

STUDY GUIDE  
FOR THE BOOK OF

# REVELATION



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## GLOSSARY OF PROPHETIC TERMS

ADVENT	A word used to refer to the coming of Christ. Thus, first advent or second advent.
AMILLENNIALISM	A word meaning "no millennium." Amillennialists identify the Millennium with the present Church Age.
ANTICHRIST	A system in opposition to Christ and assuming to be in the place of Christ (I John 4:3). A person yet to come who will be the Antichrist himself (I John 2:18).
ARMAGEDDON	The battle in which the returning Lord will deliver His earthly people Israel from the Gentile powers. Located at the foot of Mt. Megiddo, west of the Jordan, in the Plain of Jezreel.
BABYLON	A political and religious system originating in that ancient city and continuing through history as representing apostate religion. Revelation 17 and 18 indicate that "religious Babylon" will be prominent in the end-times as a tool of the Antichrist.
BEAST	In Revelation 13 there are two beasts set forth. The word expresses God's point of view when looking at the Anti-christ and his false prophet.
DAVIDIC THRONE	The throne promised to Christ for His reign upon the earth. Compare Revelation 3:21; II Sam. 7:12-17; Luke 1:32-33.
DISPENSATIONALISM	A word based on the biblical designation. . .Oikonomia. . .meaning "stewardship." "A dispensation is a specific, divine economy; a commitment from God to man of a responsibility to discharge that which God has appointed him." Compare Ephesians 3:1-11.
ESCHATOLOGY	A term indicating the study of last things. . .thus prophecy. Eschatos (Greek) meaning "last."
ETERNAL STATE	The period beginning officially at the Great White Throne Judgment (Rev. 20). This is the final estate for both saved and unsaved, through the destination of each is, of course, different.
GOG	A clear reference to Russia. . .the king of the far north of Israel. Compare Ezekiel 39.
GREAT WHITE THRONE	The place where the wicked dead will be judged with finality (Rev. 20: 11-14).
IMMINENCE	Related to the return of Christ for His Church. Accents the nearness of this impending event. Emphasizes that there are no signs that have to be accomplished before the Rapture.
JUDGEMENT SEAT OF CHRIST	A judgment for believers only---II Cor. 5:10. Deals with reward or loss of reward for service. (Has nothing to do with salvation.)
KINGDOM	Future aspect, related to prophecy, has to do with a physical rule in the earth by Christ. "Thy kingdom come. . . in earth. . ."

MARRIAGE OF THE LAMB	To take place following the Rapture of the Church from the earth and is the marriage of the Church to Christ.
MAN OF SIN	(Cf. II Thess. 2:3-10) Another title of the Antichrist.
MID-TRIBULATIONISM	Holds that the Rapture will occur in the middle of the seven-year Tribulation Period.
MILLENNIUM	The term literally means "one thousand years." Biblically, it refers to the one-thousand-year reign of Christ on the earth. Only the length of the reign is in view in the word itself. Both Testaments amplify by giving its character, course and consummation (Isa. 11).
POST-MILLENNIALISM	The Second Coming of Christ is held by this system to be after man ushers in the Millennium.
POST-TRIBULATION	The belief that there is only one stage in the Second Coming of Christ. After the Tribulation, Christ will receive His own to Himself and return to earth for His reign in one great movement.
*PRE-MILLENNIALISM	A system of Theology which holds that Christ will come at the end of the Tribulation and personally establish the Kingdom.
*PRE-TRIBULATIONISM	The view that Christ will return with the Church prior to the end of the Tribulation and personally establish the Kingdom.
RAPTURE	The catching away of the Church by the returning of Christ in the clouds where He will meet them (I Cor. 15:15-52; I Thess. 4:13-18).
SEVENTIETH WEEK OF DANIEL	(Dan. 9:24-27) Probably the greatest chronological prophecy in the Old Testament. A passage that provides a key to understanding the Book of the Revelation. The period of time in which God is working out His program for Israel, and through her the world. The Seventieth Week corresponds to the seven-year Tribulation Period.
TIMES OF THE GENTILES	A period which began in Nebuchadnezzar's day (Dan. 2) and ends with the return of Christ (Rom. 11:25-26). During this time Jerusalem is to be "trodden down of the Gentiles" (Luke 21:24).
TIME OF JACOB'S TROUBLE	Commonly referred to as the Great Tribulation in which God will after persecution reconcile Israel, depose Gentile world power and reveal the true Messiah.

## REVELATION INTRODUCTION

Intro: The book of Revelation is one of the most feared, hated, and misunderstood books in the Bible. Men resent being told the future by an authoritative source, and they deeply and bitterly resent any oracle about their future which is negative and prophecies which are evil concerning them (1 Kings 22:13-28). For this reason--innate hatred for negative prophecy which goes contrary to Darwin's religion--the book of Revelation has been the battleground of theological controversy since the day it was written. The purpose of this message is to examine the three primary batteries of artillery that has been leveled at the book to prevent us from accepting it literally.

- I. THE SIGNIFICANCE OF THE DATE OF WRITING:  
The Praeterist" (i.e. dead orthodox) system teaches that the events described in Revelation have, in the main, been fulfilled. To support this theory they set the date of writing during the reign of Nero (66--69 A.D.), exactly where the Roman Catholic church has always dated it. If this date is accepted then all of the destruction in the book of Revelation can be assigned to the destruction of Jerusalem in 70--that is if you are willing to twist the Scriptures radically.

A study of the following Scriptures is very convincing that God intends the whole world to be included in the Tribulation not just Jerusalem. (See Rev. 6:12,15; 7:1; 8:7-12; 9:3-6,19,20; 10:5,6; 11:8-10,18; 13:7,8; 14:6; 15:4; 18:23; 19:19.) On the other hand if the book was written after 70 A.D., then the "Rome" of Rev. 17:1-9 would be Papal Rome, instead of Pagan Rome. The correct date is somewhere between 91 and 96 A.D., during the reign of Domitian. There would be no reason for John to "marvel" if the woman in Rev. 17 were pagan Rome for he was well acquainted with it. (See Rev. 17:7.)

- II. AMILLENNIALISM  
This theory suggests that Christ will never literally return to establish a kingdom. Naturally all Amillennialist assign the date of writing to 66-69 A.D. This enables them to charge ahead to establish their own kingdom. They do this in the face of Rev. 20:1-7, where "one thousand" is mentioned six times. Of course, the Civil War was supposed to bring this man-made kingdom. One party in the Revolutionary War was called "Fifth Kingdom Monarchists." World War I & II was supposed to bring "peace on earth, good will to men." The Ecumenical Council has had opportunity to do it. In plain words, all history is bound to Rev. 20:1-7. Whether a man believes the book of Revelation or not, he can get shot on a battlefield trying to bring in something that will never be here until Jesus Christ comes back.

A person who is Pre-Millennialist will know where to place the Jew correctly in the Word of God, and knowing where to place the Jew, he will know what passages belong to the Jew, and what passages do not. That will determine correct and false doctrine

in relation to baptism, tongues, the church, sanctification, the Age of Grace, and the Tribulation.

Interestingly David Gregory, the mathematician of Oxford (1710) understood that history would run 6,000 years from Adam to the Second Advent. Rabbi Baal Katturim (1734) understood that history would wind up in 2,000 A.D. The Chaldeans (600 - 400 B.C.) believed the Kingdom would come 6,000 years after the Creation. Zoroaster taught the same, and the Tuscans and Persians (300 -1900 A.D.) believed the same. The "Epistle of Barnabas" mentioned the same phenomena (date uncertain), and Irenaeus (130), Hippolytus (3rd cent.), Cyprian (200--258), Lactantius (260 -258), and Justin Martyr (100--163) all say the same thing. Clarence Larkin (1909) had this "year-day" system drawn out in great detail in a number of charts in his work on "Dispensational Truth" (1915), and it is available at any bookstore in the world—or can be ordered from a bookstore. There is really no excuse for anyone in the 20th Century not being informed about the matter.

In the work done by the Rev. George Wilson (1887), one will find the advent date; the date given is 1996 A.D. This scholarly work covers 1,055 pages and runs over 685,000 words. No A-millennial scholar has ever successfully refuted it, or even challenged it. Burlington Wale, a British philologist (1883), speaks of it; William A. Parlane (1894) speaks of it; George Pember (1837--1910) speaks of it; Robert Cameron (1896) speaks of it; James Martin Gray (1851--1935--President of Moody Bible Institute--speaks of it; G.B.M. Clouser (1903) believed in it, so did Ethelbert W. Bullinger (1837--1913), E.C. Hennings (1919), C.I. Scofield (1843--1921), Charles Welch (1912), Adolph Knock (1974), and Dr. Lewis Sperry Chafer (1871--). Furthermore, every major evangelist in America since 1900 was a Pre-millennialist; Billy Sunday, J. Frank Norris, Hyman Appleman, Jesse Hendley, Bob Jones Sr., Rice, Billy Graham, Charles Fuller, Beauchamp Vick, Dallas Billington, and Jack Wyrzten were all Pre-millennialists: i.e. men who believed that Society, Religion, Education, Science and civilization would rapidly degenerate until Jesus Christ returned to set up a literal physical, visible, political Kingdom.

### III. SYMBOLIC OR ALLEGORICAL READING

One of the primary objectives of making something in Revelation symbolic is to veil the identity of the characters of the book. After all, Satan isn't particularly interested in anyone knowing that he actually is a dragon (Rev. 12). The Roman Catholic Church certainly doesn't want to be identified in Rev. 17, and who wants to believe that there will be literal demonic creatures crawling out of the pit of hell (Rev. 9) to torment men. In short, if the book of Revelation is to be interpreted literally, mankind is headed for a heap of trouble! May I recommend King Jesus!

# REVELATION

## Chapter One

Chapter one is a picture of the Person of Christ and describes the witness He expects from John concerning the things that he has seen, the things which are, and the things which shall be hereafter. John is commanded to write these things to the seven churches which are in Asia.

### I. The Servant of God (1:1-10)

There is no question that the John mentioned in verse one is the son of Zebedee and Salome and the brother of James. (Mk. 1:19-20; 15:40) He is referred to as "that disciple whom Jesus loved." (Jn. 13:23; 20:2; 21:7,20) He wrote five books of the New Testament, and only he uses Christ's title of "the Word." John 1:1,14; I John 1:1; 5:7; Rev. 19:13

#### A. The title of the message 1:1

"Revelation" is the revealing of a glorious truth as in Luke 2:32; Rom. 2:5; 8:19; 16:25 I Cor. 1:7; 14:6,26; II Cor. 12:1,7; Gal. 1:12 2:2; Eph. 1:17; 3:3; II Thess 1:7; I Pet. 1:7

#### B. The object of the message 1:1

To show things which must shortly come to pass. 1:1; 22:6

#### C. The three-fold authenticity of the message 1:2

##### 1. "Of the Word of God"

I Sam. 3:7; I Chron 17:3; Jer. 1:4; Heb. 4:12

##### 2. "of the testimony of Jesus Christ, which is the spirit of prophecy." 1:9; 6:9; 19:10; II Tim. 1:8

##### 3. "Of all things that he saw"

The testimony of the Trinity and John who was moved upon by the Holy Spirit 1:10; 4:2; 17:3; 19:10; 21:9,10 to record "all things that he saw" from the Father and the Son.

#### D. The promise of the message 1:3

The book opens with a promise (1:3) and closes with one. (22:7)

#### E. Reason for the message 1:3

"For the time is at hand" II Pet. 3:9; Rom. 16:20; Amos 3:7; Dan. 2:28; Matt. 11:25 Luke 8:10

#### F. The theme of the message 1:5-7

The person and work of Jesus Christ

##### 1. His past work -- redemption 1:5

##### 2. His present work -- sanctification 1:6

##### 3. His future work -- glorification 1:7

Dan. 7:13,14; Matt. 24:30; Acts 1:9

- G. *The power of the message 1:8*  
 Here Jesus claims equality with the Father in eternity, state of being, power, and Lordship, as stated of the Father in Rev. 1:4; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22; II Cor. 6:18. The words "Alpha and Omega" are used in Rev. 1:8,11; 21:6; 22:13. These words not only express eternity but also authority.
- H. *The location and time of the message 1:9,10*  
 Patmos was a rugged volcanic island off the coast of Asia Minor. It was about 10 miles long and six miles wide. He was exiled there from about A.D. 86 to 96. The Lord's day is not the day of the Lord -- the reference is to a Sunday.

## II. *The Son of God 1:11-20*

- A. *His Declaration 1:11*  
 The words "Alpha and Omega" are the spelled out anglicized forms of the first and last letters of the Greek alphabet.
- B. *His Description 1:12-16*
1. *His eyes were as a flame of fire.* 1:14; Heb. 4:13
  2. *His feet like unto fine brass 1:15*  
 Brass speaks of judgment.
  3. *His voice as the sound of many waters.* 1:15; Jer. 25:30; Ps. 29:4
  4. *"He had in His right hand seven stars."* 1:16 The seven stars are the angels (ministers, messengers) of the seven churches. 1:20
  5. *"Out of His mouth went a sharp two-edged sword."* 1:16
  6. *"His countenance was as the Sun shineth in His strength.* 1:16  
 This was also seen by Peter and James (Matt. 17:2) and Paul (Acts 9:1-5)
- C. *His Deliverance 1:17,18*
1. *"I am the first and the last."*  
 This speaks of His deity. He came out of eternity, and He moves into eternity.
  2. *"I am he that liveth, and was dead."*  
 His resurrection affords justification.
  3. *"And behold, I am alive forevermore, Amen."* This refers to His present state.
  4. *"And have the keys of hell and of death."*  
 Keys speak of authority and power.

Five keys mentioned in the New Testament, and our Lord carries them all.

- a. Keys to the kingdom Matt. 16:19
- b. Knowledge Luke 11:52
- c. Throne of David Rev. 3:7
- d. Bottomless pit Rev. 9:1; 20:1

## REVELATION CHAPTERS 2 & 3 THE SEVEN CHURCHES

Introduction: Revelation 2 and 3 deal with a message from the Lord Jesus Christ to seven churches. Because there are three applications to this scripture (as any scripture), many people get this passage confused. To receive a correct interpretation we will deal with all three applications.

### I. THE HISTORICAL APPLICATION

An examination of the historical leads us to two conclusions. This first is the obvious: there were seven actual historical churches in Asia Minor that the Lord addressed. These were churches that represented a variety of problems and some victories. The second conclusion is that these seven churches represented seven different time frames during the church age. They are as follows:

Ephesus – 33-200 A.D. ....”fully purposed”  
Smyrna – 200-325 A.D. ....”myrrh” (time of 10 official Roman persecutions)  
Pergamos – 325-500 A.D. .... “much marriage” (married with paganism)  
Thyatira – 500-1000 A.D. ....“odor of affliction” (persecuted church)  
Sardis – 1000-1500 A.D. .... “red ones” (probably the most persecuted church/  
Dark Ages)  
Philadelphia – 1500-1900 A.D. ....”Brotherly love” (began with the Reformation  
in 1520)  
Laodecian – 1900-present..... “civil rights” (lukewarm church)

It’s interesting to note that the listed characteristics of the churches line up exactly with the general attitude of Christianity during the time frames listed above.

### II. THE INSPIRATIONAL APPLICATION

Since all Scripture is “profitable” (II Tim. 3:16), there is inspirational profit from studying these churches. Perhaps one of the best studies is an examination of the things God commended and condemned.

#### COMMENDATIONS

intolerant 2:2  
discriminating 2:6  
suffering 2:9  
courageous 2:13  
good works 2:19  
separated 3:4  
kept the Word 3:8

#### CONDEMNATIONS

left first love 2:4  
false doctrine 2:14,15  
failure to watch 3:2,3  
lukewarm 3:16  
materialistic 3:17

### III. THE DOCTRINAL APPLICATION

To doctrinally apply the passage to the church age saints is a theological disaster. Every one of the seven churches are reminded of the necessity of overcoming. (See 2:7,11,17,26 and 3:5,12,21). If someone is insistent upon doing so, they

should be reminded that the Christian is already an overcomer in Christ. (I Jn. 4:4; 5:4) Even though these scriptures can give the “works” crowd a fit, it doesn’t totally deal with the problem.

According to the text, “overcoming” is necessary if someone will have the right “to eat of the tree of life” (2:7), “not be hurt of the second death” (2:11), have the opportunity to “eat of the hidden manna” (2:17), have “power over the nations” (2:26), “not be blotted out of the book of life” (3:5), “be made a pillar in the temple of God” (3:12), and to sit with Christ in his throne (3:21).

It would be extremely difficult to match these verses with any in the Pauline Epistles. On the other hand, they match well with verses that are obviously in other dispensational settings. For example:

Tree of life (2:7) -- Rev. 22:14 (eternity)

Second death (2:11) – Rev. 20:14 (Great white throne of judgment at which no Church age Christian will appear)

Hidden manna (2:17) – Mic. 7:14,15; Jer. 50:9-21; Eze. 20:35; I Sam. 25:2 (Tribulation – God will miraculously provide Israel with bread as He did before.)

Power over nations (2:26) – Matt. 25:34 (Millennium)

Book of life (3:5) – Rev. 16:15; Matt. 24:42-51 (Tribulation)

Pillar in temple (3:12) – The next temple of God is in the Millennial kingdom (Eze. 40-48)

Sit with Christ in his throne (3:21) – Matt. 19:28 (Millennium)

Doctrinally, these are Tribulation churches who, in fact, have to overcome to be provided with the above mentioned promises. The commandment is the same when Tribulation saints are told to endure unto the end. (Matt. 24:13)

The New Testament Christian does not ever have to eat of the tree of life, for he is part of the tree. (John 15:5) Praise God!

## THE RAPTURE OF THE CHURCH – REV. 4:1

Intro: Rev. 4:1 gives us a vivid picture of the Rapture of the church. Remember that Rev. 1:19 is the divinely given outline of the book; so we are now about to see “the things which shall be hereafter.” Everything from 4:1 on is prophecy. The fact that John is “caught up” at this point is another evidence that the church will not go through the Tribulation. Note how this experience pictures the Rapture:

1. Heaven is opened to receive God’s child.
2. There is a voice to be a trumpet. (I Thess. 4:16; I Cor. 15:52)
3. It is a sudden event.
4. It comes at the end of the “Church Age.”
5. It introduces John to the throne room of heaven.
6. It signals the beginning of God’s judgment on the world.

You might note the different doors in Revelation:

1. The door of service (3:8)
2. The door closed against Christ (3:20)
3. The door into heaven (4:1)
4. The door out from heaven (19:11)

### I. REASONS FOR A RAPTURE — I Thess. 4:13-18

- A. That a marriage might be completed — Rom. 7:4 - Rev. 19:6-9

\*In Matt. 22:1-14 and Matt. 25:1-13 there are guests who are invited to the wedding — this is a rapture (not the rapture of the church), but rather the mid-tribulation rapture of Matt. 24:40, 41. This rapture is probably in conjunction with the Tribulation appearance of the Lord to Israel in Rev. 10.

- B. That the Tribulation might come.

Some Christians who are determined to go through the Tribulation have failed to distinguish between tribulation and THE GREAT TRIBULATION. Christians have always suffered tribulation but the Great Tribulation is a time for the earth to reap the wrath of God. No love is mentioned from Rev. 4-19! A New Testament believer is not destined to experience the wrath of God. (See I Thess. 1:10, 5:9, Rom. 5:9).

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- C. That Old Testament types might be fulfilled.

1. It is interesting to note that Enoch was the seventh from Adam. (See Gen. 5:5,8,11,17 20,21-24.) Enoch was the only Old Testament saint who was raptured and never has to die. (Elijah does — Rev. 11)

In parallel fashion the seventh church from the second Adam (I Cor. 15:45,50-55) is raptured.

2. Noah stayed on the Ark. during the flood and is a type of Tribulation saint. (See Rev. 12:14– 17; Matt. 24:36–39.)

3. Moses — Deut. 32:48—52,34:5  
Devil has power of death — Heb. 2:14 Jude 9—  
Michael disputed over the body of Moses

## II. WHAT TO DO IF YOU MISS THE RAPTURE

- A. Start working your way to heaven.

Anyone of this opinion has always despised the Gospel of Grace anyway — so it's time to start "living it" (Matt. 24:13) — Keep in mind who this passage is addressed to. (See Rev. 12:17, 14:2)

- B. Don't take the mark. (Rev. 13:17, 14:9-11)

- C. Get fanatical - die as a martyr. Salvation will depend upon enduring or death (Rev. 12:11, 14:11, 20:4)

## THE THRONE OF GOD

### Rev. 4,5

Introduction: Revelation 4 & 5 give us a brief but fairly detailed look at the actual throne room of God. For our purposes of study we will divide these chapters into the areas of observation.

#### I. THE DESCRIPTION

The person on the throne is most likely God the Father, since the Spirit is represented by the lamps before the throne (4:5), and the Son comes to the throne in 5:6. John uses precious gems to symbolize the glory of the Father: jasper is a clear stone, speaking of God's purity; sardine is red, speaking of God's wrath and judgment; and emerald is green, a color associated with grace and mercy. All of these stones were found on the beautiful breastplate of the High Priest (Ex. 28:17-21).

Around the throne was an emerald-colored rainbow. This takes us back to Gen. 9:11-17 when God made His covenant with mankind and nature not to destroy the world with water. The rainbow speaks of God's promise and God's covenant of mercy. Even though the throne of God is about to send forth awful judgment on mankind, in His wrath God will still remember mercy (See Hab.3:2). In Rev. 10:1 we see Christ wearing the rainbow over His head, for it is through Christ that grace and mercy have come to the world. There is one difference between this rainbow and the one in Noah's day: Noah saw only a bow in the sky, while John saw the complete rainbow all around the throne. What we see of God's mercy is broken today – we “see through a glass darkly”; but when we get to heaven, we will see the whole pattern.

#### II. THE LOCATION

By comparing scripture with scripture, we learn that Heaven is northward, above an enormous sea, whose height is far above the imaginations of mankind. Notice the following passages: Job 26:5-13; 37:9,10,18,22; 38:30; Ps. 148:1,4-8; Isa. 57:15; 14:12; Ps. 48:2; 75:6

#### III. THE PERSONALITIES

##### A. The twenty-four elders

The “crowns” can be connected with the crowns of rewards. The white raiment can be associated with the Judgment Seat of Christ and the marriage of the Lamb in Rev. 19 where we are told that “fine linen is the righteousness of saints.” If this is so, the twenty-four elders represent saved people from the church age who are saved, “washed in the blood,” and have earned rewards. However, these twenty-four elders are almost impossible to identify. For some help, see: Ps. 107:32; I Pet. 5:1; Ex. 3:18; Heb.11:2

##### B. The seven Spirits identified in Isa. 11:1-3

##### C. The four beasts

These beasts are found as literal beings in Eze. 1 & 10, where they are called “cherubim.” They are found in Gen. 3:24. Supernatural beasts like them,

called “seraphim,” are found in Isa. 6. There is no reason for not believing they are supernatural beasts when we remember that replicas, or remnants, of these supernatural beasts are found in all the Assyrian, Babylonian, Egyptian and Hittite monuments. Greek and Chinese mythology all have their centaurs, satyrs, and ogres. Anybody who watches “The Twilight Zone” and “The Outer Limits” ought to realize that there is always a basis of truth for a lie.

One of the amazing things about a study of Eze 1 & 10 and Rev. 4 is that there are four beasts in each of the passages. But in Eze. 28:14, it appears that there were, at one time, five of them. In Rev. 4 they are round about the throne, and in the throne. But in Eze. 28 there is one “over the throne.” This cherub is declared to be “anointed.” This is very important because the word in Hebrew for “anointed” is “messiah,” and the word for it in the New Testament is “christ.” This cherub is a christ! He’s not the Lord Jesus Christ. He’s not the holy, anointed One of God – The Lord Jesus Christ, but he is a christ. This cherub later shows up as the Antichrist.

## “OPENING OF THE SEALED BOOK Rev. 6

Intro: We now enter the first half of Daniel's 70th week (Dan. 9:27), that seven year period of tribulation. The Lamb has taken the sealed book (His title deed to creation), and is about to open the seals and declare war on the godless world. With the opening of each of the seals in heaven, an important event takes place. Be sure to compare these seals with what Christ taught about the end times in Matt. 24.

### I. THE FIRST SEAL—ANTICHRIST RISES TO POWER—6:1—2

With the opening of the first four seals, one of the four living creatures before the throne (4:6--11) calls for the rider and horse to "Come!". The first horse is white, and his rider is given a bow and a crown. Do not confuse this with Rev. 19:11, where we definitely have Christ riding in conquest. No, the rider here is Antichrist, the false christ, making his conquest on earth. The fact that he has a bow, but no arrows, indicates that he conquers the nations peacefully. After the church has been raptured, the way will be opened for Antichrist to march in triumph (II Thess. 2). There will be a false peace temporarily, as he unifies Europe and makes his pact with the Jews (I Thess. 5:2--3). This parallels Matt. 24:5, and fulfills Christ's prophecy in Jn. 5:43.

### II. THE SECOND SEAL—WAR—6:3—4

The world wide peace will not last long; for while men are saying "Peace and safety!" then terrible wars will break loose. This parallels Matt. 24:6--7. Red is a color associated with terror and death. In Revelation we have the red horse of war (6:3--4), the red dragon (12:3), and the red beast (17:3). Note that God gives Antichrist authority to take peace from the earth; this is all a part of the divine plan. He exchanges his arrowless bow for a great sword, and men begin to kill each other. This indicates clearly that the method of international agreement and debate will not bring lasting peace.

### III. THE THIRD SEAL—FAMINE—6:5—6

Famine and war go together; see Matt. 24:7. The color black makes one think of famine; see Jer. 14:1--2 and Lam. 5:10. The rider (still Antichrist) holds a pair of balances, indicating that we now have government control of food consumption. A measure of wheat was about a day's wages for a worker. In other words, food will be so scarce it will take a man all day to earn enough wages for just a quart of grain! But note that there is no scarcity of oil and wine for the rich. We see here that the rich get richer, and enjoy their luxuries; while the poor get poorer and can hardly make ends meet. This indicates that all man-made schemes to give people even the necessities of life will fail. It is worth noting that grain, oil, and wine were the key products of Israel (Hos. 2:8). Since Antichrist has made his covenant with Israel, he would want to

protect her resources.

#### IV. THE FOURTH SEAL—DEATH—6:7—8

The word “pale” suggests a leprous color (Lev. 13:49, “greenish”). Death rides this horse, and Hell the soul. God gives them authority to kill one-fourth of the earth’s population! Four methods are used; the sword (violence and war); hunger (famine); death, or pestilence (disease accompanies war and famine); and beasts (nature takes over when civilization deteriorates). Read Ezek. 14:21 for a parallel. Even the wild beasts will be hungry and attack men! What terrible judgments await the Christ rejecting world after the church is taken to heaven! See Matt. 24:7.

#### V. THE FIFTH SEAL—THE MARTYRS—6:9—11

The Old Testament priests poured the blood of the sacrifice under the brazen altar (Lev. 4:7); and since the blood speaks of the life, we have the souls of the martyrs under the heavenly altar. These are people who were saved after the Rapture, but who paid for their testimony with their lives. Their murders were at that time still alive on the earth, and they had not been judged. These martyred saints pray for vengeance; see Ps. 74:9—10; 79:5; 94:3—4. It is true that saints in this age are told to pray for those who persecute them, and this is what Christ, Stephen, and Paul did (Lk. 23:34; Acts 7:60; II Tim. 4:16). But this period will be a time of judgment, when God will be answering the prayers of His people for deliverance and vengeance. After all, God is judging the world when they pray; so they are praying in the will of God. This parallels Matt. 24:9. God promises them that He will answer their prayers; but first, more of their brethren will be slain. We see other saints slain in 12:11; 14:13; and 20:4—5. Among the slain will be Moses and Elijah, God’s two witnesses, who even then were ministering on earth (11:1—7). Rev. 20:4 indicates that these tribulation martyrs will be resurrected to reign during the Millennium.

#### VI. THE SIXTH SEAL—WORLD CHAOS—6:12—17

This parallels Lk. 1: 5—16; see also Joel 2:30—31 and 3:15; sa. 34:2—4 and 13:9—10. Three earthquakes are indicate in Revelation (6:12, 11:13, and 16:18—19). There is no doubt that these are literal earthquakes, but along with them, will be disturbances on earth and in the heavens that will frighten great and small. Some students think that these verses describe the results of atomic warfare, with the sun and moon blacked out, great land masses moved, and men hiding in holes in the ground to escape atomic radiation. This may be so; but we need to note particularly that the people hide from Christ and His wrath, and not from some man-made device.

Vs. 15 is a vivid description of what life will be like during the first 3½ years of the Tribulation. For one thing, kingdoms will be revived. Today, the movement is toward nationalism and democracy; but this will be changed. See 16:12—14. Antichrist

will rule over the “United States of Europe”, the revived Roman Empire, with a number of petty kings following him (17:12–14). Another characteristic of Tribulation days is militarism; there will be “chief captains”. This is a Roman title—“military tribunes”—which goes right along with the revived Roman Empire of Antichrist. There will also be slavery (bondmen); see 18:13, where “slave and souls of men” are included in the merchandise of Babylon. There will also be great wealth and great poverty, a re-distribution of wealth that will wreck the economy of nations.

It seems, then, that the judgment of the sixth seal involves literal physical destruction in the heavens and on earth, as well as a shaking of the economic and political systems of nations. All of this will make it easier for Antichrist to extend his rule.

The peoples of the earth will know that Christ is sending judgment, but they will not receive Him! They would rather hide in the rocks than in THE ROCK. The first 3½ years of the Tribulation are preparation for the last 3½ years, and this latter period is known as the wrath of God (See 11:18; 12:12; 14:10; 18:3; etc.) There is a pause, however, between the sixth and seventh seals (as there is also between the sixth and seventh trumpets, 10:1–11:13) for us to see the two great groups of redeemed who will be saved in the Tribulation period. We will examine these groups in our next study.

In summary, note that Antichrist begins his career as a peaceful conqueror, who then resorts to war and economic controls to get control of nations. The world will accept his false peace because it has rejected the Prince of Peace, Jesus Christ.

## "TWO COMPANIES OF SAVED Revelation 7

Intro: There is a pause between the opening of the sixth and seventh seals; judgment halts for a brief time while God seals 144,000 Jewish missionaries to carry His message to the ends of the earth. We have seen that the day of God's wrath is about to come (6:15–17); so, God brings a lull in the storm and extends His mercy to Jew and Gentile alike. We see here two groups of redeemed people:

### I. THE SEALED JEWS—7:1–8

The winds of heaven speak of God's judgment, and the judgments here are specifically on the earth, sea, and green vegetation. It may be that these four angels holding the four winds are also the angels who blow the first four trumpets, for the judgments are similar (see 8:6–12). The angel from the east holds the seal of God. A seal speaks of possession and protection; note 9:4. Today, the Christian is sealed by the Holy Spirit (Eph. 1:13–14). This happens the instant he trusts Christ, and it assures the believer of eternal life and an inheritance in heaven. The sealing angel commands the angels of the winds to hold back their judgment until His servant was delivered, regardless of how disobedient he might have been. For a parallel scene, see Ezek. 9. Remember, too, that Christ taught that the angels of God would have a part in gathering His elect (Matt. 24:31). Along with the angels of the winds, we have also the angel of fire (14:18) and of water (16:5). The angels are God's special ministers who often are involved in the activities of nature.

These sealed servants are all Jews. There are 12,000 from twelve tribes of Israel. It is unfortunate that some well-meaning Christians have taught that the 144,000 are symbolic of the church (the new Israel), because the church is no longer on the scene at this point in history. The Jehovah's Witnesses have abused this chapter, teaching that the 144,000 are Witnesses who will inherit eternal life. However, if you ask a Witness if he is one of the 144,000 he will probably deny it! No the 144,000 are real Jews who will be alive on the earth at this time. They will probably be won to Christ through the ministry of Moses and Elijah, the two witnesses who will preach during the first 3½ years of the Tribulation (see 11:1–12). They will be God's chosen and protected missionaries—144,000 "Apostle Paul's" to carry the Gospel to all nations! This will fulfill Christ's prophecy of Matt. 24:14; and the result will be that a multitude of Gentiles will be saved (7:9 ff). When you think of the multitudes that Paul won during his ministry, you can begin to imagine what 144,000 such missionaries will do!

It has often been noted that the tribe of Dan is missing from the list, and that the tribe of Manasseh is in its place. The reasons seem to be:

(1) Dan led Israel into idolatry. (Jud. 18:30; I Kings 12:28–30) (2) God promised to blot out the name of the idolater. (Deut. 29:18–21) (3) Antichrist may come from the tribe of Dan. (Jer. 8:16)

## II. THE SAVED GENTILES—7:9–17

The Jews were numbered, but this multitude could not be numbered. These Gentiles are the fruit of the labors of the 144,000, and they come from every nation under heaven. They are not a part of the church, since we see them before the throne, and not on thrones as are the elders. Here John sees them standing before the heavenly throne, praising God and the Lamb. Their “palms” suggest the Feast of Tabernacles in the Old Testament (Lev. 23:40–43), when Israel rejoiced at the blessings of the Lord. They are dressed in white robes, which indicates their righteousness through the Lamb. Vs. 14 makes it clear that these Gentiles were saved by faith in Christ, for this is the only way anyone can be saved.

Vss. 15–17 suggest the trials that these Gentiles endured on earth. They were hungry and thirsty, for there would be a scarcity of food. They would not have any refuge from the heat of the day. There would be tears and testings. It is likely that these Gentiles belong to the “sheep” nations of Matt. 25: 31–46, the Gentiles who loved the Jews and befriended them during the Tribulation. These believers would refuse to receive the mark of the Beast (13:16–18), and thus would not be able to buy or sell. Their friendship with the hated and persecuted Jew would incur the wrath of the rulers. Of course, they would also have to endure the terrible judgments of the Tribulation: the rationing of food (13:17); water turned to blood (16:4) and heat (16:8–9).

Note that the 144,000 go through the Tribulation, while there will be multitudes of Gentiles who will give their lives during the Tribulation. Remember the souls under the altar in 6:9–11.

God will reward these Gentile believers and will give them glory for their suffering. Many students believe that the promise of 14–17 will be fulfilled in the millennial kingdom rather than in heaven. Rev. 20:4 indicates a special resurrection for these Tribulation martyrs, and promises that they will live and reign during the kingdom age. However, we have good reason to apply vss. 14–17 to the blessed state of the saints of God in glory. “It will be worth it all, when we see Jesus!”

In summary, we note that Israel is back in her land in unbelief, and the temple worship has begun. Antichrist is ruling over the Federated Nations of Europe, and there is war, famine, and chaos in the world. The two witnesses (Moses and Elijah) are preaching in Israel, and God has sealed a remnant within the nation, 144,000 Jews to be His witnesses

among the Gentiles. Of course, their ministry will bring persecution, and many of them will be arrested (Matt. 25:36). But their Gentile converts will assist them and because of their open testimony, many of the Gentiles will lay down their lives.

Many students believe that II Thess. 2:11–14 teaches that people who reject the Gospel during this age of grace will not be able to be saved after the church is removed. They would not believe the truth, but they shall believe a lie. This implies that the people heard the Word and understood it, and yet willingly refused it. However, there will be a multitude of Gentiles who will believe the Gospel after the church is gone, and they will be willing to lay down their lives for Christ. This much we know: people will be saved during the Tribulation period, but a man is wiser to receive Christ today!

We may outline the chapter as follows:

GROUP NO. 1— 7:1–8

1. Jews
2. Numbered — 144,000
3. Sealed and protected
4. Seen witnessing on earth
5. God's special missionaries
6. Enter into the kingdom

GROUP NO. 2 — 7:8–17

1. Gentiles
2. Multitude no man could number
3. Not sealed; many will die
4. Seen worshiping in heaven
5. People won through their witness
6. Share the kingdom with Israel

## "THE FIRST FOUR TRUMPETS" Revelation 8

Intro: The opening of the seventh seal introduces the next series of judgments, the seven trumpets. In the Old Testament, trumpets were used to: announce war (Num. 10:5–9); move the camp (Num. 8); announce the feasts (Num. 10:10); and bring about judgment (Joshua 6:13ff). The trumpet sound is a symbol of power and authority (Ex. 19:16). Note that there is a definite parallel between the seven trumpets and the seven vials of chapters 15–16:

Trumpets	Judgment	Vials
1. 8:1–7	The earth	16:1–2
2. 8:8–9	The sea	16:3
3. 8:10–11	The rivers	16:4–7
4. 8:12–13	The heavens	16:8–9
5. 9:1–2	Mankind—torment	16:10–11
6. 9:13–21	Army—Euphrates	16:12–16
7. 11:15–19	Nations in wrath	16:17–21

It would seem that the seven vials are an intensified judgment following the judgment of the trumpets.

### I. THE PREPARATION IN HEAVEN—8:1–6

1. Silence (1)—This is the lull before the storm; see Zech. 2:13; Hab. 2:20; Isa. 41:1; and Zeph. 1:7 and 1:14–18. In 7:10–12, we have a great expression of praise from the heavenly hosts; here we have a breathless silence in heaven as judgment is about to fall.
2. Supplication (2–6)—We noted in ch. 4 that there is a heavenly sanctuary, and here we have the altar of incense, symbolic of prayer. See Lev. 16:12 and Ps. 141:2. This angel may be Christ, the Heavenly Priest. The "prayers of the saints" are not prayers given through the names of the saints in glory. In 5:3, no man was found worthy to open the book save Jesus Christ; so why should anyone pray through any other name? These prayers are the prayers of God's people, "Thy kingdom come!" This incense especially represents the cries of the tribulation martyrs (6:9–11, 20:4). Many of the prayers of vengeance in the Psalms will be used rightfully by Israel during those days of suffering. The fire from the altar cast upon the earth speaks of the wrath of God about to be poured out on unbelievers. Compare vs. 5 with 4:5, 11:19, and 16:18, and you will see that the thunderings always give warning that the storm is coming. The seven angels stand poised for action, then sound one by one.

### II. THE DESOLATION ON THE EARTH—8:7–11

The first judgment parallels the seventh plague of Egypt (Ex. 9:18–26). Egypt is a type of picture of the world, so it is logical that the plagues in Moses' day be repeated on a world-wide scale during the tribulation. Hail storms can do terrible damage; but when you have fire mixed with hail, the possibilities of desolation are staggering. One-third of the trees and green grass will be destroyed by this first trumpet judgment. There are thirteen references to "the third part" in Rev. 8–9.

The second trumpet affects the sea, turning one-third into blood and killing one-third of the creatures, as well as destroying one-third of the ships. This parallels the first plague in Egypt (Ex. 7:19–21). The burning object that fell was not a literal mountain; it was “as it were” a great mountain. “The sea” here may mean only the Mediterranean; but it is likely that all the seas on the globe are involved.

The third trumpet affects the rivers, making their waters bitter. The great star of vs. 10 is known only to God, who calls the stars by their names (Job 9:9–10). Jeremiah prophesied that one day Israel would have to drink the bitter waters (Jer. 9:14–15). It seems that this bitterness will continue until the establishing of the Millennial Kingdom; for in Ezek. 47:6–9, it is prophesied that the healing waters will overcome the bitter effects of the tribulation judgments.

Are these judgments to be understood literally? We think so. If God could send these same judgments to Egypt in Moses' day, what is to prevent Him from sending them upon the whole world? We can only imagine the tremendous economic results from the loss of farm and pasture land, and from the loss of water. Mankind has never appreciated the blessings of God's goodness in nature. Yet, even when He takes away some of the blessings, men will still not repent (9:20–21).

### III. THE AGITATION IN THE SKY—8:12

The fourth angel sounds and brings about tremendous consequences in the skies, for one-third of the light of the heavenly bodies is blacked out! This is the fulfillment of a prophecy by Christ in Lk. 21:25–28, as well as by Amos in Amos 8:9. It is interesting to note that God brought the heavenly bodies into being on the fourth day of creation, and with the fourth trumpet will darken them.

What will the consequences be? For one thing, there will be terror on earth. Men have always feared the signs in the skies. This terror, however, will not bring men to repentance. There will also be tremendous results in the vegetable kingdom, with shortened days robbing plants of sunlight. Of course, Jesus said that the shortening of the days during the tribulation would mean the saving of lives (Mt. 24:22). However, it is easy to imagine the sin, crime, and terror that will take place on the streets when darkness comes early in the day, and when night is darker than ever. “Everyone that doeth evil hateth the light,” says John 3:19–20. There will certainly be a crime wave on earth such as never before!

### IV. THE PROCLAMATION FROM THE ANGEL—8:13

This is a literal messenger from God, giving warning to the world that the next three judgments will be even worse! You would think that men would heed God's call and repent, but such is not the case.

The phrase, “they that dwell on the earth” is found also in 3:10, 6:10, 11:10, 13:8, 13:14, 14:6 and 17:8. It refers, not only to those who live on the earth, but also those who live for the earth. They are “earthlings”—people who reject heaven, its Christ and who prefer to

live for this world. They are perfectly described in Phil. 3:18–20. They are pictured in Exodus as the “mixed multitude” that lusted after the foods of Egypt and refused the manna from heaven. This class of people will go through tribulation (Rev. 3:10) and will be responsible for the killing of God’s saints (Rev. 6:10). They will rejoice when God’s two witnesses are slain (11:10); but note the contrast in 12:12, where heaven rejoices at Satan’s expulsion! Rev. 13:8 makes it clear that these earth-dwellers will worship the Beast, which means they will have an outward disguise of religion, but they will have no inward experience of saving faith. Having rejected the truth, they will believe the lie!

## Revelation 9

### I. FROM THE BOTTOMLESS PIT—9:1—12

#### 1. The Star

9:1 “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key to the bottomless Pit”

#### 2. Notice, this star is a personality— “to him.”

(Going back to Revelation 1:20, we find that a star can be an angel.)

“Key of the bottomless pit” Some people say that it is a contradiction, a fairy story, a legend, or fiction. But it is not. A bottomless pit is a very simple arrangement. The Bible speaks of the devil being brought down to the “sides of the pit” as though there was a particular pit that had no bottom (Isa. 14:15). There is a pit which you could dig that would have no bottom to it; this pit would be shaped like a doughnut—~~h~~ollow inside. The Bible would indicate that in the heart of this earth there is such a pit. (You will find it drawn out for you on geographic and geological maps, showing the core of the earth!) In this “bottomless pit”, with the temperature well above 235 degrees centigrade, we have demoniac powers erupting in the Tribulation, to match those mentioned in Revelation 6. When these demoniac powers come out, they come out of a pit which has no “bottom” to it; it is literally all “sides.” The horror of living in such a place is almost unimaginable, when we realize that any pit in the heart of the earth would constantly be rotating with the rotation of the earth. Whosoever was in the pit would constantly be thrown up and down the sides as it turned!

#### 1. The smoke—9:2

The smoke is not composed of the demonic creatures, for vs. 3 makes it clear that the creatures come out of the smoke. The underworld is a place of darkness and fire; it is here compared to a furnace, a great furnace! People who joke about hell little realize how ignorant they are of its torments. This awful darkness reminds us of the plague in Egypt (Ex. 10:21–29) when the darkness could be felt. Satan is the prince of darkness. It is worth noting that this “bottomless pit” will produce the Beast one day (11:7, 17:8), and that the Devil will one day be cast into it (20:1–3).

#### 2. The scorpion—like creatures—9:3–10

Scorpions are native to the Holy Land, with some species growing to six inches in length. Their main weapon is the sting at the end of the tail, and they are used in the Bible as a symbol of painful judgment (Dt. 28:38, 42; 1 Kings 12:11–14). These hellish creatures from the smoke are also compared to the locust, since plagues of locust were common scourges in Israel (See Joel 2). That these are not literal locusts is clear from the warning in vs. 4 (See 8:7), and from the fact that they have a king (vs. 11, see [Prov 30:27](#)). They are forbidden to torment the sealed Jews (7:1–3); and their time

is limited to five months. Their purpose is to torment men, not to kill them. In fact, men will want to die and God will not permit it (see Jer. 8:3). The description of the appearance of the locusts adds to the horror of the judgment. It is likely that these are invisible demonic creatures, released from the pit to torment men. This judgment parallels the eighth plague of Egypt (Ex. 10:3–20). The fact that the creatures have characteristics from beasts (horses, vs. 7), men, and wild animals (vs. 8) suggests that Satan is imitating the heavenly living creatures of 4:7.

This is the first woe, and what a time of torture men will have to endure! How much better it is to know Christ today and escape the wrath to come!

## II. THE ANGELS AT THE RIVER RELEASED—9:13–21

This is the second of three “woes” promised in 8:13. The voice comes from the altar of incense because of the prayers of the saints have gone up to God, asking Him to avenge their blood (6:9–11; 8:3). In 7:1 we saw four angels commanded to restrain; here we see four angels (undoubtedly fallen angels) commanded to be released. The Euphrates River has always been a notable place in history. It flowed from Eden, where history began; and it will figure in the events that will climax history (16.12ff). Babylon was situated on the Euphrates (Rev. 17–18). These four angels were prepared for “the hour, day, month, and year” on God’s schedule; and it is their task to slay one-third of the people! In 6:8 we have one-fourth of the people slain, leaving three-fourths for the judgments to come; and if these angels destroy one-third, this means that by now one-half of the world’s population has been slain!

Once released, these angels bring into battle armies of horsemen totaling 200 million soldiers! This Satanic calvary is not like any other army either in appearance or in the weapons they use. Fire and brimstone and smoke are their chief weapons; and they also have serpent like tails. This is not another description of the army in 1–12, since that army is forbidden to kill. This army is commissioned to slay one-third of the people. This is one way God will answer the prayers of the martyrs in 6:9–11.

One would think that multitudes of people would repent of their sins and turn to Christ; but such is not the case. Those who (in God’s mercy) are spared only continue their awful sins! The goodness of God in sparing them did not lead them to repentance (Rom. 2:4–6); therefore, they will have to endure greater judgments in the days to come, and, ultimately, the lake of fire.

Vss. 20–21 give us a vivid picture of what life will be like after the Church is taken to heaven. There will be wide read idolatry, and we can already see this taking place. Of course, idol-worship is demon-worship (1 Cor. 10:16–22). Satan has always wanted worship (Matt. 4:8–10), and now he will receive it. Wherever you find idolatry you will find ignorance and immorality; and vs. 21 tells us of the awful sins and crimes that will occur in those days. The word “sorceries” is pharmakia in the Greek, the root word for our English word “pharmacist” and “pharmaceutical”. It means “having to do with drugs.” This same word is translated “witchcraft” in Gal.5:20, and “sorcerers” in 21:8 and 22:15. See also

18:23. The fact that sorcerers used drugs and potions in their devilish deeds shows the connection between these words. The suggestion is that there will be a revival of witchcraft in the latter days, and an increase in the use of drugs. There are already several organizations of witches in the world, and spiritism is on the increase. As for the increase in the use of drugs, we need only examine our own medicine cabinets!

How does this chapter fit into the whole scheme of Revelation? It is likely that this huge army of 200 million horsemen appears just before the middle of the tribulation. The Beast is already the head of the revived Roman Empire, cooperating with the Roman Catholic Church and the United Nations. God permits Satan to muster this huge army, possibly from Russia. We do know from Ezek. 38—39 that Russia will invade Palestine about the middle of the tribulation period. She will try to take over, but the Beast will deliver the Jews and fulfill his covenant that he made to protect them for seven years. Ezekiel makes it clear that God judges Russia and sends the army home in defeat. Once in the Holy Land, the Beast will break his covenant, move into the temple, and begin to assume worldwide powers. Rev. 11:1—2 indicates that the Gentiles are in possession of the rebuilt temple in Jerusalem.

## END OF TIME AND TWO WITNESSES" Revelation 10

This chapter introduces us to the middle of the tribulation period. According to Dan. 9:27, this is the time the Beast breaks his covenant with Israel and reveals himself in his Satanic fury. Note also that the two witnesses minister during the first 3½ years (11:3); the Jewish remnant is protected by God during the last 3½ years (12:6,14); the Beast has worldwide authority the last 3½ years (13:5); Satan is cast to earth for 3½ years of awful persecution against believers (12:12); and Jerusalem is trodden down of the Gentiles for 3½ years (11:2). We have here a parenthesis between the sixth and the seventh trumpets (10:1—11:14). The seventh trumpet will introduce the seven vials of the wrath of God, and the last 3½ years of tribulation ("the wrath of God") gets underway.

- I. THE APPEARANCE OF THE ANGEL—10:1—4  
This heavenly messenger is most likely Jesus Christ, the Angel of the Lord. John had seen a "strong angel" back in 5:2; now he sees "another mighty angel." The symbols used here take us back to the description of the glorified Christ in 1:12—16. The cloud and rainbow refer to 1:16; the feet of fire to 1:15; the face as the sun to 1:16. The voice like the lion certainly refers to 5:5; see also Hos. 11:10 and Joel 3:16. This is not a voice of gracious invitation; it is a voice announcing judgment is coming. Perhaps the best evidence that this angel is Christ is in 11:3, where He says, "I will give power unto my two witnesses. . ." So, here is Christ, the Angel of the Lord, coming to announce that God is about to work speedily and finish His purposes.

The little book is in contrast to the scroll of 5:1. This is little, that one is larger. This scroll is open; the one in 5:1 was sealed. We see from 10:9-11 that this is a book of prophecy; vs. 7 makes it clear that the contents of the book was declared by the prophets. Since the Old Testament Prophets did not deal with Church truths, these prophecies must relate to Israel, the Jews, and Jerusalem; and that is exactly what we find in chapters 11 and following. Perhaps this book is the sealed message of Dan. 12:4,9; it is now opened to be fulfilled.

The Lord claims, as it were, all of the earth and seas, by standing on the land and the sea. Read. Josh. 1:1—3. We do not know what He said, nor what the thunders uttered (see I Sam. 7:10 and Ps. 29). It is useless to speculate. John is told to seal up (not reveal) the words of the thunders; this is the only sealed thing in Revelation. This vision of Christ makes it clear that He is in control, and that He will fulfill God's purpose and claim His inheritance.

- II. THE ANNOUNCEMENT FROM THE ANGEL—  
5—7  
This is a solemn scene as Christ lifts His hand and affirms that there will be delay (not "time") no longer. The souls under the altar had asked, "How long?" (6:10—11); and the answer is now given: there is to be delay no longer! Men ask today, "Where is the promise of His coming? Why isn't God doing something?" (II Peter 3). This period of

delay is man's opportunity for salvation! God will finish His program. The term "mystery" means a hidden truth of God. Mortal man cannot understand why there is sin and suffering in the world, and why honest saints suffer while the rebellious sinners go free. God will straighten these things out and complete His program, you can be sure. Note 11:18 especially—and take comfort!

Some think that the "mystery of God" is the contents of the little book. Perhaps it is. This much we know: God is in control of history and will ultimately see to it that right triumphs over wrong.

- III. THE APPROPRIATION OF THE BOOK—10:8—11  
It is not enough for John to see this book in Christ's hand or even to know what it contains. He must appropriate it, make it a part of the inner man. Read Ezek. 2—3 and Jer. 15:16 for similar events. The Word of God is our food (Matt. 4:4; Ps. 119:103); we must take it in and assimilate it before it can do us any good. Far too many Christians read the Bible, or perhaps even study it; but few memorize the Word and digest it inwardly through the power of the Spirit of God.

The eating of the little book had a two-fold effect on John: it was sweet to his taste, but bitter in his belly. Here is the two-edged sword of the Word (Heb. 4:12). We enjoy the blessings of the Word, but we must also feel the burdens of the Word. John was blessed to know that God would fulfill His Word; but there was bitterness as he realized the sufferings that would take place during the next 3½ years of tribulation.

The receiving inwardly of the Word prepared John for his continued ministry as a prophet. What a lesson for us as witnesses! How tragic it is when we try to serve the Lord and speak for Him, without first taking time to appropriate His Word. Only that which is a part of us inwardly can ever be shared with others. How important it is for the saint to take time to read the Word and inwardly digest it.

## Revelation 11

Intro: Revelation 11 is probably the most important chapter in the entire book in terms of providing the keys that unlock the Old Testament and the Old Testament is the key to the New Testament. The key to Revelation 11 is believing it as it stands without changing anything.

### I. MEASURING THE TEMPLE—11:1–2

The “reed like unto a rod” is a measuring stick. This “temple of God, and the altar of them that worship therein,” to be measured, is not the heavenly temple referred to in Rev. 8:3–5. The temple of Rev. 8:3–5 is found again in Rev. 11:19—the temple in Rev. 11 is on Earth. It is obvious that there will be a literal temple that is yet to be rebuilt on a literal earth for a literal 42 months. Therefore, if you believe what we read, we must believe that temple worship will be restored in the future. See Matt. 24:15; Heb. 9:3,12; II Thess. 2:4.

### II. THE TWO WITNESSES—11:3–13

#### A) What are they?

You don't have to be too bright to figure out that these two olive trees are not the Bible and the “Book of Mormon” or the Bible and the “key to the Scriptures” (as Mary Baker Patterson Eddy believed) or the Bible and the Apocrypha as the Pope believes. Zech. 4:11–14 makes it very clear that these two witnesses are “two anointed ones” that stand by the Lord of the whole earth (present tense in Zech. 4—written 530–487 B.C.). No book of Mormon around in those days boy —oops!

#### Who are they?

Verse 6 is the tip off—compare this to James 5:17; I Kings 17:1; Ex. 33:20, 21, Num. 16:31,34,35; II Kings 1:10. Now consider the following: Moses and Elijah were both anointed, they stand by the Lord of the whole earth, they both destroyed their enemies by fire, they smote the earth with plagues and kept it from raining for 3½ years, they were both on Mt. Sinai forty days and forty nights, they both fasted 40 days and nights, they both had ministers who took up their ministry (Joshua and Elisha), they both appeared with Jesus on the Mount of Transfiguration and finally they are mentioned in connection with Mt. Sinai (Horeb) and the Lord Jesus Christ.

#### C. What is their ministry?

Chapter 11 makes it clear that their ministry is to bear “testimony” (vs. 7) and this testimony is given its credibility by signs and wonders (vs. 6). In the light of I Cor. 1:22 it ought to be very clear as to who this ministry is intended.

### III. THE SEVENTH TRUMPET—11:14–19

The sounding of the seventh trumpet marks the opening of the last stage of judgment—this is the time all heaven has been waiting for—the time when

**Christ will return to the earth and reign. Several observations need to be made in reference to these verses:**

- 1. The kingdoms of this world are headed for doom.**
- 2. No man or group of men will bring in God's kingdom.**
- 3. The devil's crowd is mad (vs. 18)— all their programs have failed.**
- 4. Rewards are given to faithful servants (vs. 18 & Lk. 19).**
- 5. Judgment is waiting for the Christ rejectors. The social do-gooders that have left the Lord out are termed as those who "destroy the earth".**

## Revelation 12

### THE SEVEN PERSONS AND WAR IN HEAVEN

Chapter 11:15—19 is GOD'S SUMMARY of the rest of the rest of the Tribulation period (11:19—19:10 give the details of the last half of the Tribulation.) God first states the truth in outline, and then goes back to fill in the details. This is a good method of teaching anywhere.

THE SEVEN GREAT ACTORS OF THE TRIBULATION are:

1. The woman—12:1,2
2. Satan—12:3-4
3. The Child—12:5-6
4. The Archangel—12:7-12
5. The Jewish remnant—12:13-17
6. The beast out of the sea—13:1-10
7. The beast out of the earth—13:11-18

FIVE of these PERSONS are presented in Revelation 12 to picture the GREATEST WAR OF ALL, the conflict of Satan with the woman and her seed (Gen. 3:15). At times this battle has broken into the open, and at times it is undercover.

From Genesis to Revelation we are given the record of this mighty conflict between these two forces—righteousness and evil—God and Satan—seed of woman and seed of serpent. This conflict has been raging for almost six thousand years, and will end with the defeat and judgment of God upon Satan.

#### I. THE WOMAN—12:1,2 (Israel)

##### WHO IS THIS WOMAN?

1. Some say THE CHURCH - but this cannot be for two reasons:
  - a. The church did not give birth to Christ (the Child).
  - b. The church is not on the earth during the Tribulation (it is in Heaven since 4:1).
2. VIRGIN MARY? The Roman Catholic Church so content, using this passage to help promote its heretical "Mother of God", "Queen of Heaven" doctrines; but Mary cannot be this woman here, for she was not subjected to persecution after the birth of Jesus (as this chapter teaches concerning "the woman").
3. MARY BAKER EDDY? — Claimed she was this woman, and that the Child is her "Christian Science", and that the dragon is mortal mind, the enemy of her "Key to the Scriptures".
4. THIS WOMAN IS ISRAEL (see fulfillment of Joseph's dream of Gen. 37).

"clothed with sun"—Israel's brilliant position before God  
"moon under feet"—reflecting the glory of God  
"crown of twelve stars"—representing the

twelve tribes  
"travailing in birth"—see Isa. 54:1  
See the word "her" in Hos. 2:14,15; Duet.  
32:11  
+The "us" in Isaiah 9:6 is Israel.

## II. THE DRAGON—12:3,4 (Satan)

As soon as the promise of this Child was given there appears a dragon to try to destroy the child—obviously this is SATAN.

"Red" is the color of blood, war, murder (John 8:44), sin, and Satan.

"Seven heads and ten horns" (seven crowns)

- a. Symbolizing the wisdom and power of Satan in the Tribulation period.
- b. Horns—refer to Kingdoms (the future restored Roman Empire—will study later).
- c. Tail—revealing his influence—"third" of angels that fell (vs. 4) (Jude 6: Dan. 8:10,24).

Contrast this picture of Satan with the beautiful picture in Ezek. 28:14—16— This is what SIN WILL DO!

The dragon's desire is to devour the child, evidently knowing His destiny is to be Ruler with an iron rod. Satan has known since Gen. 3 that the seed of the woman would bruise the serpent's head. All Satanic activities are carried on with the double motive: His ambition to rule and to be worshipped, and his hatred toward the One whom God has chosen to take the kingdom that Satan has sought to gain.

Satan is the "old dragon", but JESUS KNOWS HOW TO KILL DRAGONS!

## III. THE MAN—CHILD—12:5,6

We nearly always refer to the "man-child" as the Lord Jesus Christ for several reasons:

1. He is said to "rule the nations with a rod of iron".
2. The woman is Israel and she brings Him forth.
3. The Child is caught up, as Christ was in Acts 1.

However, there is still an unexplained aspect to these verses that remain shrouded in mystery. Although we can teach inspirationally that this "man-child" is Jesus Christ, there is an indication that someone else may be sent to deliver Israel during the Tribulation or it may be a reference to an Israelitish remnant. Please consider—when you read the gospels you find out that many Jews expected the return of Moses and Elijah, but many thought that Jesus Christ was the second coming of Jeremiah (Matt. 16:14)! There is no doubt about the time of Jeremiah's prophecy. Jeremiah, at the time of the king of Babylon (type of Antichrist), prophesies to Israel (about to be thrown out of the land as they are in the time of the Antichrist), concerning the destruction of Jerusalem (as it will be destroyed in the Tribulation by the Antichrist), and he disappears down into Egypt to pronounce the final prophecies on the Second

Advent, "the day of the Lord" Jer. 50—52.  
Notice other parallels in Lam. 4:19,20,21,22,5:9.

#### IV. WAR IN HEAVEN—12:7—12

Michael is one of the three (Gabriel, Lucifer—Satan) great angels mentioned in Scripture. Michael seems to be the champion of God's holiness, and has a special relation with Israel (He is mentioned five times in the Bible, each time in relation to Israel). Michael leads the heavenly hosts to battle against Satan. This war takes place at the end of the first half of the Tribulation, when Satan is cast out of Heaven.

SATAN HAS ACCESS to Heaven now, and so enters there to bring accusation against the saved (but, don't worry—we have an Advocate with the Father—I John 2:1). When the church is translated (at the Rapture) into the presence of God, the devil is going to enter and make his last accusation. God will speak to Michael to "clear the court", and Satan and his host will be cast out of Heaven.

There are four times in the Bible when Satan is CAST OUT:

1. Ezek. 28:14—16—from his exalted position as angel in Heaven.
2. Rev. 12:9—cast out of Heaven as accuser for millennium
3. Rev. 20:1—3—cast into bottomless pit for millennium
4. Rev. 20:10—cast from Great White Throne Judgment into Lake of Fire forever.

Vs.12—There will be great rejoicing in Heaven when Satan is cast out, for it will be a great moment, BUT, there will be great sorrow on earth. Having been cast out of heaven the devil will be more vicious than ever, because he will be living in his last years as "prince of the power of the air" and he will know it. (Any dying animal-beast is more vicious.) Satan will try more than ever to defeat God's purposes, but God will protect Israel and deliver her.

YOU TOO CAN DEFEAT THE DEVIL:

Vs. 11 gives us THREE WAYS to defeat the devil in our Christian lives:

1. By the BLOOD of the LAMB—the devil doesn't mind good works, good intentions, but he hates the blood of Jesus and its power.
2. By your testimony—give your testimony of what God has done for you, the devil hates that.
3. Love not your own life—when you love God's work more than you love your own life, the devil is defeated.

#### V. WOMAN PERSECUTED AND DELIVERED— 12:13—17 (Jewish Remnant)

The devil is losing the battle. He has lost access to Heaven and he has failed to devour the Man-child thus he turns to persecute the Woman—Israel. When

**Satan knows that his time is short he will seek to destroy the nation to whom God has promised the kingdom and through whom He brought the Defeator of Satan—BUT, God will protect her. (Even today the church that is doing the most for God is the one to receive the most criticism from the devil's crowd—BUT GOD GIVES THE VICTORY.)**

**WE CANNOT BE NEUTRAL IN THE BATTLE AGAINST SIN—STAND UP AND FIGHT!!!!**

## STUDY OF THE DRAGON AND THE BEAST

**Intro:** We have made reference during the entire study of Daniel to the Beast (Anti-Christ). He will be ruler of the last great kingdom of man on this earth. For the sake of clarification we shall try to see who is the motivating force and personality behind every effort of man to rule the world. The little horn of Daniel is the same beast of Revelation 13. However, the Devil of Revelation 12 needs to be considered from a little different viewpoint.

- I. **The Great Red Dragon of Revelation 12**
  - A. **His Origin**
    1. Was created in a perfect condition by God and was called "the anointed cherub that covereth." Eze. 28:14, 15
  - B. **His Fall**
    1. Was due to rebellion against God. Isa. 14:12-23
  - C. **His Capability to Change**
    1. He can appear as an angel of light. II Cor. 11:11-14; Gen. 3
  - D. **His Natural Appearance**
    1. He is called "leviathan"—Job 41:1
    2. Leviathan has many heads as the dragon of Revelation 12; Psalm 74:13, 14.
    3. Leviathan lives in a sea—Isa. 27:1
    4. Pride was his downfall, but his greatest weapon—Job 41:34
    5. The sight of him would make you fall flat on your face—Job 41:9
    6. None can stand before him—Job 41:9
    7. Smoke and fire proceed from him—(original reference of cigarettes)—Job 41:19-21 (See Isa. 50:11 for further insight into smoking-like father, like son)
    8. He fears nothing—Job 41:33
    9. Other descriptions—Job 41 23, 24, 27-29, 31-32.
  - E. **The Heads of the Dragon**

Satan controls the earth by a system of kingdoms set up under seven crowns or kings. Although the red dragon has ten horns, he has only seven crowns—one crown for each horn—Rev. 12:3.

If the Bible is the completed Word of God, is it conceivable to think that it encompasses all kingdoms from the beginning to the end of history, under the picture of seven heads and seven kings? If this is the case, all other kingdoms would simply be extensions of the first seven.

## SEVEN KINGDOMS OF MAN IN THE BIBLE

1. Babel under Nimrod—Gen. 10:9, 10
2. Egypt under Pharaoh—Ex. 5:2  
(Notice Pharaoh is called Dragon—Eze. 29:3)
3. Assyria under Sennacherib—II Kings 18:13  
(The Anti-Christ is referred to as an Assyrian—Isa. 10:5, 6; 14:24, 25; 30:27-33)

4. Babylon under Nebuchadnezzar—Dan. 3  
(Nebuchadnezzar is also a dragon—Jer. 51:34; 50:17,18)
5. Media-Persia under Darius—Dan. 5:28  
(Darius befriends the Jews, but the Anti-Christ will also befriend Israel for 3½ years of Tribulation)
6. Greece under Alexander the Great—Dan. 10:20; 11:2; 8:20,21. (The Bible names the kingdom but not the man. He is called “a rough he-goat.” The sixth head is a mystery man—unnamed “X”??)
7. Rome under Ceasar—Lk. 1:68—71; 2:1  
The seventh head, of course, as the Devil comes kingdom which conquers Alexander the Great and takes over the world, preparatory to the first advent of the Lord Jesus Christ: Exactly as it will be at His second coming!

- II. The Beast of Revelation 13:1—10  
The beast was a man (Rev. 13:18). He is Judas Iscariot, now in the bottomless pit (Rev. 11:7). He is from Kerioth, east of Jordan in Syria. He is the Anti-Christ of the Tribulation, the Devil incarnate, the “son of perdition”, that is now in the bottomless pit, comes out of it, and will go into perdition.

In Rev. 16:13 you learn Satan had a trinity; the dragon, the beast, and the false prophet. (You cannot explain how Jesus Christ could be on the earth and in heaven at the same time, but He was. You cannot explain how God the Father was in heaven sending down God the Holy Spirit upon God the Son at the baptism—Matt. 3 but He did. Nor can you explain how the Anti-Christ, Judas Iscariot, is going to be the Devil incarnate, and yet, Judas is no longer on earth. (He’s in the bottomless pit) Yet, the dragon (imitation of God the Father) is here. Now the Anti-Christ, the beast, is gone yet the beast is here, and the beast is the dragon (Rev. 12).

- A. The Beast will rule with 10 kings—Rev. 13:1; Rev. 17:12
- B. The Beast is an extension of a former power Rev. 17:9-11. (Notice the primary personality of power in Rev. 17:3—seven heads) Job 41:19-

As the devil comes down and takes over, as Judas Iscariot’s spirit comes up from the pit and enters into a man (probably the Pope of Rome)—sitting on Satan’s Seat (Rev. 2), he will gather unto him 10 kings. These 10 kings will be demonic fallen angels (giants, if you please), and they will control the earth and put it under the heel of Rome!

## DANIEL 2

**Intro:** Daniel 2 is one of the most important chapters in the Bible when it comes to establishing what you believe about the future. Daniel 2 will determine what you will do with the millenium and a literal Second Coming of Jesus Christ. As a Bible believer it is very important to have these truths established in your heart.

- I. Daniel's Peril (vs. 1—13)
  - A. Satan's crowd can receive supernatural revelations. Dan 2:11; I Cor. 8:25; Ps 82
  - B. The real test of prophecy is the ability to foretell things far in the future—Since the image dealt with the things of the future the magicians and astrologers had a difficult time with it. Rev. 19:10
  - C. The world is good at trying the "stall" tactic. Dan. 2:8

- II. Daniel's Prayer & Praise (vs. 14—23)
  - A. Daniel faced the chief executioner and king boldly. Dan. 2:14 — "The righteous are bold as a lion" Prov. 28:1
  - B. God overruled in these conversations (Prov. 21:1) and the King gave Daniel time.
  - C. Daniel and three friends immediately went to God in prayer. Dan 2:17,18; James 1:5; Matt. 7:7
  - D. God revealed the dream and its meaning because of Daniel's spirit. Prov. 3:32; 25:14
  - E. The deep and secret things belong to God. Dan 2:22; Lk. 24:45; Gen. 40:8; Deut.29:29. -How much time have you spent in prayer over the deep things of the Word?

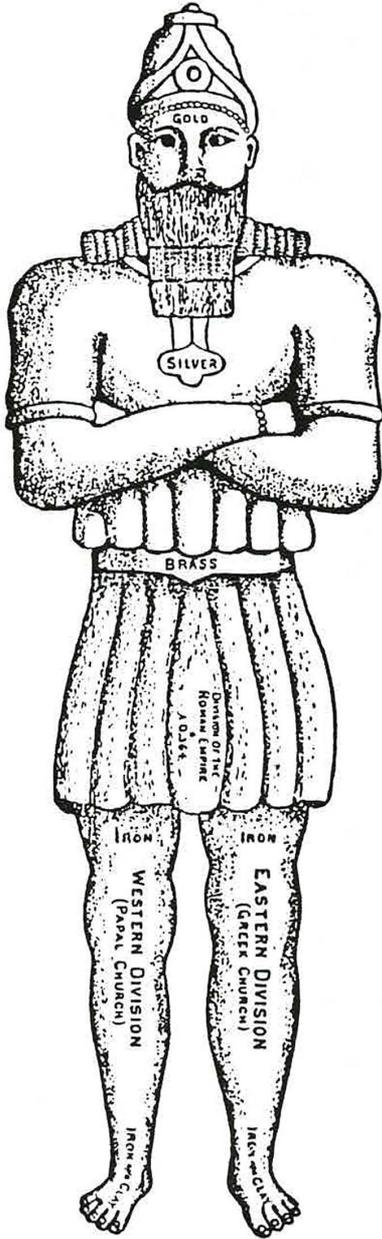
- III. Daniel's Prophecy (vs. 24—45)

Jesus called Daniel a prophet. Matt. 24:15  
Note: Jesus had more confidence in Daniel's prophecies than the liberals today who claim to be followers of Jesus.

- A. The image is a picture of the times of the Gentiles. Lk. 21:24

*\* For an illustration of the image, please see next page.*

- IV. Daniel's promotion (vs. 46—49)
  - A. Daniel accepted worship—Rom. 3:23  
Note: In Dan. 3 when Nebuchadnezzar made an image to be worshipped, Daniel's three friends are thrown in a fiery furnace because of their refusal to bow down. Where is Daniel to protest? —His pride brought him to shame. Prov. 11:2
  - B. The Stone—(vs. 34,44,45)  
The stone is defined in I Pet. 2:3,6,8  
Reference to second advent of Christ—Isa 11:9  
Rev. 11:15—The Stone (Jesus Christ) will return to smash to dust the kingdoms of this world. They will all be characterized in the feet of the image.  
— The 10 toes represent the gentile kings of the Anti-Christ Empire—These kings are also found in Dan. 7:7; Rev. 17:3,12; Rev. 13:1  
—Iron seems to represent something more than human—Job 40:15—19



**Gold-Head:** Defined as  
 Babylon—Dan. 2:32,38  
 606—536 B.C.

Specific gravity of Gold is  
 19:5 Babylon was an absolute dictatorship

**Silver-Chest & Arms:**Media-  
 Persia 536—330 B.C. Dan  
 2:32,38

Specific gravity of Silver is  
 10:47

Military dictatorship—  
 Darius of Cyrus

Worked through Generals

**Brass-Belly & Thighs:**  
 Greece 300-100 B.C. Dan.  
 2:32,39

Specific gravity of Brass is 8  
 Military  
 Alexander the Great

**Legs of Iron:** Rome  
 100 B.C. — 476 A.D. Dan.  
 2:33,40

Specific gravity of iron is 5  
 Republican monarchy—  
 Cesar's were expendable.  
 Two legs represent divided  
 Roman Empire—Eastern  
 and Western.

**Feet of Iron and Clay—Ex-**  
 tension of legs—revived  
 Roman Empire under  
 leadership of Anti-Christ in  
 the future. Specific gravity  
 of Clay is 1.93  
 Democratic socialism

Note: Vs. 43 seems to be  
 a repeat of Gen. 6. Can we  
 expect 10 humanoids to  
 show up to be kings from  
 outer space?

## DANIEL 7

**Intro:** The opening words of this chapter takes us back to the first year of Belshazzar's reign. This chapter must have been 62 years after Nebuchadnezzar had his dream of the "Golden Headed Image."

The scene of this vision was on the shore of the "Great Sea". This is an important statement for in the Bible the term "Great Sea" stands for the Mediterranean Sea. To note further the "sea" in the scriptures is a type of nations. Rev. 17:15; Isa. 17:12,13

All commentators agree that the beast of Dan. 7 relates to and is associated with the image of Dan. 2. The only difficulty that is presented is: In what order do they relate? Most line up the lion with Babylon and then go straight down in a chronological order. The problem then is, which one do you leave out? For there are only four beasts in Dan. 7, but five parts to the image in Dan. 2.

We need to keep in mind that Dan. 7 takes place at the conclusion of the Babylonian Empire and the visions are future in consideration (Dan. 7:17). Therefore, the proper order would be to align the lion with Persia and then start downward. There seems to be a double application given to each one of the beasts that would extend into the church age—notice the vision is seen by night, which is a picture of the church age.

- I. **The Lion —7:4 Persia—England**  
A lion with wings in England is called a "griffin."  
It appears on England's coat of arms. (Richard the Lionhearted)  
-There have been only two decrees from kings in history for the Jews to return to Palestine—once in 536 B.C. by Cyrus of Persia and in 1918 A.D. by England (Balfour Declaration). See Eze. 38:13  
-The lion was very impressive and powerful, but lost its power (wings were plucked).
- II. **The Bear Greece—Russia**  
-Russian alphabet in Greek. Official church in Russia is still "Greek" Orthodox.  
-Both countries are characterized by promoting an atheistic philosophy.  
-The three ribs would picture the crushing of three countries.
- III. **The Leopard Rome—United States**  
If this is the case, the U.S. would be an extension of Rome. Now let me see—was it the St. Mary that discovered America? A leopard is an integrated animal. His basic color is yellow-brown (Shem), his belly is white (Japheth), and his spots black (Ham).  
—Because the body has four heads it would appear to have four additional appendages to the main body. Two states have been added to the main body (however, they are separate). —can we look for two more? That would total 52 or 4X13?  
Notice the leopard has wings of a fowl (chicken perhaps?).  
Korea, Vietnam, Pueblo Incident, to name a few!
- IV. **The Beast**  
—This beast seems to be a combination of all the

above. Rev. 13:1,2; Hos. 13:7 This last beast will then be an integrated power, move in dominion like a bear, and speak English. The ten horns parallel the ten toes of Dan. 2 and the horns of Rev. 17:10-12.



Media—Persia  
538—332 BC



Greece  
332—168 BC



Rome  
100 BC—476 AD



Rome Revived  
20th Century

**DANIEL 2**  
Nebuchadnezzar's Image

**DANIEL 7**  
Daniel's Vision

VERSE	SYMBOL	MEANING	VERSE	SYMBOL	MEANING
2:38	Head of	Babylon	Babylon is past by Dan. 7, therefore, it is left out		
2:39A	Chest & Arms of Silver	Media-Persia	7:4	Lion with 2 wings	Media-Persia (England)
2:39B	Belly & Thighs of Brass	Greece	7:5	Bear with 3 ribs in mouth	Greece (Russia)
2:40	2 Legs of Iron	Rome (East & West)	7:6	Leopard 4 heads 4 wings	Rome (United States)
2:41	Feet of 10 Toes of Iron & Clay	Revived Rome Babylon of Rev. 17 & 18	7:7	Beast with 10 horns	Revised Rome under Anti-Christ
2:44	Stone	Christ	7:26	Overthrow of Little Horn	Christ's return Rev. 19

## THE FIRST BEAST OF REVELATION 13

Intro: The beast of Revelation 13 is the rider of Rev. 6:2. He comes to imitate Christ and to pass off as Christ Himself (II Thess. 2:2—6). Thus he becomes one of the central figures of Bible revelation. One may say that he is the second most important figure in Scripture outside the Lord Jesus Himself. This beast is typified by eighteen men in the Bible: Cain, Nimrod, Pharaoh, Sennecherib, Balak, Sisera, Abimelech, Ahad, Goliath, Saul, Absalom, Haman, Nabal, Jeroboam, Judas, Herod, Solomon, and Nebuchadnezzar. By the way, eighteen is 6 plus 6 plus 6! Because the anti-christ is the second most important personality in the Bible, we need to be able to recognize him.

1. He is a prince (Dan. 9:26; Jn. 16:11).
2. He is a King (Dan. 8:21,23).
3. He is called a "he-goat" (Dan. 8:21).
4. He is called a "little horn" (Dan. 7:8).
5. He is called "the King of the north" (Dan. 11).
6. He is called "a king of fierce countenance" (Dan. 8:23).
7. He is called "the antichrist" (I Jn. 4:3).
8. He is called the "man of sin" or "son of perdition" (II Thess. 2:2—4).
9. He is called the "beast" out of the pit (Rev. 17:5—9).
10. He has A NUMBER, A NAME, A SIGN, and A MARK (Rev. 13:15—18).

### I. THE DESCRIPTION OF THE BEAST (13:1—3)

As revealed in 12:3, there is someone with ~~seven~~ heads and ten horns. Heads usually speak of wisdom, horns of confederated power, and the crowns represent ruling authority. In chapter twelve, Satan is pictured as the ruling authority over the seven Gentile kings (kingdoms) that have dominated world power beginning with the Pharaohs and the kingdom of Egypt to the Antichrist and the revived kingdom of Rome. These kings and kingdoms dedicated themselves to destroying and/or eliminating the physical seed of God's people as revealed by the Word of God.

In Chapter 13, the crowns are now on the horns and NOT the heads. In Chapter 12 we have a view of world history. In Chapter 13 we see the last of this world history coming to pass with the Anti-Christ emerging at mid-tribulation as the ruling authority over a ten-member confederated power. By popular agreement most expositors identify this ten-member power as the European Common Market.

Daniel identified the Antichrist as the ruler of this revived Roman confederation of nations (Dan. 7:15—26).

First and foremost, it must be recognized that the beast is a man. He is a man who was living, is not living, but will come up later from the pit and go into perdition because he is the "son of perdition" (II Thess. 2:3,4).

Observe the following:

1. The bottomless pit is a place of demons and has a demon-angel over it who has two names, both meaning "DESTRUCTION" (Rev. 9:1-11).
2. This angel is a devil, although he is not THE Devil. He is king over the pit; it is "HIS PLACE" (Rev. 9:11).
3. When he arrives, he is called the "son of perdition" the son of "damnation"; the word "perdition" being the exact Greek word in Revelation 9:11 for APPOLLYON—"Destroyer."
4. There is a man in scripture who is called the "Son of Perdition" (Jn. 17: 2).
5. He has two names; one a Hebrew name, one a Greek name (Rev. 9:11)
6. He is a devil (Jn. 6:70,71) and goes to "his place" when he dies (Acts 1: 25).
7. The man Judas Iscariot, though born of a woman (Gen. 3:15), was not a human. He like the ten demoniac kings who will show up soon (Dan. 2:43; Rev. 17:12), is of that peculiar breed that inspires men to write tales like the "Inner Sanctum" and "Twilight Zone." As Cain, born of woman, was actually "of that wicked one" (1 Jn. 3:12), so Judas walked, talked, ate, grew, slept, preached, worked miracles (Matt. 10: 1-13) as a man; but his Creator said of him, "Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot" (Jn. 6:70,71).
8. Believe it or not, the man Judas is the only man who fulfills the requirements of scripture. Appearing in history for three brief years to die as a suicide, the disembodied spirit of that DEVIL returned to his abode. As the demon possessed pigs committed "homicide" at Gadera (Mk 5:1-20) so this devil, who passed for a man, ended his own life. His first name "Judas" is the Greek for the tribe of Judah from whence the Lord came. His last name in Hebrew is "Ishkerioth" meaning "a man of Kerioth". As a Syrian Jew he remarkably fits the physical description laid out in Daniel 8:21-25. Note the bad arm on the false shepherd in Zech. 11:17 and the direct reference to Judas in the context (Zech 11:10-15).

## II. HIS CHIEF CHARACTERISTIC (13:1,5,6)

The word is "blasphemy." Verse one ascribes "the name of blasphemy" to him. Thereafter he is said to open "his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (13:6).

Even casual observers are aware of the fact that we are rapidly becoming, as a nation, almost immune to revulsion at hearing God's name blasphemed or taken in vain. Entertainers, songwriters, periodicals,

parents, children and even, unfortunately, some professing Christians are among those guilty of dulling our senses to the offensiveness of the practice. Is this, after all, a petty problem, or merely the verbal groping of people who have inadequate vocabularies? Certainly not. We are witnessing a process of preparation. Blasphemy in the satanic stratagem is a purposeful program—a program designed to defy, defame, denounce, deny and declare God impotent in preparation for Antichrist's offer to the world of one whose name will be revered, or else (13:16,17).

Satan has long been the author of blasphemy against God. That Blasphemy will reach its climax when, not content to just damn or curse in the name of God, he will set up a form of worship that leads men to fall down before him as though he were a god. This accords with Isa. 14, which describes Satan's secret desire to have other creatures worship him. The Jews accused Jesus of blasphemy because He said He was God. In addition, Jesus was crucified for blasphemy. But declaring that one is God is blasphemous only when untrue. In the case of the Antichrist during the Tribulation period, it will be untrue, but such supernatural powers will be given him by the devil himself that he will appear to have "God-like" characteristics and thus deceive many human beings.

### III. HIS POWER AND WARFARE (13:7)

The Antichrist will be empowered by Satan himself. It is God who will permit Satan and his cohorts to give power to the beast and inspire him in his evil designs (Dan. 8:24; II Thess. 2:8—12). Satan will give to Antichrist what he offered the Lord and He refused (Matt. 4). The beast will be a force to be reckoned with. He will blaspheme God (Dan. 7:8,11,20,25; 11:36); overcome saints (Rev. 7:9—17; 14:13; 15:2—4); conquer many nations (Dan. 7:8,20—24; 11:36—45); overcome and kill the two witnesses (Rev. 11:7); change times and laws (Dan. 7:25); work signs and wonders (Dan. 8:24; II Thess. 2:8—10); reign for forty-two months (Rev. 13:5).

## THE FALSE PROPHET

Rev. 13:11—18

Intro: "Another beast" (vs. 11). . .the second beast is mentioned for the first time. This beast, called the false prophet" in Rev. 16:13; 19:20 and 20:10, is only revealed in the book of Revelation. His ministry is similar in nature to that of John the Baptist. As John was the precursor of Christ, so the false prophet is the forerunner of the Antichrist. In Rev. 16:13, he is seen with the beast and dragon as sending forth the demonic spirits to gather the nations to Armageddon. The final damnation of this second beast will be eternal punishment in the lake of fire, as will be that of the Antichrist and the dragon (Rev. 20:10).

### I. HIS ORIGIN (13:11)

"And I beheld another beast coming up out of the earth." Most Bible expositors suggest that his coming out of the earth indicates that he does not come up out of the sea of peoples, as does the first beast. That is, he is not of mixed nationality; that he comes out of the earth (around Palestine) may indicate that he is a Jew. This would point to an apostate Jew who during the first 3½ years would lead Israel to make a covenant with Antichrist and deceive them by hiding his apostasy until the middle of the Tribulation Period, at which time he serves his purpose by revealing his apostate beliefs and practices.

### II. HIS DESCRIPTION (13:11)

"He had two horns like a lamb." The Lord Jesus is often referred to in the Gospels and in the book of Revelation as "the Lamb of God." As such He has taken away the sins of the world. The false prophet coming on the earth looks like a lamb with two horns. Lambs do not have horns, which are symbols of authority, but instead are meek and mild animals. The Lord Jesus said in the Sermon on the Mount, "Beware of false prophets that come unto you as wolves in sheep's clothing." The false prophet will come to Israel in sheep's clothing, but God terms him "a beast."

"He spake as a dragon" suggests that he derives power of speech from the devil who, as we found in Chapter 12, is the dragon. This false prophet, then, would deceive men as if he were a lamb but really speaks the words of Satan. Let it be understood that Satan is not against religion. He is, however, against personal faith in Jesus Christ. Therefore, the beast will be one of the chief spokesmen in the Holy Land for the ecumenical power of Revelation 17.

### III. HIS RELIGIOUS POWER (13:12—15)

"And he exerciseth all the power of the first beast before him." The close relationship between these two individual world leaders is seen in the fact that

he is given power by the Antichrist himself. His whole purpose is to work toward the complete dominance of the earth by the Antichrist, including a form of religion satisfactory to the Antichrist.

“And causeth the earth and them who dwell therein to worship the first beast.” His basic purpose and operation with all of this power and demon speech will be to drive men to worship the Antichrist. When indwelt by Satan in the midst of the Tribulation, the Antichrist will be so deceived about himself that he will deem himself God and seek the worship of men (II Thess. 2:3–8).

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”

He is an administrator of the affairs of Satan. As a means of impressing the people favorably, he performs miracles. This is a means of accomplishing his purposes. He substantiates his claims by demonstrating supernatural control over the forces of nature.

These signs are religious in character. There is the sign of fire from Heaven. This has been one way that God revealed himself in history. He sent fire from Heaven upon Sodom and Gomorrah (Gen. 19:24). He sent fire from Heaven to slay Nadab and Abihu (Lev. 10:1–2). He sent fire from Heaven to Mount Carmel in answer to the prayer of Elijah (I Kings 18:38). Similar miracles will have been performed by the two witnesses (Rev. 11:3–6), so that the false prophet’s duplication of such wonders will serve as an aid in causing the citizens of the earth to worship the beast. You will recall that it was by the calling of fire from Heaven that Elijah authenticated himself and his message as from God (II Kings 1:10,12).

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”

Here we see the purpose for the miracles of the false prophet. The real purpose for the miracles was to prepare the minds of the people for the announcement in verse 14. The false prophet will attempt to lead the people to finance the erection of a great image in Jerusalem, thereby making Jerusalem the center of a world-wide religious system. Once again Satan is imitating what is predicted in the prophetic Scriptures. He knows that Jerusalem was the center of Christ’s activities when He came to the earth the first time, and that it will be His capital city when He comes again to reign on the earth. When one reads our Lord’s prophecies in Matt. 24, he can see that Christ was referring to these same events (Matt. 24:15–24). Moreover

our Lord identifies the time period when the false prophet and the Antichrist appear on the scene as the "great tribulation" (Matt. 24:21).

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

#### IV. HIS ECONOMIC POWER (13:16—18)

Here is the mark of the beast. It is an identifying mark indicating that the one bearing it both worships the beast and submits to his rule. To be without the mark will label one as a traitor to government. Such an one will be killed instantly or else starved to death slowly. All men must eat if they will live. Therefore in order to remain alive one must be able to buy and sell, and these things he will be permitted to do only if he can show the mark of the beast, his name, or his number.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of man; and his number is six hundred threescore and six."

Perhaps no other single passage in the Word of God has been the object of more silly and serious speculation than this one. How are we to understand the number 666? It is definitely showing . . . up with an alarmingly high frequency. . . everything from the taxicab numbers in Israel to the entry code of the large industrial type computers.

"Probably the simplest explanation here is the best, that triple six is the number of a man, each digit falling short of the perfect number seven. Six in the scripture is man's number. He was to work six days and rest the seventh. The image of Nebuchadnezzar was sixty cubits high and sixty cubits broad. Whatever may be the deeper meaning of the number, it implies that this title, referring to the first beast, Satan's masterpiece, limits him to man's level, which is far short of the deity of Jesus Christ." (Dr. John Wolvoord, *The Revelation of Jesus Christ*, pg. 210).

Whatever is involved in this hellish mark, it is apparently very important, for it is referred to again no less than six times (see Rev. 14:9,11; 15:2; 16:2; 19:20; 20:4).

## "THE HARVEST AND THE VINTAGE" Revelation 14

In this chapter we have a series of visions that look ahead to events that will take place during the last half of the tribulation and after the tribulation has ended. God gives us a "panoramic view" of what lies ahead. Note the events that are anticipated:

### I. THE ESTABLISHMENT OF THE KINGDOM — 14:1—5

There is some disagreement whether this scene takes place in Heaven (the Zion of Heb 12:22—23) or on earth (the Mount Zion of psalm 2:6). It seems likely that we have an earthly scene as a picture of the coming kingdom. The apostle hears a "voice from Heaven" in verse 2 which suggests that he is on earth. The "new song" suggests that there is some new experience; they have gone through the Great Tribulation and are now reigning with Christ. But even if this is a Heavenly scene it anticipates the coming kingdom on earth. Vs. 3 indicates that the church (elders) will reign with Christ on earth along with the four living creatures.

The character of the 144,000 is now described. The terms "not defiled with women" and "virgins" are to be taken in both a spiritual and physical sense. The sin of earth dwellers in that day will be spiritual fornication (Rev 14:8; Ex 34:15; James 4:4). Marked with their Fathers name and not the mark of the beast, these believing Jews will be spiritually separated and dedicated wholly to Christ. They will become the nucleus of the Jewish kingdom, the "first fruits" of the harvest to follow.

### II. THE POURING OUT OF THE VIALS OF WRATH — 14:6—13

The angelic messengers appear with special announcements:

1. **The everlasting Gospel (6—7)**  
Today, God uses men to give His message; but in that last period of judgment, He will use angels. "The everlasting Gospel" presents God as the Creator, not the Savior, and warns men that judgment is coming. It calls men to fear God and give Him the glory, not the Beast and Satan. The suggestion is that all men who will honor God will be saved. Sad to say, men worship and serve the creature, not the Creator. This is God's final call to a world deluded by Satan.
2. **The fall of Babylon (8)**  
This occurs in chapters 17 and 18, although it is anticipated here and in 16:18—19. **Babylon** here refers to the apostate religious-political system headed up by the beast in conjunction with Rome. To see the fulfillment of this prophecy read Rev 17—18 along with Jeremiah 21:15, 50:38, and 51:7—8.

3. The final judgments (9—13)  
In the seven vials of judgment we have the pouring out of the wrath of God (Rev. 15—18). It will be “without mixture”; that is, there will be no grace or mercy mingled with His wrath (Hab. 3:2). This angel warns the world that all who bear the mark of the Beast will suffer eternal torments without rest or relief. There is a striking contrast between the destiny of the followers of the Beast and the destiny of the followers of the Lamb; for the believers will rest from their labors and be blessed. This is why vs. 12 calls for “endurance” on the part of the saints who must go through trials; see Lk. 21:19.

While vs. 13 refers strictly to the tribulation saints, we certainly may apply it to believers today. The world looks upon death as a curse, and for the unsaved man, it is a curse but for the Christian, it is a blessing. The Christian experiences rest and reward; the unbeliever, however, experiences eternal torment and loss of everything!

### III. THE FIGHTING OF THE BATTLE OF ARMAGEDDON 14—14:20

John sees Christ on a white cloud coming with sickle to reap the harvest of the earth. It is a picture of judgment. When He comes in the flesh, He came as a sower of the seed of the Word (Matt. 13:3—23). Instead, men received Satan’s lies, and now Christ must come as a Reaper, bringing judgment to the world. “The harvest of the earth is ripe!” calls the second angel. God knows just when to judge; He patiently waits for the seeds of iniquity to come to fruition (Jas. 1:14—15; Gen 15:16). This is an anticipation of the battle of Armageddon (see Joel 3:11—16).

At this point, we had better review the events leading up to Armageddon. During the first half of the tribulation, when the Beast is working with the Jews, Russia and Egypt attack Israel; and the Beast is forced to go to Palestine to keep his covenant with the Jews. God defeats Russia, the Beast sets himself up as the world ruler, reigning from Jerusalem. However, Russia and her allies continue to plan toward rebellion against the Beast. After Babylon is destroyed, the enemies of the Beast have their opportunity to attack. During the final 3½ years of the tribulation, there will be a movement of armies toward Palestine (see 16:13—16). Rev. 19:17—21 indicates that the sign of the Son of Man will appear at that time, and the armies will turn against Christ instead of fighting each other.

The picture is that of a man cutting clusters of grapes off a vine. The wicked world system is “the vine of the earth,” while Christ is the True Vine (Jn. 15). Israel was planted in this world to be God’s holy vine, to bear fruit for His glory (Isa. 5:1—7; Psalm 80:8—16). Sad to say, Israel bore bitter fruit. In fact, Israel rejected her true Messiah and accepted the False Christ, and had to suffer the bitter consequence. Read Isa. 66:1—6 and Joel 3 for additional

material on this final battle.

Vs. 20 presents an awesome picture: the blood will run for 200 miles out of the city of Jerusalem, and be as deep as the distance from the horses' bridles to the earth! This is the winepress of God's wrath (19:15). See Isa. 63:1—6.

We have, then, in this chapter a prophetic summary of the events to follow. There are some very practical lessons for us to learn from this chapter.

1. God will establish His kingdom on earth in spite of Satan's opposition. The Old Testament promises will be fulfilled literally.
2. Men who reject the Gospel of the grace of God today are in danger of facing awful judgment tomorrow. It is better to die for Christ's sake and have eternal glory than to live for the devil and suffer eternally.
3. The nations of the world are today leading up to Armageddon. We see the rise of Russia and Egypt, and the African nations. We see also the coming Federation of Europe. But man's final war against God will end a dismal failure for Satan and his allies!

**“Seven Vials of Wrath”  
Revelation 15**

**Intro:** Here we have a prelude to the pouring out of the vials of the wrath of God. Before the seals were opened, we were given a picture of the scene in heaven (4–5), and also before the trumpets were sounded (8:1–6). This is a reminder that what is happening on earth is controlled from heaven, that God is on His throne. John gazes upon two scenes:

**I. THE VICTORS AND THEIR SONG—15:1–4**

We have met these saints before; for they are the believers of the tribulation period who refuse to bow the knee to the Beast and, as a result, lost their lives for the sake of Christ (12:11; 13:7–10). John sees them as victors, standing by the heavenly sea. We think immediately of Israel in Ex. 15, after God had delivered them in victory from the bondage of Egypt. Please note that the “sea of glass” now has fire mingled in it; back in 4:6, this crystal sea was clear. The fire reminds us that the wrath of God is now about to be revealed (Heb. 12:29).

These saints were slain for their faith, yet John says that they “got the victory” over the Beast! They would not wear his mark or worship his image, so they lost their lives; but in losing their lives for Christ’s sake, they found them again! Even if the Christian dies in his witness, he is the victor, not the loser! Here we see these saints singing by the heavenly sea; in 20:4, we see their bodies raised so that the company might reign with Christ during the Millennium. If we suffer with Christ, we shall reign with Him.

Back in 14:3, the 144,000 sang a new song that nobody else could sing; but here we have the Song of Moses and the Lamb. The song of Moses is probably Israel’s song of victory at the Red Sea in Ex. 15. Note the refrain, “The Lord is my strength and song, and He is become my salvation!” (Ex. 15:2) is repeated in Ps. 118:14 and Isa. 12:1ff. In each case, there is a deliverance for Israel. The Jews sang the Song of Moses when they were delivered from Egypt at the exodus; but they also sang it when they returned to their land after the captivity for Ps. 118 is very likely a post-captivity psalm. Isa. 12 looks forward to the time when Israel will be regathered from the nations of the world and returned to her land; so in each case, the song celebrates Israel’s deliverance from the enemy. Back in Ex. 15, God’s people stood by an earthly sea; but here it is a heavenly sea. In Exodus, they have been delivered by the blood of the Lamb. God’s Law is being vindicated; God’s grace is at work. The Old and New Covenants are having their fulfillment as Christ judges the nations and prepares to come to reign.

Check these references in Psalms and you will see the origin of the song given in vss. 3–4; 90:1-2; 92:5; 145:17; 86:9; 111:9; 98:2.

## II. THE VIALS AND THEIR SIGNIFICANCE—15:5—8

Vs. 1 indicates that the angels with the seven vials carry the seven last plagues. You will recall that in 10:7, Christ had announced that, with the pouring out of these vials, the “mystery of God” would be completed. There would be no more delay. In these seven last judgments, God will have completed—filled full—His wrath. Satan at this time is pouring out terrible wrath upon believers, the Jews especially (12:12ff); but God will have the last word.

Once again, the temple of heaven is opened see 11:19. The earthy temple has now been taken over by the Beast (13:13ff; II Thess. 2:3—4); but the Beast cannot touch the heavenly temple. All he can do is blaspheme it (13:6). The opening of the temple is another reminder that God will keep His covenant with His people, Israel. Many of the believing Jews have fled to Edom, Moab, and Ammon, where God will protect them. Others will die for their faith, along with many Gentiles.

Seven angels come out of the temple. There are seven since this is the number of completion, and with these vials of wrath, God’s judgments are completed. The angels come out of the holy of holies, where the ark and the tables of the Law are kept. The wicked world has defied and disobeyed God’s law, but now judgment is coming. The robes of these angels signify holiness and royalty. The white linen reminds us of the dress of the Old Testament priests; the golden girdle speaks of the king. This is another reminder that the saints of God are “kings and priests” (Rev. 1:6), a royal priesthood. Of course their dress takes us back to the description of Christ in 1:13; for He is the High Priest and King, after the order of Melchisadek.

One of the living creatures delivers the vials of wrath to the angels. All of nature (symbolized by these four creatures will taste of the wrath of God.)

The heavenly temple is now filled with smoke from the glory of God. When the Old Testament tabernacle was dedicated, God’s glory filled the tent (ex. 40:34—35); likewise when the Old Testament temple was dedicated (II Chron. 7:1—4). But there was no smoke mingled with the glory. Here, however, we have smoke; and this is usually a symbol of judgment (9:2). When the prophet Isaiah saw the glory of God in the temple, the whole house was filled with smoke (Isa. 6:4). This was because Isaiah’s message was one of judgment as well as mercy. John states that nobody in heaven was allowed into the temple until the vials of wrath had been poured out. No saint or angel could go into the temple to intercede for the nations of the world. The nations were “past intercession”; God’s patience has come to the end; God’s judgment is about to fall.

## **"SEVEN VIALS OF WRATH"**

### **Revelation 16**

**Intro:** Please review your notes on Rev. 8 to see the parallel between the trumpet judgments and the vial judgments. In each case, the judgment is in the same area; but the vial judgments are more severe. It seems, too, that the vial judgments occur in quick succession, aimed especially at the Beast and his Satanic Kingdom. They prepare the way for Armageddon and the return of Christ to the earth to claim His kingdom.

#### **I. GRIEVOUS SORES—16: 1,2**

This reminds us of the sixth plague of Egypt (Ex. 9:9) when boils broke out upon the enemy. The word "noisome" comes from an Old English word (similar to "annoy") that means "troublesome, vexing." God promised Israel this plague if they rebelled against Him (Dt. 28:27,35); and no doubt the unbelieving Jews will suffer along with the rejecting Gentiles. Note that these sores still trouble the world when the fifth vial is poured out (vs. 11). The affliction did not soften their hearts; men still blaspheme God and refuse to bow before Him

#### **II. WATER TO BLOOD—16:3—7**

Two of the vials are included here. The second angel turns the sea to blood, and the third angel turns the fountains and rivers to blood. Again, we are reminded of the first plague of Egypt (Ex. 7:18; Ps. 105:29), as well as the second trumpet (8:8ff). However, with the trumpet judgment, only a third part of the sea became blood; here we see the entire water system of the world polluted! The angels of the waters (see 7:1—2 and 14:18) praise God for this judgment, and explain that it is a fair judgment. The people of the earth have shed blood, so they must drink blood. We see this law operating throughout the Bible. Pharaoh drowned the Jewish boys, so his army was drowned in the Red Sea. Haman in the Book of Esther built a gallows to hang Mordecai, and he and his sons used it instead! Note that in vs. 7 the souls under the altar are now satisfied; God has answered their prayers of 6:9.

#### **III. SCORCHING AND DARKNESS—16:8—11**

The judgments from the fourth and fifth angels involve the heavens. The fourth angel causes the sun to scorch men. This is a reversal of the trumpet judgment in 8:12, where a part of the sun was darkened. In this case, God allows the sun to burn men, to give them, as it were, a foretaste of Hell. This is the day Malachi promised, that would "burn as an oven" (Mal. 4:1—2). Did men repent? No! Such is the hardness of the human heart!

The fifth angel reverses the situation and brings darkness. It is possible that this darkness covered only the immediate kingdom of the Beast, where his throne (seat) was located. This darkness takes us back to the ninth plague of Egypt (Ex. 10:21—23). Satan is the prince of darkness, so it is only right that darkness should invade his kingdom. Joel 2:1—2 prophesied that the day of the Lord would be a day

of darkness! This is another foretaste of Hell. But they will not repent.

#### IV. GATHERING OF THE ARMIES—16:12—16

When God delivered Israel from Egypt, He dried up the Red Sea to let them out. Here He dries up part of the Euphrates to allow the armies of the kings of the east to meet with the armies of the nations of the world at Armageddon. You will recall that Russia and her allies invaded Palestine about the middle of the tribulation (Gog and Magog, Ezek. 38—39), and were judged by the Lord. This left the Beast in complete control of the world system, ruling from Jerusalem. But Russia, the kings of the east, and Egypt, join forces to battle the armies of the Beast at Armageddon. The word “armageddon” means “mountain of Megiddo.” You can find Megiddo on your Bible maps. This area has long been recognized as one of the world’s great battlefields; and it is here that the last battle will be fought between Christ and the Anti-Christ.

How are these armies gathered? The Satanic trinity uses demons to assemble them (13—14). These are not literal frogs, of course; rather, they are symbols of the demonic means (perhaps propaganda) Satan will use to assemble the largest army in the history of the world, to fight against the Lord. See I Tim. 4:1; Ex. 8:5—7; I Kings 22:20—38. The armies will gather to attack Jerusalem; but then the sign of the Son of Man will appear (Mt. 24:29—30) and the armies will unite to fight against Christ. The result is given in Rev. 19:11—21. See also: Joel 3:9—14; Zeph. 3:8; Zech. 12; Isa. 24:1—8.

Vs. 15 is a promise to the saints on earth at that time. I Thess. 5:2 makes it clear that the church of this age will not be caught “in the dark.” Read Rev. 18:4 and you will see that in this warning Christ is asking His people to keep themselves out of the world and defilement of the Satanic system. Keep your garments clean! This is a good warning to saints today.

#### V. THE MYSTERY OF GOD FINISHED—16:17—21

In 10:6—7, God promised that “the mystery of God” would be finished when the seventh angel poured out his vial; and now we see this fulfilled. The events described in this section look forward to the fall of Babylon and the final return of Christ to reign. What occurs in the next chapters (17—19) is included in this seventh vial.

Why pour his vial out in the air? Because this is the realm assigned to Satan, “the prince of the power of the air” (Eph. 2:2). The judgments thus far have touched the world of nature and the world of mankind, but not the “mastermind” behind it all—Satan. However, from this point on, Christ will deal with Satan’s religious system (ch. 17), his political system (18), his armies (19), and the old serpent himself (20:1—3). When the seventh vial is emptied out, the throne and the temple of heaven unite in saying, “It is done!” The mystery of God is finished! The souls under the altar can no longer ask, “How long!” This announcement reminds us of Christ’s words on the

cross, "It is finished!" When the new heaven and earth are ushered in, God will again say, "It is done!" (Rev. 21:6).

The earthquake divides Jerusalem (see 11:8) into three parts; see Zech. 14:4. But this is not the only city to be judged; other great cities on the earth fall, and great Babylon comes up for judgment. Babylon in Rev. 17 is the apostate church of the last days; Babylon of Rev. 18 is the political-economic system of the Beast.

The hail reminds us of the seventh plague (Ex. 9:22—26). Imagine hail stones that weigh 125 pounds, which is what a talent of silver weighed in John's day. Lev. 24:16 states that the blasphemer should be stoned to death, so the men of the earth who are continuing to blaspheme God (9,11,21) get what they deserve.

## "THE HARLOT AND HER DAUGHTERS" Revelation 17

Intro: Chapters 17 and 18 introduce us to Babylon, which typifies the **last great world system before the return of Christ**. In 17 the emphasis is on the religious aspect of the system, while in 18 it is the commercial that is stressed. Note that religious Babylon will be overthrown by the Beast (17:16–18), while commercial Babylon will be destroyed by God.

### I. THE INVITATION—17:1–2

Since the seven vials (ch. 16) brought about the climax of God's wrath on the world, including the fall of Babylon (16:17–21), one of those angels invite John to go to the wilderness to see "the great whore"—the final apostate world-system. It has been pointed out that there are four women in Revelation:

1. Jezebel, picturing apostasy creeping into the church (2:20).
2. Israel (12:1)
3. The harlot, the final apostate world-system (17).
4. The Bride, the church (19:7).

The natural man cannot see the truth given in this chapter; even John would not have known them apart from the invitation of the angel. Worldly-minded church members refuse to face the facts of this chapter; they prefer to believe that the "world church" is an answer to prayer! How wrong they will be seen one day!

### II. THE EXPLANATION—17:3–18

There are several symbols involved in this description, but the angel explains them to us. If we accept the interpretation of God's Word, we will have little trouble understanding what the chapter teaches.

1. The Woman—Vs. 18 makes it clear that she is a city, and in John's day, she was reigning over the kings of the earth. The seven heads of vs; 3 are identified as seven mountains in vs. 9. There seems to be little doubt that the city is Rome. It is situated on seven hills; when Revelation was written, Rome was reigning over the Kings of the earth.
2. The Beast—This is the same Beast we met in ch. 13, the Anti-Christ. Vs. 8 indicates that this world ruler will come out of the bottomless pit, which may suggest a man raised from the dead. "Perdition" links him with Judas (Jn. 17:12; II Thess. 2:3). The fact that the Beast has seven heads and ten horns also identifies him with Satan (see 12:3 and 13:1). Vs. 10 tells us that the seven heads are seven kings (as well as seven mountains); and vs. 12 explains that the ten horns are ten more kings. So, the Beast pictures the kingdom of Anti-Christ as well as his person.
3. The seven heads—We have already seen that

these represent seven mountains (vs. 9) and seven kings or kingdoms (vs. 10).

The five kingdoms that were fallen were Babylon under Nimrod, Egypt under Pharaoh, Assyria under Senna-cherib, Persia under Cyrus, and Greece under Alexander the Great. "Caesar" is the King at the time John writes these words. John is being persecuted at the time of this writing, 90 A.D. by Domitian, the Emperor of ROME! There is going to be another King showing up after this "and when he cometh, he must continue a short space".

Rev 17:11 "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition".

"Even he is the eighth". He will be the King after Caesar, King of Rome.

"And is of the seven". He is the sixth head of satan. Then the sixth head of Satan is the Antichrist, typified in history by Alexander, the Great, and unnamed in the book of Daniel. His number is "666" and he was the "6th" head of the dragon. When he shows up, he will be the eighth king after the Roman Empire is complete. This means that when the Antichrist comes, he will take over the Roman Empire under the Roman Catholic Church (Dan 2). As the ten toes of Daniel's image grow out of Rome (the legs and feet), so the ten kings of Revelation 17:12 reign with the Antichrist over a Roman Catholic Empire. And the beast, the Antichrist, is the eighth king that shows up, and he is one of the seven heads on the Devil.

3. The ten horns—Vs. 12 explains that these are ten kings. They parallel the ten toes of Daniel's image in Dan. 2:36—45, the revived Roman empire. In John's day, these kings had not yet received their power; this is reserved for the last days when the Federation of Europe, headed by the Beast, comes into focus.. Note that these ten kings willingly give support to the Beast in his battle against Christ and the saints; and that, with the help of the Beast, they will destroy the great whore!
5. The waters—The waters on which the whore is seated are the peoples of the world (vs. 15). She will have influence over the whole world, politically, economically, and, most of all, religiously.

### III. THE APPLICATION

The whore represents the apostate world church of the latter days, centered in Rome. The name "Babylon" takes us back to Gen. 10:1—11 and 11:1—9, where the first organized rebellion against God took place. The name "Babel" means "confusion" and stands

for all apostate religion. It takes little study to see that the Babylonian system has been guilty of persecuting true believers ever since Cain killed Abel.

The pattern for the last days seems to be as follows: Protestant groups will move closer to Rome and finally there will be formed one great World Church. This World Church (the harlot) will meddle in the political and economic affairs of the world and, with the help of the Beast, become a great power. The World Church will "ride into power" on the back of the Beast, that is, with the help of Satan and the Federated States of Europe. The Vatican has always been interested in seeing the nations of Europe unite, because she knows that this will give her greater power.

The Beast will get the support of the ten kings as he rides to victory (Rev. 6:1-2), so that there will be a union between nations of Europe, the Beast, and the World Church centering in Rome. The picture we have here in ch. 17 is actually what takes place during the first half of the tribulation period. Note that the Beast has not yet been revealed in his true Satanic character.

At the middle of the tribulation, the Beast will want to have all power and worship for himself (ch. 13). This means he must get rid of the harlot, because she represents the worship of God, if even in an apostate way. Vs. 16 indicates that the Federated Nations of Europe will turn against the World Church at Rome and destroy her! This will fulfill the prophecy of Rev. 2: 20-23. Once the whore is out of the way, the Beast will set himself up as god and demand the worship of the nations.

We see today the development of this great World Church. False religion began back in Babylon with Nimrod, and has spread from nation to nation until today we have the entire Roman system filled with pagan doctrines and practices. The visit of Pope Paul to the UN is one step toward a World Church, uniting all apostate religious groups with Rome. The apostate church is called a "whore," while the True Church is pictured as a pure Bride. The whore is in the wilderness; the Bride is in heaven. The whore is adorned by Satan (17:4), while the Bride is adorned by Christ (19:8). The whore is judged forever; the Bride reigns forever. The whore is stained with the blood of the martyrs; the Bride is redeemed by the blood of the Lamb.

It behooves the dedicated Christian to separate himself from Satan's false church, and be true to Christ and the Word of God.

## Revelation 18

Here we have commercial Babylon, which represents the great worldwide system of the latter days. Of course, religious Babylon (the apostate church centered at Rome) will have a great part to play in the economics of the nations, just as Rome has played in the centuries past. When the religious system collapses, it will be the beginning of the end of the whole empire of the Beast, although he will have 3½ years to reign. It is comforting to read 17:17 and realize that all of this fulfills the Word of God! Note in this chapter four different voices:

### I. THE VOICE OF JUDGMENT—18:1—3

This angel announces the fall of Babylon, an event that has already been announced (14:8 and 16:19). The repetition of "is fallen, is fallen" suggests the dual judgment of the two chapters (religious and commercial Babylon), as well as the statement in vs. 6 that she would receive double for her sins. This "great city" (10), the center of the world economic system, will finally get what she deserves from the hand of God! It has become a habitation of demons (see Eph. 2:22, where the church is a habitation of the Spirit), and a haven for foul spirits (see 16:13—14). Satan is often pictured as a bird (Matt. 13:14,19,31—32). Vs. 3 indicates that her influence over the nations of the earth has been as though men had become drunk on wine. She made them rich, and that is all that mattered to them.

### II. THE VOICE OF SEPARATION—18:4—8

Some of God's people are in this city, and God wants them to come out for two reasons: (1) the

- III. city will be destroyed and He wants them saved; (2) the city is Satanic and He does not want them defiled. "Come out!" has always been God's call to His people, for salvation means separation from the world unto the Lord (II Cor. 6:14ff). God's people do not belong to the world or in the world. The world glorifies itself (7); the Christian seeks to glorify God. The world lives for the "delicious pleasures of sin," while the Christian lives for the pleasures of Christ. Look at Babylon's pride in vs. 7— "I sit a queen. . .and shall see no sorrow!" But vs. 8 indicates that she will exchange in one day her joys for sorrow, her riches for famine! There is a lesson here for God's people today: "Be not partaker of other man's sins" (I Tim. 5:22).

### III. THE VOICE OF MOURNING—18:9—19

We see two groups lamenting the fall of Babylon: the kings of the earth (9-10), and the merchants of the earth (11—19). They had "committed fornication" with Babylon by rejecting the true God and going after idols, money in particular. Their luxurious living was now at an end! Note the repetition of "Alas, alas!" in 10, 16, and 19. Babylon is judged in one day (8) and one hour (10, 19).

Why do the merchants and kings lament? Because their merchandise is now gone! Vss. 12—13 indicate

the vast wealth of the merchant system-including "slaves and the souls of men." There will be an increase in slavery in the last days, for Satan has always wanted to enslave the souls and bodies of men. The rich will get richer, the poor will get poorer. Both luxuries and necessities will be destroyed when God judges Babylon. Shipping will be destroyed and the shipping industry brought to ruin. Men today depend on the economic system to care for them, protect them, and satisfy them; but ultimately it will fail them.

#### IV. THE VOICE OF REJOICING—18—20—24

The men of the earth never have the same viewpoint as the people of God. When Satan was cast out of heaven, heaven rejoiced but earth mourned (12:10-12). Now that Babylon has been destroyed, heaven rejoices but earth laments.

The main reason for heaven's rejoicing is that the blood of the martyrs has been avenged by God. The Babylonian system is Satanic, and from the very beginning (Gen. 4) has been responsible for the death of God's faithful people. The souls under the altar in Rev. 6:9—11 had asked, "How long, O Lord?" Now their prayer is answered: God has avenged their blood. See Rom 12:19.

The casting down of the millstone indicates the suddenness of God's judgment on the empire of the Beast. Some students see in this millstone the return of Christ, the Smiting Stone, as pictured in Dan. 2:34,35,44—45. Just when the world thinks is getting along beautifully without Christ, He will return to smash their systems and destroy their works.

Note the repeated "no more's" in this chapter, and read Jer. 25:9—11. When God says "No more!" there is nothing man can do to change it. You may want to read Jer. 51.

We have seen then, the destruction of the Beast's empire economically and religiously. All that remains is for Christ to destroy his armies, and this we see in chapter 19.

"TWO GREAT SUPPERS"  
Revelation 19

These verses present the climax of the wrath of God as Jesus Christ comes to destroy the armies of the nations of the world.

I. THE ANTHEMS OF JOY IN HEAVEN—19:1—10

There are four "Hallelujah Choruses" here as all of heaven anticipates the return of Christ to the earth. The word "alleluia" means "Praise Jehovah" and is a familiar Old Testament word. Why does heaven rejoice?

Because sin has been judged (1-4).  
In chapter 18, the merchants of earth and the kings were lamenting because of the fall of Babylon; but here, heaven is rejoicing. Babylon was the source of all religious deception and confusion; Babylon has caused the death of multitudes of God's saints; and now Babylon was destroyed. In fact, the fall of Babylon merits three "Alleluias" from heaven!

2. Because God is reigning (5-6).  
It seems that all of heaven's voices unite to praise God because He is God, and because He is on the throne!

ACES 2:39

3. Because the Marriage of the Lamb is Come (7-10)  
The Bride is now the Wife (vs. 7) and the marriage supper is now to be served. It is interesting that this is the marriage supper of the Lamb, and not "the King" or "the Lord." The one title that Christ wants emphasized is "the Lamb"; for it speaks of His love for the church and the price that He paid to purchase the Church. Of course, the Church has to "make herself ready" for this supper. This was done during the judgment seat of Christ, when all the "spots and wrinkles" were taken away (Eph. 5:25-27). The Bride goes to heaven by God's grace, and not by good works. But once in heaven, the believers will be judged at Christ's judgment seat as to whether they have been faithful in service. Vs. 8 states that the Wife will wear "the righteousness of the saints"; that is, "the righteous deeds of the saints." Christ will reward us according to our faithfulness, and the rewards we receive will make up the "wedding gown" as it were. Dr. Lehman Strauss writes, "Has it ever occurred to you. . . that at the marriage of the Bride to the Lamb, each of us will be wearing a wedding garment of our own making?" What a solemn thought!

II. THE ARMIES OF JESUS CHRIST FROM HEAVEN— 19:11—16

In 4:1 heaven opens to let the Church in; but here, heaven opens, to let the Church in; but here, heaven

opens to let Christ and His armies ride forth in victory. At His trial, Christ said that the Father could send legions of angels to deliver Him; and here the Lord rides forth with the armies of glory—the Old Testament saints, the Church, and the angels (Matt. 25:31; I Thess. 3:13). In 6:1, the Antichrist had ridden on a white horse, imitating Christ; but here the “Faithful and True” rides forth to judge and make war.

The description of Christ is thrilling! He is no longer on a humble donkey, but on a fiery white charger. His eyes are not filled with tears as when He beheld Jerusalem; nor is He wearing a mocking crown of thorns. Instead of being stripped by His enemies, He wears a garment dipped in blood, signifying judgment and victory. When on earth, He was abandoned by His followers; but here the armies of heaven will follow Him in conquest. His mouth does not speak “words of grace” (Lk. 4:22); but rather the Word of victory and justice. See Isa. 11:4. He comes to rule with a rod of iron (Psm. 2). He comes, not to bear the wrath of God on the cross, but to tread the Winepress of God’s wrath at the Battle of Armageddon. He is King of Kings and Lord of Lords!

Keep in mind that the armies of the world have gathered in Palestine to oppose the Beast and his armies. But they will see the sign of the Son of Man in the heavens and all unite to oppose Christ. Read again Rev. 16:12–16 and 14:14–20.

### III. THE ANNOUNCEMENT OF JUDGMENT ON EARTH—19:17–21;

Two suppers are seen in this chapter: the marriage of the Lamb (9) and the supper of the great God—Armageddon. The first is a time of blessing and the second is a time of judgment and sorrow. All of human history is moving rapidly toward Armageddon.

The angel announces that the armies of the earth will lose the battle. In fact, there will not be much of a battle; for Christ will destroy His enemies instantly (II Thess. 1). Note the repetition of the word “flesh” in this section, signifying that man is only flesh and can never fight against God. “Flesh” has been the source of trouble since the fall of Adam. Flesh does not change; God has condemned flesh; flesh can never please God. How foolish for flesh to fight against Christ! Even “kings, captains, and mighty men” are no match for the King of Kings.

Who are the armies gathered together against Christ? These are the armies of the Ten Kingdom Federation of Europe, the kings of the east, Egypt, and Russia. They gather on the Plain of Esdraelon in Palestine, an area that Napoleon called the most natural battlefield in the world.

Christ destroys the armies with the Word, the sword that comes from His mouth (Heb. 4:12). Men would not bow to His Word and receive the Gospel; now they must be slain by that same Word. The followers of the Beast are “marked men”; the

mark of the Beast on their bodies seals them for certain judgment. Christ not only destroys the armies of the Beast, but He also captures the Beast and False Prophet and casts them alive into hell. He also takes Satan and casts him into the bottomless pit (20:1–3).

The Old Testament prophets have much to say about this great battle. See Isa. 63, Zech. 14, and Joel 2–3.

## Revelation 20

### Christ's Reign on Earth

Intro: Before Christ can REIGN ON EARTH five things must take place which are yet future:

1. CHURCH must be completed - you may be used of the Lord to bring the last saved person to the Lord!  
Rev. 2 & 3
2. CHURCH TAKEN AWAY AT THE RAPTURE - (I Thess. 4:13-18; Rev. 4:1)
3. THE GREAT TRIBULATION - ANTI-CHRIST MUST RISE AND RULE - Rev. 4-19
4. CHRIST'S GLORIOUS RETURN - (Rev. 19)
5. SATAN BOUND, IMPRISONED - after the defeat of Anti-christ, and the judgment of the living nations, Satan will be bound in the Bottomless Pit. (Rev. 20:1-3)  
- if sin is to be removed from the earth, the chief agitator must be imprisoned.  
- this will be temporary confinement until the Kingdom is fulfilled, after which he will be loosed for a "little season." (Rev. 20:3; 20:7-10)

Also TWO JUDGMENTS mark the opening of the KINGDOM-MILLENNIUM (Seventh Dispensation).

1. LIVING (GENTILE) NATIONS - in regard to their fitness to enter the millennial kingdom.  
- basis of judgment to be their reception of the message preached by the 144,000 during the days of the Tribulation (Matt. 25:31-46) and the treatment of the Jews.
  2. ISRAEL (JEWS) - not every living Israelite will be allowed to enter the Kingdom, but only those judged worthy.  
-Israel will not be judged on the basis of acceptance or rejection of Christ, for in this matter they have been blinded, but rather on the basis of the spiritual light given to them and their reaction to God's dealings during the Tribulation. (Matt. 25:1-30; Jn. 5:22; Eze. 20:37-44)
- I. THE THOUSAND YEARS - (Kingdom-Millennium) Rev. 20:4-6

This is the SEVENTH DISPENSATION. MILLENNIUM means thousand (milli) years (annum). This is the KINGDOM AGE promised in the Old Testament, longed for by the Jews, the time that Christ taught His disciples to pray for - "Thy kingdom come!" The MILLENNIAL KINGDOM is the direct administration of divine government on earth for one thousand years by the Lord Jesus Christ and His saints.

This is not Heaven, but Heaven's rule on earth - consequently, called "Kingdom of Heaven."

The special purpose of the Dispensation is whether or not man will live righteously under the personal reign of the Son of God; this is a final test under the most favorable conditions and therefore places man without excuse.

IT WILL BE A THEOCRACY (God-ruled). Jesus Christ is the King (Luke 1;30-33). The Apostles will reign over the Jews (Matt. 19:28). The Church will reign over the Gentiles (Luke 19:11-19; Heb. 2:6,7).

THE CAPITOL CITY will be JERUSAELEM (Isa. 2:1-4); and pilgrimages will be made to it (Zech. 14:16). Ezekiel tells how the land and the city will be restored and exceed all its ancient glories (48:1-35).

#### WHAT THE MILLENNIAL KINGDOM OF CHRIST WILL MEAN:

1. A GLORIOUS TIME FOR GOD THE FATHER
  - a. Publicly honoring His Son on earth where man dishonored Him (Phil. 2:10-11).
  - b. Father carrying out promises to His Son (Lk. 1:32).
  - c. It will be man's last trial on earth (the Seventh Dispensation).
2. A GLORIOUS TIME FOR GOD THE SON
  - a. After long patience He receives His kingdom and reigns in righteousness (Ps. 45:6,7; Isa. 11:4; Ps. 98:9)
  - b. He will share all His honors with His saints (II Tim. 2:12; Matt. 19:28).
3. A TIME OF GLORY FOR ISRAEL

This is the Kingdom for which they have waited so long. God's chosen people will be back in their land; they will be converted (Zech. 12:10; Jer. 50:4,20), and will bear the name of the Lord in that day. This will be a time of incomparable blessings for the Jew; they will come to know the favor and grace of God poured out without measure (Jer. 31:31-40; Eze. 36:1-38; Isa. 61:1-11).
4. A GLORIOUS TIME FOR THE SAINTS, THE CHURCH

Paul says that we will reign with Him (II Tim. 2:12; Matt. 19:28). We will be like Him (I Jn. 3:2) in our resurrection bodies.
5. A GLORIOUS TIME FOR NATIONS AND PEOPLES OF THE EARTH

Christ will rule with an IRON ROD (or righteousness), and peace will be on the earth: no war (Isa. 2:4), no crime (Ps. 2:9), a knowledge of the Lord will cover the whole earth (Hab. 2:14). Swords will be beaten into plowshares and spears into pruning hooks; every man shall sit under his own vine and fig trees.
6. A TIME OF GLORY FOR PHYSICAL CREATION

Physical creation will be restored as it was before the fall of Adam in Eden. What the "first" Adam lost,

the "second" Adam will regain (Rom. 8:19-21; Isa. 55:13). The fertility of the earth will greatly increase. (Isa. 35:1), the desert will bloom as a rose (Isa. 67:6). Animal natures will change (Isa. 11:1-9; 65:25). The atmosphere will undergo change (Isa. 30:26); sickness and disease will be rare, even death will be rare; men will live to old ages as in the days before the Flood. The philosophy of living will change with toil of labor eased (Isa. 55:13; Joel 2:24-26). The curse on earth will be removed. (Rom. 8:20-21)

## II. SATAN LOOSED - HIS LAST WAR (20:7-10)

Before Christ delivers the Kingdom to His Father (I Cor. 15:24,28), Satan will be loosed for a "little season"; (there are two reasons why:)

1. To prove the incorrigibility of Satan himself - the rebel of rebels. Even after the Tribulation, Armageddon, Prison (Bottomless Pit), he rebels against God.
2. To show the absolute justice of God in casting the unsaved into the Lake of Fire forever. It would seem that after 1,000 years of perfect rule and peace that none would reject God; however, "unchanged hearts" will still choose Satan. This proves that unless man's heart is changed (new birth, regenerated), no external governmental or social conditions can bring permanent righteousness.

The reference to GOG AND MAGOG (Eze. 38,39) indicate that the remnant of Russia (the leader of the northern nations) will play a prominent part in this final rebellion. The atheism of Russia will still be there. God's patience is at long ended and is exhausted and fire is sent from heaven to destroy those choosing Satan; Satan is cast into the Lake of Fire. This is not sudden, or an afterthought, or even an unfortunate accident; it is part of God's plan of the ages. Those who reject God's salvation will be cast into the same Lake of Fire.

## III. THE GREAT WHITE THRONE JUDGMENT (20:11-15)

This is the FINAL JUDGMENT OF GOD with Christ as Judge on the throne. This is not to be confused with the throne of chapter 4. In chapter 4 the throne is encircled with a rainbow, the sign of God's covenant of grace and mercy; but the Great White Throne has nothing but the brilliant whiteness against which the faintest gray would cast a shadow, standing for the purity of God's holiness. The unrighteous dead of all ages are raised to stand before this judgment to hear the sentences of condemnation.

The Great White Throne judgment is not what we call a "trial." No questions are asked of those standing to be judged; all

facts are already in. Only one question is asked: "IS THEIR NAME IN THE BOOK OF LIFE?" It is not the absence of good works that dooms a person. It is not the fact that evil works are recorded against a man's record but: IT IS THE ABSENCE OF HIS NAME IN THE BOOK OF LIFE (salvation). All names found written in the Book that day will have been written there before; no chance then.

BE SAVED...OR BE JUDGED...CHRIST IS COMING!

## Revelation 21

### Our Eternal Home

Intro.: The theme of these two chapters is stated in 21:5 - "Behold, I make all things new!" While it would be interesting and edifying to go into the many details of these chapters, we will have to confine ourselves to the main lessons. Note the "new things" here.

#### I. THE NEW HEAVEN AND EARTH - 21:1-2

Note II Pet. 3:7-10, where we are told that a fiery judgment brings about this renewal of the old creation. The fact that there is "no more sea" is significant, since John was exiled on an island and separated from those he loved. Two-thirds of the globe today is water; so that in the new creation, there will be a whole new system for watering the earth.

#### II. THE NEW PEOPLE OF GOD - 21:3-8

What wonderful changes there will be when we enter the eternal state! God will dwell personally with men in a glorious and intimate way. There will be no more tears, death, or sorrow. All of these came into the world through sin (Gen. 3); but now the curse is removed (22:3). God's "It is done!" parallels Christ's "It is finished!" the same Lord who started creation will also finish it; He is Alpha and Omega (the first and last letters of the Greek alphabet).

But vs. 8 solemnly declares that there are some people who will not enter into this new creation. They are: the fearful, or the cowards who would not confess Christ; those who "went along with the crowd" and practiced sin. Note that God puts "cowards" at the head of the list! When a man is afraid to take his stand for Christ, he is liable to commit any kind of sin as a result.

#### III. THE NEW JERUSALEM - 21:9-27

Vs. 2 suggests that this heavenly city will hover over the earth during the millennium, and then descend when the new creation is ushered in. The city is identified with God's people; she is looked upon as a Bride. You will recall that the Babylonian system of chapter 17 was a city pictured as a harlot. After all, the city is not the buildings; it is the people who live in it. In Gen. 4:17, rebellious Cain went out from God's presence and built a city; but believing Abraham "looked for a city... whose builder and maker was God." (Heb. 11:10) This is that city. Note that the city unites the people of God of the Old Testament and the New Testament, Israel and the Church; for the tribes of Israel are named on the gates,

and the apostles are named on the foundation stones.  
On the apostles, see Eph. 2:20 and Matt. 19:28.

The dimensions and description of the city stagger our imagination. "Four square" means equal on all sides; which may mean the city is a perfect cube, a "holy of holies" with the presence of God. Or, it could be a double pyramid. In either case, the city measures about 1,500 miles each way, or two-thirds the size of the United States! The beautiful colors of gems (18-20) suggests the "manifold (many-colored) grace of God" in I Pet. 4:10. Check your dictionary for colors of these jewels.

Several things are missing from the city: a temple, natural light, and night. Since God dwells personally with His people, no temple is necessary. His glory replaces the glory of the sun, moon, and stars. Night in the Bible symbolizes death, sin, sorrow; so there can be no night when death, sin and sorrow are banished from the city forever. The gates will never be shut, so that God's people will have access to the city from every part of God's renewed universe! There will be nations on earth (21:24, see 22:2 also). All the glory of the nations will be brought to God where it belongs.

## Revelation 22

### I. THE NEW PARADISE - 22:1-5

In this creation, God reverses all of the tragedies of the original creation. The old heaven and earth are plunged into chaos (Gen 1:2); but now we have a new heaven and earth where there is perfection. Eden had an earthly river (Gen. 2:10-14); but here we have a wonderful heavenly river. The tree of life in Eden was guarded after man sinned (Gen. 3:24); but here the heavenly tree of life is available. The curse entered in Gen. 3:14-17, but now there is no more curse. Adam and Eve were forced to leave the original Paradise and labor for their daily bread; but here men serve God and see God's face in perfect fellowship. When the first man and woman sinned, they became slaves and lost their kingship in Eden. Vs. 5 indicates that this kingship will be regained, and we shall reign with Christ forever!

The present creation is not what God intends it to be. It is groaning and travailing under the bondage of sin. (Rom. 8:18-23). But one day, God will usher in His new creation and we will enjoy perfect liberty and fullness of life for all eternity!

### II. THE FINAL MESSAGE - 22:6-21

Three times at the close of this book, Christ says "I come quickly." (7, 12, 20). The word "quickly" does not mean necessarily in John's day; the word suggests "swiftly" and means that when these things begin to occur, there will be no delay. We do not know when Christ will appear, and it behooves us to be ready.

In Daniel 12:4 the prophet was told to seal up the book, but John is commanded not to seal the book because the "time is at hand." Daniel's words would not be fulfilled for many years; John's prophecy would come to pass shortly. Vs. 11 is not an argument for sinners to remain unchanged; otherwise the invitation in vs. 17 would be a mockery. Instead, vs. 11 is warning men that continued sin defines a man's character and determines his destiny. "The wicked shall do wickedly," says Dan. 12:10. When Christ comes, a man's true character will be revealed. Another lesson of this verse is that men make their own decisions; God does not force them to be either wicked or righteous. Compare 22:15 with 21:8.

The final verses of this book are a plea and a prayer and a promise. In vss. 7 and 12, the Lord has said, "I come quickly!" In vs. 17, the Spirit and the Bride say, "Come!" to the Lord Jesus. There is also the invitation to the lost soul to "Come,

drink of the water of life!" The last prayer of the Bible is that of the Holy Spirit through John saying, "Even so come, Lord Jesus!" This ought to be our daily prayer, too.

Vss. 18-19 are a warning against tampering with God's Word. Satan loves for men to add to the Word or take from the Word, but to do so is to court disaster. Note Deut. 4:2 and Prov. 30:5-6. Of course, in John's day books were copied by hand, and the copyist might be tempted to "improve" the material. But even today, men add their theories and traditions to God's Word, or take from it whatever does not fit into their scheme of theology.