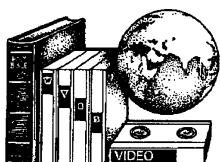


World Video Bible School®

Established 1986



REVELATION

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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REVELATION SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Dave Chamberlin.
- B. This course consists of 24 lessons on 8 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. To make an in-depth study of the book of Revelation.
- B. To study each text in Revelation in order to demonstrate how it promotes a better “day” for those Christians undergoing Roman persecution.
- C. To confirm the sovereignty of God (He rules the nations).
- D. To impress persecuted Christians with the need to overcome.

III. INSTRUCTIONAL MATERIALS.

- A. Required:
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 24 video lessons.
 - 3. Course notes.
- B. Optional: Any good conservative commentary on Revelation. The following are recommended.
 - 1. Barclay, William. *Letters To The Seven Churches*. Abingdon Press. 1957.
 - 2. Hailey, Homer. *Revelation*. Baker Book House. 1979.
 - 3. Hendriksen, William. *More Than Conquerors*. Guardian Press. 1976.

4. Highers, Alan E. (editor). *The Spiritual Sword*. Getwell church of Christ. Volume 29, Number 1, October 1997. Theme: "Letters To The Seven Churches."
5. Lenski, R. C. H. *St. John's Revelation*. Augsburg Publishing House. 1963.
6. Marlin, J. T. *The Seven Churches Of Asia Minor*. Williams Printing Company. 1980.
7. Morris, Leon. *The Revelation Of St. John*. Eerdmans Publishing Company. 1976.
8. Summers, Ray. *Worthy Is The Lamb*. Broadman Press. 1951.

IV. REQUIREMENTS.

- A. Read the entire book of Revelation twice.
- B. View all 24 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take two written tests.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course the following verses must be memorized:

1:1-3	14:13	21:8
2:10	17:14	22:18,19
5:9,10	20:12-15	

- D. Memory work is due when you mail VBI your second written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There are two written tests (one after chapter 11 and a final after chapter 22).
- B. When you near chapter 11 contact us and request the first test. When you near chapter 22 request the second test.
- C. When you receive a test you have permission to look at it and study it.
- D. However, when you take a test you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Write a paper on the seven churches of Asia (Rev 2-3). Discuss their spiritual condition, including strengths, weaknesses and sins. Discuss the obstacles they faced and what course of action each needed to adopt. Draw a lesson for today from each of the seven letters to the seven churches.
- B. The paper should be a minimum of seven pages typed and double spaced. If handwritten the paper should be a minimum of ten pages single spaced.
- C. The paper is due when you mail VBI your final test and memory work.

VIII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

INTRODUCTION TO THE REVELATION

I. Method of Interpretation

A. Idealist (Symbolic) Method (Philosophy of History). CHART #1

1. View Stated - that there are few or no references in Revelation to happenings, whether at the time of the writer or subsequently. This view is concerned with ideas and principles on which God acts throughout human history. This view makes it relevant for all ages of church history.
2. View's objection -
 - a. No historical anchorage would make it suspect in that no other Bible book or letter is so composed.
 - b. The writer would have certainly said a lot about nothing. He could have provided a much shorter message.
 - c. The immediate need of those Christians of that time would seem to be lacking.

B. Preterist (meaning "the past") Method. CHART #2

1. View stated - with the exception of the specific happenings of the second coming, everything has been fulfilled in the time of John and in the years immediately following. There are two schools of thought within this method. They are:
 - a. Left wing - generally made up of radical and liberal scholars who have no respect for Bible inspiration. This group believes John shared the ideas of most Jewish apocalyptists, (i.e., 1st. Enoch: Testaments of the twelve Patriarchs; Psalms of Solomon) who thought that the messianic age would be preceded by severe upheavals of the earth and visitations of God upon the unrighteous. Since (they believe) it all pointed to Rome's destruction and Rome did not fall immediately then John was wrong. They also connect fall of Rome (in John's mind) with end of world.
 - b. Right wing - believes the book to be inspired of God. Whereas, the left-wing group would place all of Revelation in the past, the right-wing group would make Chapter 20:1-6 "a millennial" and 20:7-21 and 22 still in the future.

2. View's objection -

- a. No message for present day Christian (left wing).
- b. No respect for the book being inspired (left wing).

C. Continuous Historical Method (Chronological School) CHART #3

1. View stated - The Revelation is a symbolic picture of the events of the church from Pentecost until the end of time.

2. View's objection -

- a. No message for the Christian to whom it was written. Yet it was to show them "what must shortly come to pass."
- b. This method attaches an undue importance to the apostasy of the Roman Catholic Church.
- c. This method leads to false calculations of time. It is based on the assumption that the time periods of Revelation are to be taken as the "one day = one year" theory (Num 14:34; Ezek 4:4-6; Dan 9:25). For this there is no proof. Psa 90:4; 2 Pet 3:8
- d. This method is not based upon anything in Revelation itself. This allows the interpretation of details to be different according to the interpreter and the time in which he is living. Conversely, the book implies the connection of the church in John's day with the events themselves, not just the first one.

D. Futurist Method. CHART #4

1. View stated - looks upon the Revelation as a volume of unfulfilled prophecy. From chapter four to the end of the writing (3 ½ years before Christ's second coming 14-19) those events are to take place within the brief space of seven years (connected with 70th week of Dan 9:24-27, which is cut off in the middle and thereby separated by many centuries from the previous weeks). An extreme literalism usually characterizes the futurist method (earthquakes, stars falling, temple measured, etc.) A literal millennium during a future earthly reign of Christ between His second coming and the resurrection - is held by most futurists.

2. View's objection -

- a. It is inconsistent with John's statement of 1:1 where he notes "the things which must shortly take place."
 - 1) "Must" (dei) - as the decree of the absolute and infallible God - it is necessary; therefore a moral necessity is involved. cf. John 3:30.
 - 2) "Shortly" (en taxei) - it is an urgent issue which implies immediate fulfillment and not a "millennium" or two. Futurists state that this means "certainly" but that would not hold true with the word usage in 2 Tim. 4:9 - "bring the cloak" in a few thousand years?? 2 Tim. 4:21.
- b. The visions of the Revelation were to be fulfilled in the immediate future.
- c. The immediate need of those Christians of that time would seem to be lacking indeed for all subsequent generations right up to the last. What encouragement does this view offer to the suffering church with a first-century setting?

E. Historical - Background - Prophetic Principle Method CHART #5

- 1. Historical aspect.
 - a. The writer wrote his message primarily for the encouragement of Christians in his own time.
 - b. The background of the writer's own day is of importance in understanding the book.
- 2. Prophetic aspect.
 - a. Biblical prophecy is not "a matter of one's own interpretation" - 2 Pet 1:19-21 cf; Jer 1:11-14.*
 - * Sees "A rod."
 - Speaks "Watching over My word."
 - * Sees "A boiling pot."
 - Speaks "Evil will break forth."
 - b. The vision (Rev 1:12ff) is God's and so is the spoken word (interpretation) - Rev 1:20.

- c. All signs and prophecy are to be interpreted by God (Deut 2:9:29). The hermeneutical law of interpreting scripture with scripture must be followed. Consider:
 - 1) The Vision of the Seal of God - Rev 7:1-4. The 12 tribes of Israel sealed in their foreheads - cf. Ezek 9:1-9
 - 2) The Vision of the Little Book - Rev 10:5-11. John was told to eat the book and then to prophecy - cf. Ezek 2:8; 3:1-4;14
- d. When the meaning of the signs in the book is made known, that meaning shall be adopted. When the visions are not made known, appeal will be made to scripture for similar visions for the interpretation.
- e. Since the book is written largely in symbolic language, we must ask:
 - 1) What is the picture?
 - 2) How does the picture (without undue concern for all the little details) fit into the whole of the book?
- f. We must also keep in mind that Old Testament terminology is used in the New Testament meaning. Out of 404 verses, there are 278 allusions to the Old Testament.
- g. It speaks to (not of) the Christian in every age. When we find an event or person in which the prophecy finds application, we can consider it fulfilled in such an event or person, but not thereby exhausted; for it is intended more for the purpose of showing us the forces for good and evil that make history (and yet not totally symbolic method), than for the prediction of particular events.

II. Revelation and Apocalypse

- A. "Revelation" 1:1 is the Greek word "apokalupsis." PAPER #1
 - 1. Derived from "apokalupto" - lit (apo - from and Kalupto - to cover), unveil, to reveal.
 - 2. Used eighteen times in the New Testament (includes Rev1:1).
- B. "The Revelation of Jesus Christ, which God gave Him to show." 1:1 sets forth that Jesus Christ is both recipient and revelator of the message of God. Cf. Jn1:18; 3:35; 5:20; 7:16; 8:28; 12:49; 16:15; 17:2.

- C. The apocalyptic class of literature flourished during the last two centuries B.C. and the first century A.D. Normally an apocalypse purports to be a revelation made by some celestial personage (like an angel) to a great figure of the past (such as Abraham or Moses or Ezra). The message is usually expressed in vivid symbolism, sometimes of a bizarre kind. It appears in difficult times and conveys to its readers the author's profound conviction that the troubles in which they find themselves are not the last word.
- D. The "Revelation" does have some marked differences from the typical apocalyptic literature.
 - 1. The "Revelation" is called a prophecy (1:3; 22:7,10, 18,19) and apocalyptic is usually distinguished from prophecy. Apocalypses abound in history rewritten as prophecy in the mouth of the great figure of the past with which they are concerned. This prophecy given directly to the living writer.
 - 2. The "Revelation" deals with real churches who have real problems now and need to repent now.
 - 3. The writer of "Revelation" gives his real name (1:4) and not a pseudonym.
 - 4. The pessimism of the apocalyptists is not found in the Revelation.
 - 5. The apocalyptists characteristically retrace history in the guise of prophecy. From the standpoint of someone in the remote past, they forecast what will happen up to their own day. Not so with the "Revelation."
 - 6. The apocalypses normally contain a great deal of vision explanation by the heavenly guide. Some of this is present in the "Revelation" (17:7 ff.) but not like apocalyptic writing outside the inspired writings.
 - 7. In general, the apocalyptists looked forward to the coming of the Messiah. "Revelation" is of the Messiah who has already come and won a decisive, resounding victory!

III. Authorship

- A. At the beginning of the writing and at its end, the "Revelation" claims to be John's writings. Cf. 1:1,4,9 and 22:8.
- B. The writer makes the following claims:
 - 1. "Servant" of Jesus Christ 1:1.
 - 2. "Brother" and fellow-sufferer with the Christians of Asia Minor 1:9.

3. Named "John" cf "A" above.
 4. In exile "for the word of God and the testimony of Jesus" 1:9.
 5. He, himself "heard and saw" the things written in this book 22:8.
- C. The evidence upholds the claim for John the Apostle.
1. External:
 - a. Justin Martyr - 140 A.D.
 - b. Irenaeus - 190 A.D.
 - c. Clement of Alexandria - 200 A. D.
 - d. Tertullian - 220 A.D. (No dissenting voice until c. 210 A.D.)
 - e. Origen - 223 A.D.
 - f. Hippolytus - 240 A. D.
 2. Internal:
 - a. The casual statement of the name as "John" infers that this would be John who was well known, i.e. the apostle John.
 - b. Comparison of doctrine and terminology in Revelation with that of the gospel account.
 - 1) "The lamb of God" - Jn 1:29 (Only John) cf. Rev 5:6 (and 28 times more).
 - 2) "The Logos" - Jn 1:1 cf. 1 Jn1:1, cf. Rev 19: 13.
 - 3) The pre-existent Christ - Jn 1:1-3, cf. Rev 1: 17-18.
 - 4) "Who was pierced" - Jn 19:34 (only recorded by John) cf. Rev 1:7.

IV. Date of the Writing

PAPER #2

- A. Two Possible Dates (69 A.D. - 96 A.D.).
1. The Neronian Period - 69 A.D.

2. The Domitian Period - 96 A.D.

B. The most probable date - 96 A.D. (Date of distribution cf. 17:10.)

1. Not the Neronian date because:

- a. No proof the temple actually standing Ch. 11 is as symbolic as Ch. 21.
- b. No demand upon Christians to worship Nero as Deity. The Christians are blamed and persecuted for the burning of Rome in the time of Nero. (A.D. 64)
 - 1) Neronian persecution seems to be confined to Rome.
 - 2) Investigations of Christians at this time will separate them from the Jews as a separate sect without legal status.
- c. No "burden" in the writing concerning that awful destruction of Jerusalem.
- d. No unanimous (seems to be a minority) holding to the theory of the "Nero Caesar" cryptograph -
 - 1) Greek for "Nero Caesar" is "Neron Kaisar."
 - 2) Reduced to Hebrew is "Nron Ksr."
 - 3) These seven letters reduced to Hebrew numbering system - 50-200-6-50-100-60-200 = 666 the number of the beast.

2. The Domitian date because:

- a. The Nicolaitan party, of which there is no certain trace before A.D.70, is now in 90-96 A.D. widely distributed and firmly established. Cf. Rev2:6, 15.
- b. The persecution of the saints, as depicted in the Revelation, better fits the Domitian period..... CHART #6
 - 1) Caligula demanded that his statue be worshiped although there is no evidence of any attempt to enforce this requirement 37-41 A.D.
 - 2) Claudius reversed the policy of Caligula but drove Christians from Rome because of the conflict of the Jews. 41-54 A.D. (Acts 18:2)

- 3) Nero persecuted Christians in the Rome district but did not push for emperor worship 54-68 A.D.
 - 4) Galba 68-69 A.D. - reigned too short a period of time to initiate emperor-worship.
 - 5) Otho 69 A.D. - reigned too short a period of time to initiate emperor worship.
 - 6) Vitellius 69 A.D. - reigned too short a period of time to initiate emperor worship.
 - 7) Vespasian 69-79 A.D. and
 - 8) Titus 79-81 A.D. - both practical men who were not concerned thusly.
 - 9) Domitian 81-96 A.D. - seems to have regarded himself as a god (see Suetonius, Domit. 13). Emperor worship was not imposed by the emperors, at least before Domitian.
- c. The condition of the churches best fits this period.
- 1) Deterioration has set in at Ephesus, Pergamum, Thyatira and especially “dead” Sardis and “tepid” Laodicia. (This was not so according to Paul’s letters.)
 - 2) Consider the church at Ephesus which at the time of the Revelation was condemned for having “left its first love” (2 :4).
 - a) In c. 58 A.D., Ephesus was seemingly on the right track - Acts 20:17- 38.
 - b) In c. 62-63 A.D. they are commended for their “love which you show toward all the saints” (Eph. 1:15).
 - c) In 1 Tim., Paul makes no mention of a lovelessness - c. 64-65 A.D.
 - d) In 2 Timothy, the evangelist was to warn of a “coming apostasy” c. 67 A.D.
 - 3) In the Revelation, the church at Laodicia is seen to “be rich” and “has need of nothing” (3:17). But as the city was destroyed by an earthquake in A.D. 60-61, this must have been considerably later.

- 4) In consideration of a letter addressed by Polycarp to the church at Philippi, it would seem that the church at Smyrna was not in existence in Paul's day.
 - d. The beast of Rev 17:8 would seem to fit the later date in a much easier way - "That thou sawest was" Nero - "and is not"; "and is about to come up out of the abyss" - Domitian.
 - e. Irenaeus (A.N.F. Vol. 1, Pgs. 416,559) holds with the Domitian date.
- C. Linguistic Differences Between the Revelation and the Gospel Account.
(Therefore there must be a wide divergence in dating.)
1. The date for "John " is far from certain with some holding a pre-70 A.D. date.
 2. The possibility of an amanuensis for the writing of the gospel account.

V. Purpose of the Writing

- A. To give Christ's church the courage and motivation to be faithful unto the end, even to death 2:10.
 1. To comfort the faithful.
 2. To warn the negligent.
- B. The plan is accomplished by presenting the victorious Christ in a two-fold manner:
 1. By His ultimate and complete triumph with His called, faithful and chosen.
 2. By His ultimate and utter defeat of Satan and his forces.

VI. Theme of the Writing

- A. The glorious Christ and His Kingdom - (The church) - are indestructible 1:17,18.
- B. Faithfulness is the key to victory - 2:10, 12:11; 17:14.

VII. Numbers of the Writing

- A. Numbers and Arithmetic.

1. System of counting followed by the Hebrews and Semites generally was the decimal system which seems to have been suggested by the use of the ten fingers.
2. Hebrew language (twenty two letters - all of which are consonants) had separate words only for the first nine units and for ten and its multiples.
3. The consonants of the Hebrew alphabet are used for figures with the first ten for 1-10 combinations of these for 11-19, the following eight for 20-90 and the remainder for 100-400 (letters of Greek alphabet used same way).

B. Numerical Symbolism.

1. The first usage of numbers not merely with their literal numerical value but with symbolic significance, sacred or otherwise, was widespread in the ancient East, esp. in Babylonia and regions influenced by Babylonian culture. The numbers with their inner significance have always had fascination for the oriental mind.
2. In Jewish literature, these symbolic numbers are found in many passages of the Apocrypha and Pseudepigrapha along with examples of later Jewish literature.
3. The number seven is the most prominent of the numbers with clear evidence in the Babylonian cuneiform (wedge-shaped characters) texts that they regard it as the number of totality, of completeness. The Sumerians, from whom the Semitic Babylonians seem to have borrowed the idea, equated seven and "all." (Seven storied towers of Babylonia represented the universe.)

C. The Numbers Viewed Generally.

1. The following numbers are found in the writing:
 - a. 2.
 - b. 3.
 - c. $3\frac{1}{2}$.
 - d. 4.
 - e. 5.

- f. 6.
 - g. 7.
 - h. 10.
 - i. 12.
 - j. 24.
 - k. 42.
 - l. 144.
 - m. 666 (or 616).
 - n. 1,000.
 - o. 1,260.
 - p. 1,600.
 - q. 7,000.
 - r. 12,000.
 - s. 144,000.
 - t. 100,000,000 - Rev 5:11.
 - u. 200,000,000 - Rev 9:16.
2. The predominate number is 7. (The Heptad - from heptagon - 7 sides) (It occurs 54 times.)
- a. The entire book is built around a system of sevens.
 - 1) "Seven letters" to "seven churches."
 - 2) "Seven stars" and "seven candlesticks."
 - 3) "Seven spirits," "Seven lamps."
 - 4) Lamb with "seven eyes" and "seven horns."

- 5) "Seven thunders."
 - 6) "Seven bowls of wrath."
 - 7) "Seven thousand killed in earthquake."
 - 8) "Seven diadems" upon the "seven-headed" dragon.
 - 9) "Seven heads" on the sea beast.
 - 10) "Seven headed" scarlet beast on "seven mountains" and "seven kings."
- b. The number 7 is a conspicuous number throughout the Bible.
- 1) Seven days of the creation (i.e., including the 7th day of cessation).
 - 2) The Levitical system of the Old Testament (Leviticus).
 - a) 7th day - Sabbath.
 - b) 7th month - especially holy.
 - c) 7th Sabbatical Year - followed by year of Jubilee.
 - d) 7th year - a Sabbatical year.
 - e) 7 weeks between Passover and Pentecost.
 - f) 7 days - duration of Feast of Tabernacles.
 - g) 7 lambs - offered at Pentecost.
 - 3) The walls of Jericho fell after:
 - a) 7 priests -
 - b) with 7 trumpets -
 - c) Marched around them for 7 days -
 - d) Blowing their trumpets 7 times on the 7th day.
 - 4) Naaman dipped 7 times in the Jordan before being miraculously cleansed of leprosy.

- 5) Seven (7) is a favorite number in God's system of numbers.
 - a) Seven days in a week,
 - b) Seven notes in music and
 - c) Seven colors in a rainbow.
3. The next number of prominence in the Revelation is the digit 12. (The Dodecad.)
 - a. The Spiritual Israel consists of 12 tribes.
 - b. The persecuted woman is crowned with 12 stars.
 - c. The Heavenly City has:
 - 1) 12 portals,
 - 2) 12 foundation stones and
 - 3) 12 names engraved.
 - d. The tree of life bears 12 manner of fruits.

NOTE: Multiples of 12 are found (e.g., 12,000; 144,000; 24 elders).

D. The numbers and their symbolism viewed specifically:

1. That numbers had an inner significance to the Oriental mind must be understood in order to grasp the meaning of numbers used symbolically.
 - a. When one word (as in the Hebrew) is compelled to do duty for a diversity of meanings, men came to use numbers as we use words.
 - b. Numbers were the symbols of moral or spiritual truth.
 - c. A certain number would suggest a definite concept.
 - d. Therefore, in understanding numbers in the symbolic setting we must divorce our minds from the limited and restricted idea of numbers to the Western mind - i.e., only numerical value for use in mathematical calculations.
 - 1) Hence, no literal exactness is intended.

- 2) Therefore, no literal exactness should be expected or sought. (We are not interpreting mathematical formulae!)

2. The individual numbers examined.

a. The number 1.

- 1) This number, because of its solitary position, came to be associated with the idea of “unity” or “independent existence.”
- 2) It stood for that which is “absolute, unique or alone.” One mind - cf. 17:13.
- 3) Although the numeral 1 does not occur in the Revelation, it is at the base of other numbers that do appear. (e.g., 10; 1,000) CF. 17:12.

b. The number 2.

- 1) Two were far stronger and more effective than one: courage in companionship.
- 2) This digit came to stand for power, for strengthening, for confirmation - redoubled energy and courage.
 - a) Jesus sent His disciples out “two by two.”
 - b) It was “two” witnesses who confirmed truth (Rev 11).
 - c) It is “two” beasts - a formidable enemy. (Rev 13:1ff).
 - d) It is, also, a “two-fold” instrument of warfare against the “two beasts” - the “conquering Christ” and the “Sickle of Judgment” (14:1ff).

c. The number 3.

- 1) Because of father love, mother love and child love, the oriental mind came to think of this number as divine.
- 2) This finds its thought in the Divine Triad: the Father, the Son, the Spirit.
- 3) The idea of the number 3 is of that which is Divine. (God’s number.)

- 4) It denotes completeness/perfection. ("Three Woes" - 8:13; "The three parts of the "great city," etc., the "three-thirds wrath.")
- d. The number 3 ½ (a time, times and a half time - 42 months - 1,200 days ($1,260/30 = 42$) ($42/12 = 3 \frac{1}{2}$)).
- 1) This is one-half of the perfect number 7.
 - 2) It expresses the thought of incompleteness, imperfection. It (and its equivalents) stood for the :
 - a) Indefinite,
 - b) Incomplete and
 - c) Dissatisfied.
 - 3) It, by context, always pointed to the hope of a better day or the end of an evil period.
- e. The number 4.
- 1) The number which symbolized man's world. (Man's number.)
 - a) Four boundaries - N.S.E.W.
 - b) Four winds from four sides of the earth.
 - c) Four walls to a city; a house, etc.
 - 2) Four (4) became the number of the cosmos: the number of the world.
 - 3) In Revelation there are:
 - a) Four living creatures,
 - b) Four angels at four corners of earth,
 - c) Four horsemen,
 - d) etc.
- f. The number 5 (and 10).

- 1) This number came to describe a perfect man: a complete man was one who had all his toes and fingers intact.
- 2) The number "5" doubled to "10" came to stand for human completeness. (e.g., the decalogue.)
- 3) In the Apocalypse (Rev 13:1) complete power in a physical (world power) government is symbolized by a beast with 10 horns. (Also note Dan 7-8.)
- 4) In Revelation the following have the doubled "5" to denote completeness.
 - a) The Dragon (Rev 12) "10 horns" - power,
 - b) The first beast (Rev 13) "10 horns" - power and
 - c) The Scarlet beast (Rev 17) "10 horns" - power.
- 5) The number "10" as a multiple occurs in Revelation.
 - a) "70" - a very sacred number.
 - b) "1000" - the ultimate in completeness: totality; perfection: completeness raised to the nth degree.

g. The number 6.

- 1) To the Hebrew mind "6" had a sinister meaning.
 - a) "6" was the charge that met defeat, with success just in its grasp.
 - b) "6" had within it the stroke of doom and defeat. (Failure.)
 - c) "6" was the number that had the ability to be great but failed.
 - d) "6" to the Jew was an evil number - an "unlucky 13."
- 2) The number falls short of the perfect number.

h. The number 7 (cf 3 1/2).

- 1) This was obtained by taking the "perfect world number 4" and adding to it the "perfect divine number 3."

- 2) This, as the Bible portrays, is the most sacred number to the Hebrew mind.
 - a) "7" - earth crowned with heaven.
 - b) "7" - expressing completeness via union (man & God) (Perfection).
 - c) "7" - multiplied "70" (70 members of Jewish court; 70 sent by Jesus; the ultimate in forgiving - "7 x 70") (Equivalent of always) (cf. Mt. 18:22).

3) This is the number of Revelation.

i. The number 12.

- 1) The number 12 was obtained by multiplication: i.e., 3" x 4" equals "12."
- 2) This number became the well-known Hebrew symbol of organized religion.
 - a) 12 tribes of Israel - Old Testament.
 - b) 12 Apostles - New Testament.
 - c) 12 gates to the city - Eternity.
- 3) This number was reduplicated to symbolize the ultimate perfect number, 144,000 (12 x 12 x 1000).

(O.R. x O.R. x absolute completeness.)

j. The number 1000.

- 1) The term 1000 signifies completeness.
- 2) The digit always denoted "absoluteness; totality; completeness or all."
 - a) Deut 7:9.
 - b) Psa 50:10.
 - c) Rev 20:2, 4, 5, 7.

VIII. THE HISTORICAL SETTING OF THE APOCALYPSE.

A. The Empire - Rome.

1. Its power:
 - a. Rome was the world.
 - b. Rome was the Great Military Machine: Invincible (?).
 - c. Rome's greatness built on two things: Conquest and commerce.
 - d. Rome though great in riches was just as magnanimous in poverty.
 - 1) There was no work for hire because of slaves.
 - 2) This resulted in idleness and immorality; and false superstitious religion.
2. Domitian.
 - a. 81-96 A.D.
 - 1) He demanded to be worshiped.
 - 2) He, more than any other, insisted upon emperor (Deity) worship supported by cruel threats and vehement tortures and persecutions.
 - b. Domitian demanded deity worship of himself, and of himself he wrote:
 - 1) "Our Lord and God commands that it be done . . ." (Suetonius).
 - a) He formally decreed that no one address him other than by the title of Deity he had given himself; either by word of mouth or pen.
 - b) He erected images of himself throughout the empire to make worship to him more convenient: "Caesar is Lord" ("Deus et Dominus").
 - c) He, according to Pliny the Historian, caused entire hosts to be slaughtered for refusal to worship him. ("Caesar and Christ" by Will Durant; pg. 291.)

- 2) "He (Domitian) had always been coldly severe; now he slipped into cruelty..." (Will Durant, *Ibid.*).
- a) "Vanity.. had no check on Domitian...he filled the Capitol with statues of himself."
- b) "In 93 A.D. Domitian executed some Christians for refusing to offer sacrifice to his image." (*Ibid.*)

B. The Lord's Church (recipients of Revelation) and Rome.

1. Christianity had to enter a life and death struggle with the self-deified imperial power.
 - a. A sharp collision was certain - conflict unavoidable (1:9; 7:14; 16:6; 17:6; 19:2).
 - b. The forms of punishment were many: exile, spoiling of possessions; torture and death (2:10; 6:8-10; 7:16; 20:4; 3:13).
2. Reasons for emperor antagonism upon Christianity.
 - a. Christianity was an illegal religion. (Rome tolerated religions if they did not proselyte - CONFLICT.)
 - b. Christianity aspired to universality. (To Rome the state was everything - to Christians the kingdom was everything - CONFLICT.)
 - c. Christianity was a peculiar religion: it didn't mingle with the world. (Refused to mix with paganistic idolatrous practices - CONFLICT.)
 - d. Christianity was accused as immoral. (Because of "Love of brethren" and night meetings spoken evil against, "gratification of lusts - homosexuality"). (Also accused of "cannibalism" because of "eating the flesh and drinking the blood" - CONFLICT.)
 - e. Christians refused to engage in carnal warfare - CONFLICT.
 - 1) Because of Roman oath and initiation. (Included service to idols and wearing idolatrous insignia.)
 - 2) Secondly "because Christ had taken their sword and had given them the ways of peace." (Cf Matt. 5:1-6:1)

- f. Christians, in the main, were from the poor and outcast. ("The respectable" (?) looked down on Christianity - CONFLICT.)
- g. Christians, because of their refusal to compromise their faith, were held in worse contempt than the Jews by the Romans - CONFLICT.
- h. Christians were looked upon as "wild fanatics" because of their enthusiasm - CONFLICT.
- i. Christianity came at odds with many Roman citizens in temporal interests. (E.g., priests, vendors of animal sacrifices - CONFLICT.)
- j. Christians (genuine) flatly and faithfully refused to worship the emperor - CONFLICT.

IX. THE SYSTEMATISM OF THE APOCALYPSE.

A. The Basic Division.

- 1. The struggle between the church and the world (1-11).
- 2. The struggle between the forces of righteousness and the forces of evil (12-22).

B. The Seven-fold Division.

- 1. The two major divisions components.
 - a. Ch. 1-11 (1-3; 4-7; 8-11) 3 parts. (The surface conflict.)
 - b. Ch. 12-22 (12-14; 15-16; 17-19; 20-22) four parts. (The underlying conflict.)
- 2. Hence the significance of the apocalypse is the intensity or depth of "spiritual conflict." (Note the "progressive parallelism" Ch. 1-11 with 12-22.)

REVELATION OUTLINE

- I. INTRODUCTION. 1:1-8**
 - A. The Revelation of Jesus Christ. 1:1-3
 - 1. Its origin and purpose1. a
 - 2. Its witness. 1b,2
 - 3. Its promise. 3
 - B. The Destination of the Revelation. 1:4-7
 - 1. The address upon the message. 4a
 - 2. The greeting of the message.. . . . 4b
 - 3. The source of the message.. . . . 4c-7
 - a. The eternal Father. 4c
 - b. The Holy Spirit. 4c
 - c. The ruling and redeeming Son. 5-7
 - 1) His rule. 5a
 - 2) His redemption. 5b,6
 - 3) His return. 7
 - C. The Affirmation of the Speaker - Deity.. . . . 1:8
- II. THE VICTORIOUS CHRIST IN THE MIDST OF THE CHURCHES. 1:9-3:22**
 - A. The Victorious Christ Envisioned.. . . . 1:9-20
 - 1. The command to write.. . . . 9-11
 - a. John's position. 9,10a
 - b. John prepares to write. 10b,11
 - 2. The Christ of the seven golden lampstands. 12-20

a.	The vision examined.....	12-18
b.	The vision explained.....	19,20
1)	Write the vision and explanation.	19
2)	The mystery revealed.....	20
B.	The Victorious Christ to the Seven Churches.	2:1-3:22
1.	The churches viewed collectively.	2:1-3:22
2.	The churches viewed specifically.	2:1-3:22
a.	Ephesus.	2:1-7
1)	Salutation.	1a
2)	Self-identification.	1b
3)	Commendation.....	2,3,6
4)	Condemnation.	4
5)	Counsel.	5
6)	Caution.....	7a
7)	Commitment.....	7b
b.	Smyrna.	2:8-11
1)	Salutation.	8a
2)	Self-identification.	8b
3)	Commendation.....	9
4)	Condemnation.	None
5)	Counsel (Consolation).	10
6)	Caution.....	11a
7)	Commitment.....	11b

c. Pergamum.	2:12-17
1) Salutation.	12a
2) Self-identification.	12b
3) Commendation.	13
4) Condemnation.	14,15
5) Counsel.	16
6) Caution.	17a
7) Commitment.	17b
d. Thyatira.	2:18-29
1) Salutation.	18a
2) Self-identification.	18b
3) Commendation.	19
4) Condemnation.	20-23
5) Counsel.	24,25
6) Commitment.	26,28
7) Caution.	29
e. Sardis.	3:1-6
1) Salutation.	1a
2) Self-identification.	1b
3) Condemnation.	1c
4) Counsel.	2,3
5) Commendation.	4a
6) Commitment.	4b,5

7) Caution.....	6
f. Philadelphia.	3:7-13
1) Salutation.....	7a
2) Self-identification.	7b
3) Commendation.....	8
4) Consolation.	9,10
5) Counsel.	11
6) Commitment.....	12
7) Caution.....	13
g. Laodicea.....	3:14-22
1) Salutation.....	14a
2) Self-identification.	14b
3) Commendation.....	None
4) Condemnation.	15-17
5) Counsel.	18-20
6) Commitment.....	21
7) Caution.....	22

III. THE VICTORIOUS CHRIST AND THE SEALED BOOK..... 4:1-5:14

A. The Reigning God.	4:1-11
1. John's invitation.....	1,2a
2. John's vision.	2b-11
a. The throne and its occupant.....	2b,3
b. The twenty-four elders.	4,10,11

c.	The powerful decrees from the throne.	5a
d.	The Holy Spirit.	5b
e.	The “sea of glass”	6a
f.	The “four living creatures”	6b-9
B.	The Lion-Lamb.	5:1-14
1.	God holds the sealed book.	1
2.	The proclamation of the strong angel.	2,3
3.	The weeping of John.	4
4.	The Christ-Lion of Judah; Lamb of God.	5-14
a.	Comfort for John.	5
b.	Conquering Christ.	6,7
c.	Commendation in song.	8,14
1)	Song of the four living creatures and twenty-four elders.	8,10
2)	Chorus of a multitude of angels.	11,12
3)	Worship of the Father and the Lamb.	13,14
IV.	THE VICTORIOUS CHRIST OPENS THE SEVEN SEALS.	6:1-11:19
A.	The First Six Seals.	6:1-17
1.	First seal - “white horse”.	1,2
2.	Second seal - “red horse”.	3,4
3.	Third seal - “black horse”	5,6
4.	Fourth seal - “ashen horse”	7,8
5.	Fifth seal - “souls under the altar”.	9-11
6.	Sixth seal - “announcement of judgment”.	12-17

B. Interlude - Answer to the Question of Chapter.	6:17;7:1-17
1. Question:	
What happens to Christians during the destruction noted in.	6:12-17
2. Answer:	
Hold back judgment until the saints are sealed.	
3. Four angels holding back the four winds.	1
4. Sealed servants of God - church militant on earth.	2-8
5. The great multitude coming out of tribulation - church triumphant in Heaven.	9-17
C. The Seventh Seal.	8:1-11:19
1. The seventh seal - seven angels with seven trumpets.	8:1,2
2. The incense.	8:3-5
3. The sounding of the trumpets.	8:6-12
a. The angels prepare to sound the trumpets.	6
b. The first four trumpets of natural calamity.	7-12
1) The first trumpet - land disaster.	7
2) The second trumpet - maritime disaster.	8,9
3) The third trumpet - inland water disaster.	10,11
4) The fourth trumpet - abnormal functioning of heavenly bodies. . .	12
4. An interval - An eagle flying in mid-heaven.	8:13
5. The sounding of the next two trumpets.	9:1-21
a. The fifth trumpet - first woe.	1-12
b. The sixth trumpet - second woe.	13-21
6. Interlude - between 6th and 7th trumpets - four pictures.	10:1-11:13

a.	Picture #1, "The angel and the seven peals of thunder."	10:1-7
b.	Picture #2, "The little book."	10:8-11
c.	Picture #3, "Measuring of the temple."	11:1,2
d.	Picture #4, "The two witnesses."	11:3-13
7.	The sounding of the seventh trumpet.	11:14-19
a.	The warning - third woe.	11:14
b.	The seventh trumpet and response.	11:15-18
c.	The temple in heaven.	11:19
V.	THE VICTORIOUS CHRIST AND THE CONFLICT.	12:1 - 20:10
A.	The Basis For the Conflict - The Woman, Dragon and Child.	12:1-17
1.	Conflict in heaven - Victory.	12:1-12a
a.	The struggle.	1-6
1)	The woman.	1,2
a)	Her appearance.	1
b)	Her condition.	2
2)	The dragon.	3,4
a)	His appearance.	3
b)	His position and purpose.	4
3)	The child.	5
4)	The flight of the woman.	6
b.	The war in heaven.	7-12a
1)	The opponents.	7a
2)	The result.	7b-9

3) The response.	10-12a
2. Conflict on earth.	12:12b-17
a. "Woe to the earth and sea"	12b
b. Persecution and flight of the woman.	13,14
c. Satan's attempt to kill the woman.	15
d. Satan's attempt thwarted by God.	16
e. Satan turns on the "rest of her offspring".	17
3. Summary of chapter 12	
B. The Battle - Forces of the Conflict - Evil vs. Good.	13:1-14:20
1. Satan and his evil forces.	13:1-18
a. The sea beast.	13:1-10,18
1) Its origin and appearance.	13:1,2
2) Its wound and recovery.	13:3,4
3) Its nature and dominion.	13:5-8,18
b. The earth beast.	13:11-17
1) Its origin and function.	13:11,12
2) Its miraculous abilities.	13:13-15
3) Its demands.	13:16-17
2. Christ and His righteous forces.	14:1-20
a. The Lamb and His own.	14:1-5
1) Their place.	14:1
2) Their song.	14:2,3
3) Their description.	14:4,5

b.	Six great proclamations - Four headline banners and Two views of the sickle of judgment.	14:6-20
1)	“Triumph of Righteousness” - Chapters 15 and 16; 14:6,7	
2)	“Judgment of Wicked Babylon” - Chapters 17 and 18; 14:8	
3)	“Emperor Worshipers Judged” - Chapter 19; 14:9-12	
4)	“Christian’s Triumph” - Chapters 20-22; 14:13	
5)	Sickle of judgment - viewed by the righteous.	14:14-16
6)	Sickle of judgment - viewed by the unrighteous.	14:17-20
C.	Interlude - Song of Victory - Seven Plagues Anticipated.	15:1-8
1.	Anticipation.	1
2.	The victors over the beast.	2-4
a.	Where they were.	2a,c
b.	What they were.	2b
c.	What they sang.	3,4
3.	The seven angels appear.	5-8
a.	Where they were.	5,6a
b.	How they were dressed.	6b
c.	What they were given.	7
d.	The smoking temple.	8
D.	Bowls of Wrath - Judgment Complete.	16:1-21
1.	The commission.	1
2.	The first bowl poured out.	2
3.	The second bowl poured out.	3

4.	The third bowl poured out.	4-7
5.	The fourth bowl poured out.	8,9
6.	The fifth bowl poured out.. . . .	10,11
7.	The sixth bowl poured out.	12
8.	Interlude - between the sixth and seventh bowls.. . . .	13-16
	a. The enemies gather for war.	13,15
	b. The arena.	16
9.	The seventh bowl poured out.	17-21
	a. The air is smitten.	17
	b. The earthquake and its results.	18,20
	c. The great hail and blasphemy.. . . .	21
E.	Judgment of the Great Harlot - Babylon.	17:1-18:24
1.	The scarlet woman upon the scarlet beast.	17:1-18
	a. The harlot.	1-6
	1) The harlot - object of coming judgment.	1,2
	2) The harlot - her description.. . . .	3-6a
	3) The harlot - John's wonderment.. . . .	6b
	b. The beast who supports the harlot.	7,14
	1) Introduction by the angel.	7
	2) Threefold aspect of the beast.. . . .	8
	3) Seven heads and meanings.. . . .	9,11
	4) Ten horns and meanings.	12,14
	c. The fate and identity of the harlot.	15,18

1) The meaning of the waters she sits on (cf. v. 1).....	17
2) The fate of the harlot (cf. vv. 12-14)	
3) The architect of her fate, God.....	16,17
4) The identity of the harlot.....	18
2. Fallen is Babylon the great.	18:1-24
a. Announcement of her destruction.....	1-8
1) Reason for her fall.	1-3
2) The call to God's people.....	4-8
b. Threefold lamentation over Rome.....	9-19
1) Sorrow of earth's rulers.	9,10
2) Sorrow of earth's merchants.....	11,17a
3) Sorrow of seafarers.	17b-19
c. The righteous rejoice.	20
d. The character and nature of the fall.	21,24
F. Righteous Judgments of God Praised.....	19:1-10
1. A rejoicing of the saints over the judgment of the harlot.	19:1-5
a. The first hallelujah.....	1,2
b. The second and third hallelujah.	3,4
c. A voice from the throne.....	5
2. The marriage of the lamb.	19:6-10
a. The fourth hallelujah.....	6-8
1) The thunderous response.	6
2) The reason for the response.	7a

3) The wedding feast.	7b-8
b. The angel and John.	9,10
1) The angel's instruction.	9
2) John's response.	10a
3) The angel's warning.	10b
4) The testimony of Jesus.	10c
G. The Victorious Christ.	19:11-20:10
1. Victory over the beasts and their allies.	19:11-21
a. The army of righteousness and its victory.. . . .	11-18
b. The army of evil and its defeat.	19-21
2. Victory over the dragon and all his followers.	20:1-10
a. The binding of Satan.. . . .	1-3
1) The binding.. . . .	1,2a
2) The purpose.	2b-3a
3) The completion.	3b
b. The reign of the righteous.	4-6
1) The enthroned ones.	4a
2) The resurrected and the reigning ones.. . . .	4b
3) The thousand-year death.	5a
4) The blessedness of the first resurrection.	5b-6
c. The loosing of Satan.. . . .	7-10
1) Satan's loosing.	7
2) Satan's work of deception.	8

3) Satan's invasion and utter defeat.....	9,10
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VI. THE VICTORIOUS CHRIST: FINAL JUDGMENT AND ETERNAL DESTINY..... 20:11-22:5

A. Destiny of the Unredeemed: The Second Death..... 20:11-15

1. The throne and the passing of heaven and earth..... 11
2. The books and the judgment..... 12,13,15
3. Destiny of death and hades..... 14

B. Destiny of the Redeemed: A New Heaven and a New Earth..... 21:1-22:5

1. New heaven and new earth..... 21:1-8
2. The city of God..... 21:9-27
3. Completeness with God..... 22:1-5

CONCLUSION..... 22:6-21

REVELATION

I. INTRODUCTION.	1:1-8
A. The Revelation of Jesus Christ.	1:1-3
1. Its origin and purpose..	1:1a
a. Origin.	
1) “The Revelation” - cf. <u>apokalupsis</u> (see introduction material). Single verse commentary, Rom 8:18 cf. 1 Jn 3:8; 4:4; 5:4.	
2) “Of Jesus Christ” - not Jesus as the revelation but something “which God gave Him.” Subjection implied? Heb 1:3.	
3) “Sent” - cf. Mt 24:31 - to send forth.	
“Communicated” - expressing by signs? Cf. Jn 12: 33.	
“By His angel” - cf. Jesus, cf. 22:6,16; 1 Pet 1:10,11; 3:19,20.	
b. Purpose.	
1) “To show to his bondservants.”	
a) “The seven churches that are in Asia.”	1:4
b) Reader, hearer and keeper of v. 3.	
2) “The things that must shortly take place.”	
a) Daniel received a vision in 550 B.C. which was fulfilled in 164- 165 B.C., (cf. 8:1 with 8:13-14) and was told to “keep the vision secret for it pertains to many days in the future” (8: 26). Those many days were 386 years.	
b) John is told exactly the opposite - “Do not seal up the word of the prophecy of this book, for the time is near” (Rev 22: 10). Does that sound like 2,000+ years?	
2. Its witness - “His bondservant John”.....	1:1b,2

- a. John the apostle is the human agent in giving this writing to the churches, cf. 1:9.
- b. John “bore witness” (Jn 21:24): 1:2
 - 1) “To the word of God,”
 - 2) “To the testimony of Jesus Christ,” and
 - 3) “To all that he saw.” He is the third witness - God and Christ being the other two witnesses, cf. 22:6-19.

3. Its Promise - “Blessed is he . . .” 1:3

- a. Blessing defined - “Makarios” - the state or condition of a person because of his inner spiritual life, cf. Mt 5:3-11.
- b. Blessing pronounced upon:
 - 1) “He who reads, and
 - 2) “Those who hear the words of the prophecy,”
 - 3) “And heed the things which are written in it,”
 - 4) “For the time is near,” cf. Mt 26:18.
 - a) Chronos - duration of a period - quantity of time.
 - b) Kairos - quality of time - stresses time as marked by certain features.
- c. Can we be blessed through our use of the Revelation? YES!

B. The Destination of the Revelation. 1:4-7

1. The Address upon the Message.. 1:4a

- a. “The seven churches that are in Asia.” 1:4a
- b. Churches identified, 1:11 (Western sector of Asia Minor).
 - 1) Ephesus (nearest to Patmos in the Aegean Sea),
 - 2) Smyrna (Northwest of Smyrna),

- 3) Pergamum (North of Smyrna),
- 4) Thyatira (Southeast of Pergamum),
- 5) Sardis (Southeast of Thyatira),
- 6) Philadelphia (Southeast of Sardis) and
- 7) Laodicia (Southeast of Philadelphia).

2. The Greeting of the Message. 1:4b

- a. "Grace" - charis - "favor, goodwill."
- b. "Peace" - result of the grace of God, Jn 14:27.
- c. Both of these were needed by those about to undergo persecution.

3. The Source of the Message. 1:4c-7

- a. The eternal Father: "From Him who..."

- 1) "Is,"
- 2) "Was and"
- 3) "Is to come."

This section presents a problem in grammar. The God of history - Ex 3:14 "I Am." Cf. Rev 1:8; 4:8; 11:17; 16:5.

- b. The Holy Spirit: From the seven Spirits..."

- 1) The Holy Spirit Himself (7 is perfection).

- a) Jesus is spoken of as having "seven eyes" which are the "seven Spirits of God" (Rev 5:6).

- b) Cf. 3:1 and 4:5.

- 2) "Seven eyes" of Zech 3:9; 4:10 - God's watchful care over His people, cf. Rev 22:16-17.

- c. The ruling and redeeming Son: "From Jesus Christ."

- 1) His rule..... **1:5a**
 - a) “The faithful witness” - in every way (Jn 8:14,18).
 - b) “The firstborn of the dead.”
 - (1) “Firstborn” (prototokos) - “one who occupies first place; one with power and honor - preeminence,” cf. Col 1:18; 1 Cor 15:20; Heb 12:2.
 - (a) “Born” - again, cf. Jn 3:5, water and Spirit.
 - (b) His death - Rom 6:3ff.
 - (2) He was the first to be raised to die no more.
 - (3) Would that be of interest to those who are about to die for Him? Cf. Rev 1:17,18.
 - c) “The ruler of the kings of the earth” (1 Pet 3:22; Mt 28: 18) - allowing it to be run this way until His purposes are fulfilled.
- 2) His redemption. **1:5b,6**
 - a) His constant love (present active).
 - b) His love delivers - “released (aorist) us from our sins by His blood” - Gal 1:4; Rev 5:9-10; Rev 12:11 (ability to overcome); Rom 5:17 (reign).
 - c) His love “made us to be a kingdom, priests.” Not only what He did for, but what He did to them (1 Pet 2: 9-10).. **1:6**
 - (1) Kingdom - collectively.
 - (2) Priests - individually.
 - (3) “To His God and Father.”
- 3) His return..... **1:7**
 - a) Comfort for persecuted Christians.
 - (1) In the far-off future? Cf. 1:1,3; 22:6,7,10.

(2) Coming within the immediate future (200-300 years)? cf. Isa 19:1 judgment against Egypt. Remember Dan 8 and “many days” of 386 years and Rev 22:10 of “time is near.”

b) Apocalyptic book does not mean every single bit is figurative, but one should lean in that direction, cf. Zech 12:10-12 (The coming of the kingdom - “they pierced,” cf. Dan 7:13 also Acts 2:23; Jn 19:37).

c) Language of Rev 1:7 not unlike that of Mt 24:30,34 which was to be accomplished before that generation passed away. Apocalyptic speech for:

(1) Coming of the kingdom.

(2) Coming of the destruction of Jerusalem.

(3) Coming of the destruction of Rome? (Rev 1:7 - context of Revelation).

(4) Coming of the Final End.

C. The Affirmation of the Speaker - Deity..... 1:8

1. Deity is “the Alpha and the Omega” (the first and the last letters of the Greek alphabet).

a. Absolute completeness - nothing lacking, complete control - with His will, life begins and ends.

b. The Christ is referred to as “the first and the last” in Rev 1:17; 2:8; cf. 22:13.

2. Deity is “the Lord God, who is and who was, and who is to come.” (1:4 Father cf. Rev 4:8)

3. Deity is “the Almighty” (Pantokrator) - ruler of all, cf. 2 Cor 6:18.

a. Of comfort to persecuted Christians.

b. Is there any doubt to the outcome of the conflict? Cf. 4:8; 11:17; 15:3; 16:7,14; 18:6,15; 21:22; Rom 8:37.

II. The Victorious Christ in the midst of the Churches. 1:9-3:22

**A. The Victorious Christ Envisioned. The living Christ holds
the destiny of the churches in His right hand. 1:9-1:20**

1. The command to write. 9-11

a. John's position. - "brother and fellow partaker" in: 1:9,10a

- 1) "The tribulation" - persecution.
- 2) The "Kingdom" - cf. 1:6.
- 3) "Perseverance" (steadfastness).
- 4) "The island called Patmos," "because of;"
 - a) "The Word of God." Cf. 6:9.
 - b) "The testimony of Jesus". **1:10**
- 5) "The Spirit" - cf. 4:2; 17:3; 21:10 - trance like Peter in Acts 10:10?
Or 2 Cor 12:2-4 - empowered and directed by the Holy Spirit? "On
the Lord's day" (occurs only here in the New Testament).

b. John prepares to write. 1:10b,11

- 1) "Loud voice" - "as of a trumpet," being of such a quality to be one of
great volume and penetrating. The voice demands attention.
"Saying,"
 - a) "Write in a book what you see," cf. 1:1. (Peremptory, authori-
tative.)
 - (1) Biblion - scroll.
 - b) "Write" - Grapson - aorist imperative. **1:11**
 - (1) "Write" - 1:19.
 - (2) "Write" - Seven churches, (2:1, 8,12,18; 3:1,7,14).
 - (3) "Write" - 14:13.
 - (4) "Write" - 19:9.

2) John is to send it (after writing it) to the “seven churches”. **1:11**

2. The Christ of the seven golden lampstands.

(Probably the voice of v. 10b.). 1:12-20

a. The vision examined. **1:12-18**

1) “One like a son of man” described - cf. Ezek 1:26-28; 3:1; Dan 7:13,14; 10:5-6.

a) Dan 7:13-14 - Giving of the kingdom to the “One.” (2:4b-7:28 Aramaic cf. Hebrew - Dan 8:17)

b) The words “son of man” in Syriac or Aramaic simply mean “a man.” Cf. Ezek 2 where Ezekiel is called Son of man in an expression of what the prophet is to God. The Aramaic would be bar nasha while the Hebrew is expressed as ben adam. Cf. Num 23:19 - God is not a man.

c) Jesus the Messiah is also the suffering servant of Isaiah 53. In this form He is found as the Son of Man.

2) “Seven golden lampstands” - Son of Man is in the middle of them. **1:12,13a**

a) Symbolism revealed:

(1) Seven - perfection.

(2) Golden - precious.

(3) Lampstand - giver of light.

(4) Cf. 1:20 and 1:11 - the churches - Mt 28:20.

b) Church is to be the bearer of the light of Jesus Christ - Mt 5:14-16; Phil 2:14-16.

3) “One like a son of man” attired:

a) “A robe reaching to the feet” (1: 13b). Possibly the garment of the High Priest.

b) “Girded across His breast with a golden girdle,” (v. 13b) possibly a royal/golden girdle of a king.

- c) The “man” of Dan 10:5,6 is also descriptive of this majestic personage of Rev 1:13-15. (Jesus as spokesman - prophet?)
- 4) “One like a son of man” - His appearance. **1:14-16**
- a) “His head and His hair were white like white wool, like snow” - Purity, wisdom, cf. Isa 1:18; Dan 7:9; Prov 16:31.
- b) “His eyes were like a flame of fire” - cf. 2:2; 19:11,12; Heb 4:13 - “all seeing,” everything made visible.
- c) “His feet...” cf. Micah 4:13 - strength in judgment (Rev 19: 15).
- d) “His voice was like the sound of many waters” - breakers on the shore at Patmos - cf. Ezek 43:2; Rev 14:2 - powerful.
- e) “His right hand” - had them (the seven stars/angels of the seven churches) in the right hand of favor.
- f) “His mouth” (out of which came a sharp two-edged sword) - romphaia - not the short sword in the scabbard attached to the belt but the great long sword, almost as tall as a man (weapon of the Thracians) which was attached to a shoulder sling.
- (1) Eph 6:17 - machaira - short sword or dagger, here the word of God to be used to evangelize (Heb 4:12).
- (2) Rev 1:16; 2:12,16; 19:15,21 - the sword of judgment, cf. Isa 11:4 - “rod of His mouth,” Also see 2 Thess 2:8, “breath of His mouth” and Psa 2:9.
- g) “His face was like the sun shining in its strength.” Mt 17:2 transfiguration 2 Cor 4:6.
- 5) “One like a son of man” - His affirmation. **1:17,18**
- a) Effect on John, cf. Dan 7:15; 8:17,18.. . . . **1:17a**
- (1) There is an Oriental prostration designed to show respect.
- (2) This would seem to be the result of physical strain through the tremendous vision.
- b) Encouragement for John. **1:17b,18**

(1) Do not be afraid- “I AM.”

(a) “The first and the last,” cf. 2:8; 22:13.

Jesus as God - Deity of Rev 1:8.

[1] “Alpha and Omega” are letters and could refer to language - the divine spoken or written word.

[2] “First and the last” takes up the idea of time and could refer to the whole course of human history from the first day to the last.

[3] “Beginning and the end” could refer to a great, extended work or plan which has an inception and a consummation. Therefore, Jesus in:

[a] All revelation,

[b] All human history and

[c] All work and plan of the kingdom.

WHO CAN STAND?

(b) “The living One” - (“One like a son of man”).

“And I was dead, and behold I am alive forevermore,” cf. 1:5 - Victory, Jn 11:25.

(2) Do not be afraid - “I have the keys of death and of Hades.”

(a) “Keys of death” - Jesus conquered death and now has authority (the keys) over it. Cf. Psa 9:13; Isa 38: 10 - gates. Christ has the keys - 2 Tim 1:10; Jn 14:19; Rom 8:1-2; Heb 2:9-12; 1 Jn 3:8; cf. Jas 1:12-15; Jn 11:25.

(b) “Keys of Hades” - cf. Jn 5:26-29.

Don't be afraid - The victorious Christ of the lamp-stands has the keys.

b. The vision explained. **1:19,20**

1) Write the vision and the explanation. **1:1:19**

- a) "The things which you have seen" - that of the "one like a son of man" **1:1-18**
 - b) "The things which are" - seven churches, 2:1-3:22.
 - c) "The things which shall take place after these things" - visions of judgment and redemption, 4:1-22:21.
- 2) The mystery revealed. **1:20**
- a) "Seven stars" = "angels of the seven churches."
 - (1) Guardian angels? Mt 18:10 - How would such letters penned by John be sent to such angels?
 - (2) Messengers sent to the churches by John? - No indication.
 - (3) Elders of each church? - No indication.
 - (4) Heavenly representatives of each church (heavenly counterpart of the earthly reality of the church) - same problem as "(1)" above.
 - (5) Those within each congregation who could be entrusted with the writing - i.e. the spiritually minded, cf. 1 Cor 2:15; 3:1; 6:1-5.
 - (6) The spiritual character, inward state or prevailing spirit of the church itself - lampstands - churches - supporters of light, etc.
 - b) "Seven golden lampstands" = "the seven churches." The light bearers. Christ is still alive and everything is in His control. The destiny of the churches is in His right hand as He walks in their midst.

B. The Victorious Christ to the Seven Churches. 2:1- 3:22

SEE CHART #7 AND MAP

1. The churches viewed collectively. 2:1- 3:22

- a. Conditions discussed in the Revelation characterized many of the churches.

- 1) The number (seven) of the literal churches also symbolized “all” the churches of the first century. (That would have meaning for us in the way the Christ deals with His bride.)
 - 2) The actual seven churches named does not mean that there were no other congregations in Asia Minor at this time.
- b. The Christ of the lampstands addressed each church by a descriptive phrase found in chapter one and by other common factors.
- 1) “The” or “He” - “says this.”
 - 2) “I know your” - “deeds” - omniscient Christ.
 - 3) “To him” or “He who overcomes” - each church encouraged to endure and overcome.
 - 4) “He who has an ear, let him hear what the Spirit says to the churches,” each congregation is gravely admonished to pay attention.
- c. A definite pattern or system of order is followed in each letter.
- 1) Salutation - “To the angel of the church in...”
 - 2) Self-identification - “He that holds the...”
 - 3) Commendation - “I know thy works, thy toil...”
 - 4) Condemnation - “But I have this against...”
 - 5) Counsel - “Remember, repent,” etc.
 - 6) Caution - “He that hath an ear to hear...”
 - 7) Commitment - “To him that overcometh I will...”

2. The churches viewed specifically. 2:1- 3:22

- a. The church in Ephesus. **2:1-7**
- “The honeymoon is over.”
- 1) Salutation. **2:1a**

- 2) Self-identification. **2:1b**
- a) His control (the Christ's). He "holds the seven stars in His right hand."
 - (1) Not genitive case - i.e. to hold a part of the object.
 - (2) But direct accusative - the whole.
 - b) His activity - "who walks among," intimately concerned with them.
- 3) Commendation. **2:2,3,6**
- a) "Works" - an active congregation. "Deeds" - a general term.
 - b) "Toil" - kopos - labor to the point of weariness, cf. 1 Cor 15:10.
 - c) "Perseverance" - hupomone - to bear under, cf. 1:9 - persistence in the toil that produces work.
 - d) "That you cannot endure evil men," they were not indifferent to sin, cf. 2 Jn 10,11.
 - (1) "Put to the test those who call themselves apostles" (2 Cor 11:13) - "they are not," "you found them false."
 - (2) "You hate the deeds of the Nicolaitans." Nikon: to conquer - laos: the people.
 - (a) Taught that in order to master sin, one must know the whole range of it through experience.
 - (b) Therefore, one should abandon himself without reserve to the "lust of the flesh," Rom 6:1; 1 Jn 2:15-17.
 - (c) They taught that this "bodily gratification" did not "touch the spirit," 1 Thess 5:23.
 - (d) They were another Gnostic group "which I also hate," cf. 2:14,15.
 - e) Summation of the church in Ephesus.
 - (1) Continued in the face of difficulties.

- (2) Disciplined false teachers.
- (3) Hated sinful immorality and worldliness.
- (4) Did not grow weary in the Lord's work.
- 4) Condemnation. **2:4**
 - "But I have this against you" ("this" - not in the Greek).
 - a) "You have left your first love" (first aorist, indicative, active) Mt 24:12.
 - (1) "First love" - probably that original love of enthusiasm. The honeymoon is over - still faithful, but without love.
 - (2) A work for Christ without love is of no value (1 Thess 1:3; 2 Cor 5:14).
 - b) Ephesus - "full head and an empty heart." "Straight as a gun-barrel doctrinally but as empty as a gun-barrel spiritually."
- 5) Counsel. **2:5**
 - a) Counsel is threefold:
 - (1) "Remember - your first love (present, imperative) from where you have fallen (perfect, indicative)."
 - (2) "Repent" (aorist, imperative) - turn again to love or removal "of your lampstand" - the burial of the dead congregation.
 - (3) Repeat - "do the deeds you did at first."
 - b) Counsel is revival or removal (kineeso - future, indicative, active).
- 6) Caution. **2:7a**
 - "He who has an ear..."
- 7) Commitment. **2:7b**
 - a) "To him who overcomes" - to overcome is the "plea of the writing."

b) "I will grant to eat of the tree of life," cf. 22:2,14,19 - immortality, eternal life.

c) "In the Paradise of God" - 2 Cor 12:1-4.

(1) State of eternal peace, joy, rest, provision.

(2) Paradise lost (Gen 1-3) - Paradise regained (Rev 22:1-5).

(3) Perfect communion restored in the very presence of God.

b. The church in Smyrna - "Suffering Saints". **2:8-11**

Modern Izmer, Turkey - population 2,000,000+; Smyrna - population was approximately 200,000.

1) Salutation. **2:8a**

2) Self-identification. **2:8b**

a) "The first and the last," cf. 1:17 - He knows the state of the suffering saints of Smyrna (2 Tim 3:12).

b) "Who was dead, and has come to life" (cf. 1:18; Jn 10:18) - He has suffered even to death (Rom 8:18).

"Suffered" (first aorist, middle) in a single act lived again of His own will.

3) Commendation. **2:9**

a) "I know your:"

(1) "Tribulation" - the burden that crushes, cf. 1:9 - an outside pressure which threatens to ruin and

(2) "Poverty" - destitution - nothing at all - poverty confiscated by Rome? Homes plundered? (Heb 10:34 - "but you are rich" - in Christ, cf. 2 Cor 8:9; 2 Cor 6:10; Phil 4:19; Mt 19:29; 2 Cor 9:10,11).

b) "I know the blasphemy by these..."

(1) Jews actually slandering Christians.

- (2) Christ gives the true description of these Jews - “but are a synagogue of Satan” - People who refuse to listen to God are listening to Satan, cf. 1 Jn 3:8-10; Jn 8:44.
- 4) Condemnation - NONE.
- 5) Counsel (Consolation). **2:10**
- a) “Do not fear...” (Phobou - present, imperative, middle)
- (1) They are going to suffer more.
- (2) The Devil is the direct agent behind this suffering.
- (3) Purpose of prison - testing - 1 Pet 1:6,7, but the implication is that God will see them through the test.
- (4) Tribulation for “ten days.”
- (a) “Ten” - total or complete.
- (b) “Ten days” - brief yet complete.
- (c) Period found:
- [1] Dan 1:12-16 - youthful servants tested.
- [2] Gen 31:7 - Jacob tried ten times.
- [3] Job - tried ten times.
- (d) Period noted for the purpose of reminding faithful (Mt 24:22; 1 Pet 1:6).
- b) “Be faithful until death.”
- c) “I will give you the crown of life.”
- (1) Not “diadema” - royalty, but
- (2) “Stephanos” - trophy awarded the victor. (Mt 27:29; Jas 1:12)
- 6) Caution. **2:11a**

7) Commitment..... **2:11b**

a) "He who overcomes..."

(1) Promise to the one who overcomes given again, cf. 12:11; 21:7.

(2) One who does not overcome will die only to die again - the second death, cf. Rev 21:8.

b) He (the one who overcomes) "shall not be hurt by the second death."

(1) Saints at Smyrna were hurt and would be hurt even more in the days to come.

(2) Second death would be the negation of eternal life. To shrink from physical death under persecution (in the form of denial) is to plunge into the second death, cf. Mt 10:28.

(3) The faithful is the one who "dies to live." The faithless lives to die and die again (Mk 8:36-37).

(4) A real fear of the "second death," like that of the first death would bring about revival.

(5) We can:

(a) Crucify sin in our lives (cf. Gal 5:24),

(b) Die to self,

(c) Die to the world and

(d) Live for Christ.

c. The church in Pergamum, "Satan Place". **2:12:17**

1) Salutation. **2:12a**

2) Self-identification. **2:12b**

a) "The one who has the sharp two-edged sword."

b) Cf. 1:16.

- c) Judgment against “Balaamites” and “Nicolaitans.”
- d) The church is harboring these people.

3) Commendation. **2:13**

- a) “I know where you dwell” - the Christians lived in a place of great difficulty.
 - (1) “Where Satan’s throne is.”
 - (a) “Throne” - thronos - seat of authority - Pergamum was the official capital of the Roman province and the seat of state religion - emperor worship.
 - (b) Satan’s influence was great in the persecution of Christians from this seat of authority.
 - (2) “Where Satan dwells” - the Christian does not dwell here for he is a sojourner, yet he must endure in order that the lampstand continues to shed forth its saving light, cf. 1 Tim 3:15.
 - b) Even where all this Satanic power was evident, the church:
 - (1) Was holding fast to the name of Christ.
 - (a) It was not “Lord Caesar.”
 - (b) It was not “Asklepios the Savior” - (god of healing).
 - (c) It was the Lord Christ - which brought about faithfulness and persecution.
 - (2) Did not deny His faith - Acts 6:7 - “the faith.”
 - (a) The church did not deny.
 - (b) The church did not deny “in the days of Antipas who was” a witness (martus) for Christ.
- 4) Condemnation. **2:14,15**
- a) “But I have a few things against you.”

- (1) The commended are being addressed.
- (2) The commended were tolerating false doctrine.
- b) "You have there some who hold:"
 - (1) "The teaching of Balaam."
 - (a) Cf. Num 25:1-9; 31:15,16; 2 Pet 2:15; Jude 11.
 - (b) Sin of Balaam - compromise - led the way to idol worship in teaching Balak how to trap Israel into sinning.
 - [1] At Pergamum - eating things sacrificed to idols and committing immorality.
 - [2] These acts were a "stumbling block" to those Christians.
 - (2) "The teaching of the Nicolaitans," cf. vs. 6.
- 5) Counsel. **2:16**
 - a) "Repent" - "or else I am coming to you quickly."
 - (1) Faithful need to repent of toleration.
 - (2) Discipline in the church needed.
 - b) "I will make war against them with the sword of My mouth," cf. vs. 12; Num 25.
 - (1) A little leaven leavens the whole lump, 1 Cor 5:6.
 - (2) To not discipline is to show a lack of love:
 - (a) For Christ and His body/church,
 - (b) For those who need it and
 - (c) For ourselves.
- 6) Caution. **2:17a**
- 7) Commitment. **2:17b**

To the one who overcomes.

- a) He will “give of the hidden manna” - Jesus Himself, cf. Jn 6: 31-51 - “Hidden” (kekrummenou - perfect, passive, participle - “having been hid”) - now, but not forever, 1 Jn 3:2.
- b) He will “give him a white stone.”
 - (1) “White” - purity, justice, nobility, victory, joy.
 - (2) An assurance of blessing.
- c) He will give “a new name written on the stone.” Gegrammenon - singular, passive - has already been inscribed. (Only the recipient knows)

New character? - Abram to Abraham; Jacob to Israel - New status? New relationship? Want to know? THEN, OVER-COME!
- d) The symbolism finds its meaning in one (or possibly a combination) of the following:
 - (1) “White stone” was given by juries casting a vote of acquittal (Black meant guilty): INNOCENCE!
 - (2) “White stone” given to one freed from slavery and made a citizen of the province: FREEDOM!
 - (3) “White stone” was given to the winner of the race or of a contest: VICTORY!
 - (4) “White stone” was given to a warrior returning from victorious conquest: TRIUMPH!
- e) The “stone” itself would symbolize durability and imperishability, thus a “white stone” is the overcomer who is “pure, holy and abiding.”
- f) “Upon the stone is a new name...”
 - (1) The receiver knows this name (cf. Rev 19:12)
 - (2) Consider 3:12; 14:1; 22:4 (20:4); cf. Ex 28:36ff.

(3) The conclusion in regard to “what” the new name might be is diverse. (Would you know the new name? THEN OVERCOME.)

d. The church in Thyatira.. **2:18-29**

The city:

Its external position.

Thyatira was the smallest and least important of the seven towns. “Thyatira and other unimportant communities.” (Pliny)

Located on the main road from Pergamum to Sardis - twenty-seven miles Southeast of Pergamum.

Historically, Thyatira became known in 290 B.C. as a military center (a sentinel town beneficial to Pergamum).

Thyatira was not a center of special religious importance.

Temple of Apollos.

Temple of Artemis.

However, it was not a center of “Caesar worship.”

It was a great commercial center (cf. Lydia - Acts 16: 14).

Wool trade.

Dying industry (especially the expensive purple dye c. \$200 per pound).

Potters, tanners, weavers, robe-makers.

The trade guilds possessed by Thyatira were numerous.

The social activities were bound up with the heathen gods of each guild.

The meals would begin with a wine offering poured out to the “god.”

Its internal condition.

The internal condition is one of sin and corruption.

This had as its major contributors the “trade guild.”

“Grace” - wine poured out as offering to pagan god.

“Dine” - meats sacrificed to idols eaten.

“Drunkenness” - participants became drunk and committed all manner of sexual immoralities.

Due to the daily routine of “social life” in the decadent city where the Lord’s church was located, the pertinent question was this: “Can a Christian laborer (e.g. dye maker) participate in any way, even attendance, at such a “party” as named above?”

The problem that faced every Christian at Thyatira was whether he was “to make money or be a Christian.”

Someone extorted, “but we must live.”

Tertullian replied, “Must you live?” There are no worldly musts where faith is concerned!”

1) Salutation. **2:18a**

- a) “Ahab’s vineyard.”
- b) “Jezebel junction.”
- c) “Broken vows.”
- d) “The church of toleration.”
- e) “The get-alongers.”

2) Self-identification. **2:18b**

- a) “The Son of God.” (Infallible)
 - (1) Mt 17:1-5; 16:16-18.
 - (2) Heb 1:1-8; 2 Jn 8-9.

- (3) Rev 5:9-10; Eph 1:22-23.
- b) "Eyes like a flame of fire." Cf. 1:14.
 - (1) He is omniscient - He sees and knows! (Cf. Rev 2: 23)
 - (2) All things are laid open and revealed to the all seeing eyes of the Christ of the candlesticks (cf. Heb 4:13).
- c) "Feet are like unto burnished brass (bronze)." Cf. 1: 15.
 - (1) The judge speaks.
 - (2) He is ready to trample the wicked under His feet (Isa 63:1-8 cf Rev 14:20).
 - (3) He is qualified and able to bring judgment.
- 3) Commendation..... **2:19**
 - (a) Their going manifested, "I know:"
 - (1) Thy works. Cf. 2:2 - same verb.
 - [a] "Love and faith."
 - [1] Serving love - agapee - love of true understanding.
 - [2] Love (first love) missing at Ephesus.
 - [3] Faith and love issues into "works," cf. Gal 5:6.
 - [4] "Faith" shows that they were trusting in Christ and loyal to His way.
 - [b] "Ministry and Patience" or "Service and Perseverance."
 - [1] Here is love in action (cf. Jas 1:27 with 1 Cor 15:58).
 - [2] Here is steadfastness, holding one's own under pressure (Jas 1:1-3).

- (2) The Thyatira church of Christ was a church with all the necessary qualities of a great church: faith, love, patience, ministry.
- (b) Their growing manifested:
 - (1) "Thy last works are more than the first."
 - [a] They were making progress - they were a "going, growing church!" (2 Pet 3:18)
 - [b] They are "growing in grace" but not purity.
 - (2) If the letter ended here we would say, here is an ideal congregation - but the Lord sees flaws and continues.
- 4) Condemnation. **2:20-27**
 - (a) "Thou sufferest the woman Jezebel.
 - (1) O.T. usage of the name "Jezebel."
 - [a] 1 Kings 16:31.
 - [b] 1 Kings 18:4,13,19.
 - [c] 1 Kings 19:1-2.
 - (2) Historically Jezebel, was:
 - [a] The seduction of Israel to her gods and goddesses (her Baal; Astartee).
 - [b] Synonymous with "idolatry and Immorality."
 - (3) The symbolism used here denotes:
 - [a] One like the O.T. Jezebel.
 - [1] A single corrupt person or
 - [2] A heretical party.

[3] It is highly likely that there was a woman there who led in this faction of immorality. (Note “her children” - followers)

[b] At any rate the sin specified by our Lord is clear.

[1] A false prophetess (“she calleth herself a prophetess,” cf 1 Cor 14:34; 1 Tim 2:12).

i. Ancient Jezebel used the power of a queen.

ii. Rev 2:24. (A “mystic revelation”)

iii. 2 Thess 2:8-12.

[2] Seductress of the Lord’s servants.

i. Them to “commit fornication.”

Note: Both sins here historically Jezebel’s. (2 Kings 9:22; Jer 4:30; Nah 3:4)

ii. Teaching them to eat things sacrificed to idols.

iii. Mixing the altar of Baal with the worship of Jehovah.

iv. A city of trade guilds - “nothing wrong with idols.” How far should I go to mix with the world?

[3] This is clearly breaking of vows (Hos 1:14) to Jesus Christ. (2 Cor 11:2; 6:14-7:1; Jas 4:4; 1 Jn 2:15- 16; Acts 15:20)

(4) The complaint is addressed to the church (i.e. those described in verse 19): toleration of sin. (“Tolerate” - aphiemi - literally: forgive)

[a] The church, as a whole, did not submit to the teaching of “Jezebel.”

[b] However, they did condone it - they tolerated it - they permitted it.

[c] They should (and must) purge out this sin and repent of this tolerating spirit. Discipline!

[1] 1 Cor 5:1-10; 2 Cor 2:5-11.

[2] 1 Thess 5:14 cf. 2 Thess 3:6,14.

[d] Faithful Christians cannot “peacefully co-exist” with worldliness and heresy. (2 Cor 6:14ff)

[1] It is not “un-Christian” to oppose heresy and worldliness.

[2] It is un-Christian not to do so (Eph 5:3-14).

[e] The church at Thyatira was trying “to adjust to the situation rather than adjust the situation.”

(a) “I gave her time to repent...” Cf. Rom 2:3,4.

(1) The opportunities for repentance were “spacious” (cf. Mt 3:2; 21:29).

[a] She had time to come out of her sin.

[b] She had grace and longsuffering offered in order that she might escape judgment, but she despised it.

(2) The Lord will cast her into a bed and them that commit adultery with her...except they repent. **2:21,22**

[a] The scene of sin is the place of the punishment. (Judgment is certain)

[b] The Lord will chasten these disorderly and unruly ones with “great tribulation.” (Second generation? Her children - future followers?)

[c] He will “kill them with death” (literally: shall be put to death with death).

[d] The purpose of this is so that “the churches will know” that Jesus is He who “searches the reins and the hearts” (mind and intellect).

[1] The churches who refuse to discipline and purge out immorality will know that the Lord of the lampstands means business. (Cf. Acts 5:1-11 - Ananias and Sapphira).

[2] He searches the inner being and life of the individual and churches. What should we search? Answer - the Scriptures (Acts 17:11).

i. "Reins" - the seat of emotions.

ii. "Hearts" - the seat of thoughts.

[3] Only the cleansed, penitent, obedient church can stand before His scrutinizing gaze. (Jn 5:39; 7:52; Rom 8:27; Jer 11:20; 17:10; 20:12; 1 Pet 1:11 cf 1 Cor 2:10; Prov 20:27)

[4] If Jesus takes such action against sin, how can we tolerate it? (1 Thess 5:22)

[e] Each one to be judged "according to his works (deeds)." (2 Cor 5:10-11; Rom 14:12)

5) Counsel. **2:24,25**

(a) Counsel is given to the rest.

(1) "As many here as have not this teaching."

(2) "Who no not the deep things of Satan."

[a] Some believe that Jesus ironically adds the phrase "of Satan" (cf. 2:9,13a,13b; 3:9).

[b] The reference is to the philosophies of this heresy which is actually nothing more than a form of gnosticism (See Vincent; Vol. II; pg. 457).

(b) The Lord casts no other burden upon them other than that which they have:

(1) Namely "love and faith, ministry and patience" (cf. Acts 15:28,29).

- (2) As well as the turning and correcting of the “sin of condolence or permissiveness.”
- (3) Beware of “latter-day mystics” (cf. Gal 1:6-9).
- (c) “Nevertheless that which ye have hold fast till I come.” (cf. Rev 3:11 with Mk 7:3; Acts 3:11)
- (d) Some noted lessons from this counsel of Christ’s:
 - (1) Any philosophy that makes it easier to sin is of Satan (cf. Col 2:8).
 - (2) When “to be sweet and pleasant” means “tolerating everything - even Jezebelism,” that is not Agapao.
 - (3) We need to beware of any “teaching or philosophy” that makes the “Lord’s servants” unfaithful to Him (This is spiritual adultery).
 - (4) We are married to Christ (2 Cor 11:2; Rom 7:1-4; Rev 21:2 cf 22:17).
 - [a] We made vows,
 - [b] We made promises,
 - [c] We have privileges and
 - [d] We have responsibilities.
 - (5) We cannot condone (tolerate) what our Husband condemns. (Cf. 1 Jn 4:1; 2 Jn 9-11; Titus 3:10)
 - (6) If we “permit, harbor or protect” sin in the camp we stand with them (sinners) and not with Christ. (Joshua 7:1-26; Mt 6:24; 12:30)
 - (7) We have “no other burdens” save that which Jesus Christ gives us. (Acts 3:22ff; Heb 1:1-3; Mt 28:18)
- 6) Confidence. **2:26-28**
 - (a) Note the condition: “He that overcometh and keepeth my works unto the end.” (Cf 1:3)

(1) Long fidelity. (2 Tim 4:7-8; Mt 24:13)

(2) Triumphant - victorious. (Rev 2:10; 12:11; 17:14)

[a] Christianity is not one battle but many.

[b] Christianity is actually not a battle but a campaign.

(c) The Promise.

(1) Vindicated of persecution - "authority over the nation."
(6:9-11; Psa 2:9)

[a] Vindicated - believers' part with Christ, as His bride.

[b] Authority - rule: shepherd. Cf. 1 Cor 6:2; 2 Tim 2:12;
Mt 19:28 - 12 tribes.

(2) Not a sword but a rod/staff tipped with iron.

(3) Guidance and leadership - "The morning star."

[a] Christ, the Overcomer, the triumphant is "The morning
Star" (22:16). Cf. 2 Pet 1:19; Mt 2:2 with Num 24:17.

[b] Christ is the One we are "to wait for" (Heb 9:28) - Wait
for the Star, don't follow false, falling and shooting
stars.

(d) "The Christian life, even at its hardest most difficult and dismal
darkest, looks not to the sunset, not the night but to the dawn,
to the morning, the Bright and Morning Star." (1 Jn 3:12; Rev
22:16)

7) Caution..... **2:29**

(a) Warning to hear the Spirit and His Words of counsel and cau-
tion.

(b) Warning to listen carefully with the intention of hearing to
repent and obey rather than to stagnate in spiritual stupefac-
tion!

e. The church in Sardis..... **3:1-6**

City.

External position - 20 miles south of Thyatira, 30 miles east of Smyrna.

Prosperous city.

17 A.D. devastated by an earthquake - rebuilt by Tiberius.

Great commercial center.

Situated on a high hill surrounded by cliffs.

Internal condition.

Xybele worshiped - known to be immoral, wealthy and wicked and self-sufficient.

The church - "Tombstone Territory."

1) Salutation. **3:1a**

2) Self-identification - "He that hath the 7 spirits of God (5:6) and the 7 stars (1:16)."

I know thy works - Prov 15:3-7; Eccl 12:12-14.

3) Condemnation - "Thou art dead," (Lk 15:24). Nekros - present, indicative - "dead right now."

4) Counsel - "Be watchful and strengthen the things that remain," - imperative. **3:2,3**

(a) God expects growth and watchfulness - Col 2:6; 1 Cor 16:13,14.

(b) They were ritualistic - the city fell under Croesus their king to Cyrus - guards were sleeping. Antiochus took the city under the same circumstances. Nobody was watching.

"Remember" - cf. 1:3.

"I will come as a thief."

NOTE: Needed corrections.

- (1) Worshiped their own past. Lived on variation.
- (2) More concerned with externals than the spiritual.
- (3) Loved system more than Christ - material above spiritual.

5) Commendation - of the faithful few..... **3:4a**

The church was not commended but the few.

“White” - purity (Jas 1:27; 2 Tim 2:19) - “worthy.”

6) Commitment - “The faithful shall walk with me,” (1 Jn 1:7; Rom 8:32-39).

“He that overcometh” shall be thus arrayed in white garments. An opportunity for the unfaithful to repent.

The book of Life. Ex 32:33; Psa 69:28; 56:8; Mal 3:16; Rev 21:27
cf. 20:11ff.

Mt 10:32 - confess.

7) Caution..... **3:6**

Christ’s concern is not our reputation with man but with God.

f. The church in Philadelphia. **3:7-13**

City.

External position.

- Founded 129 B.C.
- Rich farming land.
- Second city of Lydia.
- 25 miles Southwest of Sardis.
- Missionary point for spread of Hellenistic belief.

Internal condition.

- Worldly.

- The church outlasted all other churches in faithfulness.

Church - little but loyal, "Church of the open door."

1) Salutation. **3:7a**

2) Self-identification. **3:7b**

(a) His character.

(b) His position.

"Key of David" - all authority - Isa 22:22; Mt 28:18; Jn 17:3.

(c) His administration.

3) Commendation. **3:8**

"Didst keep my word and did not deny my name."

Open door - Acts 14:27; 1 Cor 16:9; Cor 2:12; Col 4:3.

"Had a little power," opportunity.

4) Consolation. **3:9,10**

Promises complete vindication.

Synagogue of Satan - persecuting Jews.

Will be kept from the hour of trial. Trial will be upon the whole world.

5) Counsel - hold fast. (Rom 13:11,12; 2 Pet 3:11; 1 Thess 5:21; 2 Tim 1:13; Heb 3:6; 4:14).. . . . **3:11**

That no one take thy crown (2 Tim 4:8; Rev 2:10; 2 Jn 8; Jas 1:12).

They were to hold fast to:

Name,

Word,

Patience,
Opportunity for service and
His promise to return.

How the crown can be lost:

By laziness, drifting doctrinally and letting thorns and thistles grow,
By discouragement,
By “success,”
By entanglement in the world,
By one’s family - Mt 10:34-38 and
Simply by ourselves.

- 6) Commitment - “I will make him a pillar in the temple of my God”
..... **3:12**

Pillar - strength, stability, unmovable - 1 Tim 3:15; Rev 21:22.

“I will write upon him the name of...”

My God,
City of my God and
Mine own new name.

- 7) Caution - “He that hath an ear”..... **3:13**

- g. The church in Laodicea. **3:14-22**

City:

External position.

40 miles Southeast of Philadelphia and 10 miles west of Colossae.

A very wealthy city.

Famous for black cloth.

Fashion center.

Eye medicine.

Banking city with interests throughout the empire - on three main roads.

Famous hot pools.

Self-sufficient.

Internal condition - very worldly.

Church - "The sick society."

- 1) Salutation. **3:14a**
- 2) Self-identification. Cf. 1:8,5; Isa 65:16 - "Amen" **3:14b**
- 3) Commendation - none.
- 4) Condemnation. **3:15-17**

SEE PAPER #3.

Not cold (water of Colossae provided refreshment for weary travelers),

Not hot (water of Hieropolis - benefit for medical value), but

Luke warm (water that would make one vomit). Result of their pride - "we have need of nothing."

Titus 2:14.

"I will spew thee out."

They were objects of pity.

Rich physically, poor spiritually.

Miserable; poor; blind; naked.

5) Counsel. **3:18-20**

“Buy of me...”

Gold refined by fire,

White garments,

Eye salve.

“As many as I love...” Reprove, chasten - Heb 12:5,6.

“I stand at the door and knock” - fellowship desired (sup - long meal at the end of the day).

SEE PAPER #4.

6) Commitment. **3:21**

“He that overcometh...”

Continued fellowship promised:

Glory,

Co-reigning and

Joint participation.

7) Caution - he that hath an ear. **3:22**

3. Conclusion concerning the churches.

Three points which appear throughout the rest of the book, avenues in which Satan attacks the church:

- a. Christian persecution - to cause them to deny the faith e.g. 2:10,
- b. Anti-Christian religion - false-teaching and worship and
- c. Worldliness - 2:14-15;3:17.

III. The Victorious Christ and the Sealed Book..... 4:1-5:14

A. The Reigning God. 4:1-11

1. John's invitation. 4:1,2a

- a. He sees an open door ("heaven" - singular).
- b. He hears the voice of 1:10.
- c. He is to be given a preview of future events, cf. 1:19 ("in the spirit" - speculation should lead to Paul's conclusion - 2 Cor 12: 2-4).

2. John's vision. 4:2b-11

a. The throne and its occupant. 4:2b,3

- 1) Throne - "standing in heaven" - the throne above every throne - cannot be overthrown.
- 2) Occupant - cf. Ezek 1:26ff.
 - a) Seen in His splendor - precious stones.
 - b) Seen in His covenant relationship to man - "rainbow" - comfort after the storm, the promise of God.
 - c) Seen "sitting on the throne" - the Father, cf. 5:7 and 3:21.

b. Twenty-four elders and thrones. 4:4,10,11

- 1) Twelve - organized religion - $12 + 12 = 24$ - God's redeemed on both sides of the cross? (Cf. Rev 21:12-14) - except the redeemed do not sit on thrones until the final consummation (Mt 19:28). Equally important, see Lk 22:30 and Rev 3:21, and then it is all. Royal Priesthood? (1 Chron 24:7-18; Zech 6:9ff.)
- 2) Twenty-four "thrones" - around the throne.
- 3) Twenty-four "presbyters:"
 - a) Clothed in white garments and
 - b) Golden crowns (stephanos - victory).

- 4) Cf. "elders" - 5:6,8; 7:11,13; 14:3 - a holy, victorious rule (Isa 24:23) by the heavenly council of God.
- 5) Worship of God by the twenty-four. **4:10,11**
 - a) Unceasing worship.
 - b) God alone reigns ("cast their crowns").
- c. The powerful decrees from the throne, 4:5a - cf. Sinai, Ex 19:16 and Rev 8:5 cf. Ezek 10:2.
- d. The Holy Spirit. **4:5b**

Cf. 1:4 (Symbolism behind Acts 2:3 "tongues as of fire") - "Torches" (lampas) would be a better translation with the idea of being carried afar from the throne. Cf. Rev 5:6 "sent out into all the earth."
- e. The "sea of glass". **4:6a**
 - 1) Would seem to separate the 24 elders from the throne of God.
 - 2) The best glass would be like crystal with normal glass being dark, dull, even opaque.
 - 3) That which is precious also separates those who are able to approach the throne from God Himself. In Rev 21:1; 15:2 the sea is no more. The majesty and holiness of God?
- f. The "four living creatures". **4:6b-9**
 - 1) "Full of eyes" - all seeing ability.
 - 2) Cherubim of Ezek 10:18.
 - 3) Seraphim of Isa 6:1-2.
 - 4) Description:
 - a) Lion - Gen 49:8-10 - strength,
 - b) Calf - Service,
 - c) Man (face like that of) - Intelligence and

d) Eagle (flying) - Swiftmess.

5) Angelic forces of the highest order that guard the holy things of God and never fail to worship the Almighty.

3. God is on His throne and all is well!

B. The Lion-Lamb..... 5:1-14

1. God holds the sealed book. 5:1

- a. "Scroll" - sheets of papyrus joined edge-to-edge.
- b. "Written inside and on the back" - no blank space - full on both sides.
- c. "Sealed up with seven seals."
 - 1) "Sealed up" - (katashpragizo) only here "close sealed" - completely sealed.
 - 2) "Seven seals" - perfection - the individual seals will reveal each section of the whole which is the destiny of the church.

2. The proclamation of the strong angel..... 5:2,3

- a. "Strong angel," cf. 10:1; 18:21 - strength has nothing to do with the opening of this book.

"Who is worthy?" - good enough - qualified.

 - 1) To open the book or
 - 2) To break the seals.
 - 3) The meaning is to open the book by means of the seals.
- b. "No one" - "was able" - even the strong angel who issued the challenge, whose challenge was heard everywhere.

3. The weeping of John..... 5:4.

- a. Would he now not get to see that which he was promised in 4:1?
- b. What of the Christ? Can He not do it?

4. The Christ - Lion of Judah; Lamb of God. 5:5-14

- a. Comfort for John - the Christ was “overcome” - He is worthy to “open the book and its seven seals” - “elder,” cf. 7:13.
- b. Conquering Christ. **5:6,7**
 - 1) John turns to see a lion but sees a “Lamb standing, as if slain” - cf. Jn 1:29; Acts 7:56; Isa 53:7.
 - 2) Located in the center of all the beings named for He is the center (focal point) of the vision standing in a position of readiness (for action).
 - 3) “Having”. **5:6**
 - a) “Seven horns” - perfect strength - Mt 28:18.
 - b) “Seven eyes” - “seven Spirits” - Holy Spirit, cf. 1:4; 2 Chron 16:9; Zech 4:2,10; 3:9.
 - 4) Takes the book. **5:7**
 - a) “He came” - aorist.
 - b) “He took” (“has taken”) dramatic, historical perfect.
 - c) The act is seen in John’s vision but does not mean that this is the date of the happening.

He overcame - Rev 3:21; Heb 1:2-6.
- c. Commendation in song - 1 Pet 1:12. **5:8-14**
 - 1) Song of the four living creatures and the twenty-four elders. **5:8-10**
 - a) “Fell down before the Lamb” - worship and adoration, cf 4:10.
 - b) “Having each one:”
 - (1) “A harp” - praise and
 - (2) “Golden bowls” - “prayers of the saints” (Psa 141:2; Rev 8:3) - despised on earth, precious in heaven.

(3) Only God is to be worshiped, Rev 22:8-9.

c) "Sing a new song."

Worthy is the Lamb! Reason: worthiness.

(1) Purchased a people with blood.

(2) Made the people to be:

(a) A kingdom (cf. 1:6; Ex 19:6 - literally: "made them a kingdom") and

(b) Priest to our God (1 Pet 2:9; Eph 1:20-23; 2:4ff; Rev 3:21; 2:26,27).

(c) "They will reign upon the earth" or "They reign" - they were presently a kingdom and priests - fellow heirs with Christ (Rom 8:17) and prayers of the saints affect the world (Rev 8:3-5).

(d) The tenses signify what is the result of the Lamb's making the saints a kingdom.

(e) Not a reign during a millennial period to come - if anything it includes a rule now and for sure a rule after death - cf. Rev 2:26,27.

(f) "Reign" - Basiluo:

[1] Rev 5:10 - 3rd person plural, future, indicative - "they will reign" - those purchased will reign.

[2] Rev 11:15 - 3rd person singular, future, indicative - "He will reign" - Now reigning.

[3] Rev 20:4 - 3rd person plural, 1st aorist, indicative - "came to life and reigned with Christ" - Now.

[4] Rev 20:6 - 3rd person plural, future, indicative - "will reign with Him for a thousand years" - Now.

2) Chorus of a multitude of angels (in addition to those already singing). **5:11,12**

A seven-fold aspect of the worthy Lamb: **5:12**

- a) "Power" - to save, sustain, sanctify,
- b) "Riches" - redeeming promise, poverty, pain (2 Cor 8:9),
- c) "Wisdom" - light instead of darkness, liberate us from fear, lead us into life, cf. 7:17; 1 Cor 1:18-25,
- d) "Might" - overthrow evil, overcome temptation, overshadow our weaknesses,
- e) "Honor" - worthy of worship,
- f) "Glory" - seen in His:
 - (1) Birth,
 - (2) Life,
 - (3) Death,
 - (4) Resurrection,
 - (5) Present ministry and
- g) "Blessing" - in the Gospel, in grace, in goodness and glory He shares with us.

- 3) Worship of the Father and the Lamb. To the persecuted on earth new courage and new hope. "Believing in the power of God (Chap 4) and the redeeming love of God (Chap 5), there is no enemy or force of evil which Christians need to fear" **5:13**

IV. The Victorious Christ Opens the Seven Seals. 6:1-11:19

A. The First Six Seals. 6:1-17

Scroll/Book - is - Destiny of the Church.

1. First Seal -- "White horse". 6:1,2

a. Introduction. 6:1

- 1) Only the Lamb is worthy to open the sealed book.

- 2) Each of the first four seals contains an introduction by one of the four living creatures. This unit of four horsemen would seem to contain the idea of God's judgment going out into the world. It would be natural for these angelic creatures (messengers) to be the ones who draw attention to each of the first four opened seals with the word, "Come" ("Erchomai") - also, "Go." (Judgment - cf. Jer 49:36)

b. "The White Horse"..... **6:2**

- 1) Cf. "The Word (the Christ) of God" - Rev 19:11-16.
- 2) Equipped with a bow (the rider) - Psa 45:3-5, no one will escape - Coins depicting Parthian victors - astride a horse, with crown and bow would have great application for the Romans who lost 20,000 dead and 10,000 captured at the battle of Carrhae in 53 B.C. The Parthian was considered a fearful opponent.
- 3) Wearing a crown (stephanos, cf. 2:10; 3:11) of victory.
- 4) "Went out conquering" - descriptive; "to conquer" - completely with finality.
- 5) "White" - holy - cf. 3:4,5,18; 19:14 - A conquering through the word of God/Gospel, cf. Jn 12:48.

2. Second seal -- "Red horse"..... 6:3,4

a. Introduction - second living creature.

"Go"..... **6:5a**

b. "The Red Horse"..... **6:4**

- 1) Follows the "white horse" of God's word.
- 2) "Red" - the color of fire - bloodshed.
- 3) "To him it was granted to take peace from the earth" - following the Gospel - persecution.
- 4) "That men should slay one another," literally: "slaughter" (sphatto), cf. 6:9.
- 5) "Great sword" - machaira, cf. Mt 10:34; 1:16.

- 3. Third seal - “Black horse” 6:5,6**
- a. Introduction - “third living creature” **6:5a**
“Go.”
- b. “The Black Horse” **6:5b,6**
- 1) “Pair of scales” in the hand of the rider - Ezek 4:10,16 to weigh out the necessary food - cf. Lev 26:26.
 - 2) “Denarius” - cf. Mt 20, full days wages - the ordinary price would be much less.
 - 3) “Oil and wine” - in abundance.
 - 4) “Black” - sign of hunger, Lam 4:8,9.
 - 5) Economic discrimination - trade guilds, cf. Rev 13:17 - followed by death.
- 4. Fourth seal - “Ashen horse” 6:7,8**
- a. Introduction - “fourth living creature” **6:7**
“Go.”
- b. “The Ashen (sickly pale) horse” **6:8**
- 1) Rider is “Death” acting through sword (rhomphaia - 1:16) war (?), famine (Christians persecuted would be the first to go), pestilence (death - murder) and wild beasts (ordinary means of death in an unstable society - cf. Lev 26:22-25; Ezek 14:21; Jer 15:2).
 - 2) “Hades was following with him” (death) - death slays and hades reaps.
 - 3) “Ashen” - color of death.
 - 4) “Authority was given to them” (death and hades) by the One breaking the seal.
 - 5) “Over a fourth of the earth” - limited to only a portion - not complete judgment.

5. Fifth seal - souls under the altar. 6:9-11

- a. The martyrs for truth - bodies asleep in the grave (1 Cor 15; 1 Thess 4:14- 18; Eccl 12:7) but the souls of the saints underneath (cf. Lev 4:7) the altar (cf. 8:3,5; 9:13; 14:18; 16:7) - Blood cries out (Gen 4:10; Heb 12:24).
- b. "Slain because of the word of God" and "the testimony which they had maintained" (cf. 1:2; 12:17; 14:12; 19:10 and Phil 2:17; 2 Tim 4:6, 7) - Christians. Altar - Ezek 41:22.
- c. Their cry - for God, in His goodness and reliability, to judge and avenge (cf. 19:2) for both have to do with justice. The plea is not for revenge but justice (cf. Paul and Alexander in 2 Tim 4:14). A prayer of pardon is for those who have time to repent - This cry is for time to end and the question is: "How long?"
- d. The answer to their cry. **6:11**
 - 1) Each is given a white robe (cf. 3,4; 19:8).
 - 2) "Rest for a little while longer" - the end is not death (for those still alive).
 - 3) "Until..." - persecution not yet complete.

6. Sixth seal - announcement of Judgment. 6:12-17

- a. No one hurt in vv. 15,16 - "yet." Therefore, this is to be an announcement of judgment to come vividly portrayed.
- b. This will be the "wrath of the Lamb". **6:16**
- c. Vision of John like judgment noted in the Old Testament:
 - 1) Isa 34:4 - EDOM cf. 6:14, "sky split."
 - 2) Isa 13:10 - BABYLON cf. 6:12 "sun dark."
 - 3) Zeph 1:14-15 - JUDAH cf. 6:12.
 - 4) Joel 2:10 - JUDAH/JERUSALEM cf. 6:12.
 - 5) Micah 1:3-6 - SAMARIA/JERUSALEM cf. 6:14, "mountains."

6) Jer 4:23-26 - JUDAH.

7) Isa 2:10-21 - JUDAH/JERUSALEM.

d. This seal reveals what is ahead - a judgment which will come upon the ungodly for it is the wrath of the Lamb. The mighty society and civil structures which oppose the people of God are set for destruction (cf. 18:19).

e. "Who is able to stand?" - What is going to happen to the Christians? - This might well be a question (also) of the saints under the altar. Chapter seven will answer this question.

B. Interlude - Answer to question of 6:17..... 6:17; 7:1-17

1. **Question** - What happens to Christians during this terrible destruction revealed with the removal of the sixth seal? Who is able to stand?. **6:12-17**

2. **Answer** - Hold back judgment until the saints are sealed. (For a similar occurrence read Ezek 9.). **6:12-17**

a. All suffering is not the judgment of God. Sometimes the innocent suffer along with the guilty, but they are not being punished with the guilty unless specifically noted in the revealed word. Punishment and suffering are not synonymous.

b. Whereas the righteous are sealed against the judgment (exempt from a given judgment on the ungodly), they still do not find exemption from pain and death (cf. Ezek 21:3-4).

c. The sealing of the saints will not guarantee physical preservation, but will guarantee a spiritual preservation.

3. **Four angels holding back the four winds. 7:1**

a. "Four" - man's number - world.

1) "Angels" - "standing" - ready to act (cf. v. 2b).

2) "Corners:"

a) North,

b) South,

c) East and

d) West.

3) "Winds of the earth" - Jer 18:17; 4:11,12; Mt 7:27.

Judgment ("Natural") of God - Psa 104:4 - Here, 4 Horsemen (Rev 6).

b. "So that no wind should blow..." - holding back judgment until the command to attack is given.

4. Sealed servants of God - church militant on earth... 7:2-8

a. "Another angel ascending..."

1) "From the rising of the sun" - Psa 84:11 ("God is light," cf. 1 Jn 1:5).

2) "Having the seal of the living God" - cf. "mark" of Ezek 9 (safety in time of trouble). This is the instrument for sealing God's slaves, and more than that, we have no indication.

3) "Cried out with a loud voice."

a) "To the four angels."

b) "Saying" - "do not harm" (release the judgment) "until we have sealed the slaves of our God on their foreheads". **7:3**

(1) Sealing protects against tampering - Mt 27:66; Rev 5:1; Jn 10:28.

(2) Sealing shows ownership - 2 Tim 2:19.

(3) Sealing certifies genuineness - Esther 3:12.

b. "And I heard the number" "sealed". **7:4**

1) 144,000 - This is a symbol and not a literal number.

a) 12 times - organized religion (now raise it to a higher power in order to emphasize its inner quality).

b) 12 = 144 times - ultimate in completeness.

- c) 1,000 (10 x 10 x 10) = 144,000 which means “All of my saints are under my care - and I do mean all!” (Amos 9:9; 2 Tim 2:19).

2) “From every tribe of the sons of Israel.”

- a) If literal, physical Jews then why is Ephraim and also Dan omitted? Why is Judah placed first? (Heb 7:14, Jesus)

- b) God’s people in the age of the context of Revelation.

(1) “A chosen race, a royal priesthood” (1 Pet 2:9),

(2) “A people for His own possession” (Titus 2:14),

(3) Christ’s own, “Abraham’s offspring” (Gal 3:29) and

(4) “The true circumcision.” (Phil 3:3)

3) 12,000 from 12 tribes. **7:5-8**

- a) They are on the earth - will be affected by the judgment of Chapter 6.

- b) They are the church militant (on earth) which is to be sealed as an answer to the question: “Who is able to stand?”

5. The great multitude coming out of tribulation - church triumphant in heaven. 7:9-17

- a. “After these things” - concerning the “sealed” church - the church militant on earth.

- b. “Behold, a great multitude” - coming out from every nation - coming out of tribulation of chapter 6.

1) “Standing.”

- a) “Before the throne,” and

- b) “Before the Lamb.”

- c) Paradise?

2) “Clothed in white robes” - victory (cf. 3:18; 7:14).

- 3) "Palm branches in their hands" (Jn 12:13).
- 4) "They cry out with a loud voice" - not unlike the Jewish Feast of Tabernacles - feast of thanksgiving for the harvest connected with Israel's deliverance from Egypt and their dwelling in booths (cf. Lev 23:39-43 - "you shall rejoice before the Lord your God," v. 40).
- c. "Amen" - song of agreement voiced by the angels, elders and four living creatures..... **7:11,12**
- d. Questions and answers given by one of the elders for John's benefit. **7:13-17**
 - 1) "The ones who come out (present tense, literally 'who are coming out') of the great tribulation."
 - a) "Hour of testing" - cf. 3:10.
 - b) Same group as 144,000 but looked at from a different direction:

Vs. 2-8 - Sealed servants still on earth.

vs. 9-17 - Sealed servants passed through death.
 - c) The name of God written upon them:
 - (1) 144,000 - Rev 14:1-4; 7:3,4.
 - (2) Those who overcome - Rev 3:12; 22:4.
 - 2) The ones who "have washed their robes" ("made them white" - both verbs aorist) - cf. Isa 1:18; Heb 9:14; 1 Jn 1:7).
 - 3) The ones "serve Him" (because of Lamb's blood).
 - a) "Before the throne" - 144,000 sing "before the throne" - 14:3.
 - b) "Day and night in His temple" - "temple" - not 'hieron' - the entire building. BUT 'naos'- sanctuary which shows one's service as a priest. (The multitude is like Anna of Lk 2:36,37)
 - 4) The ones who serve Him are cared for.
 - a) Perfect Protection - "He" - "shall spread His tabernacle over them" (cf. Ezek 37:27) - A practice during Feast of Tabernacles

was the provision for those in need, both friend and stranger (cf. Rev 21:3; 1 Jn 4:12,13; 3:24; 1 Cor 10:13).

- b) Perfect Provision - “they” - will not be hungry, thirsty or hot - No torment. **7:16**
- c) Perfect Leading - “the Lamb” - “shall be their shepherd” - The reason for perfect provision - Isa 49:8-10 - “shall guide them to springs of water of life” - a thirst which is satisfied, cf. 22:1; Jn 4:14.
- d) Perfect Joy - “God shall wipe every tear from their eyes” (cf. Isa 25:8; Phil 4:4).

C. The Seventh Seal. 8:1-11;19

1. The Seventh Seal - Seven Angels with Seven Trumpets. 8:1,2

(Seven - “Perfection”)

2. The Incense. 8:3-5

a. “Silence in heaven for about half an hour”. **8:1**

- 1) All are silent in heaven - the silence increases the tension - this is the last seal - What is it?
- 2) The delay before the judgment revealed in 7:1-3 (Need for judgment in Ch. 6 & 7).
- 3) The lull before the storm (Zech 2:8-13; Zeph 1:7-12).

b. Seven angels before God (standing - ready) - ready to carry His message. **8:2**

- 1) Each is given a trumpet.
- 2) Four-fold purpose of trumpets:
 - a) Assemble (Num 10:3),
 - b) To move (Num 10:5),
 - c) Alarm for war (Num 10:9) and

d) Times of festivity (Num 10:10).

3) Trumpet here is used as a warning and a call to judgment:

a) 7 seals - introduce judgment,

b) 7 trumpets - announce judgment and

c) 7 bowls of wrath - judgment.

c. Another angel. **8:3-5**

The reason for the approaching judgment.

SEE CHART #8.

3. The Sounding of the Trumpets. 8:6-12

(First Four)

a. Angels prepare to sound the trumpets. **8:6**

b. The first four trumpets of natural calamity.. . . . **8:7-12**

1) First trumpet - land disaster. **8:7**

a) "Hail and fire mixed with blood" - Judgment (cf. Joel 2:30) like the plagues upon Egypt. (Ex 9:22ff)

b) Only 1/3 affected - This judgment on earth is not final (cf. 9:20, 21 - where some are left).

2) Second trumpet - maritime disaster. **8:8,9**

a) "Great mountain burning with fire" - Judgment (cf. Mic 1:2-4).

b) Only 1/3 affected - This judgment on sea is not final.

3) Third trumpet - land/water (inland water) disaster. **8:10,11**

a) "Great star fell from heaven" - "name of the star is Worm-wood" (very bitter substance) - Judgment, cf. Jer 9:15 and Jer 23:15 - How long can you live without water (1 day/120 d.F. -10 days/ 60 d.F.)?

- b) Only 1/3 of springs and rivers affected. This judgment on land-waters, not final.
 - 4) Fourth trumpet - abnormal functioning of heavenly bodies. Cf. Isa 13:10; Joel 2:10. Panic producing wonders..... 8:12
- 4. **An Interval - “An Eagle Flying in Mid-Heaven”..... 8:13**
 - a. The eagle (best text) - a bird of prey (Deut 28:49).
 - b. “In mid-heaven” - literally the highest point, the place the sun reaches at meridian.
 - c. Three “woes” - because of the three remaining trumpets - The worst is yet to come!
- 5. **The Sounding of the Next Two Trumpets. 9:1-21**

(The 5th and 6th)

 - a. Fifth Trumpet - First Woe, “Fifth angel Sounded”..... 9:1-12
 - 1) The Vision.
 - a) “A star from heaven.” Personified..... 9:1
 - b) “A key” (given to the star)..... 9:1
 - c) The key opened the bottomless pit. 9:2
 - d) Smoke escapes from the pit when opened. 9:2
 - e) The smoke darkens the sun and air..... 9:2
 - f) Tormenting locusts appear out of the smoke who have power only over those not among the 144,000..... 9:3-5a
 - g) The locusts’ power limited to five months. 9:5,6
 - h) The locusts describe (“like”):. 9:7-10
 - (1) Horses prepared for battle - powerful,

- (2) Crowns worn (“like”) - victory,
- (3) Faces like faces of men - intelligence,
- (4) Hair like hair of women - strength,
- (5) Teeth like teeth of lions - power,
- (6) Breastplates like breastplate of iron - protection,
- (7) Sound of wings like sound of chariots of many horses rush to battle - many and
- (8) Tails like scorpions - tormenting power.

i) Their king. **9:11**

(1) Angel of the abyss.

(2) Named:

(a) Abaddon (Hebrew) Destruction.

OR

(b) Apollyon (Greek) Destroyer.

2) The Vision Interpreted.

a) “A star from heaven,” cf. 8:10 - but this star is personified (Some say Satan of Lk 10:18?) Whatever the case may be, the star is not doing this on his own. “Had fallen” (perfect tense) - 2 Cor 4:4 would fit this section.

b) “Key of the bottomless pit” (literally shaft of the abyss) - given to the star of v. 1a. It would seem that God, in His overall judgment, has given the star an opportunity to open the abyss (cf. v. 11, the angel of the abyss). **9:2**

(1) Abyss - not in heaven but on earth. (Torments - Lk 16: 23 cf. 2 Pet 2:4; Jude 6)

Abode of demons
(Lk 8:31)

Torments
(Lk 16:23)

cf.

(2) Abode all ungodly before final judgment.

c) The pit opened - smoke (blinding) comes forth - smoke of deception and delusion, of moral darkness and degradation constantly pouring out of the abyss (cf. Eph 2:2; 2 Cor 4:4; 2 Thess 2:11; Rom 1:24-28, "God gave them over").

d) The locusts - moral decadence.

(1) Power was given to them.

(2) Could torment all but 144,000 (only concerned with human beings).

(3) No killing allowed but "men will seek death." Tormented for five months (complete time to complete the assigned mission), therefore a desire to die.

(4) Their strength was great - The ungodly could not withstand them.

e) The leader is terror and destruction - the final result of moral decadence.

3) SUMMARY - God has now used two instruments to cut down the oppressors of His people: Natural calamity and internal decadence. Rome fell for the lies of Satan and so internal decay was one of the reasons for her fall. One down, two to go. **9:12**

b. Sixth Trumpet - Second Woe. **9:13-21**

"Sixth angel sounded."

1) "A voice from the four horns of the golden altar". **9:13**

a) Altar of burnt incense - Ex 30:1-10, cf. Rev 6:10 souls under and Rev 8:3-5 - prayers on top.

b) "Which is before God." The power in the requests of the saints.

2) Saying:. **9:14**

- a) "To the sixth angel" - sixth trumpet.
- b) "Release the four angels who are bound at the great river Euphrates." Cf. Isa 8:7-8 where the river stands for the military might of the enemy.
 - (1) This was the homeland of the Parthians who were at this time the world's most dreaded cavalry (fought Rome, 53 B.C. & A.D. 62).
 - (2) These angels are bound; whereas the angels of 7:1 are themselves restraining the four winds of the earth. The fact that these are bound might mean that they are evil angels who cannot act until God permits them. The angels of 7:1 will not be allowed to move until the 144,000 are sealed.
- c) The angels prepared for this time are released. **9:15**
 - (1) Predetermined by God for this very hour.
 - (2) Two hundred million - cf. Psa 68:17, a tremendous host - God has this great army at His disposal.
 - (3) If lined up in normal cavalry formation, they would be one mile wide and eighty-five miles long.
 - (4) The number is definite and not just "a multitude." This would scare any enemy of God's people and assure God's people of victory.
- 3) "I saw in the vision the horses" **9:17**
 - a) Riders described - having breastplates - multi-colored resembling fire, smoke and brimstone (sulfur).
 - b) Horses described - "heads (like) of lions," powerful - "tails are like serpents," destructive (v. 19).
 - c) "Fire and smoke and brimstone" (v. 17) - kills a third of mankind, not final end. **9:18**
 - d) The horses and horsemen would seem to be demonic, yet used by God in the downfall of Rome. **9:19**

- 4) This second woe (sixth trumpet) provides a vision of the external enemies of Rome coming from afar, which are to bring her down.
- 5) "The rest of mankind" - not killed - "did not repent". **9:20,21**
 - a) The first woe - internal decay - had so blinded them (9:1-12) to the first four trumpets of natural calamity (8:1-12) that they would not repent.
 - b) The second woe - external enemies - should have frightened them into repenting (9:13-21), but their hearts were too hard (cf. Prov 16:18; 14:34).

6. Interlude - Between the 6th and 7th Trumpets. **10:1-11;13**

Four Pictures.

- a. Picture #1 - "The angel and Seven Peals of Thunder". **10:1-7**
 - 1) Angel described. **10:1-3**
 - a) "Strong" - (another) - cf. 8:3; 5:2; 18:21.
 - b) "Coming down" - present participle - "from heaven," does this mean John now on earth looking upward towards heaven?
 - c) "Clothed with a cloud" - "rainbow upon his head" - "face like the sun" - "feet like pillars of fire" - from God's Presence. (Ex 34:29; Psa 97:2).
 - d) "Placed his right foot on the sea and his left on the land," a mastery over all the earth, a universal message. **10:2**
 - e) He carries in his hand an opened little book - noted in detail in 10:8-11.
 - f) "Cried out with a loud voice" **10:3**
 - (1) "As when a lion roars" (cf. Jer 25:30; Amos 3:8; Psa 29:3-9) - God's message of doom upon the disobedient.
 - (2) The cry of attention which is heard throughout the universe?
 - 2) Seven peals of thunder. **10:1-4**

- a) Occur when the angel has cried.. **10:3**
 - b) Seven peals “uttered their voices.”
 - c) John not allowed to write the meaning of the “seven peals.”
Probably a message to John alone, cf. 2 Cor 12:4? (or, no
more delay of v. 6).. **10:4**
- 3) Oath of the angel. **10:5,6**
 - a) Right hand lifted.
 - b) The oath - key to this section.. **10:6**

“There will be no more delay.”

(Delay apparent only - 10:8-11:13, description of present
dispensation from different view.)
- 4) “Days of the voice of the seventh angel”. **10:7**
 - a) The trumpet will sound in 11:14-19.
 - b) Then God’s mystery will be finished.
 - c) The warning given by six trumpets is enough.
 - d) The mystery would involve God’s eternal purpose for His peo-
ple - Ultimate victory - (Eph 1:3,4,9,10) - Judgment of evil -
Deliverance and vindication of all the people of God (1 Pet
1:10,11).
 - e) “As He preached to His servants the prophets,” cf. 1:1; Amos
3:7 - His whole purpose for man.
- b. Picture #2 - “The Little Book”. **10:8-11**
 - 1) The book first noticed. V. 2, cf. Ezek 2:8-3:14.. **10:8**
 - 2) The commanding voice - “Go, take the book” - God?
 - 3) John approaches the angel - He had to take the book - to fully
accept.. **10:9**

- a) Sweet in the mouth - when we receive the message of God's word (Psa 119:103,104)..... **10:10**
- b) Bitter in the stomach - when we have to deliver the message of God's word. For Christians of John's day, the persecution would be bitter as it was brought about through their adherence to God's word. (A message of sorrow and woe) cf. Ezek 3:14; Jer 15:16, 17.
 - (1) Men under God's judgment for rejecting Him.
 - (2) Christians would suffer in the hands of God's enemies.
 - (3) Woe upon the church because of the great world conflict.
 - (4) Destruction of Rome coming, cf. Rev 18:1ff.
- 4) John must preach to the whole world. The book must be preached even today. Continue to preach..... **10:11**
- c. Picture #3 - "Measuring of the Temple". **11:1,2**
 - 1) "A measuring rod like a staff". **11:1**
 - a) Given to John (probably the word of God, Jn 12:48).
 - b) John's last viewpoint on earth, Rev 10:1ff.
 - c) Used for that separation which results in either destruction or salvation (2 Sam 8:2).
 - d) John is to measure:
 - (1) "The temple of God" - or church militant (naos - "sanctuary").
 - (2) "The temple of God" includes:
 - (a) "The altar" - or church victorious (sacrificial nature).
 - (b) "Those who worship in it."
 - (c) Located on earth (1 Cor 3:16,17; naos - Jn 10:28).

This is the church of God.

- 2) "Leave out the court which is outside the temple" - "do not measure it." **11:2**
 - a) "A Separation of that which is holy from that which is profane or common - Ezek 40:1-42:20 (cf. 42:20; 44:23).
 - b) A separation of the church from the world. The saints are protected in Rev 7.
 - c) The world, outside the protected church, will not be protected by God.
 - d) "For it has been given to the nations," (court outside the temple) who "will tread underfoot." Cf. Isa 63:18; Dan 8:13; Lk 21:24 as examples of the "nations" treading God's people underfoot.
 - (1) "The holy city" - Jerusalem (temple) is gone at this time; therefore, this is God's congregation on earth.
 - (2) "For forty-two months." (1260 days in 11:3; 12:6; or, "time, times and half a time in 12:14; Dan 7:25; 12:7 which equals 3 ½). **11:2**
 - (a) God will allow only this period of time.
 - (b) It is a period of time (1/2 of 7) which is not complete, thereby limiting the task.
- 3) The church will suffer, but for an incomplete period of time. The true temple (church) of God will be protected.
- d. Picture #4 - "The Two Witnesses". **11:3-13**
 - 1) Their work.. **11:3**
 - a) Granted authority - empowered by God.
 - b) "They will prophesy" (speak for God): cf. Zech 4 (2 - number of strength, power, confirmation) - cf. Jn 5:31; 8:14; Mt 18:16 also, Deut 19:15.
 - (1) "For 1260 days" - cf. v. 2 - the preaching of God's word must continue during this time while the church is being underfoot of the nations.

- (2) "Clothed in sackcloth" - mourning - a time of difficulty, humiliation and affliction. (See 2 Tim 3:12)
- 2) Their identity..... **11:4**
- a) "Two olive trees," Zech 4:3-6.
 - b) "Two lampstands," giver of light.
 - c) Priest/Governor of Zech, but faithful Christians here.
 - d) "That stand before the Lord of the earth." He is always in control.
- 3) Their ability..... **11:5,6**
- a) This work of the church cannot be stopped until the mission is accomplished.
 - b) Persecution with protection - strong and sure with God's Spirit
..... **11:6**
- 4) Their success..... **11:7a**
- a) "When they have finished their testimony" - the "two witness" - They accomplish their task.
 - b) They are not cut short (cf. Dan 7:25).
- 5) Their "defeat" (seemingly crushed)..... **11:7b-10**
- a) By "the beast that comes up out of the abyss," cf. 9:2 - the abode of hellish creatures. The beast is not from God.
 - b) An attempt to crush the preaching of the Gospel.
 - c) The beast will:..... **11:7**
 - (1) "Make war with them" - two witnesses, more than literal two - the saints of this time period of Dan 7:21 ff.,
 - (2) "Overcome them" - silenced by the workers of Satan and
 - (3) "Kill them" - the "victorious beast?"

- d) The beast identified. **11:8**
- (1) A place of killing - "their dead body in the street of the great city." (bodies?)
 - (2) "Great city" (mystically/spiritually).
 - (a) "Sodom" - wickedness - removed.
 - (b) "Egypt" - oppression - removed.
 - (c) Persecution of the prophets - "Where their" (dead witnesses) "Lord was crucified" - Jerusalem perverted religion removed.
 - (3) Rome (Roman Empire) under three figures.
- e) The apparent victory of the beast. **11:9,10**
- (1) The ministry of the church is apparently over for their deaths are witnessed. **11:9a**
 - (2) The witnesses are considered dead for they are seen that way for 3 ½ days (to putrefy). A time which falls short of completion.
 - (3) The bodies being left where fallen would indicate an example to be heeded - like Saul of 1 Samuel 31.
 - (4) The enemies of God rejoice over their victory for they had been afflicted by the Gospel. The bitterness of Rev 10:10, 11.
- 6) Their vindication -- a resurrection of the Gospel. **11:11-13**
- It only looked as though the beast (Rome) had won. **11:11**
- a) God gives them life - raised them from the dead.
 - b) A great fear falls upon those who tried to conquer God's word.
 - c) Victory - church militant to church triumphant. The church is not dead and her enemies know it. **11:12**

d) Disaster -- partial judgment occurs upon God's enemies at the time the saints are victorious. Another piece of the cement of the Roman Empire has just fallen out of the "wall." An acknowledgment of God noted but to no avail (cf. Prov 1:24-28). **11:13**

(1) 1/10 "of the city fell" - ten - completeness. Therefore, this is not final judgment, but it is a warning of that which is to come.

(2) 7,000 people killed - 7 x 1,000 - God's complete and final removal of that Word which would have saved Rome? Iniquity full?

e. This interlude (10:1-11:13) shows the certainty of judgment upon those who oppress the church and the ultimate victory of those who stand with God.

7. The Sounding of the Seventh Trumpet. 11:14-19

(Third Woe - Final Victory over Rome)

a. The warning - "coming quickly" (cf. 10:6-7) **11:14**

b. The seventh trumpet and the response. **11:15-18**

1) "Loud voices in heaven."

a) "The kingdom of the world has become". **11:15**

(1) This section anticipates the fall of Rome.

(2) With the fall of Rome (4th kingdom of Dan 2:37-45) the kingdom of God proves that it will not be destroyed "but it will itself endure forever" as noted in Dan 2:44; 7: 14,22,27.

(3) The kingdom of God has won! Cf. Psa 2:2-5.

b) "The kingdom of our Lord and of His Christ."

(1) Kingdom of God established before fall of Rome - Rev 1:9.

(2) Kingdom of God established before the Revelation of John written - Col 1:13.

(3) Kingdom of Christ and God - Eph 5:5.

- c) “He will reign forever and ever” - This is not a temporary kingdom like that which man establishes.
- 2) “The twenty-four elders” (cf. Rev 7:11)..... **11:16,17**
 - a) Prostrate themselves in worship to God.
 - b) Utter thanksgiving unto God whom they characterize in terms of His eternity and power (cf. 1:4). **11:17**
 - c) Take note of His royal authority:
 - (1) “Because thou hast taken” - perfect tense,
 - (2) “and didst reign” - aorist tense and
 - (3) God has been reigning (cf. 4:10-11; 5:13-14) and has now decisively dethroned evil. The kingdom of God has won.
- 3) Nations Enraged (Persecution). **11:18**

God’s Wrath (Vindication).

Wrath of the nations versus the wrath of God. In this vision of anticipation, John sees:

 - a) Seventh trumpet warns,
 - b) Seven angels will pour out the seven bowls (cf. 16:1ff) of the wrath of God,
 - c) That wrath of God will include the great battle of Armageddon (cf. 19:11-21 and 16:16),
 - d) A time for the dead to be judged (cf. Rev 20:11-15 and 11:13; 9:13ff; 8:11) - those who died in opposition to the Lord,
 - e) “To destroy those who destroy the earth” - the punishment fits the crime (cf. 1 Cor 3:17, “church”) and
 - f) Reward of God’s slaves (cf. Dan 7:17-22, 25-27). The enemy appears to be in control but the kingdom does belong to the saints.
- c. The temple in heaven..... **11:19**

- 1) God will keep His covenant (2 Tim 2:11,12).
- 2) God will bring judgment as He has promised (cf. 10:6-7). The results of the blast of the seventh trumpet have yet to be seen in the Revelation.

Final victory and final defeat are announced in the seventh trumpet. The seventh trumpet of vv. 14-19 actually announces the outcome of the conflict before the conflict begins for this section provides an introduction to the last half of the Revelation.

Richard Rogers Outline:

- I. The Church's Conflict in and with the world (chapters 1-11).
- II. The Inner Struggle between Christ and Satan (chapters 12-22).

V. The Victorious Christ and the Conflict..... 12:1-20:10

A. The Basis for the Conflict - The Woman, Dragon and Child. 12:1-17

1. Conflict in heaven - Victory. 12:1-12a

a. The struggle (cf. Gen 3:15). 12:1-6

1) The woman..... 12:1,2

a) Her appearance - in contrast to the "great harlot" of 17:1ff, bearer of light..... 12:1

(1) "Clothed with the sun."

(2) "Moon under her feet."

(3) "On her head a crown of twelve stars," the victory crown with 12 (organized religion, cf. 12:17) - simply the people of God's covenant, cf. Isa 26:17,18.

b) Her condition. 12:2

(1) With child.

(2) About to give birth (Gal 4:4).

- 2) The dragon..... **12:3,4**
- a) His appearance. **12:3**
- (1) Red - blood of brutality.
 - (2) Seven heads - perfect vitality (hard to kill) - epitome of evil.
 - (3) Ten horns - Dan 7:7,24 (cf. Rev 13:1; 17:7 - the Roman beast) - complete power (man's).
 - (4) Seven diadems - royal crowns (Eph 2:2; Jn 12:31).
- b) His position and purpose. **12:4**
- (1) He is "serpent" - "Devil" - "Satan," 12:9.
 - (2) He is powerful - 1/3 of the stars (cf. Jude 6; Rev 9: 10?). Mt 25:41 - devil and angels.
 - (3) He is awaiting the birth of the child to devour it as soon as it is born.
- (The historical attempt by Satan to destroy the seed line of the Messiah.)
- 3) The child..... **12:5**
- a) His birth - Jesus the Christ (cf. Psa 2:1-9).
 - b) His status - "to rule all the nations." Providential protection.
 - c) His ascension - caught up to God and His throne (Heb 1:3; 8:1; 10:12; Lk 1:32). Throne - Rev 3:21.
- 4) The flight of the woman. **12:6**
- a) To a wilderness, a place of hardship, cf. 12:13-17.
- (1) Satan has failed to devour the child (the Christ) so now he will attempt to destroy the people of God, cf. 12:13.
 - (2) The woman (people of God) flee into the wilderness - Elijah, 1 Kings 17:4ff, likened unto this happening.

b) To a prepared place.

- (1) Prepared by God - providential protection and care of God.
- (2) Nourished for 1260 days (12:14 for “time and times and half a time”). Cf. Isa 51:9, Rahab - (Egypt) - “dragon” - Israel fled from that “dragon” and was nourished in the wilderness, cf. Ex 19:4.
- (3) The church will be protected as in 11:3 for that indefinite period of time. This period of time would seem to encompass time from Christ’s ascension of 12:5 through today and on to the end of time.
- (4) The hardship of the wilderness and the persecution by the dragon will not be enough (only 3 ½ years - 1260 days) to destroy God’s own people.

b. The war in heaven. **12:7-12a**

1) The opponents. **12:7a**

a) Michael and his angels (Dan 10:13,21; 12:1; Jude 9).

b) The dragon and his angels.

- (1) Not his first defeat - 2 Pet 2:4; Jude 6; Lk 8:31.
- (2) And yet able to accuse Job (Job 1 and 2), cf. Lk 22:31.
- (3) Whose power begins to diminish with the ministry of Jesus (Lk 10:18; Jn 14:30).
- (4) Whose power is further limited with the coming of the Holy Spirit - Jn 16:8-11.
- (5) Whose power over death is removed by the death of Christ (Heb 2:14; Jn 12:31; 1 Jn 3:8).
- (6) The saints have no one, with power, to accuse and condemn them -- Rom 8:1,33 - for they have an advocate with the Father (Jas 4:7,8; 1 Jn 2:1-2).

2) The result. **12:7b-9**

- a) "Waged war" - two spiritual forces, one of Satan versus one of God - "In heaven." Cf. Eph 6:12 - not a literal tearing down the peace of heaven with warfare, but a vision which embodies a truth.
- b) "They were not strong enough," - Satan and his angels. . . **12:8**
- c) "There was no longer a place found for them in heaven" - Satan attempted to defeat the forces of God on earth and failed. His attempt against Michael meets with a resounding defeat. The defeat is complete. Jesus made the defeat a sure thing (cf. Rom 8:37; triumph/victory - Col 2:15).
- d) "The great dragon, (serpent of old, Devil, Satan) was thrown down to the earth". **12:9**
 - (1) Satan and his angels, in their defeat, have only one place to go - "down to the earth." Cf. Mt 25:41 (final scene; Jude 6).
 - (2) The work of Satan continues on earth ("who deceives the whole world" - present active) but limited by the sacrifice of the Christ (cf. 1 Cor 15:51-57; Heb 2:14-15).
- 3) The response. **12:10-12a**
 - a) Praise given to God for:. **12:10**
 - (1) The coming of (the):. **12:10**
 - (a) Salvation - manifest,
 - (b) Power - vindicated,
 - (c) Kingdom of God - truly established and
 - (d) Authority of His Christ - revealed.
 - (2) In that sure defeat of Satan in v. 9 and v. 10b.
 - b) Victory acknowledged; How to overcome Satan. **12:11**
 - (1) Because of the blood of the Lamb (1 Pet 1:18-20).

(2) Because of the word of their testimony (Mk 16:15-20; 2 Tim 2:2; Acts 4:13-20).

(a) Marturias - witness, evidence, testimony, 1:2,9; 6:9; 11:7; 12:11,17; 19:10.

(3) Because they did not love their life even to death (Gal 2:20; Lk 9:23; 14:26; Rev 2:10).

(a) What testimony would bring death?

c) Rejoice! - all who belong to God (Eph 1:3). **12:12a**

2. Conflict on earth. 12:12b-17

a. "Woe to the earth and sea," Satan lost in heaven and only earth is left
. **12:12b**

1) Satan has "great wrath" - because of defeat.

2) Satan has "only a short time" - not an eternity to persecute God's people.

b. Persecution and flight of the woman. **12:13,14**

1) Woman persecuted. **12:13**

2) Woman's flight, protection by God in: **12:14**

a) "Two wings of the great eagle" - God's people delivered by His power - cf. Ex 19:4-6; Deut 32:11; Psa 36:7; Isa 40:31. Not nation of Israel but those who are believing Jews - Spiritual Israel, cf. Rom 9:6ff; Gal 3:23-29.

b) "The wilderness to her place" - like out of Egyptian persecution.

(1) "Where she was nourished," cf. v. 6.

(2) Away "from the presence of the serpent."

c) "For a time and times and half a time" - 3 ½ years or 42 months or 1260 days, cf. Dan 7:25.

c. Attempt by the dragon to kill the woman. **12:15**

- 1) God used a flood to destroy an evil world - 1 Pet 3:20ff.
 - 2) Satan attempts to kill God's people (good of the world) with a "flood" - cf. Psa 18:4; 124:4,5; Isa 8:5-8; 57:19,20; Eph 4:14 - "floods of ungodly men."
- d. Satan's attempt thwarted by God. **12:16**
- 1) God made the earth (ungodly - 13:3) help the woman.
 - 2) The world absorbs/drinks up the flood sent by Satan. Mankind falls for and follows after the lies of Satan (cf. Jn 8:44).
- e. Satan turns on the "rest of her offspring". **12:17**
- 1) Satan not victorious against the woman. Cf. 1 Pet 5:8.
 - 2) Satan will attack her children (identified in this age - Christians) one by one (Mt 16:23, 18ff.) to no avail. The Christians are armed (Eph 6:11-17 - full armor of God).

3. Summary of chapter 12.

- a. The key to this chapter is Gen 3:15.
- b. The word to be remembered is "Victory."
 - 1) Satan defeated in heaven.
 - 2) Satan limited to final defeat on earth (Jas 4:7).
- c. Verses 1-6. The struggle between the seed (woman versus dragon) from Gen 3:15 to the ascension of Christ. In v. 6, God's people will be protected from the wrath of Satan.
- d. Verses 7-12. This section shows us what the effect was of Christ's birth, atonement and ascension. In v. 14, God's people will be protected from the wrath of Satan - Satan cannot destroy the woman. The church will undergo the attack of Satan and his forces (v. 17), but Satan will be bound as seen in Rev 20:2 (Heb 2:14, the Gospel actually does the binding).
- e. Verses 13-17. Persecution of the woman.

B. The Battle - Forces of the Conflict - Evil versus Good..... 13:1-14:20

1. Satan and his evil forces. 13:1-18

a. The sea beast..... 13:1-10,18

1) Its origin and appearance..... 13:1,2

a) "He stood on the sand," the dragon awaiting his henchman
..... **13:1**

b) "Coming up out of the sea," cf. Dan 7:2-3 - the "sea" of human-
ity, cf. Rev 17:1,15; Isa 17:12.

c) "Having:"

(1) "Ten horns," cf. Dan 7:7,8,24, having "complete" "strength"
1 Sam 2:10, (identified in Rev 17:12-14). A strength given
to him by Satan (cf. v. 2).

(2) "Seven heads" - a perfect authority. Cf. Gen 3:15; Col 1:18
as it was "given him," Also cf. 13:5,7; 17:3,7-10) - given by
Satan, cf. v.2.

(3) "Ten diadems," "on his horns" - (Satan has them on the
heads of 12:3 - Satan is that true power behind this royalty
of the sea beast?

(4) "Blasphemous names" - on the heads instead of crowns -
to blaspheme God and His saints of v. 6.

d) "Like:"..... **13:2**

(1) "A leopard,"

(2) "Feet of a bear," and

(3) "Mouth of a lion."

(4) Composite of wild beasts (kingdoms) of Dan 7:1-7.

e) Empowered totally by Satan - "power," "throne," and "great
authority."

2) Its wound and recovery. 13:3,4

- a) Seven heads on this beast, cf. v. 1. **13:3**
- b) "Seven heads" - "Seven mountains" - Rome - seven hills on the Tiber - Also: "seven kings" - cf. 17:9-10.

NOTE: "Imperial Rome" - Time/Life, pg. 57. - "Octavian himself took the title 'Augustus,' or 'revered one.' Thus, was the Roman Empire formally established" (cf. Lk 2:1).

- c) Daniel, as well as John, presents the kings of Rome.

SEE CHARTS 9,10,11.

- d) Daniel, unlike John, seems to use the horns (not the heads) to represent the kings (cf Dan 7:7-25, especially vv. 24,25). . **13:3**
- e) Daniel notes the fourth beast (Rome) in 7:7 as having ten horns.
- f) Daniel goes on to note in 7:8 that a little horn (an eleventh horn):

(1) Rises to root out three of the first ten.

(2) Boasts (v. 8) which will wear down the saints (v. 20b becomes larger than the other seven left) during a period of 3 ½ years (vv. 24-25).

(a) Galba (murdered by Praetorian Guard).

Otho (committed suicide).

Vitellius (killed by Vespasian).

(b) Vespasian - family Flavius, Flavian dynasty.

Titus - son of Vespasian.

Domitian - second son of Vespasian - murdered - end of Flavian dynasty.

- g) The eleventh horn in Daniel (7:8) is the chief personality. If the 11th horn rooted out three before it, then the 11th would become the 8th and, that would then line up Dan 7 with Rev

17:3ff and the eight heads (Daniel's "horns" = Revelation's "heads"). The chief "horn" of Dan 7 would be Domitian.

h) If this is true, then Rev 17:10 would read: **13:3**

(1) "They are seven kings - Augustus to Titus (not regarding Galba, Otho and Vitellius),

(2) "Five haven fallen" - Augustus to Nero (d. A.D. 68),

(3) "One is" - Vespasian (A.D. 69-79) and

(4) "The other has not yet come and when he does he must remain a little while" - Titus (A.D. 79-81).

i) Irenaeus - "the vision was seen no long time since in the reign of Domitian."

"(3)" above would have the vision in time of Vespasian and yet tradition holds the writing to A.D. 96. It is possible that John was exiled toward the close of Vespasian's rule (ruler during Jewish/Roman war of A.D. 44-73 - not full war). Irenaeus not inspired, so the date for the writing is a traditional view. It is also possible that John was not released until the end of the reign of Domitian and it is not until this time that the Revelation is distributed. Milton Terry in his book on "Hermeneutics" is very definite on the date of the book when he says that Irenaeus may have said John was seen near the end of the reign of Domitian, and not the vision.

j) Chapter 17 (v. 11) does not end with the "seventh" king but goes on to note "an eighth" who is identified as "the beast which was and is not," "himself" (17:8 cf. 13:12, 3).

(1) Eusebius "Ecclesiastical History" Book III, Ch. #17 - He "at length established (Domitian) himself as the successor of Nero, in his hatred and hostility to God. He was the second that raised a persecution against us, although his father, Vespasian, had attempted nothing to our prejudice."
..... **13:3**

(2) Nero begins a campaign of hostility against Christians in Rome, but with his death the persecution ended until revived in the time of Domitian. Rev 17:8 notes the resurrec-

tion of this “beast” (a travesty of the resurrection of Jesus in Rev 1:18) “out of the abyss.”

(3) “He was” - Nero,

“He is not” - Vespasian (Rev 17:8) and

“He will come” - Domitian.

- k) One of the seven heads of the sea beast (#5, Nero) seems to be slain, but a Satanic resurrection takes place, and “his fatal wound was healed,” and he is seen as one of the seven (17:11) but is actually #8 - Domitian. Starting again with Domitian, the persecution ran until A.D. 311 and an edict of toleration issued by Galerius (Maximian) finally brought the bloodshed to an end with the recognition of Christianity as a lawful religion (Durant, Vol. III, “Story of Civilization,” p. 652).

SEE CHART 12.

- l) The world followed after this “wondrous sign of resurrection” - only the saints would refrain from following this beast.

- m) The effect was to convince the world of the futility of resisting the beast.

- n) The world actually went after Satan in their worship of the beast. Swete (“The Apocalypse of St. John”) “It was not moral greatness but brute force which commanded the homage of the provinces. The invincible power of Rome won Divine honours for the worst and meanest of men.” **13:14**

3) Its nature and dominion. **13:5-8,18**

a) He is given:. **13:5-7**

- (1) “A mouth speaking arrogant words and blasphemies” - “against God” - Domitian was noted, by Suetonius, for his arrogance and his claims to deity (cf. Dan 7:25),

- (2) “Authority to act for 42 months” - God limits this persecution (cf. 11:1-3; Dan 7:25) and. **13:5b**

- (3) “To make war with the saints and to overcome them” (cf. Dan 7:21). **13:7**

- (a) Allowed to do so if he can (physically).
 - (b) He cannot because the church militant becomes the church triumphant.
- (4) Authority over all peoples - Roman power is worldwide (physically).
- b) Result of that which is given to him.
 - (1) All those who are not truly God's people worship him (cf. Rev 3:5; 12:12) - "from the foundation of the world" (Eph 1:3-14; Mt 7:21-23). **13:8**
 - (2) The number of the beast - 666, "is that of a man" - failure, for it falls short of "seven." 666 is failure upon failure, the beast relies upon the working of man therefore doomed to failure (cf. Rom 3:23, "fall short of the glory of God").. **13:18**
- 4) Who is the sea beast?
 - a) He is evil,
 - b) He is human,
 - c) He is given what he has only by God,
 - d) He is not to be feared (cf. Mt 10:28) and
 - e) He is the civil persecuting power (here, of Rome) - physical arm of Satan.
- 5) Its destiny. **13:9,10**
 - a) Brethren - take note (cf. 2:7). **13:9**
 - b) This is your road of endurance. **13:10**

The destiny of the persecutor - versus the destiny of the saint (1 Cor 3:17).

HOLD FAST!
- b. The earth beast.. . . . **13:11-17**

- 1) Its origin and function. **13:11,12**
 - a) "Coming up out of the earth". **13:11**
 - (1) Origin of that which is human.
 - (2) James 3:15; Phil 3:19.
 - b) "He had two horns like a lamb". **13:11**
 - (1) Look of innocence - outward religious appearance.
 - (2) "False prophet" - cf. 16:13; 19:20; 20:10.
 - (3) "He spoke as a dragon" - false prophet, same as one who speaks for Satan.
 - c) "He exercises" - "authority" - of 1st beast in his presence - He has the authority of Rome.
 - d) "He makes" - the earth worship the first beast. Identified as the one whose fatal wound was healed - Rome - Domitian. . . **13:12**
 - (1) No problem with ungodly, cf. v. 8,3,4.
 - (2) A problem with the saints to worship the emperor as God.
- 2) Its miraculous abilities. **13:13-15**
 - a) "He performs great signs," cf. Mk 13:22; 2 Thess 2:9. Magic was a common practice among first-century priesthoods as a means of impressing the gullible. **13:13**
 - b) "He deceives those who dwell on the earth," cf. v. 8. **13:14**
 - (1) "Because of the signs."
 - (2) Into making an image of the beast.
 - (a) Worship of the beast (v. 12).
 - (b) Image - of the emperor - Christians faced the bust of Caesar and were commanded to confess that "Caesar is Lord."

- c) A great power is found in the image - death to those who refuse to surrender conscience and soul. **13:15**
- 3) Its demands. **13:16,17**
 - a) All are to receive a mark. **13:16**
 - (1) "On their right hand" symbol of industry or work (trade guild).
 - (2) "Or on their forehead" symbol of thought, life, mind (Philosophy).
 - b) Counterpart of 144,000 of Rev 3:12; 7:3; 14:1.
 - c) Those not sealed by the beast are open to persecution.
 - d) Those not sealed by the beast are open to economic discrimination (cf. 3rd seal of 6:5-6).
- 4) This earth beast/false prophet is false religion who speaks like Satan and works for the glorification of the sea beast - civil persecuting power - Rome.

2. Christ and His righteous forces. **14:1-20**

- a. The Lamb and His own. **14:1-5**
 - 1) Their place - with the lamb on Mt. Zion. **14:1**
 - a) Lamb - victorious Christ of chapter 5.
 - b) Mt. Zion - heavenly Jerusalem (Heb 12:22,23; Psa 125:1).
 - c) 144,000 - cf. Rev 7:1-8.
 - (1) "Having His name."
 - (a) Name that carries power (Acts 4:12).
 - (b) Name that everyone will one day bow to (Phil 2:9-11).
 - (2) "Having the name of His Father." - Jn 14:6 cf. Rev 13: 16
 **14:1**

- 2) Their song. **14:2,3**
 - a) "A voice from heaven like the sound of:" **14:2**
 - (1) "Many waters" cf. 1:15,
 - (2) "Loud thunder" - cf. 6:1 and
 - (3) "Harpists" - not only loud but melodious and attractive.
 - b) "And they sang a new song:" **14:3**
 - (1) "Before the throne,"
 - (2) "Before the four living creatures," and
 - (3) "Before the elders."
 - c) "And no one could learn the song except" - "144,000" "purchased" for no one else had the experience of redemption.
- 3) Their description. **14:4,5**
 - a) 144,000. Cf. v. 1; Eph 1:13-14. **14:4**
 - b) Having the name(s) upon them, cf. v. 1.
 - c) "Have not been defiled with women, for they are celibates," cf. 2 Cor 11:2; 1 Cor 6:20; Eph 5:11ff.
 - d) "Who follow the lamb" - "wherever He goes" - 1 Cor 11:1; 1 Pet 2:21,22.
 - e) "Purchased from among men," cf. v. 3 - "purchased from the earth." Cf. Acts 20:28.
 - f) "First fruits to God and to the Lamb" (cf, James 1:18) - figure of a harvest acceptable to God - separated to God (cf. 14: 14-16) versus unrighteous of 14:17-20. Mt 13:24-30 - wheat and tares. **14:4**
 - g) Free from untruth (cf. Col 14:5; 1:22; Eph. 5:26-27; without blemish). Christ is Lord!. **14:5**
- b. Six great proclamations. **14:6-20**

Four headline banners and two videos of the sickle of judgment.

1) "Triumph of Righteousness"..... **14:6,7**

(Eternal Good News - Chapters 15 & 16)

a) Brought by "another angel" - to differentiate from those mentioned earlier. **14:6**

(1) "Flying in mid heaven." Cf. 8:13.

(2) "Having an eternal Gospel to those who live on the earth."

(a) Judgment - Rom 2:16.

(b) Repentance - Acts 14:15.

b) Proclaimed..... **14:7**

(1) "Fear God."

(2) "Worship Him."

(3) "Because the hour of His judgment has come," cf. Jn 3:18,19.

2) "Judgment of Wicked Babylon". **14:8**

(Chapters 17 & 18)

a) Brought by "another angel" - "a second one."

b) Proclaimed.

(1) "Fallen, fallen" - cf. 18:2 - aorist here is prophetic with a repetition for tragic emphasis (constative aorist - Summers) - Rom 4:17, the certainty of the fall.

(2) "Babylon the great," (cf. Rev 16:19; 17:5; 18: 2,10,21) - symbolic for Rome, the seducer of the world (cf. chapters 17 & 18)..... **14:8**

3) "Emperor Worshipers Judged"..... **14:9-12**

(Chapter 19)

a) Brought by “another angel” - “a third one”. **14:9**

b) Proclaimed:

(1) “If any one,” (conditional):

(a) “Worships the beast and his image” (civil persecuting power - sea beast),

(b) “Receives a mark on his forehead or upon his hand,”

(c) “He will drink of the wine of the wrath of God”.. . **14:10**

“Unmixed” - “full strength.”

(d) “He will be tormented with fire and brimstone in the presence of:”

[1] “The holy angels,” and

[2] “The lamb.”

[3] Just as the saints were tormented before by the world.

(e) He will have constant torment - “no rest day and night,” “forever and ever,” cf. v. 13.

(2) “Here is the perseverance of the saints,” “who keep:”. **14:12**

(a) “The commandments of God,” and

(b) “Their faith in Jesus.”

(c) Rest versus no rest.

4) “Christians Triumph”.. . . . **14:13**

(Chapters 20-22)

a) “Blessed are the dead who die in the Lord”.. . . . **14:13**

Cf. v. 12 - encouragement to remain steadfast. “Die in the Lord” - in a very critical hour pointing to those individuals who needed encouragement.

- b) "That they may rest" - literally "to be refreshed from their la-
bors" (toil under great adversity).
 - c) "For their deeds follow with them" - not quantity, but quality (cf.
1 Cor 3:10-15).
- 5) Sickle of judgment, viewed by the righteous - over all the earth
..... **14:14-16**
 - a) The Christ and judgment - "like a son of man," "having:".. **14:14**
 - (1) "A golden crown," and
 - (2) "A sharp sickle."
 - (3) Christ's activity in judgment, cf. 1:13.
 - b) Another angel, announces the time to reap - "harvest is ripe" -
just right. **14:15**
 - c) The earth was reaped, judgment in time as well as final,
should hold no fear for the saint, the righteous are gathered
home (Mt 3:12; cf. Mt 13:30). **14:16**
- 6) Sickle of judgment, viewed by the unrighteous - over the unrighteous..
..... **14:17-20**
 - a) "Another angel came out of the temple which is heaven" (cf. v.
15; 7:15) - he had (also) "a sharp sickle". **14:17**
 - b) "And another angel:". **14:18**
 - (1) "Swung his sickle" - judgment,
 - (2) "Gathered" - the grapes and
 - (3) "Threw them into the great winepress," "up to horses' bridles" high and for a distance of "1600 stadia." Four - man's number squared; and ten - complete number squared - the total and complete judgment which awaits the wicked man. Compare Isa 63:1-6; Joel 3:13 and Heb 13:12-14 - "outside the city."

C. Interlude - Song of Victory - Seven Plagues Anticipated. 15:1-8

1. Anticipation The angels with the seven plagues - “When the trumpets were blown (chapters 8 through 11), mercy was mixed with His wrath. They affected only a third part and were given that man might repent (9:20,21). Now the narrow line that separates His mercy and wrath has been crossed (cf. Rom 1:24) and now His wrath will not be mixed with mercy (14:10). Now we will see that “our God is a consuming fire” - Heb 12:29. (7 plagues - 7 bowls of wrath, 16:1 cf. Ezek 7: 2,6)..... **15:1**

2. The victors over the beast. 15:2-4

a. Where they were - “standing on a sea of glass mixed with fire - holding harps of God.” Fire revealing each man’s works - 1 Cor 3.

1) “Sea of glass” - cf. 4:6 “mixed with fire” - Suffering?

2) “Standing on” - moving closer to the throne.

3) “Harps of God” - to give praise to God.

b. What they were - the victorious - those who overcome, cf. 2:7 (from civil persecuting power).

c. What they sang was the Song of Moses and the Lamb. **15:3,4**

1) Likened unto Moses and acts of God in deliverance from Egypt (Ex 15:1ff).

2) Righteous judgment of God praised, the battle is not just between the saints and Rome, but between God and the dragon (cf. 14:6-7).
..... **15:4**

3. The seven angels appear. 15:5-8

a. Where they were.. . . . **15:5,6**

1) Inner sanctuary of God - “temple”.. . . . **15:5**

2) Seven angels come out of the presence of God.

b. How they were dressed. **15:6**

NOTE: a picture of purity from which righteous wrath is poured out on the world - no longer the altar of 8:3-5; 14:18.

- 1) "Linen - clean and bright" - from serving God and
- 2) "Girded - golden girdles" (cf. 1:13).
- c. What they were given. **15:7**
 - 1) Each given one golden bowl "full of the wrath of God" - 7 bowls total.
 - 2) Given to each by "one of the four living creatures" (cf. 4:6).
- d. The smoking temple. **15:8**
 - 1) The solemnity of the occasion (cf. Ex 19:18; 40:34ff; Isa 6:4).
 - 2) No more opportunity to repent. 1 Kgs 8:10-11; Ezek 14:14.
 - 3) No more mediation (until judgment is accomplished) - Jer 11:14; 1 John 5:16.

D. Bowls of Wrath - Judgment Complete. 16:1,2

NOTE: Cf. 14:6-7, no partial judgment. The wrath/plagues find their background in the plagues of God upon Egypt.

- 1. The commission. 16:1**
 - a. "Voice from the temple" ("loud") - must be God since no one else is in there (cf. 15:8) - "To the seven angels" (cf. 15:6-7). Not like the 1/3 of 8:6-12.
 - b. "Go and pour" "into the earth" - warning is gone - this is the fury of God. Trumpets of 8:2 warn; bowls - final end.
- 2. The first bowl poured out. 16:2**
 - a. Did not affect the Christian.
 - b. Incurable disease (cf. the 6th Egyptian plague, Ex 9:10ff).
 - c. First trumpet - 8:7, land disaster warning.

- d. This is land destruction. Those who are earthly.
- 3. The second bowl poured out. 16:3**
 - a. "Into the sea."
 - b. "Blood" (cf. Ex 7:17-21) - Here, it is literally "blood as of a dead man (not fresh?)," and not "as blood of a dead man."
 - c. Second trumpet - 8:8,9, maritime disaster warning.
 - d. This is (the) maritime destruction.
- 4. The third bowl poured out. 16:4-7**
 - a. "Into rivers and springs of water" 16:4
 - b. "Blood" - judgment declared to be righteous. 16:5-7
 - 1) Confirmed by this angel. 16:5
 - 2) Affirmed by the "altar" (cf. 6:9; 9:13; 8:3,5). The punishment fits the crime. 16:6
 - c. Third trumpet, 8:10,11 inland water disaster warning. 16:7
 - d. This is inland water destruction.
- 5. The fourth bowl poured out. 16:8,9**
 - a. The sun's heat intensified - on non-Christians as seen in v. 9. 16:8
 - b. Not darkened as in the warning of trumpet in 8:12. Fourth trumpet - abnormal functioning of the heavenly bodies, warning.
 - c. Now the non-Christian will undergo God's "fiery trial," instead of only the Christian.
 - d. The blasphemy and impenitence. The "fiery trial" hardened their hearts 16:9
 - e. This is destruction due to abnormal functioning of the heavenly bodies.
- 6. The fifth bowl poured out. 16:10,11**

- a. The beast's kingdom darkened.. **16:10**
 - b. The very seat of authority is attacked - "the throne."
 - c. In darkness and pain - things are getting pretty rough.
 - d. The blasphemy and impenitence - hearts become harder. **16:11**
 - e. Fifth trumpet - First Woe - internal decay (9:1-11).
- 7. The sixth bowl poured out. 16:12**
- a. River Euphrates is no longer an obstacle to invading armies (capture of ancient Babylon by Cyrus - "new" Babylon).
 - b. The battle will be "Har-Magedon" and is briefly described in 19:11-21. Rome's final destruction (Beast and False Prophet - Sea Beast & Earth Beast finally are destroyed).
 - c. Sixth trumpet, Second Woe - external enemies warning (9:13-21). **16:12**
 - d. This is destruction due to external enemies.
- 8. Interlude - Between the 6th and 7th Bowls. 16:13-16**
- a. The enemies gather together for the war. **16:13-15**
 - 1) "Out of the mouth of:" **16:13**
 - a) "The dragon" (Satan),
 - b) "The beast" (Sea Beast - Civil Persecuting Power) and
 - c) "The false prophet" (Earth Beast - False Religion).
 - d) "Three" "unclean spirits like frogs." Cf. 1 Kgs 22:19-23.
 - 2) "Spirits of demons" - "unclean spirits" - to go and deceive the "kings of the whole world" into doing battle with God.
 - 3) The results of this battle are seen in 19:19-21.
 - 4) To those who "watch" (are prepared) the coming of Christ/God (cf. 3:3; 1 Thess 5:2) will not leave him ashamed. In this context, the ruin of Rome. **16:15**

- b. The arena “Har-Magedon” (Mountain of Meggido). **16:16**
 - 1) The enemies of God gathered together to do battle.
 - 2) The battle place where God beat Sisera for Israel (Judg 4:13-15 cf. 5:19).
 - 3) The battle place where Gentile could beat Jew when God was on the side of the Gentile (2 Chron 35:20ff).
 - 4) It is the place where God’s enemies go down in defeat.
- 9. The seventh bowl poured out.. . . . 16:17-21**
 - a. The air is smitten. **16:17**
 - 1) “It is done” - Final judgment on Rome (7th trumpet cf. 8:8; 11: 15-19).
 - 2) Place of the Devil’s power (Eph 2:2).
 - b. The earthquake and its results. **16:18-20**
 - 1) Judah at the hand of Nebuchadnezzar (cf. Ezek 5:8,9). **16:18**
 - 2) Judah at the hand of Rome (cf. Mt 24:21).
 - 3) “Such as there had not been since man came to be upon the earth.” The epitome of horror (18:7,8 - 1/3 partial, 3/3 full).
 - 4) Great city “split into three parts.” God’s number, God’s judgment **16:19**
 - 5) “Cities of the nations (Gentiles) fell” - those who chose to go with Rome.
 - 6) God’s “cup of wine” - Rome is finished.
 - 7) God’s judgment, no escape, Micah 1:2-4; Nahum 1:5; Psa 97:4,5; 18:7-15. **16:21**
 - c. The great hail and blasphemy.. . . . **16:21**
 - 1) What more can happen?

- 2) Third time men blasphemed God because of judgment (cf. 16:9,11).

E. Judgment of the Great Harlot - Babylon. 17:1-18:24

“The Great Has Fallen!” (“Judgment of Wicked Babylon,” 14:8).

1. The scarlet woman upon the scarlet beast. 17:1-18

a. The harlot. 17:1-6

- 1) The harlot - the object of coming judgment (krisis, process of investigation; krima - here sentence pronounced). 17:1,2

a) Who is the harlot?. 17:1

- (1) She sits on seven mountains (that’s what the seven heads are),. 17:9

- (2) She rules the earth in John’s day,. 17:18

- (3) She is a terrible persecutor of the saints, 17:6; 18: 20,24,

- (4) She is the leading commercial power on earth in John’s day - 18:3,11ff; 18:15-19,

- (5) She is supported by her civil power (enforced by military might),. 17:3,7

- (6) She is destroyed by her own civil power (empowered by military might),. 17:16,17

- (7) She is Rome!

- b) “Who sits on many waters,” cf. v. 15, the city that rules the world.

- c) “With whom the kings of the earth committed fornication”.. 17:2

- (1) Alliances - cf. Tyre, Isa 23:13-18.

- (2) All nations are responsible to God (cf. 18:13) - here in that they made the persecutor of God’s people great.. . . . 17:2

- 2) The harlot - her description.. **17:3-6a**
 - a) John “carried away” (by that one of the seven angels in v. 1) “in the Spirit” (cf. 1:10) “into a wilderness” (a safe place to see her as she really is). Cf. Ezek 8:3; Rev 21:10.
 - b) “A woman”. **17:4-6a**
 - (1) “Clothed in purple” (“and scarlet”) - a well dressed prostitute (not like the radiant woman of chapter 12). **17:4**
 - (2) “Adorned with...” a rich prostitute.
 - (3) Holding “a gold cup” of abominations and immorality (contents are identified in verse 6).
 - (4) Entitled “Mother of Harlots” - with a mystery to be revealed in verse 7. **17:5**
 - (5) Drunk - with the blood of the saints and witnesses of Jesus (lots of blood). **17:6a**
 - c) “Sitting” - on the Sea Beast of 13:1-10. Civil power - made scarlet by Satan’s power. **17:3b**
- 3) The harlot - John’s wonderment - The contrast between what he saw and what he expected. Invited to see the judgment of the city, he instead sees the harlot on the beast. **17:6b**
- b. The explanation concerning the beast who supports the harlot. **17:7-14**
 - 1) Introduction by the angel (angel of v. 1 & v. 3). **17:7**
 - 2) Threefold aspect of the beast, cf. 13:1-10. Nero resurrection.. **17:8**
 - 3) The seven heads and their meaning. **17:9**
vs. 9-11 (cf. 13:1-10). **17:10**
“And he goes to destruction.” All evil ultimately perishes. . . **17:11**
 - 4) The ten horns and their meaning. **17:12-14**

- a) Identified, “ten (complete) kings who have not yet received a kingdom”. **17:12**
- b) Authority:
 - (1) With the beast - vassal kings (like Herod) who are at first allied with the beast (Roman power). “For one hour” - short?
 - (2) “Give their power and authority to the beast” - as purposed by God, cf. v. 17. **17:13**
- c) Will later turn on Rome (cf. v. 16). External enemies (10 horns). Internal Decay and Strife (beast).
- d) Will be overcome by the Lamb. And those with Him - 19:14; 17:14. Which kingdom is eternal? **17:14**
- c. The fate and identity of the harlot. **17:15-18**
 - 1) The meaning of the waters she sits on (cf. v. 1). **17:15**
 - 2) The fate of the harlot (cf. vv. 12-14).
 - 3) The Architect of her fate, God. **17:16,17**
 - 4) The identity of the harlot (cf. v. 1). **17:18**
- 2. Fallen is Babylon the great. 18:1-24**
 (Judgment of wicked Babylon - 14:8)
 - a. Announcement of her destruction. **18:1-8**
 - 1) Reason for her fall. **18:1-3**
 - a) The authoritative angel (Ezek 43:2). So important that his glory shines over all the earth (a great pronouncement). Compare with face of Moses - Ex 34:29-35. **18:1**
 - b) That which is future is certain - complete desolation (cf. Isa 13:17- 22). **18:2**
 - c) The reason for such desolation. **18:3**

- (1) "All nations have drunk of the wine" (17:6 cf. Nahum 3: 4).
 - (2) "Kings of the earth committed immorality with her" - their dealings with the immoral woman.
 - (3) "Merchants become rich through her sensuality" - no credit given to God but by their own might.
- 2) The call for God's people to come out of wicked Rome. **18:4-8**
- a) Like the call for the righteous to come out of Jerusalem (Mt 24: 15ff), and those Jews in Babylon who would put down roots (Jer 50:8; 51:6,9,45; Isa 52:11). **18:4**
 - b) In Rome, the iniquity is full (2 Cor 6:14ff; Eph 5:11). **18:5**
 - c) One reaps what he sows. In this case, the dose will be double **18:6**
 - d) Her pride is great. Her judgment will be so great. Cf. Isa 47:7 **18:7**
 - e) The punishment will be sudden (cf. Isa 47:9) as a result of her pride, noted in v. 7. **18:8**
- b. A three-fold lamentation over the judgment of Rome. **18:9-19**
- 1) Sorrow of earth's rulers. **18:9,10**
 - a) Distressed. **18:9**
 - b) Keep their distance - destruction sudden. **18:10**
 - 2) Sorrow of earth's merchants. **18:11-17a**
 - a) Financial loss. **18:11**
 - b) Much merchandise. **18:12-14**
 - c) Keep their distance. **18:15**
 - d) Distressed. **18:18**
 - 3) Sorrow of seafarers. **18:17-19**

- a) Keep their distance. 18:17b
 - b) Distressed. 18:18
 - c) Destruction sudden. 18:19
- c. The righteous rejoice (cf. 6:9-11; 11:17,18). 18:20
- d. The character and nature of Rome's fall. 18:21-24
 - 1) Example of the millstone (great - used in grinding of wheat) which would make a great splash and sink quickly. Cf. Jer 51: 62,63 **18:21**
 - 2) Life, as known by the Roman citizen, will cease to exist. . **18:22,23**
 - 3) She will die for the death she has caused. 18:24
- F. Righteous Judgments of God Praised. 19:1-10**
- 1. A rejoicing of the saints over the judgment of the harlot** (cf. chapter 18 and 19-1).. . . . **19:1-5**
- 3rd Banner - Emperor worshipers judged, 14:9-12.
- a. The first hallelujah. **19:1,2**
 - 1) "Loud voice of a great multitude." "As it were" - sounded like (cf. v. 6; 11:15 or 7:9-10?). **19:1**
 - 2) "Saying, Hallelujah!" - Praise God!
 - 3) All honor to God! He has judged Rome, He avenged the blood of His bondservants. **19:2**
- b. The second and third hallelujah. **19:3,4**
 - 1) Second hallelujah - It is an eternal judgment; Rome will not be resurrected. **19:3**
 - 2) Third hallelujah - an "Amen" given to what has been said ("Amen" - by the 24 elders and 4 living creatures). **19:4**
- c. A voice from the throne (?) - All are summoned to give praise to God. Cf. 3:21. **19:5**

2. The marriage of the Lamb. 19:6-10
 - a. Fourth hallelujah. 19:6-8
 - 1) The thunderous response. 19:6
 - a) A powerful attention-getting voice.
 - b) Hallelujah - "the Lord our God, the Almighty, reigns." (Literally: "because our God reigned," as a result of what He did to the harlot.
 - (1) "Reigns" (aorist) - assurance of victory. (Lenski - it is historical constative.)
 - (2) There has never been a time when He didn't reign.
 - 2) The reason for this response. The marriage of the Lamb. . . . 19:7a
 - 3) The wedding feast. 19:7b,8
 - a) "The marriage of the Lamb has come" 19:7b
 - (1) A great time of rejoicing has come.
 - (2) The wedding supper will be organized (cf. v. 9).
 - b) "His bride has made herself ready."
 - (1) She would clothe herself in "fine linen". 19:8
 - (2) Bussinos - adjective, formerly from bussos - a special species of flax - an Aramaean word.
 - (3) "Fine linen" - righteous acts of the saints (cf. 3:4; 6:11; 7:14) - sanctification (cf. 2 Cor 11:2; Eph 5: 27).
 - c) Jewish marriage consisted of three parts.
 - (1) Betrothal - the time that the husband paid the dowry (Christ paid the dowry for His bride - Acts 20:28; 2 Cor 11:2).
 - (2) Interval - where the partners lived separately with their companions (Christ now in heaven waiting for His bride, Heb 10:12-13).

The same as married - cf. Joseph and Mary, Mt 1:18-25; Lk 1:26,27; 2:5,6.

- (3) Wedding Supper - final vows of marriage (festivities lasted a week or more). No formal vows, but this final activity only.

b. The angel and John. **19:9,10**

1) The angel's instruction. **19:9**

- a) "Write" - those invited to the marriage supper are blessed (cf. Mt 22:1-14).
- b) "These are true words of God," a solemn emphasis concerning the good as well as the bad. **19:9**

2) John's response - John prostrated himself to worship the speaker. The practice of worshiping angels is foreign to Christianity (cf. Col 2:18). **19:10a**

3) The angel's warning (cf. 22:9). **19:10b**

- a) "Do not do that,"
- b) "Worship God" cf. 14:7, "ONLY!"
- c) Angel only a "fellow servant" of Christians.
- 4) The testimony of Jesus "is the spirit of prophecy." All of the word of God bears witness to Jesus and not to angels (cf. 1 Cor 12:1-3). Jesus came to fulfill the Law and Prophets (Mt 5:17). Worship God and no one else. Cf. Jn 5:39; 16:1ff; 1 Pet 3:19; Heb 2:1-4.

G. The Victorious Christ. 19:11-20:10

In righteousness, He judges and makes war.

1. Victory over the beasts and their allies. 19:11-21

a. The army of righteousness and its victory. **19:11-18**

1) Leader on a white horse. **19:11-13**

- a) "White" - victory. **19:11**

- b) "Horse" - used for war.
 - c) Rider identified - "Faithful," "True" (cf. 3:14).
 - d) Judges and wars in righteousness (cf. Isa 11:4).
 - e) "Eyes a flame of fire," cf. 1:14. **19:12**
 - f) Wearing many diadems - crowns of royalty - a widespread dominion.
 - g) Name which no one knows. Only God knows the full significance of the Savior's name. Cf. 2:17. **19:12**
 - h) "Clothed with a robe dipped in blood," cf. Isa 63:3. He comes to conquer. **19:13**
 - i) Name - "The word of God," cf. Jn 1:1-3,14; 1 Jn 1:1-4.
- 2) Army wearing white robes - also: "following Him on white horses" (cf. Psa 110; Rev 17:14 - army). "Fine linen," bussinos - 18:16; 19:8. **19:14**
- 3) Leader in conquest and power. **19:15,16**
- a) Conquest - judgment, cf. 1:16; 2:27; 12:5; Psa 2; Joel 3:12,13 **19:15**
 - b) "King of kings," "Lord of lords" (cf. 17:14). - There is no doubt that the Leader of this army is the victorious Christ. **19:16**
- 4) God's great supper. **19:17,18**
- Cf. Ezek 39:17-20. The outcome of this battle (Har-Magedon of 16:16 where Satan's forces gathered) is never in doubt.
- b. The army of evil and its defeat. **19:19-21**
- 1) The allied forces of evil. **19:19**
 - a) The beast - sea beast (civil power). **19:19**
 - b) Kings of the earth and their armies (cf. 16:14; Dan 7:9-12).

- c) False prophet - earth beast (false religion).
- 2) The fate of the two beasts. **19:20**
 - a) Result of the battle of Har-Magedon.
 - b) 666 is utter defeat.
 - c) "Cast alive into the lake of fire" (cf. 20:10,14,15; 21:8 where it is identified as "the second death," and in 20:14). By still being alive (cf. rest slain in v. 21) it would seem that they receive a greater punishment than those whom they deceived. . . . **19:20**
 - d) The lake - represents utter defeat.
- 3) The fate of their allies. **19:21**
 - a) Killed with the sword.
 - b) Slain by the victorious Christ of vv. 11-13.
 - c) Become the main course of God's supper of vv. 17,18.
 - d) The allies are left for final judgment.
- 2. Victory over the dragon and all his followers. 20:1-10**
- 4th Banner - "Christians triumph," 14:13.
- a. The binding of Satan. **20:1-3**
 - 1) The binding. **20:1,2a**
 - a) "An angel coming down from heaven," (cf. 9:1). Strong angel? Cf. 5:2; 18:21. **20:1**
 - "A star from heaven" - fifth trumpet warning. Probably not a star - more like 12:4.
 - 1st Woe - internal decay released.
 - (1) "Having the key of the abyss in his hand," cf. 9:1.
 - (2) "Having a great chain in his hand."

- b) He (angel) laid hold of the dragon -
He has power over Satan.. **20:2a**
- 2) The duration of the binding.. **20:2b,3a**
 - a) Bound him for a thousand years. **20:2b**
 - b) Until the thousand years were completed. **20:2b**
 - (1) "Thousand" Absolutely complete.
 - (2) "Bound" (deo) -- constrained as in 9:14.
 - (3) Not literal (cf. Psa 50:10; Deut 7:9).
 - c) The main topic is the binding of Satan. There is no mention of the Jews or a revival of the Jewish nation. Satan is bound that he might no longer deceive the nations (cf. v. 3).
 - d) Bound and thrown into abyss then sealed. **20:3a**
- 3) The purpose of the binding.. **20:3b**
 - a) "That he should not deceive the nations any longer," (cf. v. 8 where he will gather the nations for a final battle). Cf. 12:9; "frogs" of 16:13,14, 16.
 - b) "Until thousand years" are complete.
 - c) "After these things" - released - to gather/deceive another army (cf. 20:7-9 and 2 Thess 2:3-12?). God is in control for He binds and He releases.
 - d) What is the binding of Satan?
 - (1) Power of the Christ (Mt 12:26-29; Lk 11:21,22).
 - (2) Jesus began to spoil Satan's goods in Mt 4:1-11. Satan could not deceive Jesus.
 - (3) Seventy, by authority of Jesus, overcome demons (Lk 10:17-20).
 - (4) Those deceived by Satan came (come) to Jesus (Jn 12:20-32).

- (5) Power of death rendered powerless by the resurrection of Jesus (Heb 2:14-15; 1 Cor 15; cf. Isa 53:12; Col 2:14, 15).
- e) Yet Satan's influence continues in a world that belongs to him (2 Cor 11:14; 2:11; 1 Pet 5:8; 1 Tim 5:15; 1 Thess 2:18).
- b. The reign of the righteous. **20:4-6**
- 1) The enthroned ones. **20:4a**
- a) Does not say that they are on the earth (or still alive? - cf. Eph 2:6). Presently alive - cf. 2:26; 3:21.
- b) Martyred dead. "Beheaded" - pepelekismenon, perfect, passive of pelekus - "axe". **20:4a**
- c) Judgment given to them (cf. Dan 7:26,27 - end of Rome).
- 2) The resurrected and reigning ones. **20:4b**
- a) "They came to life" - by overcoming in 2:11; cf. Jn 11:25,26. This is the first resurrection (v. 5).
- (1) Zao - to be alive - 1 Thess 5:10; Rev 6:9-11.
- (2) Jn 5:24 - spiritual death to life (1 Jn 3:14). "Lived - ezesan - "they did live," constative aorist. "Reign" - ebasileusan - "they did reign," constative aorist.
- (3) In contrast to "the rest did not live" of verse 5a. Also constative aorist.
- (4) 1 Jn 5:11,12 - they have gained royalty and triumphed.
- (5) They did not come to life again.
- b) They reigned with Christ for this thousand years of Satan's incarceration.
- (1) Rome - last kingdom.
- (2) Kingdom of Christ - over all forever.
- 3) The thousand-year death. **20:5a**

SEE PAPER #5.

- a) This part of verse five is parenthetical.
 - b) "The rest of the dead" - of the dead bodies left on the earth (those of 19:21).
 - c) These "dead" do not take part in the "first resurrection."
 - d) These "dead" are not the reigning of v. 4.
 - e) These "dead" must endure the thousand-year death (implied, first death of v. 6). But they will "come to life," to judgment and eternal torment.
- 4) The blessedness of the first resurrection. **20:5b,6**
- a) First resurrection - faithful dead (144,000) for Jesus in verse 4. **20:5b**
 - b) Blessed and holy (priests). **20:6**
 - c) Second death has no power over them (cf. 20:14) - the lake of fire.
 - d) Reigning with Christ - This does not note the duration of Christ's reign (like being a co-regent).
- c. The loosing of Satan. **20:7-10**
- 1) Satan's loosing, completion of this thousand-year period - God will now let him go for His purpose.

Satan's time is coming to an end. **20:7**
 - 2) Satan's work of deception. **20:8**
 - a) Again gathers the nations.
 - b) "Gog and Magog" - no one in particular (cf. Ezek 38,39 - enemies of God gathered against Him).
 - 3) Satan's invasion and utter defeat. **20:9,10**
 - a) Victory belongs to God. **20:9**

b) Satan thrown into the lake of eternal torment. 20:10

VICTORY!

VI. The Victorious Christ: Final Judgment and Eternal Destiny. 20:11-22:5

A. Destiny of the Unredeemed: The Second Death..... 20:11-15

1. The throne and the passing of heaven and earth..... 20:11

- a. 2 Pet 3:10.
- b. Complete destruction.

2. The books and the judgment. 20:12,13,15

- a. The books (cf. Jn 12:48-50; Rev 3:5). 20:12
- b. The “dead” given up. 20:13
- c. Sharp division between lost and saved.. . . . 20:15
 - 1) The godly are covered in chapters 21 and 22 (cf. 21:8; 22:15).
 - 2) Exclusion from the book of life is “death” (death - with Satan and his own).

3. Destiny of death and hades (cf. 6:8; 1:18 - to lock up).. . . . 20:14

- a. Hades is associated with death in the Revelation. Death is the last enemy to be destroyed - 1 Cor 15:26. Now it is cast into the lake of fire which is the second death - cf. 2:11; 20:6.
- b. Death claims the body when the spirit leaves it - Jas 2:20.
- c. Hades claims the spirit when the body dies - Acts 2:27,31.

B. Destiny of the Redeemed: A New Heaven and a New Earth..... 21:1-22:5

1. New heaven and new earth, fellowship with God.

The Bride made ready.. . . . 21:1-8

2. The city of God - the presented and protected Bride..... 21:9-27

- 3. Completeness with God** - perpetual provision water, food, health.
Cf. Jn 1:18; Rev 22:4..... **22:1-5**

CONCLUSION..... 22:6-21

REVELATION - PAPER #1

APOCALYPTIC LITERATURE

This term designates a group of writings in which the mode of presentation is that of the apocalypse. The term apocalypse itself (from apokalupto—to uncover, to unveil) may mean the matter revealed, the form of the revelation or the writing in which the revelation is recorded. It is in a sense including practically all these meanings that it must be understood in the phrase apocalyptic literature.

Apocalyptic Literature is specifically a variety of prophetic composition. It differs from prophecy pure and simple in the following ways:

- A. It clothes the divine message in the form of a vision or a series of visions. The vision form was the most natural if the prophet was to present his message as an apocalypse. Therefore, although there are apocalypses in which the vision form is not used, in general a prophetic message which was given in the form of a vision is likely to be apocalyptic.
- B. The subject matter presented. Prophecy in general deals with the will of God on all sorts of matters. The apocalypse is a revelation of things that in their nature cannot be reached except by disclosure from above. Such are the inner and hidden arrangements of the universe, the method and original conditions of the creation, but most of the FUTURE OF THE WORLD, and the DESTINIES OF GOD'S PEOPLE AND OF THE WORLD.
- C. The freer use of symbolism. Principles and ideas are clothed in the figures of living beings (eagles, sheep, goats, bulls, etc.) Sometimes these are composite, the features of various creatures being brought into a mixed figure, in order to express the exceptional nature of the forces at work. Symbolical numbers are used for the same purpose (3,4,7,10,12, etc.)
- D. The Apocalyptist views the world as largely under the control of the forces of evil and God is reserving his interference for the future. It is this that gives the apocalypses their prevaillingly eschatological content. This also brings them into the doctrine of the division of duration into ages: "the present age," the "coming age" (ho aion autos, ho aion erchomenos).
- E. The apocalyptist generally takes up the task of comforting God's people in distress (the prophet may speak for a large variety of purposes—to stir the conscience to a clearer appreciation of righteousness, to warn against the displeasure of God, to rebuke, to exhort to good deeds, to direct the affairs of state, etc.) The apocalyptist therefore predicts the triumph of God over the evil forces, the relief of the persecuted and suffering saints, and the glories and favors reserved for them in God's plan.

The apocalyptist usually chooses some ancient sage, specially favored of God with special intimacy, and makes him the central figure of his composition, and the vehicle of the Divine Revelation. Enoch, Noah, Moses, Isaiah, Daniel, Ezra and Baruch are the seers (though not necessarily the authors) of the most prominent apocalypses.

The Period When The Apocalypses Flourished

The apocalyptic form of writing was incipient in the early prophetic groups (see Isaiah 24 - 27 and Zechariah 1 - 8). But Apocalyptic Literature had the most currency between 200 B.C. and 150 - 200 A.D. During the early part of this period the conditions were specially adapted to its use as the prophetic vehicle of address. The people had struggled manfully to regain their independence from the oppression of the Seleucid kings of Syria. They did so after severe persecutions. Apocalyptic writing was well adapted to convey encouragement to them in the form of great world pictures, showing that their oppressors were destined to collapse and Israel to rise into dominion under the Messiah. Their pictures were so drawn as to be understood by them but not by their oppressors.

NON - CANONICAL APOCALYPSES: The Books of Enoch, the assumption of Moses, 2nd Esdras (4th Ezra), the Apocalypses of Baruch, the Sybilline oracles (Book III), the Psalms of Solomon, the Testaments of the twelve Patriarchs, the Ascension of Isaiah, the Book of Jubilees.

H. Norman Gipson

REVELATION - PAPER #2

THE BOOK OF REVELATION - WHEN WRITTEN?

Traditionally, the Book of Revelation has been dated near the end of the first century, around A.D. 96. Some writers, however, have advanced the preterist¹ view, contending that the Apocalypse was penned around A.D. 68 or 69 and thus the thrust of the book is supposed to relate to the impending destruction of Jerusalem (A.D. 70). A few prominent names have been associated with this position (c.g., Stuart, Schaff, Lightfoot—and our own Foy E. Wallace, Jr.) and for a brief time it was popular with certain scholars. James Orr has observed, however, that recent criticism has reverted to the traditional date of near A.D. 96.² The fact is, the evidence for the later date is extremely strong. In view of some of the bizarre theories that have surfaced in recent times (e.g., the notion that all “end time” prophecies were fulfilled with the fall of Jerusalem in A.D. 70)³, which are dependent upon the preterits interpretation, we offer the following.

External Evidence

The external evidence for the late dating of Revelation is of the highest quality.

(1) Irenaeus (A.D. 180), a student of Polycarp (who was a disciple of the apostle John) wrote that the Apocalyptic vision “was seen not very long ago, almost in our own generation, at the close of the reign of Domitian.”⁴ The testimony of Irenaeus, not far removed from the apostolic age, is first rate. He places the book near the end of Domitian’s reign, and that ruler died in A.D. 96. Irenaeus seems to be unaware of any other view for the date of the Book of Revelation.

(2) Clement of Alexandria (A.D. 155-215) says that John returned from the Isle of Patmos “after the tyrant was dead,”⁵ and Eusebius, known as the “Father of Church

¹ From a Latin word, meaning “that which is past.”

² **International Standard Bible Encyclopedia, IV**, p. 2584.

³ An advocate of the Max King, A.D. 70 doctrine recently admitted to this writer that his entire theory would collapse if it could be demonstrated that the Book of Revelation was written after A.D. 70.

⁴ **Against Heresies**, V. 30.

⁵ **Who Is The Rich Man?**, p. 42.

History,” identifies the “tyrant” as Domitian.⁶ Even Moses Stuart, America’s most prominent preterist, admitted that the “tyrant here meant is probably Domitian.” Within this narrative, Clement further speaks of John as an “old man.” If Revelation was written prior to A.D. 70, it would scarcely seem appropriate to refer to John as an old man since he would only have been in his early sixties at this time.

(3) Victorinus (late 3rd century), author of the earliest commentary on the Book of Revelation, wrote: “When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. There he saw the Apocalypse; and when at length grown old, he thought that he should receive his release by suffering; but Domitian being killed, he was liberated.”⁷

(4) Jerome (A.D. 340-420) said, “In the fourteenth then after Nero, Domitian having raised up a second persecution, he [John] was banished to the island of Patmos, and wrote the Apocalypse...”⁸

(5) To all of this may be added the comment of Eusebius, who contends that the historical tradition of his time (A.D. 324) placed the writing of the Apocalypse at the close of Domitian’s reign.⁹

M’Clintock and Strong, in contending for the later date, declare that “there is no mention in any writer of the first three centuries of any other time or place.”¹⁰ Upon the basis of external evidence, therefore, there is little contest between the earlier and later dates.

Internal Evidence

The contents of the Book of Revelation also suggest a late date, as the following observations indicate.

(1) The spiritual conditions of the churches described in Revelation 2-3 more readily harmonize with the late date. “The church in Ephesus, for instance, was not founded by Paul until the latter part of Claudian’s reign: and when he wrote to them from Rome, A.D. 61, instead of reproving them for any want of love, he commends their

⁶ **Ecclesiastical History**, III, 23.

⁷ **Commentary on Revelation**, 10:11.

⁸ **Lives of Illustrious Men**, 9.

⁹ Eusebius, III, 18.

¹⁰ **Cyclopedia**, VIII, p. 1064.

love and faith (Eph. 1:15).”¹¹ Yet, when Revelation was written, in spite of the fact that the Ephesians had been patient (2:2), they had also left their first love (2:4) and this would seem to require a greater length of time than seven or eight years, as suggested by the early date.

(2) This book was penned while John was banished to Patmos (1:9). It is well known that Domitian had a fondness for this type of persecution. If, however, this persecution is dated in the time of Nero, how does one account for the fact that Peter and Paul are murdered, yet John is only exiled to an island?¹²

(3) The church at Laodicea is represented as existing under conditions of great wealth. She was rich and had need of nothing (3:17). In A.D. 60, though, Laodicea had been almost entirely destroyed by an earthquake. Surely it would have required more than eight or nine years for that city to have risen again to the state of affluence described in Revelation.

(4) The doctrinal departures described in Revelation would appear to better fit the later dating. For example, the Nicolaitans (2:6,15) were a full-fledged sect at the time of John’s writing, whereas they had only been hinted at in general terms in 2 Peter and Jude, which were written possibly around A.D. 65-66.

(5) Persecution for professing the Christian faith is evidenced in those early letters to the seven churches of Asia Minor. For instance, Antipas had been killed in Pergamum (2:13). It is generally agreed among scholars, however, that Nero’s persecution was mostly confined to Rome; further, it was not for religious reasons.¹³

Arguments For The Early Date Answered

In the absence of external evidence in support of an early date for Revelation, preterists generally rely on what they perceive as internal support for their view. In the main, their arguments are:

First, it is contended that the Gospel of John has a much smoother style of Greek than does the Apocalypse. Thus, the latter must have been written many years prior to the Fourth Gospel—when the apostle was not so experienced in the literary employment of Greek. To this it may be replied:

¹¹ T. H. Home, **Critical Introduction**, II, p. 382.

¹² Eusebius, III, 18; II, 25.

¹³ Everett Harrison, **Introduction to the New Testament**, p. 446.

(a) “Archaeological” discoveries and literary studies have recently demonstrated that along with Aramaic and Hebrew, Greek was commonly spoken among first century Palestinians. Thus John must have known and used Greek since his youth.¹⁴

(b) B. B. Warfield contends that “the Apocalypse betrays no lack of knowledge of, or command over, Greek syntax or vocabulary; the difference lies, rather, in the manner in which a language well in hand is used, in style, properly so called; and the solution of it must turn on psychological, not chronological, considerations.”¹⁵

(c) R. H. Charles, author of the commentary on Revelation in the **International Critical Commentary** series, and perhaps the greatest expert on apocalyptic literature, regarded the so-called “bad grammar” as deliberate, for purposes of emphasis, and consistent with the citation of numerous Old Testament passages.¹⁶ It might be noted that in the 404 verses of Revelation, Westcott & Hort’s **Greek New Testament** gives over 500 references and allusions to the Old Testament.

(d) Finally, as M’Clintock and Strong point out, “It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, ‘in the Spirit,’ while the ideas, in all their novelty and vastness, filled the apostle’s mind and rendered him less capable of attending to forms of speech. His Gospel and Epistles, on the other hand, were composed equally under divine influence, but an influence of a gentler, more ordinary kind, with much care, after long deliberation, after frequent recollection and recital of the facts, and deep pondering of the doctrinal truths which they involve.”¹⁷

Second, it is claimed that Revelation must have been penned before A.D. 70 since it has no allusion to the destruction of Jerusalem; rather, it is alleged, it represents both the city and the temple as still standing. In response we note:

(a) If John wrote this work near A.D. 96, there would be little need to focus upon the destruction of Jerusalem since the lessons of that catastrophe would have been well learned in the preceding quarter of a century. However, it must be noted that some scholars see a veiled reference to Jerusalem’s destruction in 11:8, where “the great

¹⁴ R. H. Gundry, **Survey of the New Testament**, p. 365.

¹⁵ **Schaff-Herzog Encyclopedia**, III, p. 2036.

¹⁶ Gundry, p. 365.

¹⁷ **Cyclopedia**, VIII, p. 1064.

city,” in which the Savior was crucified (Jerusalem), is called Sodom - not merely because of wickedness, but due to the fact that it was a destroyed city of evil.¹⁸

(b) The contention that the literal city and temple were still standing, based upon chapter 11, ignores the express symbolic nature of the narrative. Salmon says that it is “difficult to understand how anyone could have imagined that the vision represents the temple as still standing. For the whole scene is laid in heaven, and the temple that is measured is the heavenly temple (11: 19; 15:5). We have only to compare this vision with the parallel vision of a measuring-reed seen by Ezekiel (ch. 40), in which the prophet is commanded to measure—surely not the city which it is stated had been demolished fourteen years previously, but the city of the future seen by the prophet in vision.”¹⁹

Third, some argue for an early date of the Apocalypse by asserting that the enigmatical 666 (13:18) is a reference to Nero. This is possible only by pursuing the most irresponsible form of exegesis. To come up with such an interpretation one must: (a) Add the title “Caesar” to Nero’s name; (b) Compute the letter/number arrangement on the basis of Hebrew, whereas the book was written in Greek; (c) Alter the spelling of “Caesar” by dropping the “yodh” in the Hebrew. All of this reveals a truly desperate attempt to find a reference to Nero in the text.

Additionally, Leon Morris has pointed out that Irenaeus discussed a number of possibilities for deciphering the 666, but he did not even include Nero in his list, let alone regard this as a likely conjecture.²⁰ Noted critic Theodor Zahn observed that Nero was not even suggested as a possibility until the year 1831.²¹

In view of the foregoing evidence, a very strong case can be made for dating Revelation at about A.D. 96. Accordingly, the theory of “realized eschatology,” which is grounds upon the necessity of the Apocalypse having been written prior to A.D. 70, is shown to be without the necessary foundation for its successful defense, to say nothing of the scores of other scriptural difficulties that plague it.

Wayne Jackson
CHRISTIAN COURIER

¹⁸ Theodor Zahn, **Introduction to the New Testament**, III, p. 406.

¹⁹ George Salmon, **Introduction to the New Testament**, p. 238.

²⁰ Leon Morris, **The Revelation of St. John**, p. 38.

²¹ Zahn, III, p. 447.

REVELATION - PAPER #3

HISTORICAL CONTEXT OF THE LUKEWARM LAODICEANS

Often I have read Rev. 3:15-16 and found myself asking two questions: (1) "Are hot, cold and lukewarm three categories of one's moral or spiritual condition?" and (2) "Is it conceivable that God really prefers the ungodliness of paganism over lukewarm Christianity?"

Traditionally, "hot" refers to Christians on fire for the Lord, "cold" to non-Christians totally opposed to the Lord, and "lukewarm" to Christians who appear to be unable to let go of the world but want to be religious. Is this what our Lord had in mind when John wrote these words? In order to have a broader perspective of "hot," "cold," and "lukewarm," the historical situation of Laodicea may be of value.

Upon visiting and studying ancient Laodicea, J. S. Rudwick and E. M. B. Green discovered some interesting facts ["The Expository Times" 69 (Oct. 1957-Sept. 1958): 176-78]. The old city of Laodicea did not have a local water supply. Rudwick and Green discovered an aqueduct in the southern part of the site which indicated Laodicea received its water from the modern town of Denizli, five miles south. Since hot mineral springs are common in that area, and the aqueduct was coated with mineral deposits, Rudwick and Green concluded that Laodicea's source of water must have been one of the hot mineral springs. Therefore, in order for Laodicea to receive its water, the water traveled through the aqueduct some five miles. While in the aqueduct the hot mineral water slowly cooled and was lukewarm when it arrived in Laodicea. All people in the area of Laodicea knew that lukewarm mineral water would disappoint the thirsty traveler. It would only make a person vomit. Consequently, after the lukewarm water arrived in Laodicea the people had to allow it to cool before drinking it.

Further, it is valuable to know something about the water of two of Laodicea's closest neighbors. Hierapolis, a few miles north of Laodicea had hot spring water which was recognized to have some medicinal value. The Greek word *zestos* (hot) would likely remind the Laodiceans of their neighbor's water. Also only a few miles away was the city of Colossae. *Psuchros* (cold) describes Colossae's water, a very precious element in that area. Cold water is always useful and especially so in the first century. The weary, thirsty traveler would find refreshment from the cold water of Colossae.

In view of this information concerning the water of Laodicea, Hierapolis, and Colossae, it seems appropriate to reconsider "hot," "cold," and "lukewarm," in Rev. 3:15,16. The hot water of Hierapolis was useful in that it helped the sick become well again. The cold water of Colossae provided refreshment for the weary. Laodicea's lukewarm water, however, made one vomit; it only made the healthy sick. Is it possible the Laodiceans' Christianity is being compared to their lukewarm, sickening water? If so, "hot," "cold," and "lukewarm" are not so much degrees on a "spiritual thermometer" (Rudwick and Green) as they are illustrations from the historical context hot and cold

water was useful, and if the Laodicean Christians had been either hot or cold they also could have been useful. Unfortunately, the Laodiceans were lukewarm and just as their water made one sick, so their form of Christianity made God sick. Hot and cold are commendable characteristics, but lukewarm Christianity “upsets the Lord’s stomach.”

This interpretation may also find support from the use of the words themselves. First, the order of the two words, hot and cold, in the Greek text is inconsistent. The phrase is used three times in the passage. In verse 15 the word order is “cold or hot” but in verse 16 the order is reversed to “hot or cold.” The grammar itself does not demand this interpretation but it appears to suggest that hot and cold are equally commendable. Second, in verse 15 John wrote, “I wish you were cold or hot.” Simply by reading the text, does it not sound as if Jesus would be pleased with either?

What was the sin of the Laodicean church? Why were they compared to their own water? They had been blinded (verses 17-18). The Laodiceans were known for their wealth. Their banking and wool industries had brought tremendous revenue into the city. As the Laodiceans viewed their condition everything appeared to be fine, but they had apparently placed their confidence in themselves. They were saying, “I am rich; I have acquired wealth and do not need a thing” (verse 17, NIV). Like the rich fool (Lk. 12:13-21) the Laodiceans could only think of themselves and were not really useful to anyone. Hot and cold water were useful for medicinal purposes and refreshment but lukewarm water was useless. Jesus wanted the Laodicean Christians to become either cold or hot so they could be useful to others, but in their lukewarm state they were blinded from their real condition. No one is immune from this same problem today.

Terrell Lee
FIRM FOUNDATION
July 13, 1982

REVELATION - PAPER #4

REVELATION 3:20

Holman Hunt, the well-known pre-Raphaelite artist, has made this verse live to many people by his picture 'The Light of the World.' The original, painted in 1853 and exhibited in the Royal Academy in 1854, was bequeathed to Keble College, Oxford by Thomas College Chapel. The painting, which can be seen in the south aisle of St. Paul's cathedral, is a replica which the artist himself made forty years after the original.

On 5 May, 1854, The Times published a letter from John Ruskin in which the picture was described. "...On the left-hand side of the picture is seen this door of the human soul. It is fast barred; its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, showing that it has never been opened. A bat hovers about it; its threshold is overgrown with brambles, nettles, and fruitless corn... Christ approaches it in the night-time..." Christ is invested with a royal robe and wears the crown of thorns. In His left hand He holds a lantern, because He is the light of the world, while His right hand is raised to knock at the door.

Excerpt from *Basic Christianity*
by John R. W. Stott

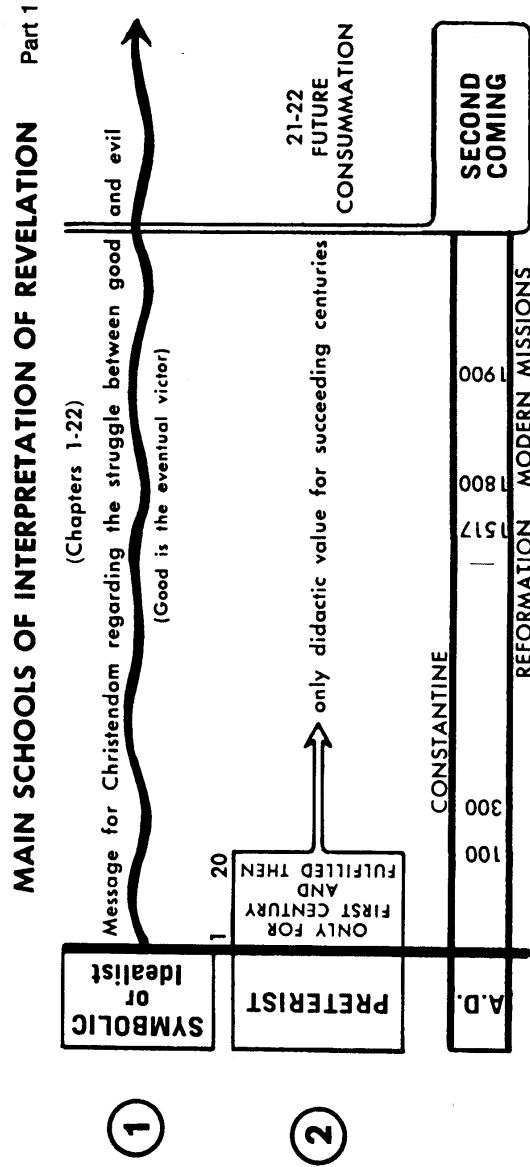
REVELATION - PAPER #5

THE FUNCTION OF THE AORIST TENSE

(5) The function of the aorist tense is a matter of tremendous importance. The time of action is past. The kind of action is punctiliar. Thus is observed the difference between the imperfect and the aorist. The imperfect indicates continuous action in past time - eluon "I was loosing;" the aorist indicates finished action in past time - elusa "I loosed." The imperfect is a "moving picture;" the aorist is a "snapshot." The Greek aorist may be translated by either the simple past tense in English "I loosed" or the perfect tense in English "I have loosed." Usually the context will indicate which is to be used.

There are several shades of meaning in the use of the aorist tense. The major ones are the constative in which the action is looked upon in its entirety - ebaptise tous anthropous. Actually the act may have covered considerable time but it is presented as one act. The ingressive aorist views the act as having occurred but emphasizes the initiation: di umas eptwxeuse. "For your sakes he became poor." The act is one but viewed from its initiation. The culminative aorist views the act as having occurred but emphasizes the end of the action or the state of being resulting from the action. At this point the aorist encroaches upon the function of the Greek perfect, which will be studied later. Ton prwton logon epoieesameen. "The former treatise I have made." The act of writing is looked upon as one act but the emphasis is on the finished product. Other less frequently found constructions are treated at length in Dana and Mantey, and in Robertson.

ESSENTIALS OF NEW TESTAMENT GREEK
By RAY SUMMERS
Pp. 66,67.



Part 2



HISTORICAL SETTING OF REVELATION

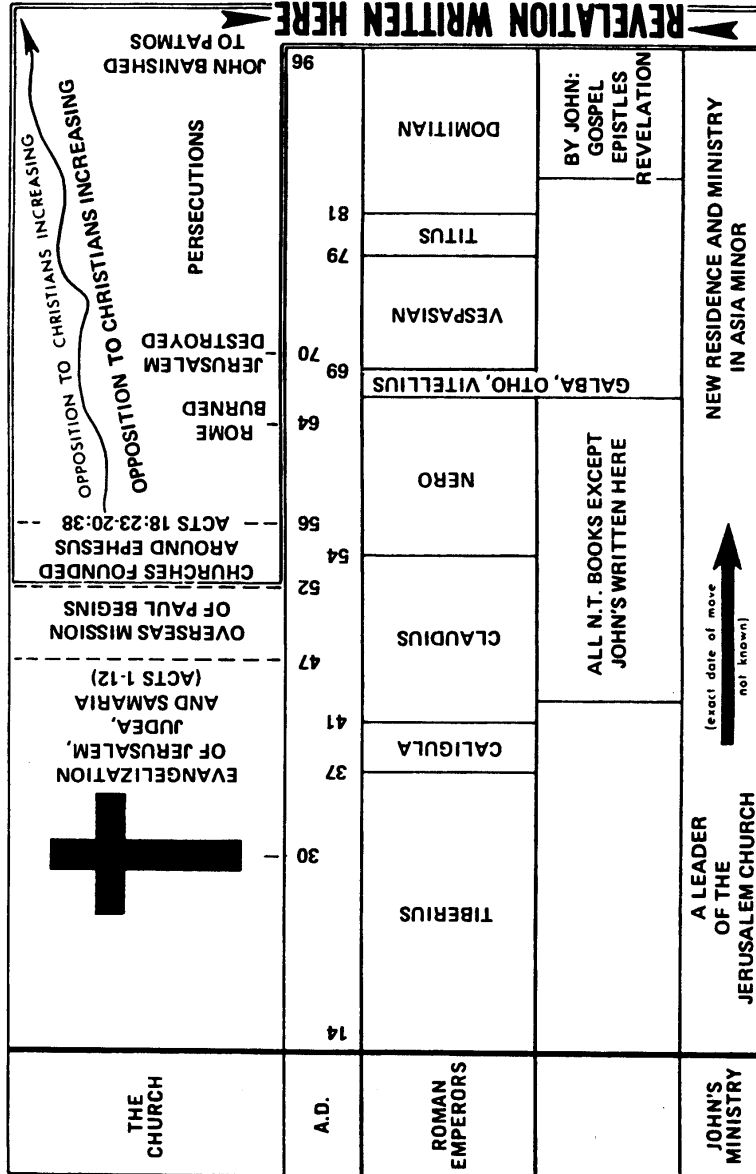


CHART #5

CHART #6 & #12
ROMAN PERSECUTIONS OF CHRISTIANS

Dates	Emperor	Nature and Extent of Persecution	Notable Martyrs
64	Nero	Took place in Rome and vicinity only. Christians were made scapegoats for burning of Rome. Sadistic measures included burning Christians alive to illuminate Nero's gardens	Paul, Peter
c. 90-96	Domitian	Was capricious, sporadic, centered in Rome and Asia Minor. Christians were persecuted for refusal to offer incense to the genius of the emperor.	Clement of Rome, John (exiled to Patmos)
98-117	Trajan	Was sporadically enforced. Christians were lumped with other groups whose patriotism was considered suspect. Christians were to be executed when found, but not sought out.	Ignatius, Symeon, Zozimus, Rufus
117-138	Hadrian	Was sporadically enforced. Policies of Trajan were continued. Any who brought false witness against Christians were to be punished.	Telesphorus
161-180	Marcus Aurelius	Emperor was a Stoic who opposed Christianity on philosophical grounds. Christians were blamed for natural disorders.	Justin Martyr, Pothinus, Blandina
202-211	Septimus Severus	Conversion to Christianity was forbidden.	Leonidas, Irenaeus, Perpetua
235-236	Maximus the Thracian	Christian clergy were ordered executed. Christians were opposed because they had supported emperor's predecessor, whom he had assassinated.	Ursula, Hippolytus
249-251	Decius	Was first empire-wide persecution. Offering of incense to genius of emperor was demanded. Enthusiastic return to paganism required utter extermination of Christianity.	Fabianus, Alexander of Jerusalem
257-260	Valerian	Christians' property was confiscated. Christians were prohibited right of assembly.	Origen, Cyprian, Sixtus II
303-311	Diocletian Galerius	This was worst persecution of all. Churches were destroyed, Bibles burned. All civil rights of Christians were suspended. Sacrifice to gods was required.	Mauritius, Alban

CHART #7
Cities of the Seven Churches
of the Apocalypse

EPHESUS	(Rev 2:1-7): Ancient city; population c. 200,000-500,000; leading port of Asia Minor; on major trade route; made free city 98 B.C.; Ephesians were Roman citizens; destructive earthquake occurred A.D. 17; theater held 25,000; famed for worship of Artemis; her priestesses were cult prostitutes; also center of emperor cult-temple built for Domitian.
SMYRNA	(Rev 2:8-11): Harbor town; population c. 200,000; wealthy academic community; had "street of gold" with a temple at each end; modern Izmir.
PERGAMUM	(Rev 2:12-17): Capital of Attalid kingdom 3rd-2nd century B.C.; second largest library in Roman Empire; famous for parchment; home of the Asclepion (health resort), great altar of Zeus, and three temples to emperor.
THYATIRA	(Rev 2:18-29): City of many trade guilds; located on imperial post road; modern Akhisar.
SARDIS	(Rev 3:1-6): Wealthy fortress city set on a hill accessible to Asia Minor's most fertile river basin; destroyed by earthquake A.D. 17; rebuilt by Tiberius.
PHILADELPHIA	(Rev 3:7-13): Fortress city on imperial post road; educational center for Hellenism; destroyed by earthquake A.D. 17; rebuilt by Tiberius; modern Alasehir.
LAODICEA	(Rev 3:14-22): Producer of world-famous black wool; center for banking; school of medicine; underwent two earthquakes and rebuilt once and without imperial aid; modern Eski Hisar.

CHART #8

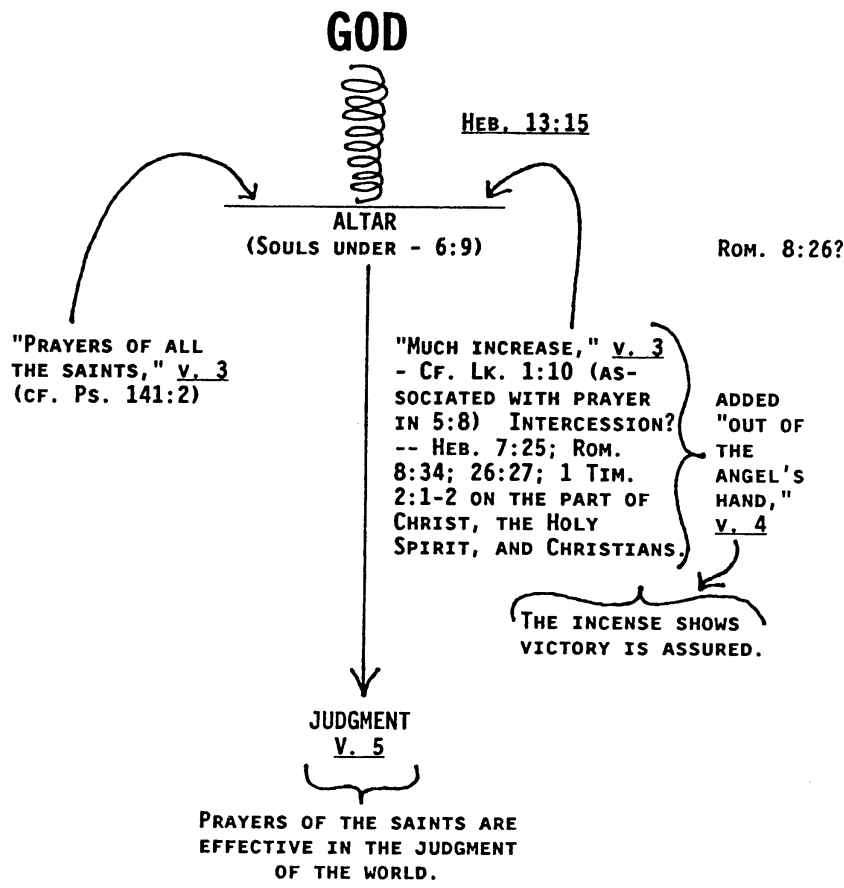


CHART #9

ROMAN EMPERORS

In the Time of the New Testament

EMPEROR	DATES OF REIGNS	CONTACT WITH THE NEW TESTAMENT ACCOUNT
Imperator Caesar <u>Augustus</u> (Octavian)	27 B.C.- A.D. 14	Birth of Jesus; census occurred which caused Joseph and Mary to go to Bethlehem; the beginning of the emperor cult, against which Christians resisted and were persecuted by Rome (Luke 2:1).
<u>Tiberius</u> Julius Caesar Augustus	14-37	Jesus had His public ministry and died during the reign of this emperor (Luke 3:1).
<u>Gaius</u> Caesar Augustus Germanicus (Caligula)	37-41	He demanded worship of himself; ordered his statue placed in the temple at Jerusalem but died before the order was carried out.
Tiberius <u>Claudius</u> Caesar Augustus Germanicus	41-54	Expelled Jewish residents from Rome, among them Priscilla and Aquila (Acts 18:2), for disputation and disturbance over one named "Chrestus" (Acts 11:28).
Imperator <u>Nero</u> Claudius Caesar Augustus Germanicus	54-68	First real persecution of Christians by Rome, though only around the city of Rome; Peter and Paul martyred (Acts 25: 10; 28:19).

CHART #10

ROMAN EMPERORS

In the Time of the New Testament
(continued)

EMPEROR	DATES OF REIGNS	CONTACT WITH THE NEW TESTAMENT ACCOUNT
Servius <u>Galba</u> Imperator Caesar Augustus	68	Siege of Jerusalem took place in the time of this emperor and the next two.
Imperator Marcus <u>Otho</u> Caesar Augustus	69	
Aulus <u>Vitellius</u> Imperator Augustus Germanicus	69	
Imperator Caesar <u>Vespasianus</u> Augustus	69-79	He was the general in charge of crushing Jerusalem rebellion in the late 60s, but upon the death of Nero he proceeded to Rome to become emperor, leaving the task to his son Titus, who besieged Jerusalem until its fall, and that of the temple, in A.D. 70.
Imperator <u>Titus</u> Caesar Vespasianus Augustus	79-81	He was the general who conquered Jerusalem against the Jewish Zealots in A.D. 70.
Imperator Caesar <u>Domitianus</u> Augustus Germanicus	81-96	Great persecution of the church during his reign; he demanded to be called Lord and God (Domines et Deus); his persecution probably served as the background for the writing of the Apocalypse (Revelation) to encourage Christians.

CHART #11
THE KINGS OF ROME

	DANIEL 7:7-27	DATE	REV 13:1-10; 17:3
1	Augustus	27 B.C. - 14 A.D.	Augustus
2	Tiberius	14 - 37	Tiberius
3	Caligula	37 - 41	Caligula Julian House
4	Claudius	41 - 54	Claudius
5	Nero	54 - 68	Nero
6	Glaba*	68 - 69	
7	Otho*	69	
8	Vitellius	69	
9	Vespasian	69 - 79	Vespasian
10	Titus	79 - 81	Titus Flavian House
11	Domitian	81 - 96	Domitian

