

The Revelation

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Revelation – Notes and Comments by Chapter and Verse

Introduction

Before we study The Revelation, look at 2 Peter 1.19-21.

V19 - We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

V20 – Knowing this first, that no prophecy of the scripture is of any private interpretations. (private meaning – its own interpretation – in other words a prophecy is not isolated from what the scripture states elsewhere)

V21 – For the prophecy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

The word revelation comes from the Latin word “revelatio” which means “disclosure of that which was previously hidden or unknown.” In the Greek, the word revelation is derived from “apokalupsis” which is a combination of the term “kalupta” meaning “to unveil” and the term ‘apo” meaning “from hence remove the veil”. It is complex, mysterious, and difficult to comprehend BUT...

Revelation, by definition, is meant to be understood. (easier said than done though).

Principles for Understanding Revelation:

1. Use literal meaning when it's called for
2. Give words their basic and true meaning and don't try to read anything into it that isn't there or that can't be supported elsewhere in scripture.
3. The law of “prophetic perspective” must be noted and kept in mind. Sometimes future events are described as if they are continuous and successive when there may be thousands of years between events. It is like observing the mountain peaks from a distance such that you can not see the valleys that lie between the peaks.

The central theme of The Revelation is the revealing of Jesus Christ in glory and in great contrast to His presentation, in the four gospels, which showed His humiliation. The Revelation Christ is seen in relationship to time as He “who was and who is to come” (Revelation 1:4).

Christ is presented as: The Ruler of the kings of the earth, the Bridegroom, Head of the Church, the Lion of the Tribe of Judah, the Lamb that was slain, the High Priest, the King, and Judge.

The book of Revelation is a record of what the Apostle John saw and heard. Much symbolism and frequent shifts in locale from Earth to Heaven and then back to Earth are observed.

The book can be divided into three major divisions: Things past, things present, and things future. The number seven is prominent throughout the book: seven spirits of God, seven lamp stands, seven stars, seven seals, seven trumpets, seven bowls, seven dooms, and seven new things.

The order of the narrative is not consistently chronological. The continuity is provided by the events symbolized in the seals, the trumpets, and the bowls (vials).

The book can and should be read and interpreted with the aid of scriptures elsewhere in the Bible (Old Testament and New Testament). Examples of this and cross references to these scriptures will be used throughout the class to show continuity and validity of scripture.

Most scholars date the book to somewhere around 95-56 AD. Close to sixty years or so, from Christ's crucifixion and resurrection.

Chapter 1

Vs 1-3 Basically a salutation from John

Vs 4 – “Him who sits on the throne” – God the Father

“seven spirits of God” is not to be interpreted as seven Holy Spirits but instead the number seven is understood throughout scripture to signify completeness and perfection. This statement represents the fullness of the Holy Spirit and His work in the life and ministry of Jesus Christ.

Vs 7 – “every eye shall behold” – this is easy to comprehend today with satellite transmission of basically everything from anywhere. Past generations could not have possibly comprehended how everyone on earth could see the same thing at the same time. Now, its routine for us. Verse 7 is the first of 3 times in the book of Revelation that the coming of Christ is announced (Ch. 11:15-18 and Ch. 22.:20 are the other two times it is announced)

Vs 9 – Patmos – about 30 miles southwest of Ephesus

Vs 10 – “I was in the spirit on the Lord’s day” – on the day set aside to worship the Lord

Vs 11 – Christ’s instructions to John

Vs 12- 7 golden lamp stands – the Churches

Vs 13 – notice Christ is in the midst of the Churches. He is the Head of the Church

Vs 14-15 – Hair like wool – compare this to Daniel 7.9 and Daniel 10.5-6. Scripture supporting scripture. Nothing in isolation.

Vs 16 – 7 stars – Christ is holding the ministry of the churches in His hand – the stars are the ministers of the churches

Vs 17-20 – Christ speaking

Ch. 2 & 3 LETTERS TO THE 7 CHURCHES

Some scholars attest that the messages to the seven churches have “Dispensational Application” and that each separate church is representative of different times in the history of the church.

Other scholars disagree and believe that all of the churches are represented in the world today and that the messages deal with different characteristics, natures or aspects of the church as a whole.

You will notice that the messages to the seven churches are inserted between two distinct visions.

1st Vision – Chapter 1 Vision of Christ standing in the midst of the seven lamp stands (churches) (earth)

2nd Vision – Chapter 4 Vision of the four and twenty Elders around the throne (Heaven)

It is between these two visions at the end of the messages to the churches that the Pre-Tribulation Rapture school of thought believes the rapture of the Church actually takes place. (Refer to 1 Thessalonians 4:13-17)

¹³ Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.

¹⁴ For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵ According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the

Lord, will certainly not precede those who have fallen asleep. ¹⁶ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so, we will be with the Lord forever.

The fact that the messages to the seven churches is located between the two visions (first of the churches on earth and secondly of the churches with Christ in Heaven) may represent the Church Age in stages from Pentecost to the Rapture with each church representing the Church at a particular place and time in its history and relationship with Christ. Mid-Tribulation Rapture and Post-Tribulation Rapture school of thought believe that the rapture of the church takes place at other times during and after the tribulation. We will discuss various scriptures in this study that form the basis of the three schools of thought concerning the timing of the rapture.

Ephesus (representative of the church at the end of the apostolic age)

Ephesus was the capitol of Asia in the time John wrote Revelation and the city was known as “the light of Asia”. It was also the capitol of heathen idolatry and was a stronghold of Satan’s ungodly power. (Read Acts 19 for more on this subject and on the temple of the goddess Diana in Ephesus). Paul wrote a letter or an epistle to the church at Ephesus. Note that when Paul wrote, he wrote to the saints. (Refer to Ephesians 1:1). At the time Paul wrote his letter, the church at Ephesus was made up of mostly devout saints, however in Revelation the message is not given to the saints, but to the angel or messenger (minister) of the church. This fact is most likely due to the fact that the church, by and large, had departed from its first love and its original fervor.

Chapter 2

Chapter 2: Verse 1 – Notice in this verse that Christ is “walking in their midst” (“their” being the candlesticks or churches)

Chapter 2: Verse 2-3 – The church was vigilant in its works and also tested the “prophets”. This church also had no patience for evil. So far so good.

Chapter 2: Verse 4 – although the above is true and was recognized by God, He also noted that the church had departed from Christ.

Chapter 2: Verse 5 – The church is instructed to first “Remember” (the first commandment is to love the Lord with all your heart, soul, and strength). Second the church is instructed to “Repent”. By remembering its past, the church could see just how far it had fallen away and then maybe it would repent. Christ was allowing the church to judge itself if it would – but if not, He would judge by removing the lamp stand. As a side note, some theologians contest that the lamp stands of all seven of the churches have been removed today and they use the fact the Islam is the dominant religion in this area as their basis (opinion but may be true). It may pay for us to compare our country to this church and see just how far we as a nation have digressed from where we started in relationship to Christ.

Chapter 2: Verse 6 – some authorities teach that the word “Nicolaitanes” comes from the words “nikao” which means to conquer and “laos” which means the people. They believe that the deeds of the Nicolaitanes hated by the Church at Ephesus were the setting up of certain men to rule over the ordinary believers in the church. They contend that this may have marked the beginnings of the priestly order in the church, which continues today in the Roman Catholic Church and others. One reason why those who hold this line of thought believe this is something God would hate is the fact that every believer is a royal priest according to I Peter 2:9 and that every believer is invited to enter boldly into the Holy of Holies. This setting up of a spiritual hierarchy would prove offensive to God and make light of what Christ had accomplished on the cross. Other early church fathers present a different view and referred to the Nicolaitanes as those who professed to be Christians but lived licentiously. Either way, it was the deeds that were hated and not the people. You will notice later that what were deeds in Ephesus had progressed to actual doctrine in the church at Pergamum.

Chapter 2:7 – note the change at this point from a message to the church as a whole, to a message to the individual believer “he that hath an ear...” This denotes personal and individual responsibility to Almighty God.

Smyrna (representative of the church under persecution)

Smyrna was about forty miles north of Ephesus. The city was named “Beautiful” due to all its wealth and commerce. We do not know from scripture how the Gospel reached Smyrna (there are no epistles or other mention of Smyrna). Some scholars hold that this Church under persecution represents the church body around 316 AD and for the previous 250 years. Other scholars believe you can apply the message to the church at any time under persecution. The word smyrna means “bitterness” and “myrrh”. Myrrh was an ointment associated with death. The name may have some prophetic meaning giving some insight into the persecution and death of some members of the church.

Chapter 2: Verse 9 – There appears to be a group in the church who claim to be Jews but were not (maybe to gain what they could out of the church). Notice the harsh language used – “of the synagogue of Satan”. There is no sugar coating here. It appears that God took very seriously the intermingling of the non-saved with the truly saved saints of the church in Smyrna. Ask yourself about the churches around today. How many churches allow such activity as leaders, deacons, and teachers to be “of the world” due to their talents or to help the church fit in socially and politically and not because they are truly born again?

Chapter 2: Verse 10 – the time of persecution was to be “ten days” – some scholars believe this is an allusion to the persecution under the ruler Dicletian which according to Bible history lasted exactly ten years. In this verse, a crown is promised to the faithful.

There are five crowns mentioned in the New Testament.

- Crown of Righteousness – 2 Timothy 4:8
- Crown of Gold – 24 Elders – Revelation 4:4

- Crown of Glory – I Peter 5:4
- Crown of Life (Martyr’s Crown) – Revelation 2:10
- Crowns for Rewards

Chapter 2: Verse 11 – Again the Spirit brings it all back to individual responsibility “he that hath an ear...”. The second death of verse 11 is the Lake of Fire mentioned in Revelation 20: 10-14 and in Revelation 21:8.

You will notice that Smyrna is commended and that no word of reproach is given. However, we should not assume that the church was perfect.

Pergamum (representative of the church settled in the world)

Pergamum was north of Smyrna. It had little or no commerce, but it did have great institutions of learning. The city was known as “Satan’s throne” and the place “where Satan dwelleth”. The city was the capital of Mysia. Some scholars believe that this message represents the church after 316 AD.

Chapter 2: Verse 12 – the sword is the symbol of judgement and the sword is the word of God according to Hebrews 4:12.

Chapter 2: Verse 13 – this verse shows that Satan does in fact have a throne and a dwelling place on this earth – if not necessarily in Pergamum per se. The believers endured through all of Satan’s persecutions and held fast to the faith.

Chapter 2: Verse 14-15 – there were those in the church who held false doctrines and they were tolerated by the church. Balaam is referred to in II Peter 2:15 as “He loved the wages of unrighteousness”. The doctrine of the Nicolaitans was the same as it was in Ephesus with one difference. Ephesus hated the doctrine and

Pergamum tolerated it as doctrine. The great sin of this church was tolerating evil men and their teaching in the church.

Chapter 2: Verse 16 – notice the call to repent and not to “remember and repent” as was with Ephesus. Paul labored three years at Ephesus and taught them very well, so they had a spiritual past to remember. This was not the case with Pergamum. They had no Paul. Notice also that not only is judgement threatened but the scripture goes as far as to say that the Lord would wage war against them with His word (Jesus is the Word – John 1:1)

Chapter 2: Verse 17 – same individual responsibility “he that hath an ear...” The hidden manna is explained as angel’s food in Psalm 78:25 and the bread of God in John 6:33. Remember that a pot full of manna was laid up before God and placed in the Ark of the Covenant in Exodus 16:13. In the days of John’s exile a “white stone” was used in social life and judicial customs. If a host had a special guest whom he greatly appreciated, the guest was given a white stone with a name or message written on it. In the courts of law, the white stone meant acquittal. In contrast, a black stone meant condemnation. Christ promises a white stone as Final Acquittal to the overcomer. The message or name on the stone will be significant to the recipient.

Thyatira (representative of the church in idolatry)

Thyatira was southeast of Pergamum. The city was famous for its “guild of dyer.” Some scholars believe that this message represents the church in the period 500-1500 AD, what is better known as the middle ages.

Chapter 2: Verse 18 – notice the title “Son of God” in contrast to “Son of Man” in Revelation Chapter 1:13.

Chapter 2: Verse 19 – the works of this church were greater than the love in this church (Look at 1 Corinthians 13:13 concerning love.)

Chapter 2: Verse 20 – Jezebel was the wife of King Ahab and she tried to destroy God’s prophet Elijah in 1 Kings. Some scholars portray the teaching of Jezebel to be in line with the papacy of the Roman church, which was very prominent during the Middle Ages. The Roman Catholic Church had all religious power and the Pope had the real power of the church and he taught with authority (his word was the truth in the church’s eyes.) People were to follow the church and its doctrine, not necessarily always following Christ. The seduction that is mentioned in this verse, the scholars contend, is that people of the Roman Catholic church were drawn to Mary instead of Christ and to the Pope instead of Christ. This rise of Roman Christianity came about under Constantine who bought believers and who forced baptisms and conversion. Under him the unholy union of the true church and the state began, a sort of spiritual fornication, if you will.

Chapter 2: Verse 21 – The Reformation is held by some to be the “opportunity to repent.”

Chapter 2: Verse 24 – there is a remnant that does not hold these false doctrines and the Lord promises no further burden to them.

Chapter 2: Verse 26-27 – This “power over the nations...” will be during the Millennial Reign. Compare Psalm 2:7-9 to verse 27 “authority received from the Father.”

Chapter 2: Verse 28 – “give him the Morning Star” – this is a personal interest in Christ himself (remember we are joint heirs with Christ – Romans 8:14-17.)

Chapter 3

Sardis (represents the church as dead, yet having a believing remnant)

Sardis lay +/- 28 miles south of Thyatira, the city was wealthy, and it was the capital of the kingdom of Lydia.

Chapter 3: Verse 1 – Isaiah 11:2 explains the seven Spirits of God as previously discussed.

Chapter 3: Verse 2 – Be watchful – see Mark 13:33 and Ephesus 6:18

Chapter 3: Verse 4 – there was a remnant of believers. The rest of the church resembles some “church folk of today” in that they are on a roll somewhere but not actively serving the Lord.

Chapter 3: Verse 5 – “I will confess...” – these people were saved but not actively serving the Lord as they should – basically they were professing Christ but not possessing the power of Christ.

Philadelphia (represents the church in revival)

The city lay about 25 miles South of Sardis and was named for Attalus Phiadelphia, the king of Pergamum. Today the city is named Allah Shehr “the city of God”. The ruins of 25 churches can still be found today.

This message is to the True Church, true believers among many members. This is the second church with no rebuke (see Smyrna). It is commended for keeping the Word and did not deny the Name of Christ. Some scholars believe this church represents a time period after the middle ages to now and that it coexists with the Laodicean Church.

Chapter 3: Verse 7 - Key of David – see Isaiah 22:22

Chapter 3: Verse 9 – “...not Jews.” – this isn’t necessarily a nationality but rather “God’s chosen people.” God will make pretenders to come and worship before the feet of the True Believers. God is jealous over His Church (saints), His Bride.

Chapter 3: Verse 10 – promises that “they” will be kept from the hour of temptation. Pre-tribulation rapture scholars use this verse as additional basis for their view.

Laodicea (represents the church in its final state of apostasy)

The city was located 40 miles SE of Philadelphia. It was a very wealthy city. Laodicea was a city famous for its commerce and banking. It was a tourist center with hot mineral baths. The city was well known for its manufacture of ophthalmic ointment that was widely sought after.

Their self confidence had blinded them to the fact that in reality they were “poor, blind and naked”. They became lukewarm due to this confidence that they had it all together.

Chapter 3: verse 18 - “gold tried by fire” - spiritual riches. Notice the call for spiritual eye salve.

Concerning the Rapture – Pre-tribulation believers feel that the church is raptured between Chapters 3 and 4. Note that in the 1st three chapters the church is mentioned about twenty times. However, beginning with chapter 4 and up to Chapter 22:17, the church is not mentioned at all.

In Chapter 4, we no longer see the Lord in the midst of the candlesticks or on the earth. Instead, we see Him upon a throne in Heaven with the saints (four and twenty elders), where they remain until Chapter 19, at which time they come with the Lord out of Heaven riding on white horses in judgment against the earth.

Chapter 4

Chapter 4: Verses 1-3 – “After this...” AFTER WHAT? (The rapture of the church symbolized by Philadelphia and spewing out or leaving behind of the church at Laodicea.) Notice “...come up hither...” and “immediately I was in the spirit.” When John was called up, he went up immediately (in the twinkling of an eye – you could say that this was a type of rapture for John). In verse 3, Jesus is described as a Jasper and a Sardine Stone. The Jasper stone is clear like crystal. The Sardine stone is colored red, blood red. In Exodus 28, we read of these stones on the breast plate of the high priest. The Sardius or Sardine stone having to do with Reuben is mentioned first in the listing of stones and the Jasper stone, the clear white stone of Benjamin is mentioned last. This is not to be taken lightly. There is a definite reason for the reversing of the stones, putting the first last and last first. The Sardius stone was blood red, speaking of the sacrifice of the blood and pointing to the cross and the first coming of Jesus to shed His blood for the remission of sin. The name Sardius is derived from two Hebrew words meaning “behold the Son”. The Jasper stone, the last stone in the breastplate represented Benjamin. This was a clear stone, speaking of the total victory. On the Jasper stone was Benjamin’s name, which scholars tell us is a combination of two Hebrew

words (ben & jamin) meaning “the Son of my right hand” or as one scholar puts it “the Son of my power”.

However, you see in Chapter 4 that the stones are reversed. John sees Jesus as the Jasper and then as the Sardis. Jesus first in His power and glory then as the Lamb. Notice also that there is a rainbow around the throne. It is emerald (green) and not a multicolored rainbow like we are accustomed to seeing. The emerald was the stone representing Judah on the Breastplate and it denotes eternal endurance.

Chapter 4: Verse 4-5 – “elders sitting upon seats” – the word seats in literal Greek is thrones. Most scholars hold the belief that the 24 elders represent the saints with their garments of righteousness and crowns of gold.

Chapter 4: Verse 6-8 – The four living creatures (some bibles use the word beasts) – The Greek used here for beasts is “zoa” and is more properly translated “living ones”. You will see the word beast used in Chapter 13 later and the Greek word used there is “therion”. Remember when we get there to notice the difference is the “beasts” being described. (This is a good example of going back to the Greek or Hebrew text to get the proper translation and meaning.)

- Lion – majesty and power (king of all beasts)
- Calf – some translate this as an ox – humility and patience (beasts of burden and labor)
- Face of Man – God’s highest creation (intelligence and reasoning)
- Flying Eagle – flies highest, keenest of sight, swift to action

These creatures were created by God for a specific ministry, they never cease to praise God day and night. Isaiah 6:3.

In Chapter 4 all John saw was Christ, He captured all of his attention. In Chapter 5, John notices God the Father sitting on the Throne with a book in His hand.

Chapter 5

The Greek word originally should be translated “scroll” instead of book.

Chapter 5: Verse 5 – The Lion of the Tribe of Judah prevailed to open the scroll but look at verse 6 (the Lamb). Jesus is the Lion and the Lamb.

Chapter 5: Verse 6-7 – Notice it is the Lamb and not the Lion who took the book. Only by the sacrifice of the Lamb could we be redeemed.

Chapter 5: Verse 8 – “the prayers of the saints” are used now to worship the Lamb

Chapter 5: Verse 10 – we shall be kings and priests unto God, and we shall reign on earth.

Chapter 5: Verse 11 – innumerable

Judgements under the seals cover a larger area but judgements under the trumpets are more severe. The Lamb is connected with the seal judgements. The angels are connected with the trumpet judgments. Almighty God is connected with the vials of God’s wrath.

Chapter 6

1st Seal

Chapter 6: Verse 2 – Rider on white horse is not Jesus. (See Psalm 45 and Revelation 19:11) These scriptures clearly show that when Jesus rides out of the

sky in great conquest, He will sit on the throne and will assume the sovereignty of the world, but when this 1st seal is broken there are many years before the Kingdom of the Lord Jesus is set up in power.

The rider on this white horse is the Antichrist. (Remember Satan tries to counterfeit everything God does). The white horse is not to be confused with the white horse in Revelation 19:11-21. The rider has a bow but no mention of an arrow. Other instances in the Bible when a war was fought with a bow and arrow, the arrow was always specifically mentioned. (Read Numbers 24:8, Psalm 45, and Zech 9:14) This rider has only a bow indicating a “bloodless” victory. He shall win over kingdoms and nations’ trust with talk of peace. Notice too, “and a crown was given to him.” He was GIVEN a crown before conquering or being victorious and therefore the crown is not a victor’s crown but one of imperial power.

(Look at Daniel 7:8, 7:24-26, 8:8-10, 8:20-25, 9:27, 11:35-45; Matthew 24:4-5; John 5:43)

Side note on Mid-Tribulation School of thought see Daniel 7:25)

2nd Seal

Chapter 6: Verse 4 – The red horse and rider comes after the white horse and rider. The symbolism here is that after a period of peaceful conquering there will be conquering with much bloodshed (thus the red horse). Power was GIVEN to him (not his own) (see Matthew 28:18 and John 19:11) and a great sword indicating powerful destruction.

3rd Seal

Chapter 6: Verse 5-6 – The black horse rider “had a pair of balances in his hand.” This was for the purpose of measuring or rationing food indicating a scarcity of food or famine. Famine is a natural result of war because men are fighting instead of tilling, planting, and harvesting crops. (See Matthew 24:6-7)

In John’s day, the English word “penny” was one day’s wages for a soldier or a laboring man. (See Matthew 20:2) One Bible commentator states that in John’s day, 8 measures of wheat could be purchased for a penny. So, in this case the price of wheat is 8 times the normal price due to scarcity. This is serious inflation of prices and only the wealthiest will be able to pay the prices. “See thou hurt not the

oil and the wine” seems to indicate that the wealthy will be excluded from this famine as oil and wine were regarded as luxuries in John’s day. This escape will prove to be only temporary.

4th Seal

Chapter 6: Verse 7-8 – The rider of the Pale horse is named Death, and Hell followed him. The Greek word used in the original text is “chorolos” and it is translated in this verse as “pale”. However, in other scriptures the same word “chorolos” is translated to mean the color “green” (Revelation 8:7, 9:4, and Mark 6:39).

Death and Hell are custodians of the bodies and souls of the men butchered during the terrible days. The 4th part of the earth generally refers to the ground or landmass (most of surface of the earth is ocean). “Power was GIVEN to Death.” He has no power of his own. Death deals with the living and Hell deals with the souls of the dead.

Under the three previous seals, there was one judgment per seal, here we have four judgements for the 4th seal. (See Ezekiel 14:21) Hunger will cause man to turn against man and beast to turn against man.

5th Seal

The scene changes, no living creatures or horses mentioned.

Chapter 6: Verse 9 – “Under the alter” this alter is most likely the brazen alter, brass symbolizes the judgement of Almighty God. The people crying out are the martyrs killed during the tribulation to this point. They are seeking vengeance. Notice they pray for vengeance unlike what Jesus prayed in Luke 23:34 “Father forgive them” and unlike what Stephen prayed in Acts 7:60 “Lord lay this not to their charge”. They are crying out in a different dispensation. Not the dispensation of Grace that we now are in but in a dispensation of judgement. This is also prayed in Psalm 94:1-3 (OT – Law).

God hears their cry, but they were told to rest or wait until others that should be martyred were killed. Notice God does not rebuke them for their appeal for vengeance, in fact, he rewards them with a white robe. Remember the dispensation of Grace is over at this point.

Chapter 7

6th Seal

The prophet Joel confirms this in Joel 2:30-31. Notice that Pentecostals thrive on Joel 2:28-29 but you need also to look at Joel 2:30-31. Isaiah also confirms this in Isaiah 34:4. Jesus confirms in Matthew 24:29. Notice people are not repenting but hiding, wanting to die.

Chapter 7: Verse 3 – Sealed in their foreheads, we are sealed by the Holy Spirit according to Ephesians 4:30, but this literal seal is the name of God visibly in their foreheads (Rev. 14.1). Several times in scripture the seal or sign marking something is literal. The seal of the Abrahamic Covenant, the sign of the Passover, and the mark of the beast all are literal markings so we have no reason to assume this seal in their foreheads is symbolic or spiritual instead of literal. Further, in Rev. Ch. 9.4 we see that the locust visibly recognize they that are sealed.

Chapter 7: Verse 4 – These 144,000 are Jews. Notice the names of the tribes listed in Revelation 7. Look at the original listing in Genesis 46:8. The tribe of Dan is replaced with Manasses (Joseph's son, his other son was Ephraim). Why? Read Deuteronomy 28 & 29:18-21. Then read I Kings 12:25-30. The tribes of Dan and Ephraim allowed Jeroboam to set up golden calves to be worshipped.

Chapter 7: Verse 9 – “Great Multitude” – these come out of the tribulation period – there will be people saved during this time, but they will suffer greatly.

Chapter 7: Verse 14 – “These are they which came of great tribulation.” Refer to the great multitude of verse 9.

Chapter 7: Verse 15 – This verse shows us that this group is not the church or the Bride of Christ. The Bride will reign with Jesus on earth during the millennial reign, but this group is before the throne of God day and night.

7th Seal

The 7th seal opened. The 7th seal includes all that happens during the sounding of the 7 trumpets and the 7th trumpet includes the pouring out of the 7 vials and extends to the time when the Millennium is ushered in.

Chapter 8

Chapter 8: Verse 1 – Heaven was silent for ½ hour – very significant – the ball is rolling and there is no turning back now. Think about it: No angels singing, no 24 elders playing their harps, the Cherubim and Seraphim ceased to praise God. There is complete silence. This has NEVER happened before. Then the trumpets start.

Chapter 8: Verse 3 – “And another angel came and stood at the alter (the brazen alter) ...with the prayers...upon the golden alter (alter of intercession). This “another” angel is thought to be Jesus Christ in that no one but He could serve as the mediator or as the person between the saints and God the Father. Notice too that He added much intense to the prayers. No ordinary creature could add to the prayers of the saints, but Jesus is our High Priest and the “one Mediator” according to I Timothy 2:5. Also notice that the prayers ascended out of His hand and not out of the censer. This term “another angel” is mentioned 3 times in Revelation. First in 8:3, then in 10:1, and again in 18:1. These seem to confirm that this is in fact Jesus.

Also, look back to Chapter 6:9-11 – this concerns the prayers of the martyrs. Notice that no intercession was given to their prayers because they were not suffering any longer. These saints of Chapter 8:3 are the “other servants” referred

to in Chapter 6. They are the Tribulation saints who are suffering greatly and even at the brink of judgement Jesus still intercedes one last time.

1st Trumpet

Hail and fire – See Exodus 9:18-25

2nd Trumpet

Not a literal mountain, the Bible uses the phrase “as it were a” to compare the object. It may actually be a meteor of some sort. Notice the word sea is used and not seas. Most likely this sea is the Mediterranean Sea because the Antichrist will rule from Jerusalem, ships destroyed, a tidal wave would be a natural result of such a large object falling into the sea. Sea of blood – see Exodus 7:19-21.

3rd Trumpet

Probably another meteor or Heavenly body. The waters poisoned most likely from the gases and vapors scattered by the event. Wormwood is a perennial herb, extremely bitter to taste. Refer to Jeremiah 9:15

4th Trumpet

Luke 21:25-26

The 5th, 6th, and 7th trumpet are known as the three woes.

Chapter 9

5th Trumpet

The star is not a star at all but a type of angel or Heavenly being – notice that the Holy Spirit speaks of the star as He in verse 2. In Job 38:7, angels were called

stars. Some scholars say this “angel” is Jesus – others will say it is Satan (they are in error). Notice that the verse says He had the key to the bottomless pit.

Revelation 1:18 – Jesus has the keys. Look at Revelation 20:1-3. Why would God trust Satan with the keys to Hell or to any other fallen angel?

Verse 6 – people will seek to die but cannot. They will try to die but will not succeed.

Joel 2:4; Jeremiah 51:27; Exodus 10:12-15

Verse 11 – the leader is the devil himself in angelic form. Hebrew word Abaddon = destruction. The Greek word Apollyon = destroyer. By Satan being the leader of the locusts of Hell serves as additional evidence that he could not be the star of verse 1.

6th Trumpet

4 horns of the alter (brazen alter) – see Lev 16:18-19 and Lev 4:7-18. The voice is either God or one who has been commissioned by God.

Verse 14 – the angels are the same angels of Chapter 7:1-3 which stand at the extremities of the earth, but these are bound in the river Euphrates. The first 4 angels held the evil back but the 2nd group of angels let the evil loose in judgement. Notice too that these angels were prepared for this specific event and time.

Army = 200 million – compare this number with the US force at its peak during WWII of 12 million. US currently has 1.4 million on active duty.

Still they do not repent – II Thessalonians 2:8-12.

Chapter 10

Chapter 10: Verse 1

Not an ordinary angel – This is Christ Jesus

- The Angel is mighty
- Came down from Heaven

- Clothed with a cloud
- Face is like the sun
- Feet of this Angel are as pillars of fire
- He has a “little book open” in His hand
- He stands 1 foot on earth, 1 foot on the sea
- Refer to the book or scroll of Revelation 5:5-7

Note: It is not unusual for Jesus to be known as a Mighty Angel. In the Old Testament, he is known as the Angel of the Lord and Jehovah’s Angel.

“Clothed with a cloud” – wherever clouds are connected with glorious manifestations, we find the presence of deity. In Nahum 1:3 we read that the clouds are the dust of His feet. Jesus was taken up in a cloud when He ascended back to Heaven after His resurrection (Acts 1:8-11). The Lord God came down on Mt. Sinai in a thick cloud (Exodus 13:21) When the glory of the Lord filled the tabernacle, “a cloud covered the tent of the congregation” (Exodus 40:34). When Jehovah reproached Israel for murmuring, “the Lord appeared in a cloud” (Exodus 16:10) The Lord said unto Moses, “Lo, I come unto thee in a thick cloud” (Exodus 19:9). Last but not least: “Behold He cometh with clouds and every eye shall see Him (Revelation 1:7).

Rainbow upon His head – this is 1 of 4 times the rainbow is mentioned in God’s word and in every case, it is associated with God’s mercy. God’s mercy, not angelic mercy.

Face like the sun – Revelation 1:16 John saw the countenance of Jesus “as the sun shining in his full strength.”

His feet like pillars of fire – Revelation 1: 15 – His feet like unto fine brass, as if they burned in a furnace. Note the mention of pillars. Pillars are columns or supports and are the strength of a structure. Never have angels been described as having these physical characteristics.

Chapter 10: Verse 2 – this is the same book as Chapter 5 when John wept much because no one was found worthy to open the book. Remember that Jesus – the Lion of the Tribe of Judah and the Lamb that was slain prevailed to take and open the book.

Chapter 10: Verse 3 – “...and cried...as when a lion roareth” – this is the voice of the Lion of the Tribe of Judah. It is the cry of victory and power. It is the announcement of vengeance upon the enemies of God.

Thunder is often used to describe the voice of the Lord in judgment – see I Samuel 7:10 and Psalm 18:13. The thunders utter messages that are intelligible and understood by John. Notice he is told not to write as opposed to Chapter 1:19.

Chapter 10: Verse 5-6 – time will not interfere anymore – there will be no further delay. Time does not cease to exist at this point. This is not the beginning of eternity but what is announced is that there will be no further delay.

Chapter 10: Verse 8-11 – note that prophecy is both bitter and sweet. It both gladdens and saddens. It is both wonderful and horrible. It all depends on your perspective and how you relate to the prophecy. Think of it this way: You will be raptured out of tribulation (You are happy) but others you know, and love will suffer terribly (you are said and mournful). It is the same prophecy that accomplishes both results.

Chapter 11

Notice that verse one begins with “and” thus it is connected with the last verse of chapter ten. In this chapter, John begins to review those events in further detail of the last three- and one-half years of the Tribulation. This last 3 ½ years is what is known as The Great Tribulation.

Chapter 11: Verse 1 – the reed like a rod is a measuring stick and it was about ten or eleven feet long and was equal to six times a cubit plus six handbreadths. Notice up until the end of chapter 10, John was just a spectator, but he has now been instructed to take an active role.

Chapter 11: Verse 3 – 1260 days is 3 ½ years. Sackcloth was a rough garment used by mourners and was worn by prophets over their underclothing to signify the sincerity of their calling. Remember from verse one we are dealing with the Jews in this chapter and Jewish law required two witnesses to give competent evidence concerning matters of law and religion (Deuteronomy 17:6; 19:15). You should also recall that there were two angels in the tomb of Jesus the morning after His resurrection (John 20:12). Two men appeared at the Lord's ascension (Acts 1:10). In Luke 10:1, the seventy were sent out two by two. God sends two witnesses and they prophesy 1260 days exactly – no more no less.

Who are these two witnesses? Some say Elijah and Enoch basing their decision on Hebrews 9:27 because they left this world without dying. But remember there will be a great number of people raptured that will not die (I Thessalonians 4:16-17). Others believe that the witnesses are Moses and Elijah. Moses is the only man for whom God actually came down to supervise his funeral (Deuteronomy 34:6). Most however agree that Elijah will be one of the two witnesses. The Lord Jesus himself said that Elijah will come again before the coming of Jesus in power and great glory. Revelation 11:5-6 also identifies this prophet of fire (remember Elijah and Jezebel's prophets). The miracles described in these verses certainly are characteristic of Elijah when he was used to deliver the people from spiritual bondage. The miracles also fit Moses. The miracles of Exodus and the deliverance from physical bondage fall in line with the powers given these two prophets. Finally, it was Moses and Elijah that appeared with Jesus on the Mount of Transfiguration (Luke 9:27-35).

Chapter 11: Verse 7 – People will be so glad these witnesses are gone they will rejoice (remember how glad Pharaoh was to see Moses go after the last plague in Exodus). If these two witnesses did not come however there would be total

acceptance of the Antichrist as God. But their message will cause a remnant to believe.

Chapter 11: Verse 8 – Notice that the Holy Spirit says the city which is spiritually Sodom and Egypt. This is a good example of symbolism being required and provided. But we need to be careful to take literally those things that the Holy Spirit does not make clear should be symbolized. The city is Jerusalem (where our Lord was crucified). This is the place where the two bodies will lie in the street for 3 ½ days. Remember too that the Jews believed that the spirit of a man hovered around the dead boy for three days. Consider why Jesus waited until the fourth day to go to the tomb of Lazarus. If He had raised him before the passing of the third day the Jews would not have believed. Here the witnesses lay dead an extra half-day and therefore the Jews will know that according to Jewish belief the spirit has departed from the body. But something extraordinary happens.

Verse 12 – they are raptured

Verse 15 – the resumption of the trumpet judgments

Verse 19 – temple of God – Exodus 25:40 “Look that thou make them after their pattern which was shewn thee in the mount.” The Holy Spirit also spoke to Paul in these words concerning the tabernacle and the temple: “patterns of things in Heavens”; there is a temple in Heaven.

Chapter 12

Begin to see the appearances of seven personages in the next three chapters.

1st – The Woman

The woman is not in Heaven but on earth.

The sign is in Heaven but the birth takes place here on earth.

The woman is Israel, not the church, remember the church (saints) is/are the Bride of Christ, not His mother. We also know this woman is the nation of Israel and not the church because John 4:22 says “salvation is of the Jews.”

Clothed with the sun, look at Genesis 37 where Joseph had the dream of the sun, the moon, and the stars bowing to him. This dream was a prophetic picture of his exaltation after being sold into Egyptian slavery. It was also a prophetic picture of the nation of Israel. Joseph was sold into the hands of the Gentiles just as Israel has been given over to captivity and persecution under the Gentiles up until 1948 when Israel became an official state again.

The place in the wilderness, most Bible scholars believe this place to be Petra. It is a rock fortress and virtually impenetrable to an invading army. The crown signifies royal dignity and the 12 stars are representative of the 12 tribes of Israel.

Chapter 12: Verse 2 – the child is Jesus Christ. Look at Isaiah 66:7 “before she travailed, she brought forth; before her pain came, she was delivered of a man child.” The travailing and pain for Israel is yet future, during the last half of the tribulation. But before the time of this tribulation or “travail and pain” Israel brought forth Jesus. You may ask why then are the travail and birth mentioned together in this particular verse. Three reasons:

1. The long period of time that Israel is set-aside as a nation comes between the time of birth and the time of travail and it is mentioned in other books of the Bible although not clearly mentioned in this verse. Here it helps to study scripture with scripture and not take things out of context.
2. It shows the deep interest God takes in His chosen people. Many centuries ago, He thought of His people in the period of Great Tribulation, and made provision to shorten those horrible days lest all flesh be destroyed. Matthew 24:15-28.

3. At the time of the account in this particular scripture of Revelation, Israel is about to go through the most horrible time she has ever known since becoming a nation, or ever will know again. The object of the Holy Spirit going back to the birth of Jesus in the scripture is to connect Him with Israel in His proper place during this terrible time of Jacob's trouble. God has not forgotten His own and has made provision through Christ Jesus.

2nd Satan

The red dragon is Satan, see Revelation 20:2.

What is described here is the same in nature to that of the beast in chapter 13:1. The seven crowned heads refer to the concentration of earthly power that the dragon has. Ten horns point to the future extent and limits of His kingdom. He will be the unseen force behind ten kings and kingdoms.

Chapter 12: Verse 4 – the stars here are angels. Remember the other instances previously studied where angels were described as stars. Look at Isaiah 14:12-17; Ezekiel 28:12-19; Jude 6; and II Peter 2:4

The dragon is red, the same color as the horseman that took peace from the earth in Revelation 6:4. The dragon is not trying to destroy the woman, but the child Jesus. Remember Genesis 3:15, declared war between the seed of the woman and the seed of the devil. The child was caught up, the ascension of Jesus after the resurrection. Between verses 5 and 6 there is a time element consisting of the Church Age or as we call it the day of Grace or Dispensation of Grace. We live in the day of grace and we will be raptured, then Antichrist will come out, half way through the tribulation Israel will be forced to flee into the prepared place (possibly Petra).

Only God knows the span of time between verses 5 and 6. The woman (Israel) will be fed, similar to the Exodus story with manna being provided. Read Matthew 24:15-23 “when ye...then let them flee...mountains.”

3rd Archangel

Michael is mentioned five times in scripture; Daniel 10:13-21, 12:1; Jude 9, and Revelation 12:7. War in Heaven, this war does not take place where God’s throne is but in the heavens. Remember that Satan currently holds the title of “the prince of the power of the air” Ephesians 2:2.

Michael and the angels win.

Notice that Satan accuses day and night.

The water from his mouth, Israel is an earthly people with earthly promises and the earth helps Israel at this point of danger.

4th The Jewish Remnant

self explanatory

Chapter 13

In chapter 13 we will study two beasts, one from the sea and the other from the earth. The victory of Michael over the red dragon resulted in complete overthrow of Satan’s power and influence in the heavenlies. Satan and his hosts were cast down to the earth. The earth is now to become the main battleground and the scene of satanic operation. His kingdom has been just above us, but when he is cast out of the heavens, he will set up shop here on earth. God fearing Jews and Gentiles will be the special objects of Satan’s fury and hatred. He will also blind and darken the minds of the peoples of other countries outside of Israel. Although Satan is a spiritual being unseen by mortal eyes, he is actually a person embodied in the flesh during the tribulation period. His two principal ministers are described in Revelation 13. These demented instruments are also spoken of as beasts, wild and fierce. Satan will give to these two beasts all of his power and authority, and will be mastermind of these two apostates.

Notice that in Chapter 12 John's eyes were focused on the sky and the battle going on in the atmosphere. In Chapter 13, John's eyes move from the heavenlies to the earth. Remember Chapter 1:9 we see John on the Isle of Patmos. In Chapter 4:1, he is called up into Heaven. In Chapter 13, we see him standing on the sands of the sea. In Chapter 17, we will see him standing in the wilderness. In Chapter 21:10, he takes his place on a high mountain.

Here the sands of the sea represent vast multitudes of people. God told Abraham that He would multiply his seeds as the sands of the sea. In Revelation 20:8 God's army is referred to as the sands of the sea.

Almost without exception, Bible scholars agree that this "Beast" is the revived Roman Empire (with its dictator), which rose to power in a similar way just before the birth of Jesus. Daniel writes about four beasts in Chapter 7:3 representing four successive forms of Gentile power which are Babylon, Media-Persia, Greece, and Rome. Rome fell in A.D. 476. Since that time, it has been without any significant power but it will rise again to become a world power under the leadership of the Antichrist after the rapture.

7 things about the beast

1. He is said to have power, a throne, and authority
2. He has authority over tribes, tongues, and nations
3. He will be a political world dictator
4. He is a monster, he rules in terror
5. His reign will last approximately 7 years with 42 months of terror during the last half of his reign
6. Though his government will be under ten kings or leaders, he will be supreme
7. He will be a master blasphemer. Of all that have ever been before him, none could touch him in blasphemy. Note Chapter 13:1 "and upon his heads the name of blasphemy".

John sees a beast like a leopard with feet like a bear and mouth like a lion. Daniel 7 sees the same beast in reverse order. The reason for this reversal is that Daniel stood at the beginning of the age of the Gentiles and therefore saw Babylon first, while John was looking back at the Gentile age and saw Rome first. The revived Roman empire has characteristics of the three preceding empires and thus the Beast will contain the different elements of the other Gentile world powers in one great monster. Satan gives the beast his power.

Chapter 13:11

2nd Beast appears

1st Beast = political

2nd Beast = religious

1st Beast

Secular power

Gentile

10 Horns

Civil authority

2nd Beast

Religious power

Jew

2 Horns

Religious authority

Subordinate to the 1st beast

Priest of the 1st beast

Deceives the world into one world religion

Both have the same fate (Revelation 19:20)

1st beast is called by various names:

- King of Babylon – Isaiah 14:4
- Lucifer – Isaiah 14:12
- The little horn – Daniel 7:8; 8:9-12
- A king of fierce countenance – Daniel 8:23
- The prince that shall come – Daniel 9:26
- The willful king – Daniel 11:36
- The man of sin – II Thessalonians 2:3-8
- The son of perdition - II Thessalonians 2:3-8; John 17:12
- That wicked - II Thessalonians 2:3-8
- Antichrist – I John 2:18
- The Beast – Revelation 13:11

Chapter 13:14 – 2nd beast directs to make an image to the 1st beast

Notice the satanic trinity in counterfeit to the Holy Trinity.

Chapter 14

Chapter 14:1 – 144,000 – same as in Chapter 7 (not the church)

Chapter 14:8 – Babylon is fallen – Babylon symbolizes the ungodly world system under the Antichrist. We will study this more in detail in Chapters 17 & 18.

Chapter 14:10 – “presence of the holy angels...Lamb.” This will be done in plain sight. Now where is the Bride of Christ? With Christ or not?

Chapter 14:11 – “smoke of their torment...” Not burn up and quit. Notice Chapter 20:10 “where they are.” They’ve already been burning for 1,000 years. Remember that the two beasts were put into the fire at the beginning of the Millennial reign and Satan is cast in at the end of the Millennial reign.

Chapter 14:14-20 – the battle described here is different from the battle described in Revelation 20:8-9. This battle will be fought near the close of the tribulation period. The second battle (the battle of Gog and Magog) will be fought at the end of the Millennial reign. The battle here is a battle of blood. The battle of Gog and Magog is a battle of fire.

The one sitting upon the clouds is Jesus. Look at Acts 1:9-11. Look at Luke 21:27.

Chapter 15

Chapter 15:2 – as it were – not necessarily glass and fire. Look back at chapter 4 where John saw the sea of glass like unto crystal and no mention of any occupants. Here those who have overcome are standing on the sea.

Song of Moses celebrates God’s mighty deliverance of His people Israel. The song of Lamb celebrates the great redemption purchased by Christ at Calvary.

Remember:

- Seals - Jesus
- Trumpets – angels
- Vials or Bowls of Wrath – Almighty God

Chapter 15: 3 – reads thou King of Saints – the literal Greek reads thou King of nations. Jesus is not just the King of the saints but of all peoples and nations. He is the King of Kings.

Notice one difference between the seals and trumpets and the vials. The seals and trumpets come from the throne in Heaven. The vials come from the temple. The vials are far worse in nature than the seals or trumpets and they represent the holy and righteous character of God. From Revelation 11:9 to Chapter 19 it is the temple in heaven from which action on earth proceeds, and not the throne as seen in previous chapters. The temple is the residence of God Almighty.

Notice when John saw the temple opened, he did not see priests ministering grace, as you would expect in the temple. No, what he saw were angels ministering judgment. The white fine linen represents the righteous character of the 7 angels. See Revelation 19:8.

Remember in Chapter 1 Jesus was wearing a golden girdle.

Notice that God here is not shown in mercy and grace, but in severe judgement.

Chapter 16

The vials and trumpets are similar in the respect that the sphere of operation for the first four of each is the same: earth, sea, rivers, and fountains of water, and the sun. The difference is that the trumpets were limited to “a third part” where the vials are poured out on the whole earth.

3rd vial – no fresh water on earth to drink

4th vial – could be greenhouse effect but the rapid succession of these judgments probably means that the ozone layer is removed quickly or that we are placed in

closer proximity to the sun and feel the heat we had previously been protected from. And they repented not.

5th vial – darkness of the kingdom of the beast

6th vial – dried up a path for the oncoming armies. The river Euphrates is approximately 1,780 miles long x 300 to 1,200 yards wide and 10 to 30 feet deep. It is spoken of as the northeast limit of the land promised to Israel. (Genesis 15:18; Deuteronomy 11:24, and Joshua 1:4)

Chapter 16:13 – the battle of Armageddon is described in Chapter 19:17. The word is generally interpreted to mean at the site of the mountain of Megiddo. The plain of Jezreel or the valley is approximately 200 miles long and ten miles wide. Look at I Kings 22:20-22 for lying spirit example.

Chapter 16:15 – some will not have taken the mark of the beast even at this point. It only makes sense that God would remove the any remaining saved souls prior to His final wrath being poured out. Think of Sodom (Lot) and Noah (the flood). At the pouring out of the sixth vial the armies of the earth have surrounded Jerusalem.

7th vial – Unger's Bible Dictionary estimates the weight of a talent as 93 pounds 12 ounces. Some other scholars estimate the weight anywhere from 86 pounds to 135 pounds. Jerusalem is split into three parts by the earthquake and the other major cities of the world are reduced to ruins.

Chapter 17

The fall of Babylon is announced in Revelation chapter 14. Under the 7th vial the judgement of the guilty system takes place. The events in Revelation 14:8 thru the remainder of that chapter take place after the pouring out of the 7th vial. The character of Babylon and the details of her judgment are given in Chapter 17-18.

There are two women in Revelation. One righteous in chapter 12 the other unrighteous in chapter 17. Remember Satan has a counterfeit for what God has. Both women are mothers. The first is the mother of a Son (Jesus). The second is the mother of harlots (Chapter 17:5). Both are splendidly dressed. The first wearing heavenly garments (Clothed with the sun) and the second is wearing earthly garments of gold and precious stones. The first woman has the moon under her feet; the second hath rule over the kings of the earth. Both mothers suffer: the first battles the dragon to save her child; the second suffers at the hands of the 10 kings who supported her. The first produces masculine nobility, the second feminine impurity. The first is helped by celestial wings; the second is carried by dragon power. One has upon her head a crown of 12 stars. The second has the name of the destroyer upon her head. Her harlotry is false worship and false religion. Worshipping as God that which is not God. Making up rituals and systems and doctrines is spiritual whoredom or spiritual adultery. Jeremiah 3:6; 8-9; Ezekiel 16:32; and Revelation 2:22.

Chapter 17:9 – Seven hills of the City of Rome. These seven kings are different forms of government of the Roman Empire.

Chapter 17:10 – Five are fallen (which are past forms of government). In John's day the empire had the imperial form of government (which is the one "that is") The one that "is not yet but is to come" is the final form of the revived Roman Empire.

Chapter 17:12-13 – a federation of ten kingdoms

Chapter 17:14 – this battle is described more fully in Chapter 19:19-21

Note: Babylon the Woman is the mighty religious system guilty of spiritual adultery against Christ yet this system bears His name. The Woman sat upon the

beast for a season – signifying that the beast yielded power to her systems for a season, but “he becomes restless.” The Woman is wealthy with worldly riches and the beast covets the world’s riches. Thus the 10 kings and the beast unite to destroy the woman. Apostate civil authority (10 kings and the beast) will win complete victory over Babylon (the woman). Then after the victory over the woman, the ten kings themselves yield to the beast.

Chapter 18

In Chapter 18 there is no mention of the beast or the ten kings. The chapter is given over entirely to the destruction of Babylon.

Chapter 18: 1-2 – some scholars believe this “another angel” to be Jesus as in Chapter 8:3 and Chapter 10:1

Chapter 18:3 – distinguish between the “kings of the earth” and 10 kings

10 kings = hate her and burn her Revelation 17:16

Kings of earth = weep over her fate and loved her systems.

The apostate church loves the world for its wealth and the world loves the apostate church because she promises to open the doors of Heaven to all who pay well. She declares she is the Vicar of Christ and the intercessor between God and man.
(mention other religions)

Chapter 18:4-5 – there will be some believers who will be in the systems of Babylon – probably to persecution and martyrdom (they have not taken the mark as of yet however). Remember Lot and Noah.

Chapter 18:7 – “she says in her heart” – she has already at this point fallen but her pride is still intact and she believes she will rise again to power. Untouchable mindset that she will eventually overcome.

Chapter 18:11-13 – Merchandise:

- Valuables
- Apparel
- Furniture
- Ointments and perfumes
- Items of luxurious living
- Horses and chariots
- Slaves and souls of men (religion has made big business of man's soul)

Chapter 18:20 – rejoicing in Heaven compared with lamenting on earth

Note: that most scholars feel that chapters 17-18 are the two hardest chapters to comprehend in Revelation.

Note: you have two Babylon's.

- One = the ecclesiastical Babylon (the apostate church)
- Two = the political Babylon (the beast and the 10 kings)

Chapter 19

Chapter 19:8 – fine linen – righteousness

Chapter 19:9 – these are guests not the bride (they are friends of the Bridegroom Christ) Maybe saints before the Church and Maybe saints after the rapture of the Church. This marriage supper of the Lamb is different from the supper of the great God in verse 17, which is a supper of judgement.

Chapter 19:17 – the angel stands where everyone can see him. The supper of the great God to which the birds are called follows the battle of Armageddon.

Chapter 19:20 – the beast and the false prophet are cast into the lake of fire and are still burning when Satan is cast in later in Chapter 20:10 (1,000 years later).

Chapter 20

Chapter 20:1-3 – scholars agree the angel is Jesus. Why is Satan released? There will be people born during the millennial reign that have never been tempted. It would appear that God would be a respecter of persons if everyone to this point had been tempted but these did not get tempted. Romans 2:11 – God is no respecter of persons. We do not know how long this “little season” is.

Chapter 20:4-6 – who reigns with Christ? The Bride and the martyrs. Some scholars believe that Old Testament saints will also reign with them. I agree because this is the 1st resurrection and the second resurrection will be that of the wicked dead. Judgement was given to them. I Corinthians 6:2 – “Do ye not know that the saints shall judge the world?”

Chapter 20:8 – These people being deceived are the ones born during the millennial reign. This is not Armageddon. It has already happened. Who are Gog and Magog? Ezekiel 38 refers to two cities of Russia (Moscow as Meshach and Tobolsk as Tubal). Referring to Gog and Magog, Ezekiel says “The chief prince of Meshach and Tubal.” The literal translation means, “Prince of Rosh, Meshach, and Tubal.” Thus, Ezekiel identifies Russia as the vast northern empire and Gog is its prince or ruler. Ezekiel goes further to tell that Persia, Ethiopia, and many other nations come under the leadership of Gog.

Chapter 20:9 – They march on Jerusalem and when Jerusalem is completely surrounded without hope, God intervenes by fire.

Chapter 20:11-15 – great white throne judgement of the wicked dead. This is not a judgment of the saved.

Chapter 21

The Eternal Kingdom

Chapter 21:1 – A new heaven and a new earth. The first heaven and earth are “passed away” as a result of a “renovation by fire”. Some folks feel that the term “passed away” means that heaven and earth vanish from the scene but that is more likely not the case. When we harmonize scripture with scripture, we understand more fully. The renovation of the earth will follow the Millennial reign of Christ and follow Satan being cast into the Lake of Fire. Look at 2 Peter 3.7 “reserved unto fire against the day of judgement and perdition of ungodly men”. This suggests that the heavens and the earth are reserved not annihilated all together. 2 Peter 3.10 states that the earth will be burnt up. 2 Peter 3.12 implies that the heavens shall be dissolved but a lot of scholars feel this burning and dissolving is more of a renovation by fire. Consider the flood in Noah’s day destroyed the earth but did not annihilate the earth. Also, consider the Greek word ‘parerchomai’ that is translated “passed away” means “to go by, or away from” in the sense of from one condition to another. The Greek word is used at least 75 times in scripture and in no case does it convey “completely annihilated”. I understand this “passing away” to be changing from one condition or state to another by way of renovation by fire. The heavens and the earth are cleansed. Cleansed from the curse of sin, evil spirits and corruption. The Greek word translated melt is the word “luo”. It means “to loose, to put off, unbind, untie, or set free”. The heavens and the earth are being renovated by being loosed from the bondage and they will be changed into new states of existence. Look at Romans 8:21-23 for language of creation being delivered from corruption. It is made new in nature and character.

2 Corinthians 5:17 says that old things are passed away behold all things are new for the Christian. But we well know that a Christian does not become perfect at salvation and that many attributes remain the same. The intent is renewal or regeneration. There is a great deal to say about verse one but suffice it to say that whether you interpret the verse one way or another, it will not affect your salvation or what’s going to happen. So, we will move on.

Chapter 21:2 – The holy city, Jerusalem comes down from God out of Heaven. It is prepared as a bride adorned for her husband. It comes down to a real and renovated earth. Where? Who knows. It doesn't matter if it lands over one particular place or another. What matters is the new Jerusalem is the Bride of Christ.

Now some folks have always heard that the Church is the bride of Christ. Well yes and no. That is an incomplete fact. Yes, the saved saints of the NT church are the Bride of Christ. But what about the OT saints that held fast in their faith that Messiah would come. Surely, we recognize that the heroes of the faith in Hebrews chapter 11 are saved saints and quite possibly a part of the Bride of Christ. So, the church alone possibly is not the bride in and of itself. Likely, the whole body of all saved saints is the bride of Christ and represented so as the new Jerusalem. We will see this in verse 9. Either way, I do believe that this is an actual physical city that comes down. In scripture everything that is called holy is always something actual and real, not symbolic. Notice too, that this Bride (new Jerusalem) is prepared. Recall that Christ stated in John chapter 14, that He was going to prepare a place for the saints.

Chapter 21:3-4 – The voice appears to be that of Christ

Chapter 21:5 – this is God the Father (He that sat upon the throne)

Chapter 21:9 – An angel shows John the Bride (new Jerusalem). Recall that earlier in Chapter 17:1, one of the angels (vial judgements) showed John the Harlot. Now this angel shows John the Bride of Christ. What a contrast!

Chapter 21:12-21 – 1 furlong = 660 LF. The city is 1500 square. 1 cubit = 18" so the wall is 216 LF high.

Chapter 21:24-27 – There shall be coming and going into and out of the holy city.

Chapter 22

Chapter 22:1-8 Pretty self-explanatory

Chapter 22:9 – Note the angel will not allow John to worship at his feet and directs him to worship God only. John knows better than this. Man is so easily distracted and even good and holy distractions are still distractions. Worship God and Him alone. Not a building, or a style of music or a particular preacher. Do not worship

the gifts of the Spirit. Worship God alone. Even John had to be reminded in this instance.

Chapter 22:11 – Basically, it is what it is at this point is what the angel is saying.

Chapter 22:12-13 – Now this is Christ speaking, not the angel.

Chapter 22:18-19 – Specific instructions to not add or take away from the words of this prophecy. You can not ignore parts that you do not like and you can't add in things that you wish were included. I am very careful to tell you when something is my "opinion or my view" or the view of scholars, particularly when it is even slightly debatable which view is accurate.

Chapter 22:20 – This is Christ's promise. He is literally coming back.