magog: 20:7-10
- 4e. The Great White Throne Judgment: 20:11-15



3A. The Commencement and Climax of the Millennium: 20:1-15

1b. Introduction:

2c. The interpretations of Revelation 20:

1d. The postmillennial interpretation:

1e. The representatives:

Charles Hodge, A. H. Strong, C. A. Briggs, Loraine Boettner



2e. The relevance of the chapter:

The millennium is brought in by the church during this present inter-advent time. The world is getting better every day in every way.

The resurrection of tribulation martyrs in verse four is understood as a spiritual resurrection of long-dead doctrines which are now revived. With theological sleight of hand, tribulation martyrs suddenly become ecclesiastical principles and doctrines.



2d. The amillennial position:

1e. The representatives:

St. Augustine, Abraham Kuyper, Lenski, Berkhof, Oswald T. Allis and B. B. Warfield

2e. The relevance of the chapter:

1f. St. Augustine:

The thousand years extend from the first advent until A.D. 1000.

2f. B. B. Warfield:

The thousand years are symbolic for the intermediate state.

3f. Oswald T. Allis:

The thousand years extend from the incarnation to the second coming. Christ rules now in heaven; the resurrection is equivalent to regeneration.



3d. The premillennial position:

1e. The representatives:

Lewis Sperry Chafer, Alva J. McClain, Herman Hoyt, Charles Lee Feinberg, Merrill F. Unger, Charles C. Ryrie, Wilbur M. Smith, Clarence Mason, John C. Whitcomb, John F. Walvoord et al.

2e. The relevance of the chapter:



3A. The Commencement and Climax of the Millennium: 20:1-15

1b. Introduction:

2c. The interpretations of Revelation 20:

3d. The premillennial position:

2e. The relevance of the chapter:

1f. The millennium is future: Rev. 19:1-21:8

If the **return** of Christ is future, so is His **reign** in chapter 20.



2f. The millennium fulfills the Abrahamic Covenant: Gen. 15:18

On the same day the Lord made a covenant with Abram, saying:

"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates..."

3f. The millennium is founded on literal interpretation: "And I saw" vs. 1, 4, 11, 12

At long last, the long-awaited and constantly expected kingdom of Christ will be established upon the earth, replacing the kingdom of Satan which has now been destroyed.

Christ has never yet occupied the throne of David (2 Sam. 7:10-16; Lk. 1:32-33). This throne was in Jerusalem and it is neither in heaven nor in the heart of the believer.

3c. The imagery of Revelation 20:

1d. The bottomless pit: 20:1

2d. The angel with key and chain: 20:1

3d. Gog and Magog: 20:8

4d. The Great White Throne: 20:11

5d. The Books of heaven: 20:12

6d. The Book of Life: 20:12

7d. The Lake of Fire: 20:10, 14, 15



2b. The interpretation of Revelation 20:

John records several events after Christ's return to earth, two at the commencement and two at its conclusion.

The two individuals whom Satan empowered have been removed (19:20), now Satan is bound 1,000 years during which he will not have access to the earth. The demons also seem to be confined (Zech. 13:2).

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

1c. The restraining of Satan: 20:1-3



The Restraining of Satan

- 1d. The appellatives for Satan: 20:2
 - 1e. Dragon: his ferociousness
 - 2e. Serpent: his deceitfulness
 - 3e. Devil: his slandering God before man and man before God
 - 4e. Satan: his opposition to God and God's people.
- 2d. The authority of the spirit being: 20:2-3

What an ignominious fate! God's highest created being, "the anointed cherub," that covered the holiness of God (Ez. 28:14) is apprehended and consigned by an angel of lower rank to the pit. This angel is given special authority

 - 1e. To lay hold on the dragon
 - 2e. To bind him for a thousand years—"chain"
 - 3e. To cast him into the abyss—"bottomless pit"
 - 4e. To lock him up—with a key
 - 5e. To set a seal on him
 - 6e. To loose him after a thousand years (20:7)

If the amillenarians are correct, that Satan is currently bound, he certainly has a long chain because

- Satan entered Judas: Lk. 22:3
- Satan sifted Peter: Lk. 22:31
- Satan seduced Ananias: Acts 5:3
- Satan blinds unbelievers: 2 Cor. 4:3-4
- Satan preaches false doctrines: 2 Cor. 11:14
- Satan deceives the church: 2 Cor. 11:14
- Satan takes the unsaved captive: 2 Tim. 2:26

- 3d. The absence of Satan for a thousand years:

In his confinement Satan will be prevented from deceiving the nations (13:14; 16:13-14). The millennium will be a period of **truth** (Jn. 8:44) and **tranquility**.

The resurrection of the saints: 20:4-6

Two groups of individuals are seen as ruling with Christ:

- 1d. The ruling elders: "they"—the possibilities
 - 1e. The 24 elders: Rev. 5:10
 - 2e. The 12 disciples: Lk. 22:29-30; Mt. 19:28
 - 3e. The church: 1 Cor. 6:3-4

Revelation 20:4a most likely envisions the church age saints.
- 2d. The resurrected martyrs:



Holzschnitt um 1480

The Resurrection of the Saints

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

2c. The resurrection of the saints: 20:4-6

2d. The resurrected martyrs:

1e. Their testimony:

These tribulation martyrs died because they held steadfastly to their testimony.

1f. Their death: they were beheaded

2f. Their dedication:

1g. The witness of Jesus:

2g. The Word of God:

3g. The worship of God:

--They refused to worship the beast

--They refused to worship his image

--They refused to carry his mark.

2e. Their reward:

They were promised to rule with Christ: (5:10)

Christ's reign will be a physical, earthly reign, rather than a spiritual, heavenly reign: (1) Christ will return to earth (Rev. 19:11-16; Zech. 14:4) (2) After the 1,000 years He and the saints are still on earth (Rev. 20:9) (3) The saints are promised an earthly reign (5:10; 1 Cor. 6:2-3) (4) OT prophecies anticipated an earthly kingdom (2 Sam. 7:10-16; Psa. 2:8; Isa. 65:17-66:24) (5) Mary would have understood the angelic promise as a literal earthly rule of her holy offspring (Lk. 1:31-33).

3d. The resurrected multitude:

The first resurrection here (20:6) refers to the resurrection of the tribulation martyrs and OT saints, but it also includes the resurrection of Christ (1 Cor. 15:23), the Jerusalem saints (Mt. 27:52-53), as well as the church age saints at the rapture (1 Thess. 4:13-18). The second resurrection includes all the unbelievers of all times at the Great White Throne Judgment.

3c. The rebellion of sinners: 20:7-10



The commencement of the rebellion: 20:7-8

1e. As to the period: "after the thousand years"

2e. As to the personage: Satan

3e. As to the purpose:

1f. To demonstrate the incurable wickedness of Satan

2f. To show that a nearly perfect environment will not change men's hearts: (Isa. 35)

3f. To justify God's eternal punishment of man

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

3c. The rebellion of sinners: 20:7-10

1d. The commencement of the rebellion: 20:7-8

3e. As to the purpose:

4f. To show that universal knowledge of God is not the same as personal knowledge (Isa. 11:9).



Individuals who accept Christ during the tribulation and are alive at the end will enter the millennium in their natural bodies. Their children and future generations will be born with a sin nature. Outward conformity to Christ's rule will not mean that those born in the millennium will necessarily turn to Christ as Savior. Satan deceives the unsaved whose rebellious heart prompts them to join him in his revolt.

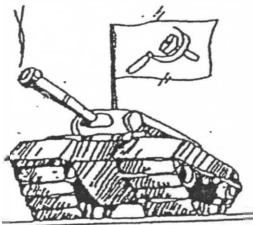
4e. As to the procedure: 20:8

1f. He deceives the nations:

2f. He gathers the nations:

5e. As to the pattern: 20:8b

The similarity of name, "Gog and Magog," seems to be that this is a descriptive term speaking of an all-out attack on Israel in the land which will prove to be disastrous for the attackers. As one would speak of Waterloo, which has come to be the term for any disastrous defeat, such as "Hitler met his Waterloo at Stalingrad," what happens in the middle of the Tribulation when Russia and her confederates attack Israel will be repeated on a much grander world-wide scale at the end of the Millennium.



THE BATTLE OF GOG AND MAGOG

Similarities	Ezekiel 38	Revelation 20
Name	Gog and Magog	
Nature	A disastrous attack on God's people	
Plan	To destroy the saints	
Place	Israel	
Differences		
Time	Middle of the Tribulation	End of the Millennium
Troops	Russia and her confederates	All Gentiles
Origin	North	Four quarters of the earth
Outcome	Various judgments and plagues	Fire

2d. The course of the rebellion:

1e. The assembling of the armies in Israel:

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

3c. The rebellion of sinners: 20:7-10

2d. The course of the rebellion:

2e. The attack on the saints in Jerusalem: (Ps. 78:68; 87:2)
This is the final attempt to destroy a city which has been besieged at least 33 times and leveled 22 times. The Lord's presence makes the saints secure.

3d. The climax of the rebellion and the Millennium: 20:9-10

1e. The burning of the rebels:
Fire from heaven consumes the rebels.

2e. The banishment of Satan:

1f. The place: the Lake of Fire

2f. The punishment: "to the ages of ages"
Satan joins the beast and false prophet who have been in the Lake of Fire for 1,000 years (Rev. 19:20). Since they are still existing after 1,000 years, there will obviously be no annihilation of the wicked in hell.

The attack on Jerusalem shows the

--*impenitence*

--*iniquity and*

--*incorrigibility*

of Satan and sinners

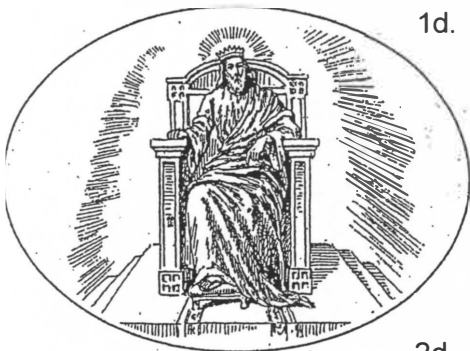
One wonders why Satan resumes his efforts to attack Christ and annihilate His people. He knows Scripture, thus he knows the outcome. His efforts illustrate the sinfulness of sin. They are a demonstration of the incorrigibility of Satan and depravity of humanity. As Luther sang, "for lo is doom is sure. . ."

4c. The reckoning of sinners: 20:11-15

1d. The judge on the Great White Throne: 20:11

1e. His identity:
Undoubtedly, Christ is the judge (Jn. 5:2).

2e. His authority:
"the heavens fled away"—i.e. the new heavens and the new earth are anticipated (21:1; 2 Pet. 3:10-11). The present clock of the universe is running down.



2d. The judgment at the Great White Throne: 20:12-15
All the unbelievers of all the ages will be resurrected at this alarming event. Their bodies are dissolved and resurrected. Their souls are in hades where they did not die.

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

4c. The reckoning of sinners: 20:11-15

2d. The judgment at the Great White Throne: 20:12-15

1e. The heavenly library:

1f. The Book of Life:

To determine **where** they will spend eternity (20:15).

2f. The Book of Works:

To determine **how** they will spend eternity (there are degrees of punishment in hell: Lk. 12:47-48).

3f. The books in the heavenly library:

There seem to be at least three different types of books in the heavenly library:

1g. The Book of the Living (Rev. 3:5; 22:19):

This book would include the name of every person born into the world, which name will be removed when he dies the second death.

2g. The Lamb's Book of Life (Rev. 13:8; 20:12; 21:27):

This book seems to contain the names of those chosen by God before the foundations of the world (Lk. 10:20: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven").

3g. The Books of Works (Rev. 20:12c):

These books contain the works of men which will form the basis for their eternal judgment, determining the degrees of punishment in hell.

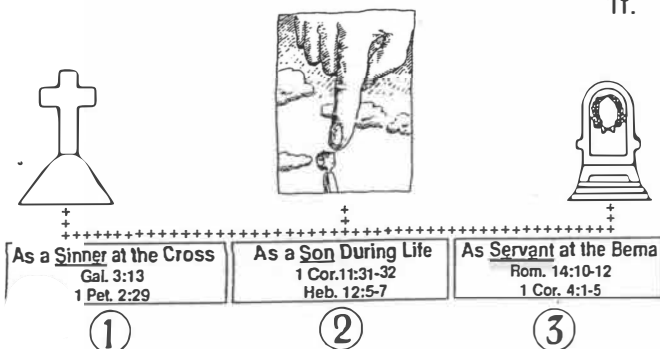
2e. The human accountability:

1f. Their character brought them to this place: The Great White Throne judgment is only for the unsaved.

There is no universal judgment for all the believers and unbelievers at the end of time, as the amillennarians teach. The believer has been judged already:

(1) He was judged as a **sinner** at the cross (Rom. 8:1; Col. 2:13-14).

(2) He was judged as a **son** during this life (Heb. 12:6).



The Believer's 3 Judgments

3A. The Commencement and Climax of the Millennium: 20:1-15

2b. The interpretation of Revelation 20:

4c. The reckoning of sinners: 20:11-15

2d. The judgment at the Great White Throne: 20:12-15

2e. The human accountability:

1f. Their character brought them to this place:

(3) He will be judged as a **servant** at the Judgment Seat of Christ (2 Cor. 5:10).

2f. Their conduct determines their just and apportioned punishment.

The severity of their punishment is not just based on their works but also on the amount of spiritual light which they received (Mt. 11:22-24; Lk. 10:12-14).

3e. The horrible destiny: 20:14-15

1f. The place:

1g. Its makeup

1f. Death, which claims the body

2f. Hell, which claims the soul (OT *sheol*, NT *hades*—the intermediate state)

3f. All the unsaved of all the ages: 20:15

2g. Its meaning: 20:14b

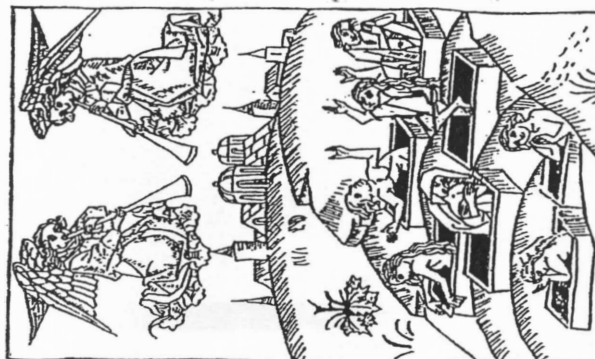
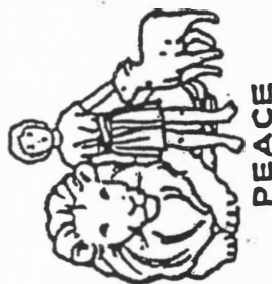
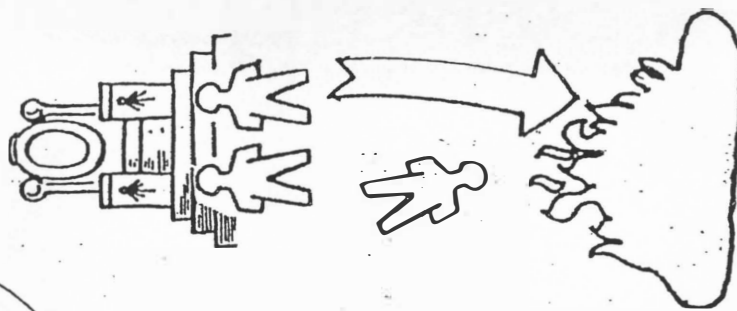
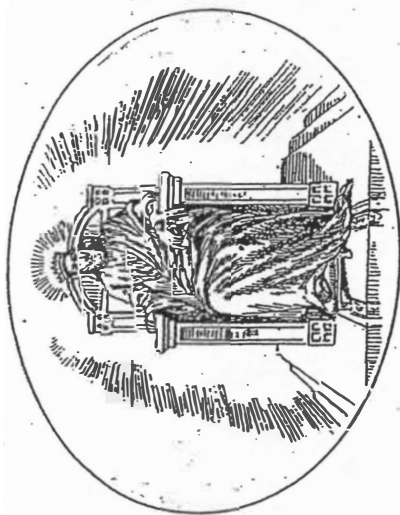
The second death is eternal separation from God, including everlasting, conscious, physical torment.

2f. The punishment: 20:15

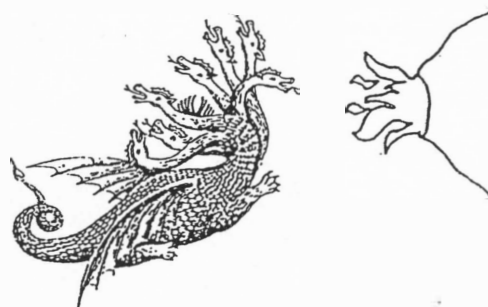
The grave had given back the bodies of the unsaved. Hades had given back the souls of the unsaved. In their resurrected state, suited for eternal punishment, they are cast into the Lake of Fire, from which there is no escape. Happily, the New Testament ends on a more positive note for the believer, as there follows in chapter 21 and 22 a description of the believers' eternal place and eternal pleasures.

Events at the Commencement and Conclusion of the Millennium

(Based on Revelation 20)



Holzschnitt um 1480.



(1) The Restraining of Satan

(2) The Resurrection of the Saints

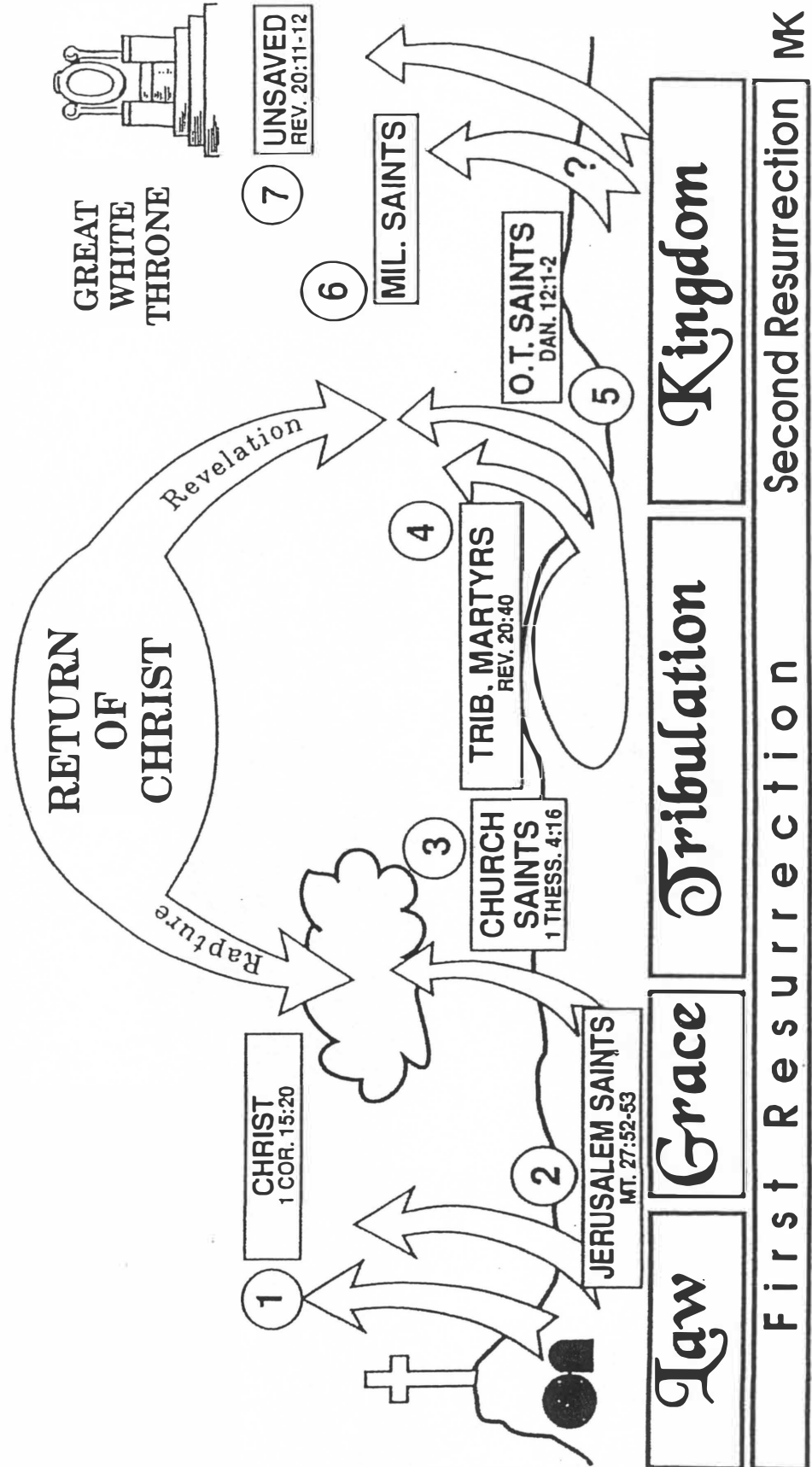


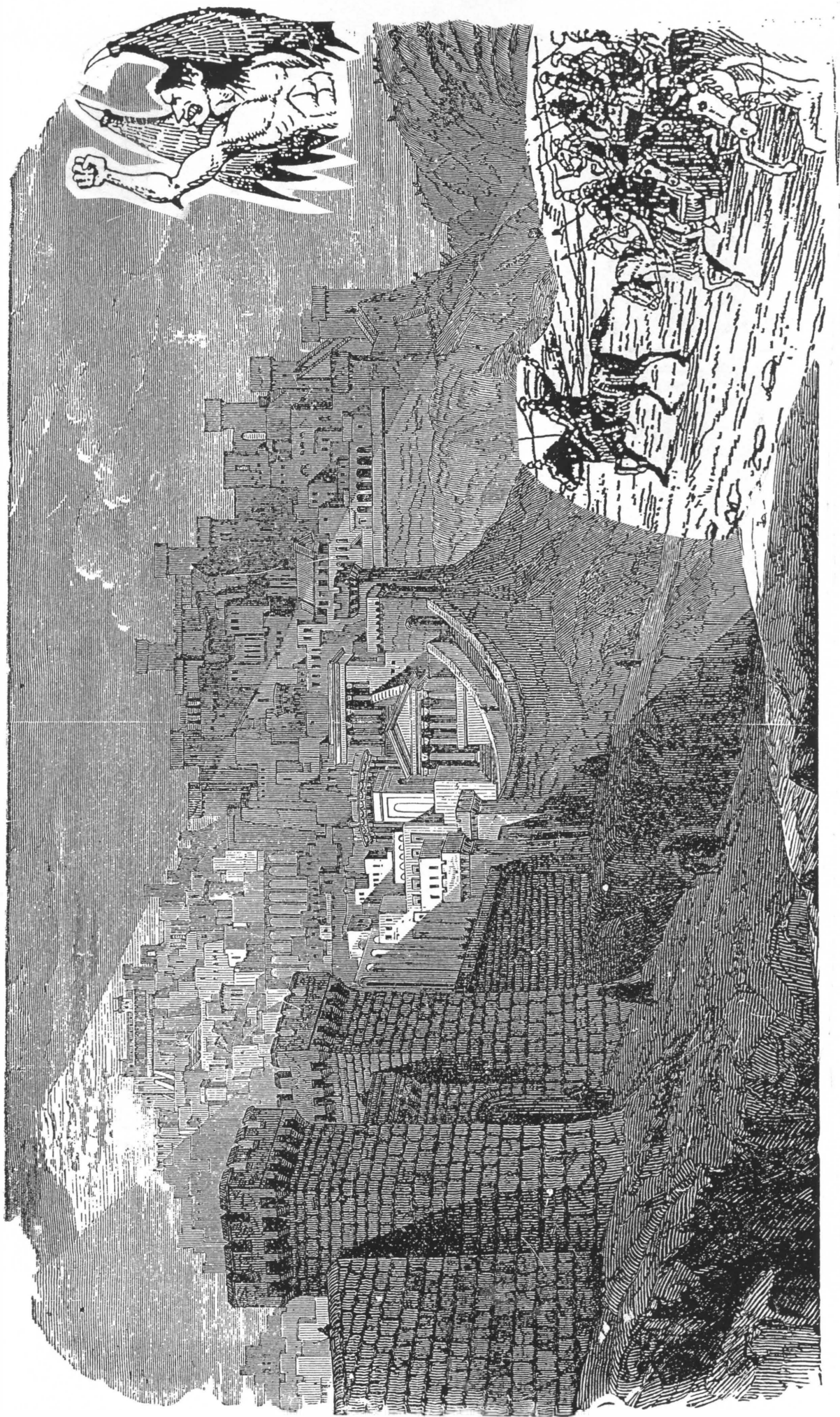
(3) The Rebellion of Satan and the Unsaved

(4) The Reckoning of Sinners

The Millennial Rule of Christ

The Resurrection unto LIFE and DAMNATION



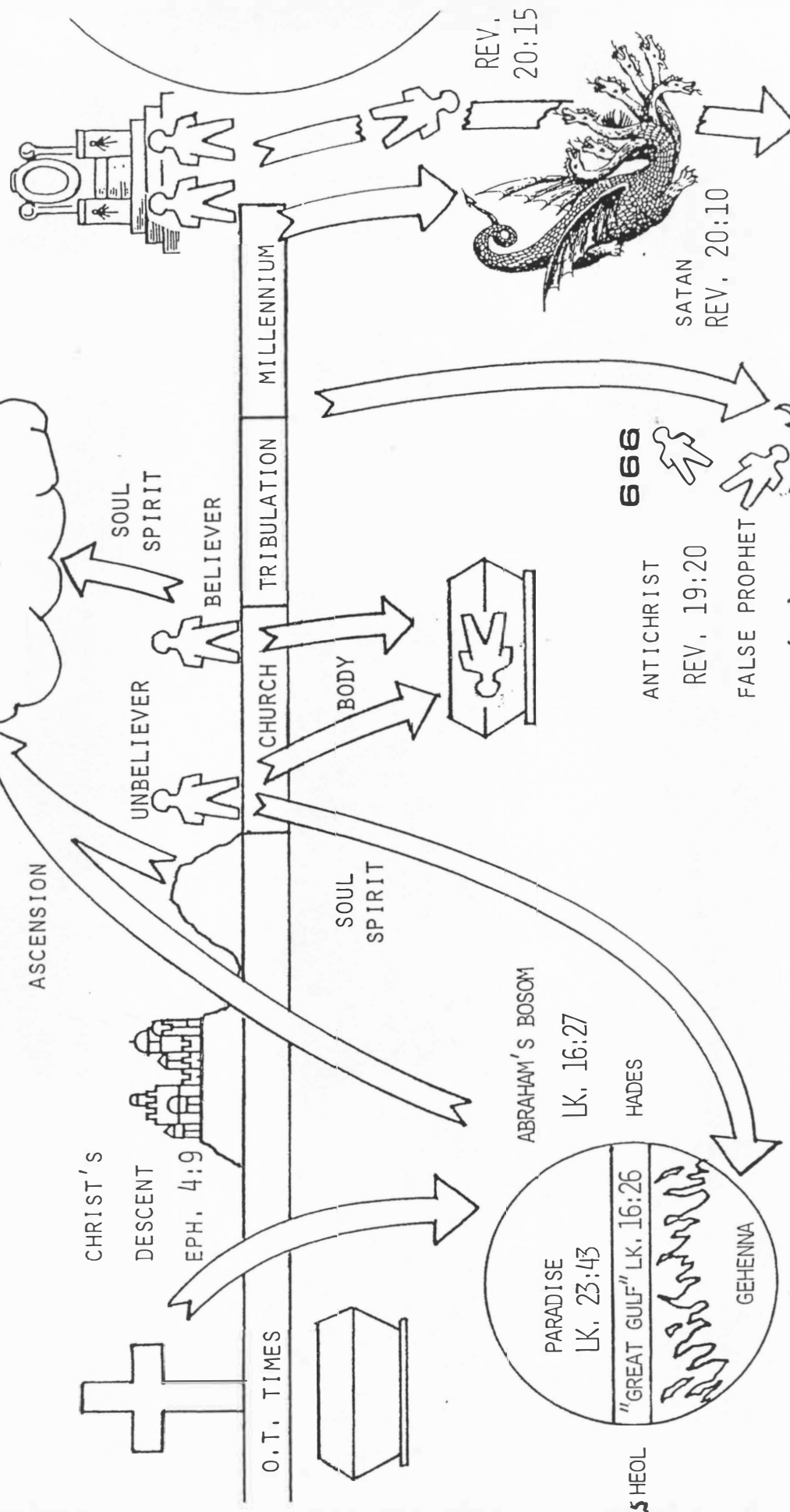


Satan's Fateful Attack on Jerusalem at the End of the Millennium, Rev. 20:7-9

Subst

HELL: ITS DESIGNATIONS AND DEVELOPMENT

GREAT WHITE
THRONE
JUDGMENT



HELL

Subst
2 PET. 2:4
TARTARUS

LAKE OF FIRE *REV. 20:14*

It is very difficult, if not impossible, to conceive of untold millions suffering conscious, physical torment forever and ever. The excerpts from Dr. Sprague's sermon on Rev. 20:11 are worth noting and pondering.

NATIONAL PREACHER.

No. 12.

NEW-YORK, MAY, 1831.

VOL. 5.

SERMON CII.

BY WILLIAM B. SPRAGUE, D. D.

ALBANY, N. Y.

THE PROBABILITY OF PERDITION INFERRED FROM PRESENT
IMPENITENCE.

REVELATION, xx. 11.—*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still.*

THERE is a depth of meaning in the descriptions which the Bible has given of the final condition of the ungodly, which the boldest human mind is utterly inadequate to fathom. There is the most fearful imagery employed on this subject which lies within the compass of human language. There is weeping, and wailing, and gnashing of teeth. There is the smoke of the torment that ascendeth up for ever and ever. There is the worm that always gnaws and never dies. There is the pit over which hangs the blackness of darkness. There is the resurrection of damnation, and the lifting up the eyes in torment, and the being trampled under foot by Jehovah in his righteous indignation. I say that in this imagery there is a depth of meaning which we cannot fathom; but this circumstance renders it not the less but the more dreadful; for the implication manifestly is, that the woes which are to constitute the portion of the ungodly, and which are to break upon them in an everlasting storm, are really out of the bounds of our present conceptions; that no one can know all that is implied in the loss of the soul, until he learns it by experience.

THAT the statement now made will generally be assented to by this congregation, even by that part of it who are not professedly the followers of Christ, I cannot entertain a doubt; and if each individual were interrogated as to the fact whether he really believes what the Bible has said on this subject, I should expect, at least in nearly every case, to receive an affirmative answer. Why then, I am ready to ask, this entire unconcern which prevails in so many minds in respect to the salvation of the soul? If there be a fearful hell before the ungodly, wherefore is it that the ungodly do not fear it? How is it that these probationers for eternity, who, in acknowledging the truth of the Bible, acknowledge that they are themselves exposed to an eternal perdition, are after all apparently as much at ease, and move about in circles of levity with as entire thoughtlessness, as if they were really only the creatures of a day? I

VOL. V. NO. 12.

will tell you the solution of this; it is that they do not after all expect to perish. They have some loose calculation in their own minds that at some period or other they shall become religious: the precise time may be or it may not be determined upon; but at all events it is to precede their entrance into eternity. I doubt not, my friends, that all of you who are conscious that this great work is yet upon your hands, are at this moment precisely in this condition; fully intending to wake up and attend to it before you die. But it is my business, in this discourse, to attempt to show you that this will probably prove to be a delusion; in the language of my text, that those of you who are unjust now will be unjust still; that those who are filthy now will be filthy still; in other words, that THE FACT THAT AN INDIVIDUAL IS AT THIS MOMENT PUTTING OFF RELIGION, FURNISHES GROUND FOR A STRONG PROBABILITY THAT THAT INDIVIDUAL WILL PERISH.

I know, my friends, that this may seem to many among you a startling doctrine; and really it is so: but if I can prove to you that it is true, I hope you will not refuse to look at it seriously. May I not hope, too, that each one will hear for himself; and if the argument should be sound, that each of you, as I pass along, will bring home to his own conscience the appalling reflection, "this proves that, humanly speaking, the chances are in favor of my destruction; that it is fearfully probable that death will to me prove the gate of a dark and wretched eternity!"

I say then, that the fact that any of you are at this moment putting off religion, furnishes ground for a strong probability that you will perish. Listen, and see if it is not so.

1. For, in the first place, *you can never expect that any better adapted means will be used for your salvation than have been used already.*

Look back upon your life, and see how God has been dealing with you. Many of you were in infancy dandled on the knee of piety; were brought to the altars of God for baptism; were instructed and counselled to fear God, by the lips of parental affection; and were privileged to come morning and evening to the domestic altar. All of you have, from your earliest years, had access to the word of God, in which the path to heaven is so clearly marked out that the wayfarer man, though a fool, need not mistake. You have also enjoyed the privileges of the Sabbath and of the sanctuary; have heard from the pulpit, in instances almost innumerable, the most solemn appeals and the most tender expostulations; have listened while the prayers of God's people have been going up as a cloud of incense towards heaven; have frequently witnessed the celebration of that most impressive ordinance in which are represented the love and the death of Christ; and have had the obligations to join in this celebration tenderly urged upon you. Most of you, I have no doubt, have passed through scenes of special religious attention, in which many around you, and not improbably some of your near friends, have been the subjects of renewing grace; seasons in which the path to heaven was thronged by inquiring multitudes, and

the gates of immortal life seemed to be thrown wide open. Moreover, God has dealt with you variously in the ordinary course of his providence ; on the one hand, has poured mercies innumerable into your cup, and on the other, has blasted your fond hopes, has caused your dwellings to be hung in mourning, and brought you, by sickness, it may be, to the very margin of the grave. And with all these means he has been constantly offering you his Holy Spirit ; and when you have bid this Divine agent depart from you, he has whispered in your ear in accents of kindness, " why will ye die ? "

Now I ask, when do you expect that any other or better means will be used for your salvation than have been used already ? When can you expect that the invitations of the gospel will be urged upon you with more persuasive tenderness than they have been in years that are past ? What will there be in the administration of the ordinance of the supper to impress you with the love of Christ hereafter, which there has not always been hitherto ? What effect will the sight of others pressing into the kingdom be likely to exert upon you in coming years which it has not exerted already ? And wherefore should you look for any different effect from mercies and afflictions than you have already experienced ? All these are the means of God's own appointment for bringing sinners to repentance : these means you have hitherto enjoyed, and by your own confession they have not accomplished their object. Suppose you should enjoy them to your dying day, where is the ground for concluding that they will hereafter be more effectual ? If they have done nothing for you up to this hour, when you have enjoyed them under the most favorable circumstances, is it not rash to hope that they will do more for you hereafter, when your circumstances will, in all probability, have become far less favorable ? I speak as to wise men : judge ye.

2. Another consideration to prove the truth of our doctrine is, that *probably in respect to most of you, the greater part of life is already past.*

It will be acknowledged, on all hands, that life is the only period of probation ; that whatever is done to secure the salvation of the soul must be done on this side the grave. The average length of human life is estimated, I believe, at twenty-eight years ; of course an individual who has lived fourteen years, has reached half-way to the average limit of man's probation ; and if he has passed that period, he has entered upon the latter half of the whole space (estimating it on the common principles of human calculation) which God has given him to prepare for eternity. But, lest it should be said that this is an unfair estimate, as the greater number of conversions do not take place under fourteen, we will substitute the age of twenty ; and this, surely, is more favorable than facts will warrant, for not only is it considerably beyond half of the whole period, but it includes the season in which the number of conversions is far greater than during any other portion of life. You, then, who have lived to the age of twenty strangers to religion, will probably go to the grave strangers to it ; because you have lived out more than half the common

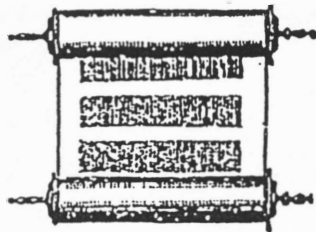
probability where some temporal good only is to be secured, or some temporal evil averted, and build an argument on the same degree of probability for the utter neglect of your soul's salvation ? If your case were absolutely *hopeless*, why then indeed there would be nothing to be done, and there would be no motive to attempt any thing ; but so long as there were even a ray of hope, you would stand convicted of madness in not waking to effort ; for the loss on the one hand, and the gain on the other, defy all the powers of human calculation.

There is another thing here to be considered : it is that notwithstanding the chances according to all the rules of legitimate calculation are against any individual sinner being converted, yet we do know that many will be converted, though we cannot designate them ; and here is a ground for encouragement. Let it be remembered also that notwithstanding the truth of our doctrine, yet the reason why it is true, is not that men are doomed to perdition by an arbitrary decree that has no respect to their own character ; (*that* were a perversion of the true doctrine of providence ;) but because they choose death, or the course which leads to death, rather than life, when life and death are both set before them. The probability, then, that you will perish, results not from the fact that you cannot be saved, but that you will not be saved ; that you will continue till you die to reject the offers of eternal life.

And now, beloved hearers, if I do not mistake, the subject on which we have been meditating, has, as it respects some of you, raised a conflict between your judgment and conscience on the one hand, and your inclinations on the other. On the one hand, you cannot resist the conviction that these things are so ; that the probability is decidedly in favor of your being doomed to an eternal communion with the wailings of the lost ; and reason tells you that this is an appalling consideration. On the other hand, you shrink from the effort necessary to escape this tremendous doom,—and there is the plea of business, and the plea of pleasure, and the plea of carnal apathy, all united in favor of some future more convenient season. In this conflict shall reason or feeling be triumphant ? In respect to most of you I have reason to fear that it will be the latter ; and to every such case I may appeal for a further confirmation of the truth of what you have heard. Such a course will prove that you can still hold out against warnings and expostulations ; that you can practically determine, even after this subject has been brought distinctly before you, that you will still stifle conscience and insult Jehovah. In short, it will be an important item in that evidence which proves that you are probably to suffer forever. We shall expect to hear of you again, not indeed perhaps plunging into gross excess, but losing yourself in the haunts of thoughtlessness or in the whirl of business, apparently and really unmindful that you are in the least jeopardy. But there are those among us who will look upon you with an eye of compassion ; who will wish we could lay hold of you and save you from perdition ; who, when we think of you with respect and kindness, will feel our hearts throb, and sink at the reflection that you are probably to have your portion among the lost. I have said, you may refuse to look at this subject now, but the day is coming when it will urge itself upon you, and you will not be able to turn away from it. When sickness shall have taken you out of the ranks of pleasure and business, when death with its elustering horrors shall look you in the face, and show you his mandate, and point you to the door of the pit ; and one step farther onward—when the everlasting abyss opens beneath the eye, and the sound of wailing ascends from it, and the storm and the lightning of God's wrath are blazing and raging over it,—Oh tell me, how will the subject of this discourse appear to you then !

The Heavenly Library

THE ELECT



The Lamb's
Book of Life

Every believer in
eternity past

Rev. 13:8 "Book of life"

Lk. 10:20 "Names are written
in heaven"

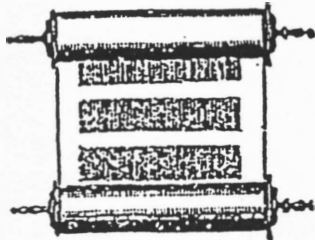
Rev. 17:8 "From the foundation
of the world"

Heb. 12:23 "Which are written
in heaven"

Phil. 4:3 "whose names are in
the book of life"

Dan. 12:1 deliverance for those
written in the book

LIVING INDIVIDUALS



The Book of
the Living

Every person
at birth

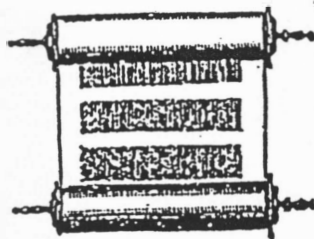
Rev. 3:5 Believers never
blotted out

Ps. 68:28, Ex. 32:32-33

Sinners may be blotted out

Rev. 22:19 Sinners removed
from the book (KJV)
tree (western text)

WORKS



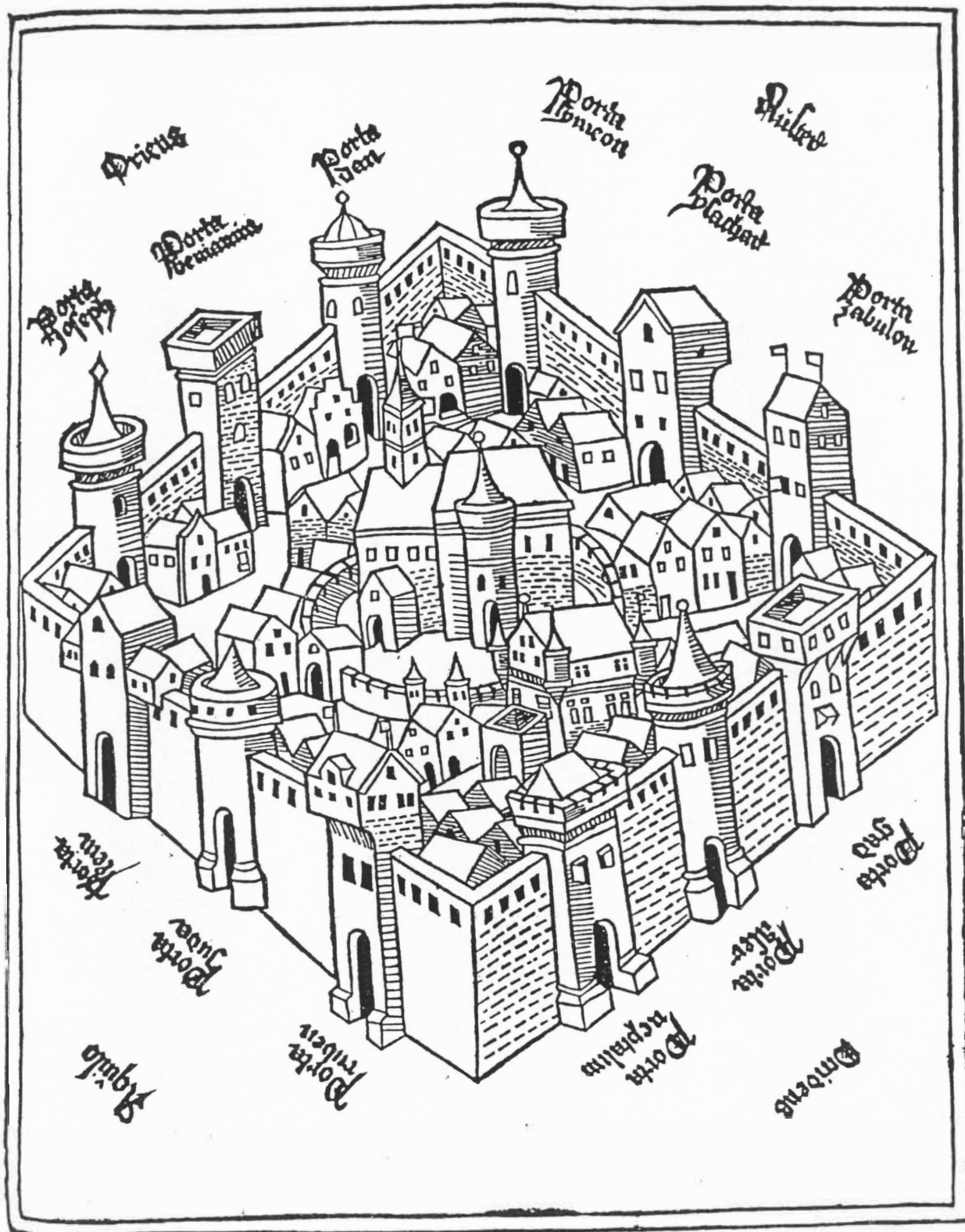
The Books of
Works

Works done in this life

Rev. 20:12 Books of works
Mal. 3:16-17 "Book of remembrance"



Manfred E. Kober, Th.D.



The New Jerusalem

Revelation 21-22 — Our Amazing Abode for the Eons of Eternity

4A. The Heavenly Jerusalem and Eternal State: Chapters 21-22

The final two chapters of Revelation tie up prophetic strands from every major previous section of Revelation. These two chapters also form a counterpart to the book of Genesis as seen in the diagram below:

Genesis	Revelation
Heavens and earth created (1:1)	New heavens and earth (21:1)
Sun created (1:16)	No need of the sun (21:23)
The night established (1:5)	No night there (21:25; 22:5)
The seas created (1:10)	No more seas (21:1)
The curse announced (3:14-17)	No more curse (22:3)
Death enters history (3:19)	No more death (21:4)
Man driven from the tree (3:24)	Man restored to paradise (22:14)
Sorrow and pain begin (3:17)	No more mourning, crying or pain (21:4)

(Dr. Thomas Constable, *Dr. Constable's Notes on Revelation*, 2010 edition, 193.)

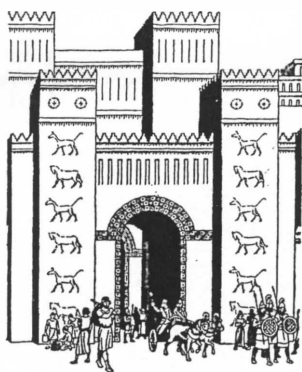
There are cogent arguments why there is a chronological sequence of the events recorded in chapters 19-22. Some see the heavenly Jerusalem as part of the millennial scene but it is best to envision the descent of the heavenly Jerusalem after the millennium and the Great White Throne Judgment. Certain arguments may be adduced why this section of the book of Revelation is arranged chronologically:

- (1) There is a distinct chronological order in chapters 19-20, which is not interrupted in chapters 21-22.
- (2) In the eternal state, "death shall be no more" (21:4) yet death and doom come to many in the millennium (20:9).
- (3) On the new earth there will be no more seas (21:1) but seas do exist in the millennium (Psa. 82:8; Ezek. 47:8-27; Zech. 14:8).
- (4) A perfect new earth is unlikely prior to the millennium where sin exists (Rev. 20:7-9; Isa. 65:20).
- (5) Worship in the millennium will focus on the temple (40-48), whereas the New Jerusalem has no temple (Rev. 21:22).
- (6) The New Jerusalem is described as a place of absolute perfection, whereas Christ controls sin in the millennium with a rod of iron (Psa. 2:9).
- (7) A holy God dwells with redeemed men forever on the earth in the New Jerusalem, a scenario unlikely during the millennium when Satan will be released for a little season (20:7-9).

Gary Cohen has done an exhaustive study of the chronology of Revelation, especially chapters 19-22 and concludes that:

from theological and logical considerations it seems to me that the time of the new creation must be placed after the millennium. . .the statement "Death shall be no more," can only come *after* the Great White Throne judgment, which itself follows the millennium, for the judgment of the Great White Throne is specifically called "the second death" (Rev. 20:14). Clearly, these "new things" come into

THE TALE OF TWO CITIES



		Revelation 18:2	Revelation 21:2
1	THE NAME	Babylon	New Jerusalem
2	SCRIPTURE	Rev. 17-18	Heb. 11:22-24; Rev. 21-22
3	METAPHOR	Harlot 17:5	Bride 21:2
4	APPEARANCE	Purple Robe 17:4	Fine White Linen 19:8, 14
5	ORIGIN	Genesis 10	John 14:1-3; Heb. 11:10, 16
6	SPIRIT	Wickedness 17:4b	Worship 19:17
7	AIM	Man defying heaven Gen. 11:4	Heaven dwelling with man 21:3
8	RULER	The Beast from Hell 17:8	The Bridegroom from Heaven 19:7, 11
9	EXISTENCE	Babylon to Second Advent	Ascension for Eternity
10	HABITATION	Degenerates and Demons 18:2	The Triune God, Saints and Angels Heb. 12:22-24
11	SIGNIFICANCE	Source of all Apostasy 14:8; 17:2; 18:3	Hope of all the Saints
12	REFLECTION	Pride of Man Gen. 11:4, 6; cf. Dan. 4:30	Holiness of God 21:11, 23; 22:5
13	SIZE	Impressively Great 18:10	Indescribably Gigantic Rev. 21:16-17
14	SAINTS	Persecution and Martyrdom 18:24	Protection and Provision 21:27; 22:1-5

WHAT IS LITERAL AND WHAT IS SYMBOLIC IN REVELATION 21-22?

1. The New Heavens and New Earth
2. The New Jerusalem as an enormous city
3. The Dimensions
4. The Composition: Jasper
5. The Walls
6. The Foundation
7. The Gates
8. The Street
9. The Trees and River
10. The Inhabitants
11. The Triune God



The importance of literal interpretation in relation to the city:

POSITIVELY:

1. The numerous details given.
2. The dwellers are actually redeemed individuals.
3. The vision is twice called faithful and true: 21:5; 22:6
4. The repetition of the city in the Scriptures.

NEGATIVELY:

1. No interpretive key to the symbolism.
2. No agreement among spiritualizers as to the actual meaning.
3. No assurance of the believer's future destiny.

4A. The Heavenly Jerusalem and Eternal State: Chapters 21-22

5b. The epilogue: 22:6-21

1c. Words of comfort: 22:6-17

1d. The testimony of the angel:

3e. The assurance of fulfillment: 22:6-7

the book (*Revelation*, 1996, 147).

Similarly, Ryrie describes this important time word in his study Bible:

The word *shortly*. This word does not indicate that the events described in this book will necessarily occur soon, but that when they do begin to happen they will come to pass swiftly (same Greek word is translated "speedily" in Luke 18:8). (*Ryrie's Study Bible*, 1978, note on Rev 1:1).

A double blessing is promised to all who heed the contents of this book (1:3). Failure to study Revelation means missed blessings.

2d. The testimony of John: 22:8-11

1e. His attempt to worship:

John attests to the genuineness of the angel's words. Overwhelmed by the glory of the spectacular vision, he falls in worship at the feet of the angel, as he had done in 19:10.

2e. His admonishment by the angel: 22:9-11

1f. The reprimand: 22:9

John is reminded that only God should be worshiped.

2f. The recommendation: 22:10

John is not to seal the book, as Daniel was told to do (Dan. 12:4), for the time was drawing near and people would need to understand the prophecies.

3f. The recognition: 22:11

When Christ appears at the Second Advent, individuals will not be able to change their destinies. The ungodly and godly will remain so forever.

3d. The testimony of Jesus Christ: 22:12-17

1e. The promise of His return: 22:12

Christ again promises to return soon but nowhere is a date set nor are the first century believers promised that this would occur during their lifetime. His imminent return was always a real possibility. At His return He would reward believers for their faithfulness.

2e. The position of the Savior: 22:13

Three titles guarantee that Christ can fulfill His promises of rewards:

4A. The Heavenly Jerusalem and Eternal State: Chapters 21-22

5b. The epilogue: 22:6-21

1c. Words of comfort: 22:6-17

3d. The testimony of Jesus Christ: 22:12-17

2e. The position of the Savior: 22:13

--"Alpha and Omega" – He is eternal and sovereign

--"First and Last" – He commences and concludes history

--"Beginning and End" – He finishes what He starts.

3e. The privilege of the believer: 22:14-15

1f. Entrance to the city: 22:14

The blessing is the last of the seven beatitudes in Revelation (cf. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7).

The blood-bought and blood-cleansed believer has the right --to enter the city

--to eat of the Tree of Life

--to enjoy the Water of Life (22:17c).

2f. Exclusion from the city: 22:15

The list of individuals excluded from the city (and thus destined for the Lake of Fire) is similar to that in 21:8. The dogs are undesirable, impure people (Psa. 22:16; Isa. 56:10-11; Phil 3:2-3).

These individuals so enjoy wallowing in their wickedness that these sins prevent them from coming to the Savior.

4e. The provisions of the believer: 22:16-17

1f. The incomparable Savior: 22:16

The phrase "I Jesus" is used nowhere else in the New Testament. Christ emphasizes that the angel who revealed the future to John did so by His authority.

1g. As the root and offspring of David, He is antecedent to David, He is the very offspring of David (Isa. 1:11) and will fulfill all the promises concerning David's family (2 Sam. 7).

2g. As the Bright and Morning Star He is prophesied (2:28) to come a second time. He will herald a new day in history.

2f. The irresistible invitation: 22:17

Christ and the Spirit still offer salvation to anyone who is athirst, that is, longs for spiritual refreshment and salvation. Three times the godless sinner is invited by a gracious God: "Come." Salvation is free. The water of life is available to everyone (Isa. 55:1). It costs us nothing but it cost Christ everything.

2c. Words of caution: 22:18-19

4A. The Heavenly Jerusalem and Eternal State: Chapters 21-22

5b. The epilogue: 22:6-21

1c. Words of comfort: 22:6-17

2c. Words of caution: 22:18-19

Jesus continues speaking to John as His words of comfort change to words of caution and warning.

1d. The danger of adding to the book: 22:18

Christ forbids individuals from adding to the book of the Revelation. However, since all Scripture is equally inspired, it would be just as wrong to add or subtract from any other portion of scripture (Deut. 4:2; Prov. 30:6). Those warned are the individuals in the seven churches, all subsequent hearers (cf. 1:3) and one must add, especially copyists, translators and teachers of the Word. So-called additional revelations fall under the warning.

2d. The danger of subtracting from the book: 22:19

Adding or deleting sections of the book of Revelation, as well as any other Scripture, will result in punishment from God. God will visit the offender with various plagues recorded in this book. Furthermore, if anyone deletes truths from this book, he will be punished by God. Constable has a cogent explanation of this difficult passage:

The best solution seems to be that the plagues written in this book are severe judgments from God. What Jesus meant was that anyone who perverts the teaching of this book will experience judgment from God that is similar to the judgments that will come on the earth-dwellers during the Tribulation. Jesus warned of plagues, not loss of salvation. How important it is to understand and communicate God's truth accurately, especially the truths God revealed in this book (cf. Gal. 1:6-7)!

(Dr. Constable's Notes on Revelation, 2010 edition, 215).

3c. Closing benediction: 22:20-21

1d. John's citation: 22:20

It appears that John cites Jesus' promise to return soon. This is the third time in this chapter that Jesus promised to come quickly (vv. 7, 12). His return will be an answer to the prayers of the Holy Spirit, the Bride of Christ and faithful hearers (v. 17). John adds to these three prayers his own, after responding with "Amen" to Christ's promise.

2d. John's commendation: 22:21

John prays for enabling grace upon all who read this book. It is by God's grace that the sinner receives faith. It is by God's grace that the believer remains faithful (cf. 1:4). It is by God's grace that faith is made possible for the unbelieving reader and faithfulness for

is made possible for the unbelieving reader and faithfulness for the believing reader. John desires that his readers would appropriate in faith the divine message and anticipate the Lord's return.

Epilogue:

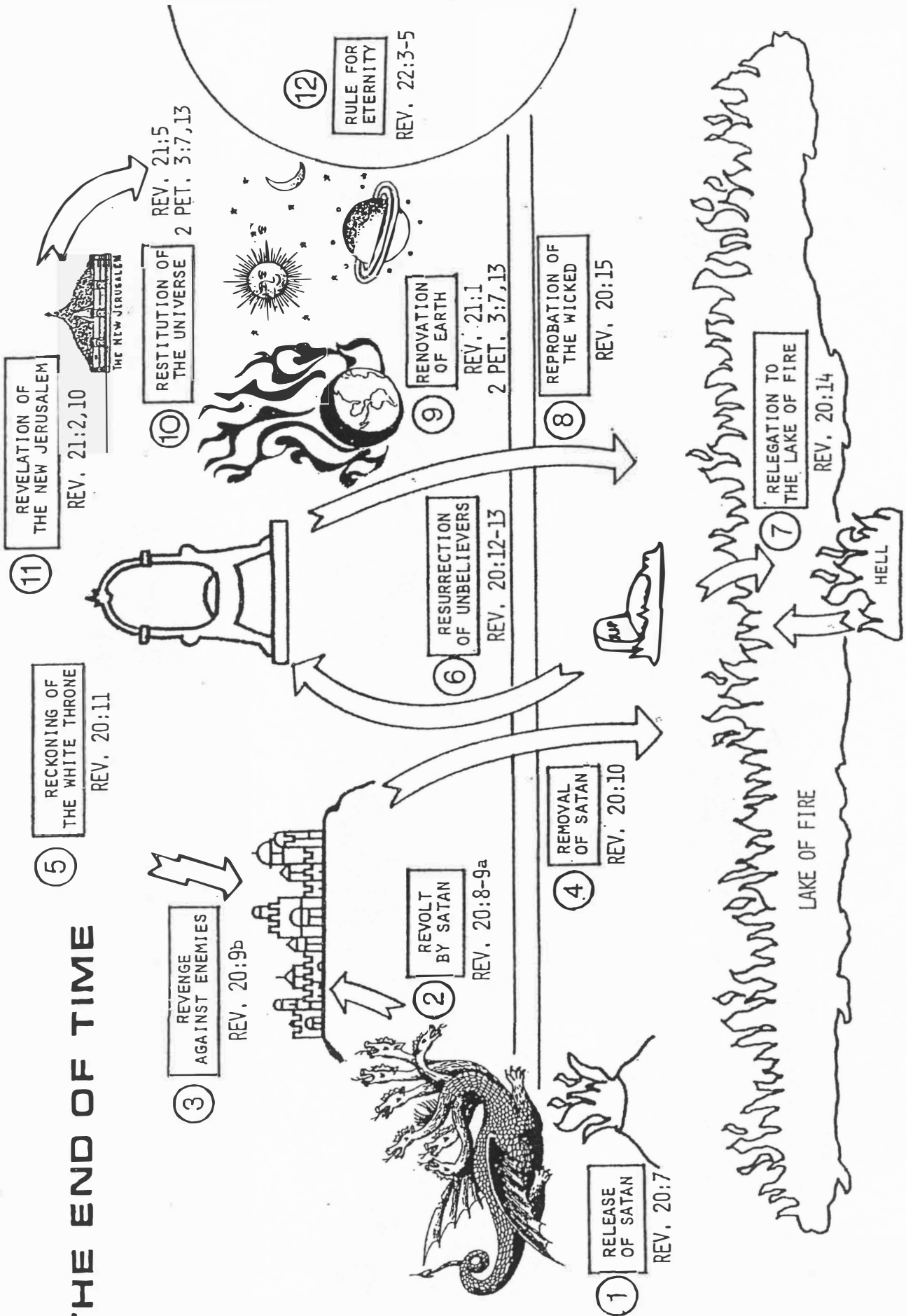
Three emphases characterize this epilogue:

- (1) Words of confirmation. This prophecy is true and genuine (22:6-7, 8-9, 16, 18-20).
- (2) Words of comfort. The Bridegroom's return is imminent (22:6-7, 10, 12, 20).
- (3) Words of caution: The unsaved should beware and the faithful should take courage (22:11-12, 15, 17-19).

In his notes on Revelation (2010 Edition, 209), Thomas Constable shows how the entire epilogue is very similar to chapter 1

Origin of the prophecy: God and Jesus	1:1	22:6
Subject of the prophecy: coming events	1:1	22:6
Mediator of the prophecy: an angel	1:1	22:6, 8, 16
Writer of the prophecy: John	1:1, 4, 9	22:8
Genuineness of the prophecy: true prophecy	1:3	22:6, 7, 9, 10, 18-19
Vehicle of the prophecy: a prophet	1:1, 9-11	22:8, 9, 10
Addressees of the prophecy: bond-servants	1:1	22:6
Destination of the prophecy: churches	1:3, 11	22:16, 18
Blessing of the prophecy: for obedience	1:3	22:7, 12, 14
Warning of the prophecy: for unfaithfulness	1:7	22:11, 12, 18-19
Center of the prophecy: Christ	1:2, 5, 9	22:16, 18, 20
God of the prophecy: Alpha and Omega	1:17	22:13
Chief character of the prophecy: God	1:5, 7	22:12, 13, 16
Hope of the prophecy: soon return	1:3, 7	22:7, 10, 12, 20

THE END OF TIME



The Heavenly Jerusalem

