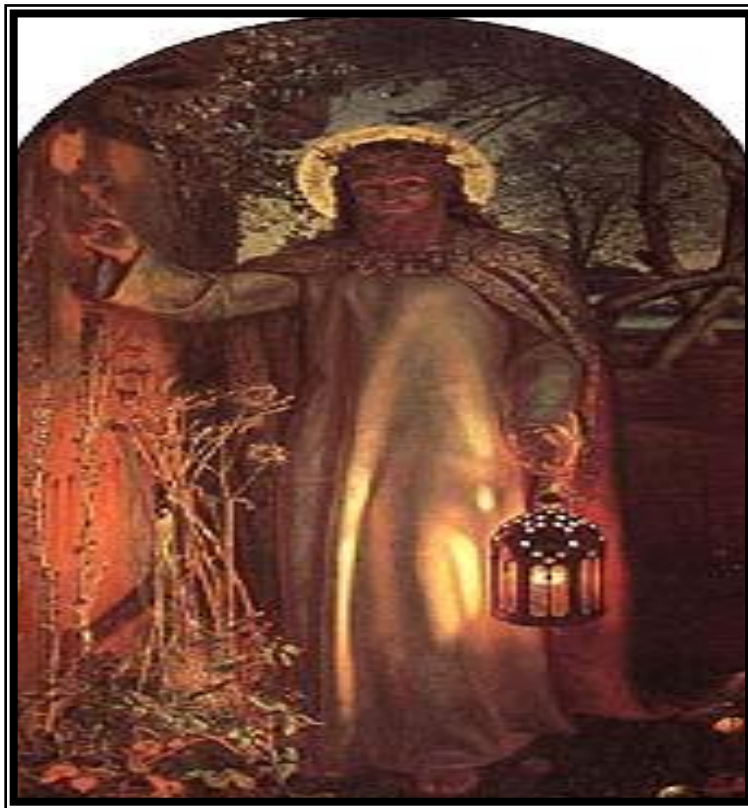


CLASS NOTES - REVELATION

Taught By Robert Stapleton



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REVELATION CLASS INSTRUCTIONS

Robert Stapleton

CLASS DESCRIPTION:

1. This class seeks to study the book of Revelation and pinpoint the central theme and the pertinence of every verse to this theme.

COURSE ASSIGNMENTS:

1. The following book is to be read:
 - A. Worthy Is The Lamb, Ray Summers.
 1. In connection to this each student is to prepare a typewritten critique of Summer's book consisting of at least five double spaced pages. Critique should be turned in to instructor no later than the beginning of class day during the finals week. Critique will count for 10% of your total grade. Watch for misspelled words and check your grammar. A log should be kept.
 - B. Instructions concerning log record.
 1. Keep a log of your reading, with dates and chapters read.
 - A. Your log should be turned in to instructor no later than the beginning of class day during the finals week.
 - B. Your log will count for 10% of your total course grade.
2. Each student is to read the book of Revelation twice during the quarter.
 - A. A log should be kept on this, with your log counting for 10% of your total grade.
3. Recommended reading.
 - A. The books listed below will help you in your studies on the book of Revelation.
 1. A Study of The Word Of God As Portrayed In His Revelation, Haskel Dyer.
 2. Revelation: Message From Patmos, Weldon Warnock.
 3. The Overcomers, Sermons on Revelation, Milo Hadwin.
 4. Studied In Revelation, W.M. Davis.
 5. The Revelation of Jesus – The Christ, Ellis Grubb.
 6. The Book of Revelation, Jim McGuigan.
 7. The Sounding of the Seven Trumpets, Tice Elkins.
 8. The Book of Revelation, Foy E. Wallace.
 9. More Than Conquerors, William Hendriksen.
4. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
 - A. The following verses are to be committed to memory using the ASV, E.S.V., KJV, or NKJV unless you receive permission instructor to use another version.

Revelation 2:10
Revelation 6:10
Revelation 22:7

REVELATION CLASS NOTES

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INTRODUCTION:

“A thing that strikes one who browses around in the vast literature that has grown up about the book of Revelation is the UTTER DOGMATISM with which so many put forth their opinions, not as opinions, but in categorical statements, as to the meaning of even the most mysterious passages, as if they know all about it, and their say so settles the matter. We think a spirit of reverent humility, and openness of mind, would be more becoming in those seeking to interpret a book like this.” Halley’s Bible Handbook, p. 684.

THEORIES OF INTERPRETATION: (A proper understanding of the visions depends upon the method of interpretation.)

1. Futurist: Holds that the writings of chapters 4-20 are yet to be fulfilled at Christ’s return.
A. Objections - “Must” - 1:1; “See” - 1:1. Proper hermeneutics as to how Scripture relate to those written.
2. Historical: Holds that the writings are dealing with historical events from that point on until the end of time.
A. Objections - Out of touch with those to whom written; too much emphasis on Catholic Church.
3. Preterist: Holds that everything predicted was fulfilled during the period of time of the writings except for a few predictions relative to the end-time.
A. Objections: Nothing for today.
4. Spiritualist: Holds that all the writings were of a non-literal type with no reference to any specific event.
A. Objections: Far from situation at hand; no specifics.
5. Cannot accept any without modification. It appears to me that you have somewhat of a combination of the theories. (We will study with the view of the book being historical in background and prophetic in principle.)
A. There are strengths and weaknesses to each theory. In order to determine which is the correct method it would be best to settle the question, “Which interpretation best gives assistance to the people to whom it was written?”

THEORIES OF THE MILLENNIAL:

1. Premillennialism: Suggests that Jesus will return to earth and reign for 1,000 years on the throne of David in Jerusalem before the end comes.
2. Postmillennialism: Suggests that the second coming of Christ will follow a 1,000 year reign of Christ.
3. Amillennialism: Suggests that the millennium symbolizes an indefinite period of time.
A. We will follow this position in our studies. (Further discussion on this later.)

DATE: (Two main dates suggested.)

1. 67-69 AD

- A. Either under Nero or Vespasian (69-79).
 - 1. The following objections given against this period of time:
 - A. Christians not suffering because of failure to worship Caesar.
 - B. The persecution of Nero was confined to Rome due to him placing the blame for the burning of Rome on the Christians.
- 2. 95-96 AD
 - A. Domitian (Reigned 81-96, was assassinated in 96).
 - 1. Persecution was wide spread.
 - 2. Domitian demanded to be addressed as “Lord God.” Numerous images erected also.
 - A. Tradition says he started letters “Our Lord and God commands that it should be...”
 - 3. “For it was seen, not a long time ago, but almost in our generation, at the end of the reign of Domitian.” International Standard Bible Encyclopaedia p. 2584 (I.S.B.E.)
- 3. Therefore it seems most likely that Revelation was written in 96 AD during the persecution of Domitian.

REVELATION NOTES

REVELATION CHAPTER ONE:

Verse 1

1. Revelation: “Apokalupsis” - uncovering, disclosure of truth - Vines, p. 974
 - A. Revelation of Jesus to John.
 - B. Given to Christ by God the Father.
2. Servants
 - A. Churches - chain: God-Jesus-Angel-John-Servants
3. Must shortly
 - A. Must implies moral necessity, i.e. there is a need of...or morally necessary, for it to come to pass - Mt. 16:21.
 - B. Shortly, i.e. quickly
 1. Revelation 22:6,10; Daniel 12:4.
 - A. The period in Daniel 12 represented a period of approximately 400 years.
 - 1 See Daniel 8:1 - 550 BC - verses 14, 26 - 386 years.
 - B. “To come to pass” is aorist tense which indicates a single act.
 2. EN TACHEI, lit., in or with, swiftness, with speed - Vine’s, p. 923.
 3. Shortly, i.e. without delay, soon, or suddenly, or readily: lightly, quickly - Strong’s Greek Dictionary of the New Testament, p. 71.
 4. Quickness, speed, quickly, shortly, speedily, soon - Thayer’s Greek-English Lexicon, p. 616.
 5. Implies immediate fulfillment - Acts 25:4; Rom. 16:20; 1 Tim. 3:14; 2 Tim. 4:9.
 6. Not the word “certainly” as taught by the Futurist.
 - A. See Luke 23:47 - Indeed, Englishman’s Greek N.T., p. 235.
 - B. See also NIV and RSV.
 4. Signified
 - A. I.e. show by signs, an unveiling of God’s message through signs.
 - B. “To make known by signs...” - The American College Dictionary, p. 1125
 5. Angel
 - A. Messenger
 1. See Matthew 11:10; Luke 7:24, 9:52.
 - B. Not always speaking of angelic beings, although perhaps so here.
 6. John
 - A. Son of Zebedee - Mt. 4:21.
 - B. Author of the gospel of John and 1st., 2nd., and 3rd. John.

Verse 2

1. John regards himself as a witness.

Verse 3

1. Blessed
 - A. Happy
 - B. Seven beatitudes in Revelation:
 1. Those who read, hear, and keep - 1:3.

2. The dead in the Lord - 14:13.
 3. Those who watch - 16:15.
 4. Those called to the marriage supper - 19:9.
 5. Those who had part in the first resurrection - 20:6.
 6. Those who keep the sayings of the book - 22:7.
 7. Those who do (obey) the commandments - 22:14.
 - A. Who would this be? The Christian!
 - C. The book of Revelation begins with an encouragement to faithfulness - Jas. 1:22-25.
 1. Note: Blessings Come From - Reading - Hearing - Keeping - Jas. 1:22.
 2. Time at hand
 - A. Literally, near - Mk. 1:15.
 - B. Revelation 22:6, 10 states, "Seal not...for the time is as hand."
- Verse 4 (Verses 4-8 serve as a greeting from John and the Godhead along with a discussion of persecution under the Roman Empire beginning with Domitian and going until the Edict of Toleration in 311.)
1. Seven churches
 - A. Remember numerology (see page 132) - seven stands for perfection.
 - B. The cities mentioned here are real cities, therefore, most likely, addressing the whole church.
 2. Grace, peace
 - A. Normal salutation.
 1. Grace - unmerited favor.
 2. Peace - harmony restored between God and man by Jesus.
 3. From him, which is, and which was, and which is to come
 - A. Jehovah (Yahweh) the eternally existing One - Ex. 3:14, 6:3.
 1. "I am" - literally the self-existent One.
 4. Seven Spirits
 - A. Used four times in Rev. - 1:4, 3:1, 4:5, 5:6.
 - B. Most likely in reference to the Holy Spirit.
 1. We have Jehovah, Jesus (v. 5), and now the Holy Spirit.
 - C. Also note Isaiah 11:2 - the seven fold work; 1 Corinthians 12:4 - one personality, diverse manifestations.
 5. Before his throne
 - A. Probably represents the willingness to carry out God's will by the Holy Spirit.

Verse 5

1. Faithful witness
 - A. John 3:11 - one upon whom we can rely.
2. First begotten of the dead
 - A. Prototokos - "Expresses His priority to, preeminence over, creation, not in the sense of being the first to be born." - Vine's, p. 444.
 - B. I.e. firstborn, first to rise from the dead to die no more - 1 Cor. 15:20; Col. 1:18.
 1. Comes from Deuteronomy 21:15-17, the right of the first-born was a double portion.
3. Prince of the kings
 - A. Prince - ruler
 1. Through his resurrection Jesus passes to glory and dominion - Psalms 2:2-9, 89:27, 110:2; 1 Tim. 6:15.

2. Rules Spiritual Kingdoms through the church and Physical Kingdoms through providence.
 - A. Note How God Rules The Nations:
 1. Daniel 2:20, 21 - Removes kings and sets up kings.
 2. Daniel 4:25b-27 - Most High ruleth in the kingdoms.
 3. Isaiah 10:5-7 - Assyria is God's destroying rod.
 4. Jeremiah 51:1, 2, 11, 20-23 - Babylon will be destroyed by God's battle-ax, the Medes.
 5. Ezekiel 14:21 - God's four sore judgments.
 6. Habakkuk 1:5, 6 - God will raise up the Chaldeans to do His will.
 7. Amos 3:6 - A city has never fallen that God has not destroyed.
 8. Genesis 3:15 - This is the underlying principle.
 9. In the NT God works the same way:
 - A. Matthew 24:1-34 - Destruction of Jerusalem by the nation of Rome in 70 AD by Titus - Lk. 21:20.
 - B. John 19:10, 11 - Pilate only had power over Jesus because God allowed him to have it.
 - C. Romans 13:1-7 - The powers to be are ordained of God - 1 Pet. 2:13-17.
 - D. Revelation 19:11-16 - Salvation is not in view but the word is the rod of iron.
3. Loved us
 - A. I.e. loveth, not past tense but present tense in the Greek - 1 John 13:1.
4. Washed us
 - A. Literally, "loosed us from our sins" - 1 John 1:7.
 1. This was done at Calvary - aorist tense indicating a single act.
 - B. The price has been paid - Acts 20:28; 1 Pet. 1:18, 19.

Verse 6

1. Kings
 - A. I.e. a kingdom, describing the body of the redeemed collectively - Col. 1:13; Mk. 9:1; Mt. 16:18, 19.
2. Priests
 - A. Indicates their individual position.
 - B. See 1 Peter 2:5, 9
 1. Lively stones: individuals
 2. Spiritual house: body
 3. Holy, royal priesthood: collective

Verse 7

1. Cometh with clouds
 - A. It is important that we determine the meaning of the word "cometh" by the context that it is found in.
 - B. Not necessarily second coming.
 1. See comings in Revelation 2:5, 16, 25; 3:3, 11.
 - C. The coming here is the same as Revelation 22:20 - note "quickly".
 - D. Clouds indicate judgment - Isa. 19:6; Ezek. 38:16; Mt. 24:30.
 1. This coming would be upon those who persecuted the Christians (Romans).

- A. Ultimately finished in the 5th century.
- 2. On the word “cloud” see Isa. 19:1; Psa. 104:3, 4; Zeph. 1:1-7; Nahum 1:1-6; Isa. 13:1-22; Jere. 4:16-31.
- 3. The destruction of Jerusalem is referred to as a coming of the Lord in the clouds - Mt. 24:30.
 - A. Likewise, the judgment on Rome would be universally known.
- 4. When would those who pierced him see him?
 - A. Two or three thousand years down the road?
 - B. The soldier who pierced Jesus was what type - John 19:32-35?
 - 1. Roman.
- 2. Wail
 - A. Fulfilled in Revelation 18:9, 11, 15, 17, 19.
 - B. Remember, we are looking for comfort and encouragement for the saints living then.

Verse 8

- 1. Alpha and Omega
 - A. A - Z in the Greek alphabet indicating completeness.
- 2. Is, was, is to come
 - A. Exodus 3:14 - the eternal one.
 - B. Points to the deity of Christ - John 10:33.
 - 1. Here describes the One who has dominion over all - 2 Tim. 4:17-19.

Verse 9 (Verses 9-20 describe Jesus in the midst of the seven golden candlesticks.)

- 1. Brother - denotes persons united by a common calling.
- 2. Companion
 - A. Better - Partaker -Phil. 1:7; Lk. 5:10; 1 John 1:3.
- 3. Tribulation
 - A. Matthew 13:21; Romans 5:3; Acts 14:22.
 - 1. Pressure refines rather than destroys - Jas. 1:12.
 - B. Tribulation and kingdom are in the same grammatical relation.
 - 1. If John was in one he was in both then!
- 4. Kingdom
 - A. To whom was John writing? Churches.
 - 1. Therefore, the church and kingdom are the same here - Mt. 16:18, 19.
 - B. Some suggest heaven, however John and the rest were not in heaven.
 - 1. Colossians 1:13 - hath (past tense)
 - 2. Hebrews 12:28; Daniel 2:44; 7:13, 14.
- 5. Patience
 - A. The patience here is the kind that gives a person courage.
 - 1. It takes suffering and transfers it to victory.
 - B. Not of but in. (Most texts render it as “in Jesus”) - Rom. 6:3; Gal. 3:27.
 - 1. 2 Peter 1:6; James 5:7, 8.
- 6. For the Word of God
 - A. Banished because of the Word.

Verse 10

- 1. In the Spirit on the Lord’s day

- A. I.e. under the influence of the Spirit on the Lord's day.
 - B. Denotes a state, trance, or spiritual ecstasy - Ezek. 3:12; 8:3; Acts 10:10-16; 2 Cor. 12:1-4.
 - 1. Visions, dreams, and trances were frequently used as mediums of Divine communication - Ezek. 1:1; Dan. 2:19; Acts 3:3, 10; 22:17.
 - C. Lord's day used only here in the N.T. probably of first day of the week.
2. Great voice
- A. Note, "as of," nowhere giving the impression that the voice sounded like a trumpet.
 - 1. Probably indicating that the voice was loud.
 - B. The voice was that of Christ - verse 11.

Verse 11

- 1. Write in a book
 - A. What was to be written?
 - 1. Things saw.
 - B. Why?
 - 1. Valuable to the churches.
 - C. Aorist imperative (Aorist tense - one time act; Imperative mood - command.)
 - 1. Command to write given twelve times in Revelation.
 - D. The command was to be carried out promptly.
- 2. Seven churches
 - A. Remember the number seven stands for completeness.
 - B. Therefore, most likely written to the church as a whole throughout the Asiatic area.

Verse 12 (Vision begins - a picture of the risen Christ)

- 1. Seven golden candlesticks, lampstands.
 - A. Representative of the "seven" churches - Rev. 1:20.
 - B. Holders of the light of God - Mt. 5:14-16.

Verse 13

- 1. One like unto the Son of man
 - A. Suggests the same Savior but different than in the days of his earthly life - v. 14.
 - B. There is no article ("the") in the Greek.
- 2. Garment down to the foot
 - A. Used in Septuagint as "breastplate."
 - B. Affirms the three-fold office of Jesus.
 - 1. Prophet - Mt. 21:11, 46; Lk. 13:33; 24:19; John 4:19; 6:14; 7:40; 9:17; Acts 3:22.
 - 2. Priest - Heb. 2:17; 4:14-15; 5:5; 6:20; 7:17, 21, 26; 8:1; 9:11; 10:21.
 - 3. King - 1 Sam. 18:4; 24:5, 11; Ezek. 26:16; 1 Tim. 6:15; Rev. 1:5; Rev. 17:14; 19:16.
- 3. Paps
 - A. Chest area - Rev. 15:6
 - B. "Girt about at the breasts." - Vincent, Vol. 2, p. 427.

Verse 14

- 1. Head and hair
 - A. Indicates holiness and purity

- B. Note description of Ancient of Days - Dan. 7:9, 13, 22.
 - 1. Daniel 7 shows:
 - A. Pre-existence - Gen. 1:1.
 - B. Sinlessness - Isa. 1:18.

Verse 15

- 1. Feet like unto brass
 - A. See revision: "Burnished."
 - B. Perhaps indicating strength - v. 16; Mic. 4:13; Ezek. 1:7.
 - 1. Indicates destructive power to carry out God's wrath on Rome.
 - C. Maybe speed, therefore Jesus being quick to avenge elect.
 - D. Daniel 10:6 indicates a Divine messenger - perhaps angelic.
- 2. Voice
 - A. Ezekiel 1:24; 43:2.
- 3. Many
 - A. Suggests variety.

Verse 16

- 1. Right hand
 - A. Symbol of strength.
- 2. Seven stars
 - A. Revelation 1:20, angels - Job 38:31.
 - B. Angel represents the church (Further discussion in v. 20).
- 3. Sharp two-edged sword
 - A. Word of God - Heb. 4:12, 13.
 - 1. Not gospel though, but judgment - Isa. 11:4; 49:2; Hos. 6:5
 - 2. Words of judgment - 2 Thess. 2:8.
- 3. Countenance
 - A. Showing strength - Mt. 17:1-5.
 - 1. Idea in Matthew 17 was that Jesus was in authority, listen now!

Verse 17

- 1. As dead
 - A. Who wouldn't?
 - 1. Ezekiel 1:28; 3:23; 43:3; Matthew 17:6.
- 2. Fear not
 - A. Even when approaching the throne of God there is no reason to fear - Mt. 14:27; 17:6, 7; Heb. 4:16.
- 3. First and last
 - A. Isaiah 44:6; 48:12; Revelation 1:8; Matthew 28:18-20.

Verse 18

- 1. Living
 - A. WAS!
 - 1. Jesus did not just survive death, he conquered it!
 - B. There is a claim and a promise here:
 - 1. Claim: Resurrection

2. Promise: Don't fear death - 1 Cor. 15:55-57.
- C. Why?
 1. Jesus has the "keys" to hell and death.
2. Hell and death
 - A. Hell: Literally, hades.
 1. Hades: "The region of departed spirits.. it never denotes the permanent region of the lost..." Vine's, p. 528
 2. Sheol: "...Sheol is used of a place of conscious existence." Nelson's Expository Dictionary of The Old Testament, p. 317
 3. Therefore, hades is not the grave as suggested by the J.W.'s.
 - B. Both hades (Matthew 16:18) and death (Psalms 9:13; 107:18) have their gates - Isa. 38:10.
 1. Jesus, through and by his resurrection, has the keys for both.
3. Keys
 - A. Indicative of power to open.

BASIC CONCEPT OF HADES

PARADISE OR ABRAHAM'S BOSOM

Luke 23:43; 16:23

Resurrection

Heaven

GREAT GULF

Luke 16:26

-----Judgment

John 5:28, 29

TARTARUS, TORMENTS

Luke 16:23; 2 Peter 2:4

Resurrection

Gehenna

Verse 19

1. Write it all
 - A. Why? Beneficial to the present saints.
 1. Premillennialists have Revelation chapters 4-22 relating to the future.
 - A. If so, what is the difference between the word "shortly" in 1:1 and 22:6?
 - B. If so, what is the difference between the words "at hand" in 1:3 and 22:10?

Verse 20

1. Mystery
 - A. Secret, hidden until revealed.
 1. Not something about which absolutely nothing has been said previously.
2. Angels
 - A. Note - angel "of" not to - Revelation 2:1, 8, etc.
 - B. Most likely the church represented as an angel here.
 1. If so, then we have the church represented by two figures - angels and candlesticks.
 2. Not uncommon in the scriptures.
 - A. Jesus represented in many ways, i.e. door, light, etc.

- C. Two figures:
 - 1. Candlestick: Bearers of light - the key to understand the candlestick is 2:5.
 - 2. Angels: Invisible nature of the church.
 - A. Angel is then the inward nature of the church while the candlestick is the outward manifestation of the church.
- D. Jesus wrote to that which had the ability to change the wrongs in the church, the church itself.
 - 1. If you want to correct something, to whom do you write?
 - A. To the one who can correct the situation.
 - B. The inward must be changed before it will show on the outside.

REVELATION CHAPTER TWO:

Verse 1

- 1. Angel
 - A. Invisible nature of the churches - Note verse 7, "...unto the churches..."
- 2. Ephesus
 - A. Chief city of Asia Minor, and the residence of the Roman proconsul.
 - 1. Noted for magical art and the temple of Diana - Acts 19:19, 35.
 - 2. Was mixed Greek and Oriental.
 - B. Ephesus was the second to Rome in Paul's labors.
 - 1. He spent three years there - Acts 20:31.
- 3. Seven Stars
 - A. Revelation. 1:20 - reference to the church.
 - B. Jesus holds the life and death of the church in his hand.
- 4. Walketh
 - A. Indicative of Christ's authority on behalf of the church - 1 Tim. 2:5; 1 John 2:1.

Verse 2

- 1. Notice that Jesus begins with commendation of the church at Ephesus.
- 2. Works
 - A. I.e. service, general conduct.
- 3. Labor
 - A. Toil, that which required effort to the point of suffering.
- 4. Patience
 - A. Attitude of persistence in the toil that produces work.
 - 1. Steadfast endurance.
- 5. Canst not bear them which are evil
 - A. I.e. hatred of evil.
 - B. Most likely in reference to the deeds of the Nicolaitans - v.6.
- 6. Tried them
 - A. Deuteronomy 18:22; 1 Peter 1:7; 1 John 4:1.
- 7. Apostles
 - A. Probably claimed to be original apostles or successors yet they were liars.

Verse 3

1. Borne
 - A. Borne up under trials.
2. Patience
 - A. Brought on the ability to bear under trial.
3. Laboured
 - A. They labored in order to advance the kingdom of God.
 - B. This was done because of Christ.
4. Hast not fainted
 - A. Fainted: Used three times in the N.T. meaning to become weary and faint from toil - Heb. 13:3; Jas. 5:15; Rev. 2:3.

Verse 4

1. Somewhat
 - A. Not in original text.
2. Left thy first love
 - A. The spark was gone (The Honeymoon is Over).
 - B. Note Acts 19:1-20; 20:36-38 to see an account of their first love.
 - C. The proper spirit or attitude was gone.
 1. See Ephesians 1:15; 6:23, 24 for a letter from prison.

Verse 5 (Three R's)

1. Remember
 - A. Jesus is going to give advice here.
 - B. Remember what?
 1. Where they had fallen.
 2. See story of prodigal son - Lk. 15:11-32.
 - C. Go back and recall your previous zeal and joy.
 1. Wonder if many of us ought to do this?!
2. Repent
 - A. Not just a change of mind but also a change of action from within -Acts 3:19.
3. And do the first works
 - A. Return: Results of repentance - Mt. 3:8.
 1. No return, no repentance!
 2. Could not say, "I'm sorry" and keep on forgetting.
4. Or else
 - A. Look Out!!
 - B. Or else what?
 1. I will come quickly.
 - A. About 2,000 years or so? Of course not!
 - B. Second coming? Of course not!
 1. His coming was dependent upon whether they repented or not.
 2. Quickly is from the word "en taxei" used in 1:1 meaning with speed.
 - A. Kind of helps us understand Revelation 1:1 doesn't it?

C. And do what?

1. Remove thy candlestick
2. "The candlestick is the church (1:20), and it has no right to exist if it is not going to carry out the purpose which Christ has for it." Worthy Is The Lamb, p.111.

Verse 6

1. Hatest the deeds of the Nicolaitans
 - A. Note verse 2, "...how thou canst not bear them which are evil..."
 - B. Hatest: "Feeling of aversion from evil." Vine's, p. 538
2. Nicolaitans
 - A. Possibly a sect who followed after Nicolas who apostatized - Acts 6:5.
 1. They appear to have been characterized by sensuality and unchastity.

Verse 7

1. Hath an ear
 - A. Here a promise to the church is given - compare to Mt. 11:15; Mk. 9:9.
 - B. Those with spiritual perception are warned to listen.
2. Spirit
 - A. Holy Spirit - John 14:26; 16:13-15; Rev. 1:4.
3. Overcometh
 - A. Conquer.
 1. One overcomes by keeping his works unto the end - Rev. 2:26.
 - B. To be victorious over the circumstances - Rev. 12:11.
4. Tree of life in the midst of the paradise of God
 - A. "The tree which disappeared with the disappearance of the earthly paradise, reappears with the reappearance of the heavenly." Vincents Word Studies In The N.T., p. 441.
 1. See Genesis 2:9; 3:22.
 - B. Here we have, or so it seems, the things in heaven that sustain eternal life.
 - C. Paradise is used in two different ways:
 1. The place of the righteous dead in hades - Lk. 23:3; John 20:17.
 2. Final state - 2 Cor.12:2, 4; Rev. 2:7; 22:2.

Verse 8

1. Smyrna
 - A. Here Jesus writes to the suffering saints – Rev. 2:8-11.
 - B. One time prosperous city that served as center of Emperor worship.
 - C. Was composed of Jewish people so militant against Christianity that they put Polycarp to death on the Sabbath and gathered sticks to burn him, in total rejection of their law.
2. Dead, and is alive
 - A. NIV: "...who died and came to life again."
 - B. 1 Corinthians 15:11-20.

Verse 9

1. I know thy works
 - A. Some manuscripts omit this statement.

2. Tribulation
 - A. See notes on Revelation 1:9.
 - B. Persecution, oppression, outside pressure that threatens to ruin.
3. Poverty
 - A. Poverty most likely brought on by their oppression.
 1. This poverty caused them to be down to the bottom poor.
 - B. Yet they were “filthy” rich.
 1. Not financial but spiritual wealth here.
 2. Wonder if this is an indication of what the Lord counts most?
4. Blasphemy
 - A. Probably speaking evil of or mocking the Christians.
5. Which say they are Jews
 - A. Heavy on the “say” - John 8:34-41; Rom. 2:28, 29; 9:6-8.
 - B. Jews by birth only, they were not living as true Jews would.
6. Synagogue of Satan
 - A. Assembly or church of Satan.
 1. Claimed association to Jesus but in reality was in service to Satan.

Verse 10

1. Fear
 - A. Literally fear nothing - Mt. 10:28.
2. Prison
 - A. This was a common event - Acts 5:21.
3. Tried
 - A. Tempted, testing of their fortitude and fidelity to God - 1 Pet. 1:7.
4. Ten days
 - A. Not a literal period of time.
 1. Remember numerology.
 2. The ten days could show a period of trial by hardship - Dan. 1:12-16; Gen. 31:7.
5. Faithful unto death
 - A. Faithful even to the point of death rather than until death.
6. Crown
 - A. Stephanos: Victor’s crown a symbol of triumph as used here - 1 Pet. 5:4; Jas. 1:12,
 - B. Different than diadema, which is the symbol of kingly dignity - Rev. 12:3; 13:1; 19:12.

Verse 11

1. Overcometh
 - A. Again, necessity of keeping their work unto the end.
 - B. Why would there be no hurt?
 1. As Christians they would die like Christ, but also they would live and reign with him.
 2. Second death.
 - A. Gehenna, the eternal destruction of the wicked - Revelation 20:14.

Verse 12

1. Pergamos
 - A. The official capital of the Roman province.
 1. It was the intellectual center of the seven cities.
 - B. It was the seat of state religion and therefore the headquarters for emperor worship.
2. Sharp sword
 - A. Indicative of judgment - Isa. 11:4; 49:2; Hos. 6:5; 2 Thess. 2:8.
 - B. Also, of his ability to protect them in the midst of persecution.

Verse 13

1. Where Satan's seat is
 - A. Indicative of the fact that Pergamum was the center of state religion.
 1. It was also the center of worship of the "god" of healing signified by a staff with a snake wrapped around it.
 - B. Seat: Better, throne as it represents Satan as exercising dominion there - Mt. 19:28; Lk. 1:32, 52; Acts 2:30.
 - C. Also indicates the extreme wickedness there.
2. Holdest fast my name, hast not denied my faith.
 - A. Even in the face of great persecution they were holding on.
 - B. Note: My faith.
3. Wherein Antipas was my faithful martyr
 - A. Antipas - anti - against, pater - paternal - literally - against the gods.
 1. His martyrdom came due to his faithfulness to the Lord.
 - B. Martyr.
 1. Witness.
 2. Those who prove their faith by undergoing a violent death - Acts 22:20; Revelation 2:13; 17:6" - Thayer, p. 3926.

Verse 14

1. Doctrine of Balaam
 - A. Balaam's solution to Balak was to compromise – Num. 25:1-4; cf. 31:16.
 1. Balaam - Hebrew; Nicolaitanes - Greek - "The destroyer of the people."
 - B. The meaning is that there were some in the church at Pergamos that, like Balaam, led people into idolatry and licentiousness through their teachings; by teaching that such things were not sinful.
 1. They conformed the life of the church to the spirit of the flesh.
2. Stumblingblock
 - A. Offense that would cause another to fall.
3. Things sacrificed unto idols
 - A. This led the Christians (Israelites in Balaam's case) into idolatry.
 1. By convincing the Christians that there was nothing wrong in eating meat offered to idols the Christians were enticed to attend feasts, which led to idolatry and sin.
4. Fornication
 - A. Illicit sexual activities.

- B. “Metaphorically, of the association of pagan idolatry with doctrine of, and professed adherence to, the Christian faith, Revelation 14:8; 17:2, 4; 18:3; 19:2; some suggest this as the sense in 2:21.” Vine’s, p. 465

Verse 15

1. Nicolaitanes
 - A. See verse 6 - no doubt the same as Balaamism.

Verse 16

1. Repent
 - A. “...hence signifies to change one’s mind or purpose, always, in the N.T., involving a change for the better, an amendment, and always, except in Luke 17:3, 4, of repentance from sin.” Vine’s, pp. 961, 962
2. Come
 - A. Remember to allow text to determine the way the word is used.
 - B. “Come”, here, suggests judgment on the church at Pergamos if correction isn’t made.
3. Quickly
 - A. “Repent! but if not, I am coming to thee quickly...” Englishman’s Greek N.T., p. 627
 - B. “...swift, quick, signifies quickly, Matt. 5:25; 28:7, 8; Mark 9:39, RV (A.V., “lightly”); Luke 15:22; John 11:29; Rev. 2:16 (ver. 5 in some mss.); 3:11; 11:14; 22:7, 12, 20.” Vine’s, p.923
4. Sword
 - A. What did they use a sword for?
 1. Battle, judgment.
 2. “(b) metaphorically, as the instrument of anguish, Luke 2:35; of judgment, Rev. 1:16; 2:12, 16; 19:15, 21, probably figurative of the Lord’s judicial utterances.” Vine’s, p. 1123.
 - A. These utterances would bring down the judgment of God.
 - B. Therefore, not just speaking of the Word here - Heb. 4:12.

Verse 17

1. Spirit
 - A. See notes on Revelation 1:4; 2:7.
 - B. Reference to the need to hear, i.e. receive, obey, etc., - Jas. 1:22.
2. Overcometh
 - A. Literally, an overcoming of the heathen ways – Rev. 2:26; 12:11.
 - B. “...to subdue (lit, or fig.): conquer, overcome, prevail, get the victory.” Strong’s Greek Dictionary of the N.T., p. 50.
3. Hidden manna
 - A. As God supplied manna for physical Israel He, here, supplies “hidden manna” for spiritual Israel - Ex. 16:32-34.
 1. This “hidden manna” is Jesus - John 6:31-38, 48-51.
 2. The term “hidden” simply implies invisibility.
 - A. The “overcomers” would be sustained by an invisible source - Col. 3:1-4.

4. White stone
 - A. Pergamum engaged in the mining of white stone and the use of it as a commercial product.
 - B. The use of a piece of this stone with a name in it was varied:
 1. Given to a man who was tried and acquitted.
 2. Given to a man who was freed of slavery and made a citizen.
 3. Given to a winner of a contest to show he had overcome opposition.
 4. Given to warriors coming back from victory.
 - A. Put it all together and whom do you have? The Christian!
5. New name.
 - A. Don't believe it is talking about the name Christian.
 1. It has already been given - Acts 11:26; Isa. 62:1-5.
 2. The name Christian is given at the point of obedience rather than the point of having overcome.
 - B. Some say Revelation 3:12 explains this but I don't think so.
 - C. It seems that the phrase "a new name" is indicative of a relationship into which the child of God entered after having overcome.
 1. Whatever it is, the one who overcomes will possess it and understand it.

Verse 18

1. Thyatira
 - A. A weak town that had to act strong because of no natural fortifications.
 - B. A trading point with connection with Pergamum.
 1. It served as a gateway to the important areas of Asia-Minor.
 2. Was noted for its trade guilds, especially the dye royal purple - Acts 16:14.
 3. Each trade had their own guild and their own "god" and one's membership indicated their worship of that "god."
2. Eyes like unto flame
 - A. See notes on Revelation 1:14.
 - B. Denotes penetrating power - knows all, no secret - John 2:25.
 1. Ability to see all the problems of the church, even the ones not evident to all.
3. Feet like fine brass
 - A. See Revelation 1:15.
 - B. Indicates strength, destructive power to carry out God's wrath on Rome.

Verse 19

1. I know thy works
 - A. A working church.
 - B. Doing more now than at the beginning.
2. Last...more than the first
 - A. Progress is seen here.

Verse 20

1. Few things against thee.

- A. All was not well in “paradise”.
- 2. Sufferest
 - A. Allow.
- 3. Jezebel
 - A. Most likely a symbolic name depicting the immoral degenerates among them rather than one woman by the name Jezebel.
 - 1. The idea seemed to be that to enhance one’s Christianity one belonged to the guilds, and committed fornication.
 - A. Therefore, Jezebel.
 - B. These possess the characteristics of Jezebel, of the OT - 2 Kings 9:22.
 - 1. The church had a faction that was best described by the name Jezebel.
 - 2. Ephesus and Pergamum had factions, seems probable that this is Thyatira’s problem.
- 4. Prophetess
 - A. Faction claimed to teach according to divine authority.
 - B. It seems that the idea was that in order to survive one “had” to take part in the trade guild feasts which led to sin in most cases.
 - C. Carefully note “calleth.”
- 4. Fornication, eating of meat
 - A. Whether physical or spiritual is not known.
 - 1. Perhaps both.
 - B. Both are sins of the historical Jezebel - 2 Kings 9:22, 30.

Verse 21

- 1. Space
 - A. I.e. time or opportunity to correct the situation but failed to do so.

Verse 22

- 1. Bed
 - A. “She” “made her bed and now “she” was being forced to lay in it.
 - 1. The “scene” of the sin is also the “scene” of the punishment.
 - 2. The bed indicates affliction or punishment
 - A. Note: Tribulation.
- 2. Commit adultery
 - A. Probably referring to spiritual adultery and, if so, confirms the idea of a faction.
 - 1. Spiritual adultery would refer to idolatry as was true of ancient Israel - Jere. 3:9; Ezek. 16:32.
- 3. With her
 - A. Those guilty of bringing in a faction will be held accountable along with those who take part in this sin.
- 4. Tribulation
 - A. “She”, along with her cohorts, is going to be punished for their deeds.
 - 1. 2 Corinthians 5:10.
- 5. Except they repent
 - A. Repentance would change the whole situation - see notes v. 16.

Verse 23

1. Kill her children with death
 - A. Since “she” failed to repent then punishment is due.
 - B. Literally, “Let them be put to death with death.”
 1. In other words, “Let them be destroyed off the face of the earth.”
 2. Under the law adultery was punishable with what?
 - A. Death - Lev. 20:10.
 3. Probably saying that physical death would come through plagues, famine, or sword.
 - C. Children would simply be “her” adherents - John 8:44; Isa. 57:3.
2. All the churches shall know
 - A. Why?
 1. See Acts 5:11.
 - B. Note capital punishment during OT period - Deut. 17:7.
3. Reins and hearts
 - A. No doubt refers to the innermost part of man’s mind.
 1. Indicates that nothing good or bad can be hid from God - Heb. 4:13.
4. Works
 - A. Matthew 16:27; Romans 2:6-14; 2 Corinthians 5:10; Revelation 20:13; Romans 14:12.

Verse 24

1. Rest
 - A. Those who had not accepted this false way.
 - B. Note: “...as many as have not this doctrine.”
 1. Strong evidence of a faction especially when one considers the word doctrine.
 - A. Doctrine indicates teaching.
2. Depths of Satan, as they speak
 - A. Note Revelation 2:9, 13.
 1. Wickedness in all places, therefore the faithful referred to the doctrine of this sect as the depths of Satan.
 - A. What could be lower than idol worship?

Verse 25

1. Hold fast
 - A. Hold fast what?
 1. The gospel, manifested love, faith, service, and patience.
2. Till I come
 - A. Hold on, keep the faith, I’ll be there in two or three thousand years.
 1. Seems to me the coming would be “...at hand” - Revelation 1:3.

Verse 26

1. Unto the end
 - A. Whatever the end is they must hang in there - Jas. 1:21-25.
2. Power over the nations.
 - A. Explained in verse 27.

Verse 27

1. Rule
 - A. Shepherd - Psa. 2:9.
 - B. All faithful Christians rule in a secondary sense by being an example of the application of his law - Rom. 5:17.
 1. No mention of exclusive power over the nations.
 2. Or, that they would hold offices of trust under him in a personal reign on earth.
 - C. We should recognize that Jesus had already received this position of ruler.
 1. This being received after his death and before the ascension - Mt. 28:18-20.
 2. As he received this power so did those herein receive power - Lk. 22:29.
 3. Notice what Paul says about reigning - 1 Cor. 4:8.
 4. His desire was that they reign as real kings and priests of the Lord.
 - D. Also, no doubt, they would be associated with him in his future glory - Rom. 8:17; 1 Cor. 6:2, 3.
 1. We'll talk more about this at the end of chapter three.
2. Rod of iron
 - A. Firm, sure, and unbending rule.
 1. Will have the affect of a rod of iron smashing a pot.
 - B. This comes from the Father.

Verse 28

1. Morning star
 - A. See Revelation 22:16.
 1. The morning star is that which lives after the others are gone.
 - A. Here a promise of the resurrection and eternal life.
 - B. The idea is to be in fellowship with those who overcome - 1 John 1:7.

Verse 29

(See notes on Revelation 2:7)

REVELATION CHAPTER THREE:

Verse 1

1. Angel
 - A. Same as the seven stars - Revelation 1:20.
 - B. Indicates the invisible nature of the church - see Revelation 2:1, etc.
2. Sardis
 - A. Sardis was a veritable fortress located on a nearly inaccessible hill.
 1. It was located 1,500 feet up on a rock ledge jutting out of Mt. Tumulus.
 - B. It was a great commercial center.
 1. It was not a center of emperor worship.
 2. Yet it was a center of immorality.
 - C. The city of Sardis no longer exists except for a few Yuruk nomads.
 1. Probably due to the difficulty of getting to it.

2. In 1850 there were no humans dwelling at Sardis.
3. Seven Spirits
 - A. Holy Spirit - see Rev. 1:4; John 3:34.
4. Seven stars
 - A. The church - see Rev. 1:16, 20.
5. Works, that thou hast a name
 - A. This is a church that had previously worked and now gloried in that work.
 - B. Note that Jesus changed the normal procedure here.
 1. Instead of beginning with commendation and going to condemnation he began with condemnation.
6. Dead
 - A. Spiritually.
 - B. They were wax flowers, a snow covered cemetery - 1 Tim. 5:6.

Verse 2

1. Watchful
 - A. Literally to, "...become awake and on the watch - see Mark 13:35; 1 Pet. 5:8." Word Studies In The New Testament, p. 461.
 - B. The idea of coming back to life.
2. Strengthen
 - A. I.e. to establish those things that remained, that are near dead.
 1. It seems that a few were still holding on but were near giving up - v. 4.
 - B. The majority was already spiritually dead, and the rest had one foot in the grave and the other on a banana peel.
 1. Their works were lacking.

Verse 3

1. Received
 - A. A perfect tense verb (completed action); denoting a permanent deposit - i.e. they had already received.
 1. These had lost their interest in what they had previously received - 2 Pet. 2:20-22.
2. Repent
 - A. They were to recall what they had received, and left.
 1. But not only recall it but return to it.
 2. They had left their first love and now were told to return to it.
3. I will come . . . as a thief
 - A. Remember to use word "come" as best fits context.
 1. If no correction then Jesus would "come" in judgment on them.
 - B. He would come as a "thief".
 1. Not just a robber, but as one who steals by violence - 1 Thess. 5:2, 4; 2 Thess. 1:7-9; 2 Pet. 3:10.
4. Hour
 - A. Unannounced.

Verse 4

1. Few names
 - A. I.e. people.
 - B. Many manuscripts insert the word “but” between verses three and four.
2. Defiled their garments
 - A. Not literal garments - Jude 23; Rev. 7:14.
 1. They had not soiled their garments with evil - Mt. 7:13, 14.
 - A. They were without spot - Jas. 1:27.
3. Walk
 - A. Their Christian walk, which was indicative of eternal salvation.
 1. “Signifying the whole round of the activities of the individual life.” Vine’s, p.1218.
 - B. The Christian is to:
 1. Walk in newness of life (Romans 6:4); after the spirit (Romans 8:4); in honesty (Romans 13:13); by faith (2 Corinthians 5:7); in good works (Ephesians 2:10); in love (Ephesians 5:2); in wisdom (Colossians 4:5); in truth (2 John 4); after the commandments of the Lord (2 John 6).
4. White
 - A. Symbol of purity, if one “walks” in the fashion just explained they should be pure.
5. Worthy
 - A. Does not mean merit - Eph. 2:8, 9.
 1. Indicates that their conduct reflects their profession.

Verses 5, 6

1. Overcometh
 - A. The saved - salvation dependent upon their overcoming.
 1. Shows the possibility of apostasy.
2. Book of life
 - A. The “book” which contains the names of those who have become Christians and remained faithful until the end - Ex. 32:32; Psa. 69:28; Dan.12:1; Phil. 4:3; Lk. 10:20; Heb. 12:23; Rev. 13:8; 17:8; 20:12; 21:27; 22:19.
3. Confess
 - A. Matthew 10:32, 33.
 1. To acknowledge as being his followers.
4. Angels
 - A. Messengers - Lk. 12:8, 9.
 - I. Probably confession of such in heaven.

Verse 7

1. Philadelphia
 - A. Note that no condemnation is offered this church.
 - B. Named after Attalus Philadelphus a Pergamum king.
 1. It held distinction by being on the trade routes and was a center for the spreading of the Greek language, culture, and manner.
2. Key of David

- A. Key suggests what?
 - 1. Power or authority - Isa. 22:22.
- B. Notice how this settles the matter about whether or not Jesus was and is on the throne of David.
 - 1. Not “Will have the key,” but, “hath the key.”
- 3. Openeth. . .shutteth...no man openeth
 - A. Jesus claims the right of inclusion and exclusion relative to the church - John 14:6; Mt. 16:18, 19.

Verse 8

- 1. Open door
 - A. The workings of God in opening opportunities to preach the gospel - Acts 14:27; 2:12; Col. 4:3.
- 2. No man can shut it
 - A. No one has the power to close that which God has opened - Mt. 16:18, 19.
- 3. Little strength
 - A. Literally, little power.
 - B. They were weak in numbers, influence, and such, yet they remained faithful.

Verse 9

- 1. Make them of the synagogue of Satan.
 - A. Complete vindication in the eyes of the Jews.
- 2. Jews
 - A. Dealing with the spiritual - Rom. 2:28, 29; 9:6, 7.
 - B. The Philadelphians were possibly Gentiles, which would have been a real “slap in the face” for the Jews.
- 3. Worship
 - A. Literally, acknowledge that Jesus loved the church at Philadelphia.
 - B. Not homage - Acts 10:25, 26.
 - 1. NIV - acknowledge; RSV - learn; Phillips - acknowledge; NEB - know.

Verse 10

- 1. Because...keep thee from the hour of temptation.
 - A. This is that which requires patience to keep.
 - B. The word “hour” simply denotes a period of time, not literal 60-minute period.
- 2. Temptation
 - A. Not a keeping from but, rather, a keeping in - Mt. 6:13; Jas. 1:12.
 - B. Note verse 11 - if he was going to keep them from temptation then there would be no reason to say hold fast.
- 3. All the world
 - A. Most likely all the known world at that time.
- 4. Try
 - A. What particular trial is not indicated.

Verse 11

1. Quickly
 - A. 2,000 years?
2. Hold fast
 - A. I.e. to hold on tight - Acts 16:24.
3. That no man take thy crown.
 - A. Be careful that another doesn't rob you of your reward - Col. 1:18.
 - B. The crown was a token of victory.
 1. They were not yet in possession of this crown as the "race" was yet to be finished - 1 Cor. 9:24; Heb. 12:1.
 2. Crown, i.e. Stephanos, "Victor's crown" Vine's, p. 260 - Phil. 4:1; 1 Thess. 2:19; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4.

Verses 12, 13

1. Pillar in the temple
 - A. Figurative.
 1. Mature, solid, stable and unmoveable.
 2. Such would be the overcomers - 1 Cor. 15:58.
 - B. Temple, the church on earth? - 1 Cor. 3:16, 17; 2 Cor. 6:16.
 1. Or heaven? (Revelation 7:15) Note: "...and he shall go no more out."
 - A. However, Gal. 2:9 discusses pillars too.
2. Name of my God
 - A. To write the name upon anything is a common figurative expression in Hebrew to denote taking absolute possession of and making completely one's own.
 1. Not a literal writing upon one's person, if literal see Ex. 28:36-38.
 2. Simply indicating one who is totally God's.
3. Name of the city...new Jerusalem
 - A. Suggests being identified with the new Jerusalem which is the church - Isa. 28:16; 1 Pet. 2:6-9; Heb. 12:22; Rev. 21:2, 10.
 1. What is the "bride of Christ?" - Eph. 5:22-33.
 - B. The word "new" is not relative to time but, rather, is a contrast with the old, worn out sinful city.
 1. KAINOS - "denotes new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old." Vine's, p. 791.
4. Cometh down out of heaven
 - A. Must this be literal? If so, why so?
 - B. I think we have figurative language showing Divine origin.
 1. Where did the church originate?
 - A. Heaven - Mt. 16:19.
5. My new name
 - A. Christian?
 1. Don't think so, already given - Acts 11:26; 26:28; 1 Pet. 4:16.
 - B. Lord?

1. The term Lord seems to be Christ's "overcoming" name - Phil. 2:5-11.
2. This would serve as a rebuke to the Christ-rejecting Jews.

Verse 14

1. Laodicea
 - A. "The Lukewarm Church. Laodicea was a banking center, proud of its wealth. Beautified with resplendent temples and theatres. Noted for its manufacture of rich garments of black glossy wool; and a medical school that made powder for treatment of eye troubles. This may have suggested the 'riches,' 'garments' and 'eye salve' (3:17, 18)." Halley's Bible Handbook, p. 707.
 - B. Situated in the neighborhood of hot springs that emitted lukewarm water.
 - C. A famous school of medicine was located there, produced eye-salve.
 - D. It was a clothing and fashion center.
 - E. It was a city of bankers and finance.
2. Amen
 - A. Jesus, the fulfillment of all God had spoken to the churches - John 1:1, 14.
3. Faithful and true witness
 - A. Revelation 1:5.
 - B. Of course Jesus, which was the absolute opposite of the church at Laodicea.
4. The beginning of the creation of God
 - A. Not suggesting that Jesus was created by God.
 - B. ARCHE: "That by which anything begins to be, the origin, active cause." Thayer, p. 77.
 - C. "The beginner, or author." Vincent's Word Studies in the N.T., Vol. 2, p. 469.
 - D. Genesis 1:1; 2:6; John 1:1-3; Colossians 1:16; Hebrews 1:2; Revelation 1:8.

Verse 15

1. Works
 - A. These had "works" but were complacent in them.
2. Cold
 - A. Most likely referring to being attached to the world and actively opposed to the church - 1 John 2:15-17.
3. Hot
 - A. Fervent.

Verse 16

1. Lukewarm
 - A. They were tepid, decreasing from hot to cold, not cold to hot - 2 Pet. 2:20-22.
2. Spue
 - A. ENEO: "To vomit." Vine's, p. 1084.

Verse 17

1. Because
 - A. Here we have the reason for the Lord being "sick at His stomach."
 1. "...sayest, I am rich, and increased with goods, and have need of nothing."

- A. Could the parable of the rich fool in Luke 12:16-21 be parallel?
 - B. These had their eyes on the physical rather than the spiritual.
- 2. Knowest not
 - A. They really didn't accept their position before God.
- 3. Wretched
 - A. Better - "the wretched one."
 - B. These were not being blessed.
- 4. Miserable
 - A. Object of pity (NIV pitiful).
 - B. Why?
 - 1. Their eyes on the wrong thing.
- 5. Poor
 - A. Thought they were rich, but weren't.
 - B. Were rich materially, but poor spiritually - Mt. 6:19, 20.
- 6. Blind
 - A. Physical?
 - 1. Of course not.
 - B. Could see physically, but were blind spiritually.
 - 1. Their eye salve didn't help.
- 7. Naked
 - A. Were wealthy in this world's goods, but were spiritual paupers in the sight of God.
 - 1. Their fancy garments didn't keep the Lord from seeing the truth.

Verse 18

- 1. Buy
 - A. Did Jesus go into business with the Laodiceans?
 - 1. See the parable of the hidden treasure and goodly pearls - Mt. 13:14-46.
 - B. The "goods" of God are freely given (Romans 6:23), yet they have their price.
 - 1. Renunciation of self and sin - Lk. 9:23.
- 2. Gold
 - A. Not literal gold as the Laodiceans were already "rich" enough, if not too rich.
 - B. Probably dealing with the idea of receiving of Christ true Christianity.
 - 1. Literal gold will perish, is corruptible - 1 Pet. 1:17, 18.
- 3. Rich
 - A. Spiritually.
- 4. White raiment
 - A. White symbolizes what? Purity.
 - B. Later, white garments are said to be the righteous acts of the saints - Rev. 19:8.
 - 1. His desire is that they be "clothed" in righteousness.
- 5. Eye Salve
 - A. Suggests that they carefully consider God's Word, apply its teachings to their lives, till they could see their pitiful condition.
 - 1. Matthew 13:13-17; Isaiah 6:9, 10; James 1:22-25.

Verse 19

1. Love
 - A. Herein is given the reason for rebuking.
2. Rebuke, chasten
 - A. I.e. reprove - 1 Tim. 5:20; Titus 1:13; 2:15; Heb. 12:4-13, esp. 5.
3. Repent
 - A. Brought on by rebuke and chastening - 1 Cor. 5:1-5; 2 Tim. 3:16, 17.

Verse 20

1. Door
 - A. Not literal, most likely the heart's door.
 1. Jesus knocks, but must be allowed to enter - Mt. 11:28-30.
 2. He will not force himself and the riches of God's saving grace on anyone.
2. Knock
 - A. "To knock with the knuckles, to rap." Vincent's, p. 473
3. Hear... open
 - A. Hear and obey - Jas. 1:22; Lk. 8:1-18.
4. Sup
 - A. Association at a meal indicates what? Fellowship - 1 John 1:7.

Verses 21, 22

1. Sit with me in my throne
 - A. Throne indicates authority, dominion, power.
 1. Over what does Jesus have authority, dominion, and power today?
 - A. Matthew 28:18-20.
 2. Therefore, the one who overcomes has joined with Christ in a position of authority, dominion, and power over the church.
 - A. Christ serves as King not only of the church but of the physical kingdom, the world - Mt. 27:37; 1 Tim. 6:14, 15; Rev. 17:14; 19:16.
 - B. Therefore, the faithful Christian "rules" by teaching and practicing God's laws.
 1. Noah condemned the world by building the ark - Heb. 11:7.
 2. Abel, though "dead yet speaketh" - Heb. 11:4.
 - C. This is not an "end of time" passage.
 1. The Christian is part of the royal priesthood who is now reigning with Christ - Rom. 5:17; 1 Pet. 2:5.
 2. See Revelation 5:10; 2:22, 26.
 - D. It appears that Christians are in a co-existent reign with Christ during the Christian dispensation - 1 Cor. 6:2, 3.
 1. To say that Christians are in a co-existent equal reign does not suggest that it is an equal reign.
 - E. I think this will help us understand chapter 20 when we get there.

REVELATION CHAPTER FOUR:

(Chapters 1-3 are introductory. Actual revelation begins here. The theme of chapter four could be “The Glory of The Father.”)

Verse 1

1. Door was opened
 - A. Door not literal, John is relating to a vision that he now begins to see - Rev. 1:10.
 - B. There had to be an opening in order for him to “come up” - Ezek. 1:1; Mt. 3:16; Acts 7:56; 10:11.
2. First voice
 - A. That is the first of this vision - 1:10, 12.
3. Trumpet
 - A. Note, “as it were,” probably an indication of its loudness and clarity - 1:10.
4. Shew thee thing which must be hereafter
 - A. See Revelation 1:1, 19.
 - B. Not after the “church age” as suggested by the Premillennialists.
 1. I.e. from this moment on.
 - C. Remember the word must implies a moral necessity.

Verse 2

1. In the spirit
 - A. Carried out of the world of space and time into eternity and God - Ezek. 3:12; 8:3; see notes on 1:10 also.
2. Throne
 - A. Used 38 times in Revelation.
 - B. Throne signifies what?
 1. Kingly authority of God - Ezek. 1:26-28.
 2. The message is, “Don’t worry! God rules!”
3. One sat on the throne
 - A. The word “throne” is not in the original, however the thought is. (One throne, one on it)
 - B. Who?
 1. God - Ezek. 1:28; Rev. 4:8.

Verse 3

1. Jasper
 - A. The most precious stones are used here to describe the throne.
 - B. Jasper is a translucent stone of various colors - Revelation 21:11, clear.
 1. Perhaps representing the righteousness and holiness of God.
 2. “The stone itself was of different colors, the best being purple.”
 3. “As many as 14 varieties.” ISBE, Vol. 4, p. 2860.
 4. “Jasper is thought to have been diamond.” Halley’s Bible Handbook, p. 709.
2. Sardine
 - A. Possibly represents judgment and justice.

- B. "There are two special varieties, one is a yellowish brown, the other red." Vine's, p. 1001
- C. "Yellowish red." Vincent's, p. 476.
- D. "There were three Indian varieties, all of them transparent, one of them red in color, honey colored was another." ISBE, Vol. 4, p. 2861.
- S. "Red." Halley's Bible Handbook, p. 709.
- 3. Rainbow
 - A. "Encircled the throne" - NIV.
 - 1. Serves as an emblem of the mercy of God.
 - 2. Why was the rainbow originally given by God? - Gen. 9:14, 15.
 - A. Appears after the storm is over.
- 4. Emerald
 - A. Description of rainbow, i.e. transparent or light green.
 - B. Has a root meaning of glowing.
 - 1. Seems to indicate that through patience, deliverance is guaranteed.

Verse 4

- 1. Four and twenty seats
 - A. I.e. thrones.
 - B. Remember, the number 12 stands for organized religion.
- 2. Four and twenty elders
 - A. Whether or not we can determine what the number 24 signifies depends upon who the elders are.
 - B. There is three major thoughts as to who they are:
 - 1. Possibly representing the 12 Patriarchs of the 12 tribes of Israel and the 12 Apostles, therefore representative of the redeemed of both covenants.
 - A. Points to both sides of the cross.
 - 2. Possibly the church.
 - A. The 24 are dressed in white signifying purity - Revelation 2:4, 5; 19:8.
 - B. Wearing the crown of the overcomer.
 - 1. Stephanos - "The victors crown, the symbol of triumph in the games or such contests; stands as an emblem of life, joy, reward, and glory - Phil. 4:1; 1 Thess. 2:19; Jas. 1:12; Rev. 2:10; 3:11; 4:4, 10 - Vine's, p. 260.
 - 3. 24 in number is the number of the courses of the priests in the OT - 1 Chron. 24:7-18.
 - A. The 24 elders are therefore royal.
 - B. They are priestly in their activities in respect to harping and offering up incense - Rev. 5:8.
 - C. We have in these the royal priesthood which is the church - 1 Pet. 2:5, 9; Zech. 6:9-15.
 - 4. Basically, I think we can see the redeemed.

Verse 5

- 1. And out of the throne proceeded lightings and thunderings and voices
 - A. Indicative of God's might, judgment, and indignation against the wicked - Ex. 19:16; Rev. 8:5.

1. In this you see the power of God.
- B. Throughout the Bible, thunder and lightning are associated with the manifestation of God's justice and wrath.
2. Seven lamps of fire
 - A. Lamps serve as light givers as did the Holy Spirit - Rev. 1:1.

Verse 6

1. Sea of glass like unto crystal
 - A. Probably denoted the separation of God and His children while in this earthly tabernacle.
 1. In 2 Chron. 4:2-6 the sea stood between the priest and the holy place where God dwelt.
 - A. Here, before the end.
 2. In Revelation 21:1 the "sea is no more" which indicates the Christian's direct fellowship with God before His throne.
 - B. This refers to after the end.
2. Four beasts full of eyes before and behind
 - A. "Beasts" better translated "living creatures" - Ezek. Chapters 1 and 2.
 - B. Compare Ezek. Chapters 1-10 to this.
 1. In both cases these beings are called "living ones" - Ezek. 1:5; Rev. 4:6.
 2. In both cases the symbolic number is the same, four - Ezek. 1:5; Rev. 11:5.
 3. In both cases the appearance of their faces is compared to that of man, lion, ox, and eagle - Ezek. 1:10; Rev. 4:7.
 4. In both cases they are associated with the throne - Ezek. 1:26; Rev. 4:6.
 5. In both cases fire moves to and fro among the "living ones" - Ezek. 1:13; Rev. 4:5.
 6. In both cases the "living ones" are said to be studded all over with eyes - Ezek. 1:1; Rev. 11:8; Ezek. 1:21; 10:12.
 7. In both cases a rainbow encircles the throne with which the "living ones" are associated - Ezek. 1:28; Rev. 4:3.
 - C. In Ezek. 10:20 we are told that these are the Cherubim, thus angel forces of the highest order that guard the holy things of God - Gen. 3:24; Ex. 25:20.
 1. The eyes before and behind suggest the all-seeing ability of the "living creatures."

Verse 7

1. First beast
 - A. Lion - Strength.
2. Second beast
 - A. Calf - Service.
3. Third beast
 - A. Man - intelligence.
4. Fourth beast
 - A. Eagle - Swift.
5. All of these characteristics are found in angels.
 - A. Strength - Psa. 103:20, 21.
 - B. Service - Psa. 103:20, 21; Heb. 1:14.
 - C. Intelligence - Luke 12:18; 15:10 indicates that angels have knowledge; 1 Peter 1:12;

Ephesians 3:10, 11 indicate that they desire more.

D. Swiftiness - Dan. 9:21.

E. Therefore we have man (24 elders), the Holy Spirit (seven Spirits), and the angels before the center of attraction, the throne and He who sits on it.

Verse 8

1. Six wings
 - A. Indicative of the ability to move swiftly, possibly shows the readiness and speed with which they serve God - Isa. 6:2.
2. Full of eyes
 - A. Ability to see all
3. Rest not day and night
 - A. Praise and worship constantly.
4. Holy, holy, holy
 - A. Used three times here to indicate the perfect sacredness of God.
 - B. Since these creatures spoke praise of God it serves to show they were intelligent.

Verse 9

1. This verse simply serves as a continuation of the thoughts of verse 8.

Verse 10

1. Cast their crowns before the throne
 - A. Indication of their realization that all their success came from God.
 - B. 'The casting of the crowns is an act of submission and homage.' Vincent's p. 185.

Verse 11

1. Worthy
 - A. I.e. He is worth glory, etc.
2. Glory
 - A. Honor resulting from a good opinion.
3. Power
 - A. Attribute to the creative power, which called them into being.
4. For thy pleasure
 - A. Because of the will of God they were created.

REVELATION CHAPTER FIVE:

(The theme of chapter four could be "The Glory of The Lamb." This chapter is a continuation of chapter 4. Herein one more comes to pay honor before the Father.)

Verse 1

1. Him that sat on the throne
 - A. Who was that? God - the Father.
2. Book

- A. Literally, a scroll - Jere. 36:2; Heb. 10:7.
- 3. Written within and on the backside
 - A. Full of meaning and importance.
 - 1. Contained the will of God.
 - 2. Perhaps suggests God's purpose for the persecuted church.
 - B. Contents revealed in the ensuing chapters.
- 3. Sealed with seven seals
 - A. Seven indicates what? Perfection!
 - B. Therefore perfectly sealed.
 - 1. Unrevealed, unexecuted.

Verse 2

- 1. Strong angel
 - A. Strong either indicative of rank, or with reference to the great voice of the angel.
 - B. Little is known of this angel except that he probably was of the higher order.
 - 1. Not an ordinary angel.
- 2. Worthy
 - A. I.e. morally entitled - John 1:27.
 - B. This question was a challenge to all the creation.
- 3. Book
 - A. Remainder of the book of Revelation.

Verse 3

- 1. Man
 - A. Literally, "And no one..." - See NIV, RSV, etc.
 - B. In heaven it refers to the angels.
- 2. Earth
 - A. I.e. on the earth.
- 3. Under the earth
 - A. Hades - Rom. 10:7; Acts 2:27.
- 4. Neither to look thereon
 - A. To take a single look at its contents.
 - B. Therefore no one in any realm (heaven, earth, or hades) possessed the moral worthiness to disclose the future hidden things.
 - 1. Those of these three realms are the created of God and could not perform the task.

Verse 4

- 1. I
 - A. John.
- 2. Wept much
 - A. To weep audibly as a disappointed or hurt child because of the effects of this.
 - 1. He wept because he thought the purpose of God was thwarted.

Verse 5

1. Elders
 - A. Literally, one from among the elders.
 1. Remember the term “elder” probably relates to the church, therefore one who represented the church as a whole came forth to calm John.
2. Lion of the tribe of Judah
 - A. Genesis 49:9,10; Hebrews 7:14.
3. Root of David
 - A. A descendant of David - Isa. 11:1,10; Rom. 1:3.
 - B. As the root is before the tree, Jesus was before David - 2 Sam. 7:12; Psa. 89:28, 35, 36; Jere. 23:5; Lk. 3:31; Acts 2:30.
4. Prevailed to open the book
 - A. Literally to overcome – Rev. 5:9.
 1. This involves the redeeming work of Jesus.
 2. Triumphed (NIV).
 - B. Prevailed over what?
 1. Powers - Col. 2:14, 15; Gen. 3:15.
 2. Death - Rev. 5:6; 1 Cor. 15.
 3. Sin - Heb. 4:15.
 - C. Where did he prevail?
 1. The cross - Col. 2:14, 15.

Verse 6

1. Midst
 - A. Not on a throne.
 - B. The Lamb moves in the midst of the throne and He moves in the midst of the seven golden candlesticks - Rev. 1:13; 5:6.
 1. Does this suggest where the throne is and what it rules over?
2. Lamb
 - A. John stopped to see a lion and, instead, saw a little lamb.
 1. Used only in John 21:15 and in the Book of Revelation in the N.T.
 2. The word “Lamb,” as used in John 1:29, 36, and other such scriptures is another word.
 - A. The word “Lamb” used in John 21:15 and Revelation deals with His sacrifice, acquired majesty, dignity, honor, authority and power.
 - B. While the word “Lamb” found elsewhere points directly to the character of His sacrifice.
3. As it had been slain
 - A. Stood, if still dead it wouldn’t be standing.
 1. Emphasizes Christ’s resurrection.
 2. No suggestion of the mere appearance of having been slain - Rev. 5:9.
4. Seven horns
 - A. Horns indicative of might or power - Deut. 33:17; 1 Kings 22:1; Jere. 48:25; Zech. 1:18; Lk. 1:69.

1. Don't forget Mt. 28:18-20.
- B. Here indicative of perfect (7) strength or power.
5. Seven eyes
 - A. Holy Spirit being sent forth - John 14:26; 16:13; Acts 2:33; 1 Cor. 12:6-11.
 - B. Indicative of perfect (7) knowledge or omniscience.

Verse 7

1. He
 - A. I.e. Christ.
2. Took
 - A. Jesus took from God the book filled with the will of God.

Verse 8

1. Fell down
 - A. An indication of worship.
 - B. Here the redeemed (4:4), and the angels (4:6-11) worship the Lamb.
2. Harps
 - A. Must they be literal? No harm.
 1. Keep in mind that this vision is from heaven, therefore, it has nothing to do with what is approved worship on earth.
 2. If we are bound by the word "harps" here wouldn't we also be bound by the phrase "falling down?"
 - A. If not, why not?
 - B. Harps suggest praise.
 1. No indication, if literal, that harps are to be used in worship to God on earth.
 - A. But if so, then only harps!
3. Golden vials full of odours
 - A. Not the prayers of the elders, or beasts, but the saints.
 - B. Symbolic sense of the word "incense" (odours KJV) is in harmony with the following - Lev. 16:12, 13; Psa. 14:12; Acts 10:4.
 1. These were sent up to God as a part of worship.

Verse 9

1. New Song
 - A. One not previously sung before because Jesus had not previously come to earth to die.
2. Worthy
 - A. Here is where the song begins and continues through verse 10.
 - B. Morally able.
 1. Why?
 2. Wast slain, etc.
3. Wast slain
 - A. Romans 5:8.
- 4 Redeemed
 - A. Purchased - Rom. 3:25; 1 John 2:2; 4:10; Acts 20:28; 1 Pet. 1:18, 19.

5. Us
 - A. Not in some manuscripts.
6. Blood
 - A. Literally, “in thy blood.” - Acts 2; 10; 20:28; Dan. 7:14.

Verse 10

1. Us
 - A. Literally them - i.e. the redeemed.
2. Kings
 - A. I.e. a kingdom - Rev. 1:6.
3. We
 - A. I.e. they - i.e. the redeemed.
4. Shall reign
 - A. Present tense suggesting a reign at the time of this vision.
 1. Gives no support to a future reign on earth.
 - B. The reign “upon the earth” is perfectly natural, for the church is upon the earth.
 1. Just as the priesthood must be spiritual so must the reign be.

Verse 11

1. Many angels
 - A. Innumerable host of angels now join in the worship - see NIV.
2. Ten thousand
 - A. That is a bunch!
 1. 100,000,000 plus 1,000’s of 1,000’s.

Verse 12

1. Power: Authority - Mt. 28:18, 20.
2. Riches: Unsearchable riches - Eph. 3:8.
3. Wisdom: He is the wisdom of God - 1 Cor. 1:24; Col. 2:3.
4. Strength: Ability to do all things possible - Mt. 28:18—20.
5. Honour: Integrity - John 8:54.
6. Glory: Perfection of His character - John 17:24.
7. Blessing: Jesus is worthy of praise, adoration, and thanksgiving as he was able to open the book to reveal the contents.
 - A. Angels offer praise here, compare Dan. 7:13, 14 to verses 12, 13.

SON OF MAN	LION OF THE TRIBE OF JUDAH
Ancient of Days (He came unto Him)	Him That Sat On the Throne
Given One Thing: Dan. 7:13, 14	Rev. 5:12, 13
Dominion - ruler ship	Blessing
Glory	Honor
Kingdom - Composed of:	Kingdom and Priests - Composed of:
Peoples	Tribes
Nations	Tongues
Languages	People
	Nation
This is “everlasting”	This is “forever and ever”

Verse 13

1. Creature
 - A. Created thing, the entire animated creation joins in the worship.
2. Heard I saying
 - A. Literally, “I heard saying.”
3. Throne
 - A. God sat on the throne, therefore these things were pronounced on God and Jesus.

Verse 14

1. Amen
 - A. So be it.
2. Four and twenty elders
 - A. Some manuscripts omit this.
3. Elders fell down and worshipped
 - A. Gave consent of what was happening.
4. Him that liveth for ever and ever.
 - A. Some manuscripts omit this.
 - B. The picture is - God is on the Throne, Christ is alive and all is well with the world.

REVELATION CHAPTER SIX:

Verse 1

1. Seals
 - A. Used to keep something closed.
2. Noise of thunder
 - A. Either quality of voice (i.e. deep), or an indication of judgment and sober things.
 1. Most likely the later.
3. Come and see
 - A. Perhaps spoken to John to call attention to the upcoming events - Note: “And I saw” v.2.
 - B. Some manuscripts omit “and see” therefore giving credence to the idea of the horse and rider being told to come.
 1. However, I think it would better fit the text to say that “come” would refer to John

even though the phrase “and see” is omitted.

Verse 2

1. White horse
 - A. “White” used 16 times in Revelation, all other times suggesting purity, holiness, or victory.
 1. If used to suggest evil, as some say, then this is the only place in Revelation where it is used this way.
 - B. “Horse” - never used as a beast of burden.
 1. Only used in “are-like” references - Job 29:25; Psa. 76:6; Prov. 21:31; Jere. 8:6; Ezek. 26:10.
2. And he that sat
 - A. Not the “antichrist” as suggested by some.
 1. There is absolutely no proof to support such an idea.
 2. Remember, “white” never used in other places in Revelation to suggest evil.
 - B. The rider is most likely Christ who opens the whole issue due to the fact that he is in control of the whole matter.
 1. One other white horse is singled out and Jesus is the rider - Rev. 19:11.
3. Bow
 - A. Here we have Jesus conquering people for his kingdom.
 1. Arrows are a part of his weaponry.
 2. He conquers the people by piercing their hearts with the gospel, but conquers his enemies by the sword of his mouth - Rev. 19:15.
4. Crown
 - A. Stephanos - Crown of victory.
 - B. Doesn’t say the rider wore the crown, only that it was given to him.
 1. If worn before he went forth to conquer then it would indicate, by anticipation, that he would be victorious.
5. Forth conquering
 - A. The same is translated “overcome” - Rev. 3:21; 5:5; John 16:33.

Verse 3

1. Second seal
 - A. Introduction to the second seal.

Verse 4

1. Red horse
 - A. Probably suggesting danger relative to the shedding of blood or war connected with persecution.
2. To him that sat
 - A. Power given to take peace from the earth - what Satan would naturally do to counteract the conquering of men by the gospel.
 1. This was given to him, therefore, he could not have done so unless God allowed it - 1 Cor. 10:13; Jas. 1:13.

3. Take peace
 - A. This peace was taken by their slaughter of each other.
4. Great sword
 - A. "MACHAIRA, a short sword or dagger." Vine's, p. 1123.
 - B. This type was a small curved sword used for cutting a stroke; it is distinct from a straight sword for thrusting - Mt. 10:34; 2 Tim. 3:12.

Verse 5

1. Third seal
 - A. Opened here.
2. Black horse
 - A. Famine and economic hardship, an indication of economic discrimination in time of plenty.
 - B. Black is a sign of mourning; possibly a forerunner of death.
3. Balances
 - A. Scales are used to weigh food - Ezek. 4:10, 16.
 1. Measuring out food indicates hardship - Gen. 41:25-57.

Verse 6

1. Voice
 - A. Unknown.
2. Measure
 - A. A dry measure (less than a quart) was such as would support a man of moderate appetite for a day.
3. Penny
 - A. Shilling - denarius - a silver coin worth 81 pence or approximately 16 2/3 cents.
 1. According to Matthew 20:2 this was equal to one day's pay.
4. Barley
 - A. Wheat or barley - they had a choice, but which ever was chosen there would not be enough for a family.
5. Oil and wine
 - A. These were not harmed as great care was taken.
 - B. Since these represented the comforts of life, rather than a total famine we have economic discrimination - Rev. 13:17.

Verse 7

1. Fourth seal
 - A. Introduction to fourth seal.

Verse 8

1. Pale horse
 - A. Pale - i.e. greenish - white, the color of one stricken with death.
2. Death
 - A. Death, represented as a tyrant reigning, is a figure of speech found often in the scriptures

- Rom. 5:14; 6:9; 1 Cor. 15:55.
- B. Refers to a death procession - by war, famine, disease, beasts - not martyrs.
- 3. Hell
 - A. Hades – Rev. 20:13.
 - B. Death slays while hades reaps.
- 4. Power was given
 - A. Authority - not taken.
 - B. Death would have a broad sway, many would die and then pass into hades.
- 5. Fourth part
 - A. Great number.
- 6. Earth
 - A. Most commentaries agree that this refers to the Roman Empire
- 7. To kill with sword
 - A. Here we have the sword of battle (Rhombia), not the same as verse four.
- 8. Hunger
 - A. Famines - not the same as in verse six as it shows scarcity.
- 9. Death
 - A. Pestilence, various plagues.
- 10. Beasts
 - A. Perhaps literal or maybe bloodthirsty tyrants.

Verse 9

- 1. Altar
 - A. Note Revelation 8:3.
 - B. In the temple service the animal sacrifices were made at the - Lev. 4:7.
 - 1. As these had been slain because of their faithfulness to God's Word, it was appropriate that they appear under the altar as if they had their blood poured at its base.
- 2. Souls
 - A. The soul is life - Lev. 17:11; Gen. 2:7.
 - 1. Those that died under the fourth seal were not dead but alive in the intermediate state (hades) prior to being rejoined with their glorified bodies - 1 Cor. 15.
 - 2. Their bodies are "asleep" in the grave and their souls have "returned" to God.
- 3. Slain
 - A. Martyrs because of their faith.
 - B. The testimony, which they held cost them their lives.

Verse 10

- 1. They
 - A. I.e. living souls.
- 2. How long
 - A. They sought retribution, not vindictiveness - Heb. 10:30.
 - 1. No spite involved, yet they cried out for justice.
 - 2. Seems that the request surrounded the time factor rather than the retribution.

- A. Retribution - reward given, distribution of reward or punishment.
 - B. The question was, "How long until we receive our reward?"
- 3. Avenge
 - A. They sought to be avenged, but more concerned with their reward.
 - B. It is not always spite which calls for the wicked "to get their due." - 2 Tim. 4:14.

Verse 11

- 1. White robes
 - A. Signifying these were approved by God.
- 2. Rest for a little season
 - A. Peaceful rest until the second coming.
- 3. Until
 - A. Persecution was not yet over, many more would face what these had.

Verse 12

- 1. Earthquake
 - A. Probably, symbolically representing some type of great disturbance.
 - B. Most likely in reference to judgment on Rome - Joel 1:15; 2:1, 2, 10, 11, 28-32; Zeph. 1:14, 15; Isa. 13:6-11.
 - 1. A day of Jehovah was judgment upon a wicked nation in time - Mt. 24:29-31.
- 2. Sun became black
 - A. Here the sun puts on a dark, dingy, doleful appearance, as if it were in mourning due to the calamities.
- 3. Moon became as blood
 - A. Red like blood also related to the calamities.

Verse 13

- 1. Stars of heaven
 - A. Possibly the rulers of high places - Num. 24:17; Isa. 14:13.
 - B. Or literal stars - Mt. 24:29.
- 2. Fig tree
 - A. Describes how the "stars" would fall; "untimely"

Verse 14

- 1. Heaven departed and mountains and islands removed
 - A. Departed is a verb meaning to separate, sever.
 - 1. Revision states, "removed".
 - B. Heaven - Ouranos, the sky - 2 Pet. 3:10-12; Isa. 14:13.
 - 1. The idea here is that there were to be changes in high places on earth among those in positions of power.
 - 2. Here we have radical changes in government.
 - C. Mountain - Mt. 24:35.

Verse 15

1. Kings
 - A. Note that seven classes are represented.
 1. Seven indicates completeness, therefore involves all mankind.
2. Dens
 - A. I.e. caves.
3. Note, no one is hurt, yet we have before us an announcement of the coming judgment.
 - A. We have alarm brought on by the drastic changes in government so great that it appeared they were facing the end of the world.
 - B. The wrath of the Lord was upon those who were persecutors of the saints.

Verse 16

1. Said to the mountains
 - A. Hosea 10:8; Luke 23:30.
2. Throne
 - A. Who sat on the throne? - see Revelation 4:2, 8.
3. Wrath
 - A. 2 Thessalonians 1:7-9.

Verse 17

1. Great day of His wrath
 - A. Joel 1:15; 2:1, 2; Acts 2:20; Jude 6.
2. Who shall be able to stand?
 - A. Answer in chapter seven.

REVELATION CHAPTER SEVEN:

(This chapter possibly modeled after Ezekiel chapter 9).

Verse 1

1. Angels
 - A. Created beings.
2. Four corners
 - A. The number four is the world number for completeness.
 1. Therefore, the following will affect the whole earth.
3. Four winds
 - A. Destructive winds.
 1. This is the reason the “angels” are holding the winds - Jeremiah 49:34-36 - destruction of Elam - Jeremiah 51:1, 2 - Destroying wind on Babylon - Daniel 7:2, cf. v. 10, - announcement of judgment.
 - B. The winds were being withheld for a certain work to be accomplished - verse 3.
 1. Then they will be released.

Verse 2

1. Another angel

- A. A messenger to the four angels.
- 2. Ascending from the east
 - A. I.e. from the sunrise.
 - B. This angel came from where light originates, therefore a messenger of light or cheer.
- 3. Seal
 - A. The seal here shows ownership.
 - B. Must it be literal?
 - 1. See Ezekiel 9; 21:3, 4.
 - 2. Keep in mind that in both cases a vision is present.
 - 3. It seems that what is happening is that we have figurative language expressing that these would be approved of God because of their obedience.
 - C. We have a three-fold sense in the using of a seal in the Bible.
 - 1. To protect against tampering - Mt. 27:64-66; Rev. 5:1.
 - 2. Shows ownership - 2 Tim. 2:19.
 - A. Used here in this sense.
 - 3. Certifies genuineness - Est. 3:12
- 4. Hurt not
 - A. Power given but not yet used.

Verse 3

- 1. Hurt not
 - A. Nothing to be hurt until the sealing is completed.
- 2. Foreheads
 - A. Indicates that the gospel truth is accepted or received in their minds.
 - B. Why make up some fanciful theory about literal sealing of the forehead

Verses 4-8

- 1. 144,000
 - A. The number 12 symbolical of God operating in the world or organized religion.
 - 1. $12 \times 12 = 144$.
 - B. The number 1,000 is symbolical of the most complete number - Psa. 50:10, 11.
 - 1. Therefore, when God wanted a number to express the total number of the redeemed He chose the number 144,000. (All of His saints are under His care-and I do mean all!)
- 2. Of the tribes of the children of Israel.
 - A. What you have here is God's way of showing that the church on earth has been sealed - Eph. 1:13, 14; Rom. 8:16; 2 Cor. 1:22; Eph. 4:30; 1 John 3:1, 2; Heb. 13:5, 6; 2 Thess. 1:6-10; Rom. 8:31; Phil. 3:20, 21; Col. 3:1-4.
 - B. Now, why call them Israelites?
 - 1. Why not? Remember we are in a symbolical book.
 - A. In chapter 14:4 why call them "virgins"?
 - 2. Keep in mind that the original meaning of the word "Israel" was, "he who prevailed with God".
 - A. So why not call them this? Makes sense to me, as the Christian is one who

prevails with God.

B. Isn't the Christian of the "seed of Abraham"?

C. Aren't we God's "Israel" today - Mt. 19:28; Gal. 6:16; Rom. 2:28, 29?

C. John is seeing the church on earth, and he is about to see it on the other side, triumphant.

3. Of the tribe of

A. I see no reason for this to be understood to be physical Israel but, as we've already shown, God's way of describing the church.

Verse 9

1. Great multitude

A. I.e. numberless.

2. Of all nations

A. John now sees the Christian on the other side of the conflict.

1. Not only safe while on earth (sealed) but also receives joy on the other side.

B. These were the faithful of all races - Dan. 7:14; Rev. 5:9.

3. Throne

A. Here they are before the very throne of God and the Lamb - Rev. 4:2.

4. Clothed with white robes

A. They are standing victorious with salvation.

B. White is showing "victory."

1. Maybe they're singing, "VICTORY IN JESUS"?

5. Palms

A. "Palm branches," Vincent's, p. 502

B. Here showing joy or victory - John 12:13.

Verse 10

1. Cried with a loud voice

A. Seems to be they were singing the song of salvation.

2. Salvation to our God

A. They were attributing their salvation to God - Rev. 5:9.

Verse 11

1. And all the

A. They all have fallen before the throne of God.

1. They do so in order to worship Him - Lk. 25:10.

2. Elders

A. See Revelation 4:4.

B. Therefore, we have every aspect of the church present, the "common" angels, and the higher order of angels present.

Verse 12

1. Amen

A. Affirmation that the things about to be said are true.

1. See Revelation 5:12 - "so be it." - a form of agreement.

2. Blessing
 - A. "Lit., good speaking, praise, is used of (a) God and Christ, Rev. 5:12, 13; 7:12..." Vine's, p. 135.
3. Glory
 - A. "Primarily signifies an opinion, estimate, and hence, the honour resulting from a good opinion." Vine's, p. 493.
4. Wisdom
 - A. "Understanding, knowledge, skill, prudence." Smith's Bible Dictionary, p. 782.
5. Thanksgiving
 - A. "EUCCHARISTA to give freely, denotes... (b) giving of thanks." Vine's, p. 1144.
6. Honour
 - A. "... (d) honour, esteem, (1) used in ascriptions of worship to God." Vine's, p. 570.
7. Power
 - A. "Might, strength, ability, authority." Smith's, p. 714.
8. Might
 - A. "...denotes might, strength, power, (a) inherent and in action as used of God." Vine's, p. 748.

Verse 13

1. Elders answered
 - A. Where is the question?
 1. Notice that it doesn't say the "elder" was asked to be answered by John.
 2. Seems that "he" is simply answering a question that was in the mind of John.
 - A. By doing this "he" would be assisting John.
2. White robes
 - A. Showing purity, or sinlessness.

Verse 14

1. Thou knowest
 - A. The "elder" knew the answer to his own question.
2. They which came out of great tribulation.
 - A. Literally, "they are coming out of the great tribulation."
 1. Therefore, a thing of the present time.
 2. We see tribulation on the church.
3. Washed their robes...white in the blood of the Lamb.
 - A. This is past tense (washed).
 1. Therefore, they can stand in the presence of Christ because they have no sin to their "account" - Acts 20:28; 1 Pet. 1:18, 19.

Verse 15

1. Throne
 - A. A two-fold reason was given for their being able to be before the throne - v. 14.
 1. They were faithful in tribulation - Rev. 2:10.
 2. Their robes had been washed in the blood of Christ.

- A. These two points give us an idea of what is needed to be saved.
 - B. Being before the throne signifies perfect communion.
- 2. Serve him
 - A. This is perfect service.
 - 1. The Jews served God in the temple during O.T. times.
 - 2. Christians serve God in the church - called the temple - 1 Cor. 3:16.
 - 3. Dwell among them
 - A. Literally, “spread His tabernacle over them.” - see RSV, etc.
 - B. Indicative of perfect protection.

Verse 16

- 1. They shall hunger...thirst any more
 - A. Indicative of perfect provision.
 - B. This is a picture of the final blessings for the faithful - Rev. 21:3-5.
- 2. Sun light
 - A. Protection from the harsh elements.

Verse 17

- 1. For the Lamb
 - A. Revision - “For the Lamb that is in the midst of the throne shall be their shepherd.”
 - B. God is going to take care of them - John 4:10, 14.
 - 1. They won’t thirst because the shepherd will lead them to water - Psa. 23:2.
 - 2. They won’t hunger because the shepherd will cause them to lie down in green pastures - Psa. 23:2.
 - 3. The sun won’t burn them because the shepherd will supply shade.
 - C. It’s all woven together to make a picture of security and prosperity - Isa. 25:8; 40:11; 49:8-10; Psa. 121:5, 6.

REVELATION CHAPTER EIGHT:

Verse 1 (Chapter 8:1-11:10 develops the opening of the seventh seal.)

- 1. Silence
 - A. “Sige,” literally means to not utter a sound.
 - B. In Zechariah 2:8-13 we see the answer to the question of why the silence.
 - 1. The whole earth is told to be silent for he is come to judge.
 - 2. See, also, Zephaniah 1:7-12; Habakkuk 2:20.
 - 3. When God speaks let man be quiet.
- 2. Half an hour
 - A. Not literal half hour, simply a period of time.
 - B. This is a “drum roll” to precede the coming events.
 - 1. It is the calm before the storm.
 - 2. A delay in judgment - Rev. 10:6.

Verse 2

- 1. Seven angels

- A. Seven angels for seven trumpets.
- 2. Seven trumpets
 - A. Not told by whom were they given.
 - 1. Possibly by God, or at least by His authority.
 - B. Judgment is coming, as this is the idea being expressed by the word “trumpet.”
 - C. In Numbers 10:1-10 we have a fourfold use of trumpets.
 - 1. Calling of the congregation - v. 2.
 - 2. Journey of the camps - v. 2.
 - 3. Go to war - v. 9
 - 4. Sound an alarm - v. 9.
 - D. See also Joel 2:1-3; Zephaniah 1:14-18; Jeremiah 4:5-9; Amos 3:6 to get the basic principle.

Verse 3

- 1. Another angel...stood at the altar
 - A. The altar of incense.
 - 1. In the tabernacle it stood between the holy place and the holy of holies - Ex. 25:17-22.
 - 2. This is a presentation of a vision of worship after the manner of the Jewish tabernacle service.
- 2. Censer
 - A. "...is generally rendered 'censer,' sometimes 'firepan,' and in three cases (Ex. 25:38; 37:23; Num. 4:9) 'snuffdish.' It denoted a bowl-shaped vessel used for different purposes, viz. (1) a censer, in which incense was burnt (Lev. 10:1); (2) a firepan, made of bronze, used in connection with the altar of burnt offering (Ex. 27:3)." I.S.B.E., Vol. 1, p. 587.
- 3. Incense
 - A. Incense added to the prayers of the saints – Rev. 5:6.
 - B. The thought is that while the priests were inside the temple burning incense the people were outside praying - Lk. 1:9, 10.
 - 1. Therefore, the incense was represented as prayer or as bearing the prayers of the saints up to God.

Verse 4

- 1. Smoke
 - A. Smoke and prayers ascended to God.
 - 1. Indication that the prayers are acceptable to God.
 - B. See chart below:

GOD

Smoke of incense and prayers, 8:4

ALTAR

Souls	6:10
Prayers of all	Angel with <u>much</u>
the Saints, 8:3	incense, 8:3
cf. Psalm 141:2	

JUDGMENT ON THE EARTH

Revelation 8:5; Ezekiel 10:2

- C. Therefore we see the reason for the judgment, the cry of the saints. Notice the much incense, something added to the prayers of the saints, “intercession”.
1. This doesn’t take the place of prayer, but it goes along with prayer
 2. Much Intercession (Intercession - on behalf of someone else - 1 Timothy 2:1).
 - A. Intercession of Christ - Heb. 7:25.
 - B. Intercession of the Holy Spirit - Rom. 8:26, 27.
 - C. Intercession of other Christians - 1 Tim. 2:1, 2.
 1. Notice that the prayers of all the saints were in their behalf, but this intercession is on behalf of fellow sufferers.

Verse 5

1. Fire on the altar
 - A. We find a similar thought in Ezekiel 10 concerning Jerusalem.
 - B. Here, in answer to the prayers of the saints, they receive the word of the coming judgment.
 1. Probably connected to Revelation 6:9-11.
 - C. The idea is, “Hurt my people and face the consequences.”
2. Thunderings, lightnings, and an earthquake
 - A. Speaks of a coming judgment - Rev. 6:12.

Verse 6

1. Sound
 - A. The beginning of the four trumpets.
 1. Natural calamities about to come.
 2. The purpose of the warnings to follow was to call wicked mankind to repentance.
 - B. Notice, as you look at the judgments, that they are only partial, not final.
 1. Only “one third” is affected.

Verse 7

1. Hail...earth
 - A. Starts with land disaster.
 1. Notice how this compares to the plagues brought upon Egypt - Ex. 7-11; 9:23-26.

2. Third part
 - A. Could be dealing with a third, but if so, then a third part that covers the whole.
 1. Not just a third limited of one area.
 - B. Where does food come from?
 1. Now you can see the significance of this man's food supply is being hit.

Verse 8

1. Sea
 - A. Maritime disaster – Rev. 8:8, 9; Ex. 7:19-24.
 - B. First food and now commerce is being hit.
2. Third part...became blood
 - A. The lifeline of so many attacked by God - Ex. 7:20, 21.

Verse 9

1. Creatures
 - A. Here is a confirmation of the idea of commerce being hit.
 - B. A “third part” of all that is in the sea was being destroyed.

Verse 10

1. Great star
 - A. A picture of Divine visitation - Rev. 6:13; Mt. 24:29.
 1. No doubt a mark of Divine punishment.
2. Lamp
 - A. Torch - Rev. 4:5.
3. Rivers
 - A. Food, commerce, and now the drinking water supply being hit.

Verse 11

1. Wormwood
 - A. “A plant both bitter and deleterious (injurious to health, RWS) and growing in desolate places, figuratively suggestive of calamity (Lam. 3:15) and injustice (Amos 5:7)...” Vine's, p. 1257.
 - B. Would no doubt suggest an extreme kind of suffering.
 1. Also used metaphorically in the O T of the idolatry of Israel (Deuteronomy 29:18); see also Jeremiah 9:15; 23:15 relative to calamity and sorrow.
 2. We see that the water is not only bitter, but also contaminated.

Verse 12

1. Sun
 - A. This disaster is because of the abnormal functioning of the heavenly bodies.
 - B. The heavenly bodies are being affected - Isa. 13:4, 5; Joel 2:10; Ex. 10:21-23.
 1. No doubt indicative of Divine judgment - Amos 9:8; Joel 3:15; Jere. 15:9.

Verse 13

1. Angel

- A. I.e. an eagle or vulture.
 - 1. "For angel read... eagle. Lit. , one eagle. The eagle is a symbol of vengeance in - Deut. 28:49; Hos. 8:1; Hab. 1:8." Vincent's, Vol. 2, p. 507.
 - 2. "One eagle, perhaps...used as an indefinite article (9:13; 18:21; 19:17)...sometimes a symbol of vengeance." Word Studies in the N. T. Vol. 6, p. 360.
 - 3. "The eagle is mentioned elsewhere in the N.T. in Rev. 4:7; 8:13 (RV); 12:14." Vine's p. 349.
- B. The meaning seems to be that as these birds of prey gather where the carcass is, so the judgments of God will descend upon the corrupt state of humanity - Mt. 24:28.
 - 1. You say you can't have a talking eagle, why not?
 - 2. We have record of a talking donkey - Num. 22:28-30.
- 2. Woe, woe, woe
 - A. "An interjection, is used (a) in denunciation." Vine's, p. 1250.
 - B. This denunciation is pronounced upon the earth.
 - 1. Expression occurs several times - Rev. 3:10; 6:10; 8:13; 11:10; 12:12; 13:8, 12, 14; 14:6; 17:8.
 - C. In speaking to the ungodly it points to the three remaining trumpets implying "you haven't seen anything yet."
 - 1. It is going to get worse before it gets better.
 - 2. Therefore the three trumpets are known as the three woe trumpets.

REVELATION CHAPTER NINE:

Verse 1

- 1. Fifth angel
 - A. I.e. eagle
 - B. Intervention of the 5th angel - he sounds the trumpet.
 - 1. The "woes" have begun (1st woe verse 1-11).
- 2. Star fall
 - A. Literally, - "has fallen."
 - 1. Past tense.
 - B. The word "star" seems to be speaking of Satan - Lk. 10:18; Rev. 12:9.
 - 1. And if not Satan, at least a personality - v. 11.
 - C. Revelation 22:16 speaks of "the bright and morning star."
 - 1. This one brings light, has the key of death and hades - Rev. 1:18.
 - 2. Here, though, the fallen star has the key of the abyss.
 - 3. See 2 Corinthians 14:4 where Satan is the god of the wicked and Revelation 9:11 where he is king of the locust.
- 3. Bottomless pit
 - A. I.e. the abyss.
 - 1. The abode of Satan - Rev. 20:1-3.

Verse 2

1. Smoke
 - A. Smoke darkens and blots out light.
 1. Here refers to moral decadence and or false doctrine.
 - B. The world is afflicted with spiritual and moral blindness.
 1. Brought on as a form of punishment.
 2. God punished the Gentiles for their moral decadence by "...giving them up..." - Rom. 1:24-28.
 3. Many nations have been ruined by moral and spiritual blindness - 2 Cor. 4:4; Col. 1:12, 13.
 - A. Compare Genesis 19:28; Exodus 10:21-23; 19:18; Matthew 13:42, 50.

Verse 3

1. Locusts
 - A. "And out of the smoke there came grasshoppers into the earth." Wuest's Expanded Translation of the Greek N.T., p. 600.
 - B. "The locust is a voracious insect belonging to the grasshopper or grylli genus, great scourge in Oriental countries." Barnes on the N.T., p. 212.
 1. Therefore, not literal locust - see vrs. 7-11.
 2. Note also Exodus 10:12-19; Joel 2; Matthew 3:4; Mark 1:6.
2. Power
 - A. Great power was given to these "locust", but it was limited - v. 4.
3. Scorpions
 - A. Deuteronomy 8:15; Ezekiel 2:6; Luke 10:19; 11:12.
 - B. "...is a small animal like a lobster, but with a long tail, at the end of which is its venomous sting; the pain, the position of the sting and the affect are mentioned in Revelation 9:3, 5, 10." Vine's, p. 1009.
 1. The power of the scorpion (also the locust here) is the power of pain resulting from darkness (i.e. moral decadence).

Verse 4

1. Grass
 - A. Grasshoppers normally destroy foliage.
 1. These were told not to but to hurt man.
 - B. The previous four plagues were directed at man's environment.
 1. Now it is directed at a different object.
2. Men...not the seal of God
 - A. This attack was aimed directly at those not "sealed" of God.
 1. Those "sealed" of God belonged to God - Rev. 7:3; Ezek. 9.
 - B. In the case of God's judgment on Egypt He made a distinction between the Israelite and the Egyptian - Ex. 8:22; 9:4, 6, 26; 10:23; 11:7.
 1. The same applies here.
 2. Rome is in a world of hurt!
3. Foreheads

- A. See notes on Revelation 3:12.
 - 1. No reason to think of a literal “seal” on man’s forehead.

Verse 5

- 1. Not kill them
 - A. The power is limited - Job 1:7-12; 2:2-6.
- 2. Tormented
 - A. “... torture like Mt. 8:29, further in Rev. 11:10; 12:2; 14:10; 20:10.” Word Pictures in the N.T., Vol. 6, p. 362.
- 3. Five months
 - A. Three possibilities:
 - 1. Normal locust plague lasted five months.
 - A. Locust born in the spring and dies five months later at the end of summer.
 - 2. May be dealing with the prophetic day (Ezekiel 4:6), therefore 150 years.
 - 3. Or simply indicating a full measure of time.
 - B. I think #1 is correct.
- 4. Torment of a scorpion
 - A. The sting was hard, but not fatal.
 - 1. “The wound of the scorpion was not usually fatal, though exceedingly painful.” Word Pictures in the N.T., Vol. 6. pp. 362, 363.

Verse 6

- 1. Men seek death
 - A. The torment (torture) would be so bad that death would be desired - Job 3:21; Jere. 8:3.
- 2. Desire
 - A. “...has the force of vehemently, earnestly.” Word Studies in the N.T., Vol. 2, p. 508.
- 3. Flee
 - A. Death will not come to remove the torture.

Verse 7

- 1. Horses
 - A. “Like unto” - doesn’t say they were horses.
 - B. Prepared for war - armed for battle - the warhorse - Joel 2:4-11.
- 2. Crowns like gold
 - A. Note - “...as it were...”
 - 1. Not actual crowns, but like as crowns.
 - B. Victorious - Revelation 4:4; 6:2; 12:1; 14:14.
- 3. Faces
 - A. Human looking - a distant resemblance to the human face.
 - 1. No doubt indicative of intelligence or beauty.

Verse 8

- 1. Hair of women
 - A. Long hair indicative of strength or beauty.

2. Teeth of lions
 - A. Destructive power - Joel 1:6.
 1. Destructive power combined with soft appearance.
 2. Combination of innocence with vicious and devastating power.

Verse 9

1. Breastplates
 - A. For protection - Eph. 6:14; 1 Thess. 5:8; Rev. 9:9, 17.
2. Of iron
 - A. Note - "...as it were..."
 1. Resembled iron, therefore indicating protective ability.
3. Sound of their wings
 - A. Gave off the sound of many horses.
 1. No doubt a mighty number.

Verse 10

1. Tails
 - A. Indication of destructive power.
2. Stings
 - A. I.e. stingers
3. Five months
 - A. See notes on verse five.

Verse 11

1. King
 - A. In Proverbs 30:27 it is said that the locust has no king.
 1. Yet here with these demonic locusts there is one.
2. The angel
 - A. Note definite article.
 1. They obey "the king."
 - B. No doubt Satan - Rev. 20:1-3.
 1. The one with power over the abyss.
3. Bottomless pit
 - A. The abyss - Rev. 9:1, 11; 11:7; 17:8; 20:1-3.
 1. Present abode of Satan.
4. Abaddon - Apollyon
 - A. Both names mean destroyer - Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20.

Verse 12

1. One woe is past
 - A. I.e. the conclusion of the first woe.
 - B. Notice now, the star is Satan (Luke 10:18; Revelation 12:9) who looses the smoke (moral decadence and false doctrine) holding man in darkness - 2 Cor. 4:4; 1:12, 13.
 1. Locusts are a symbol of destruction.

2. This “smoke” is not hurting the church - only the Roman Empire.
3. Rome falls for the lies of Satan and therefore fell from internal decay.
4. God is using the work of the Devil as a punishment and warning for the wicked.
 - A. He has now used natural calamity and internal decadence.
 - B. Next will come external forces.

Verse 13

1. Sixth angel
 - A. Sixth trumpet.
2. Voice
 - A. Clearly understandable.
3. Four horns of the golden altar
 - A. Remember Revelation 8:3-5.
 1. In the temple the golden altar was the altar of incense before the veil - Ex. 40:26.
 - B. Therefore, the voice was the voice of authority from the throne.
 1. Don’t forget who is sitting on the throne.

Verse 14

1. Loose the four angels
 - A. I.e. let loose (an active imperative - a command) - Rev. 7:1.
 - B. Here the four angels are agencies or powers by which God will destroy.
2. Bound in the great river Euphrates
 - A. Literally - “...bound at the...Euphrates.”
 1. Suggestive of the threat of military might.
 - B. This was the land of the enemies or evil - Jere. 1:13.
 1. It was across the Euphrates that the Assyrians and Chaldeans came against the Jews - Isa. 7:20; 8:7, 8; Jere. 46:10; Hab. 1:6-11.
 - C. The angels were being held at the border indicating their being countermanded for the time.

Verse 15

1. Prepared
 - A. Shows that God is still in charge.
 1. The angels stand for the armies and they only move when God says to move.
 - B. “...to make ready, in a state of readiness prepared by God - (12:6; 16:12; Mt. 25:34).” Word Pictures in the N.T., Vol. 6, p. 367.
2. An hour...a month
 - A. “The meaning is that the angels are prepared unto the hour appointed by God, and that this hour shall fall in its appointed day and month and year.” *ibid.*, Vol. 2, p. 511.
 - B. Should read, “...the hour and day and month and year.”
 1. “The destructive power which was to be permitted to overthrow the Eastern Empire of Rome was ready to begin at the exact time - hour, day, month, and year - that God’s providence has determined.” *A Commentary on the Book of Revelation*, pp. 139, 140.

3. Third part of men
 - A. This a partial judgment.
 1. Affecting man himself rather than the elements as before.

Verse 16

1. Horsemen
 - A. I.e. cavalry.
2. Two hundred thousand thousand
 - A. I.e. 200 million.
 1. Not angels - but horsemen.
 - B. Myriads of myriads.
 1. No doubt this got everyone's attention.
 2. No textual reason to make this number a literal number.

Verse 17

1. Breastplates
 - A. Protection for horse and rider.
2. Red
 - A. Fire.
3. Jacinth
 - A. Blue.
4. Brimstone
 - A. Yellow.
5. Heads
 - A. Fierceness.
6. Fire, smoke, and brimstone
 - A. See Genesis 19:24-28.
 1. Here the destruction of the wicked - Job 18:15; Psa. 11:6.

Verse 18

1. By these three
 - A. Literally, these three plagues - Mk. 3:10; Lk. 10:30.
 1. See Ezekiel chapters 38 and 39.

Verse 19

1. Mouth
 - A. Fire, smoke, and brimstone.
2. Tail
 - A. Power was in the tails.
 1. Here, perhaps, biting torture.

Verse 20

1. Rest of the men
 - A. These 2/3rds. remained, but were not prompted to repent.
 - B. They continued to worship idols - Acts 19:26.

Verse 21

1. Neither repented they of
 - A. A listing of further unrepented sins.

REVELATION CHAPTER TEN:

Verse 1

1. Angel
 - A. Here a high-ranking angel of authority.
 1. Some have suggested Jesus.
 - A. However, there is no place in the Bible where a member of the Godhead is referred to as an angel.
 2. Therefore a representative of Jesus invested with credentials - Ex. 16:10; 33:9; Num. 11:25; Psa. 18:11; Mt. 17:5; Lk. 21:27.
2. Cloud
 - A. Found seven times in Revelation 1:7; 10:1; 11:12; 14:14 (twice); 14:15, 16.
 - B. Here being worn as apparel, or as a garment.
 1. Not a display for the execution of judgment.
 2. Rather, befitting his commission.
 - A. Note the similar symbols of official robes - Ex. 40:34-35; Lev. 16:2.
3. Rainbow
 - A. The rainbow is a sign of divine covenant - Gen. 9:12-17.
 1. It serves as assurance against judgment, promise of help, a pledge of divine presence - Ezek. 1:28; Rev. 4:3; 10:7.
 - B. Therefore an indication that this angel was a messenger of mercy.
4. Face was as it were the sun
 - A. The sun is the light of the universe.
 1. Malachi compared the Redeemer to the "sun of righteousness" - Mal. 4:2.
 - B. Here, then, the angel was the herald of the "Sun of righteousness" who would turn persecution into victory - 2 Cor. 4:6.
5. Feet as pillars of fire
 - A. Symbolic of a messenger - Rom. 10:15; Psa. 119:59; Eph. 6:15.
 - B. They were illuminated to serve to guide - Lk. 1:79.

Verse 2

1. Little book open
 - A. A commission to John.
 1. See Ezekiel 2:8; 3:3 who was given a roll to eat.
 - B. The book had been sealed (Revelation 5:2), but now is open.
 1. It was opened by the "Lion of the tribe of Judah" - Rev. 5:5.
 2. Right foot upon the sea...left foot upon the earth.
 - A. Declaring that the message (a message with great power) was universal.
 1. Also indicative of the angel's authority over all.

Verse 3

1. Loud voice...lion roareth
 - A. Indicating the power of the messenger.
 1. Caught everyone's attention.
2. Seven thunders uttered their voices
 - A. Thunder indicates a storm is coming, therefore a warning.
 1. But from whom?
 - B. No doubt God - Job 37:2; Psa. 18:13; 81:7; Isa. 30:31, 32; Ex. 19:16; John 12:29; 2 Sam. 2:10; 22:14; Isa. 29:6.

Verse 4

1. I was about to write
 - A. John was about to comply with the commission given him - Rev. 1:19.
2. I heard a voice
 - A. No doubt the voice of God from the midst of the throne - Rev. 9:13.
3. Seal up...and write them not
 - A. Why seal them?
 1. For the future?
 - A. I don't think so.
 2. Because they are not true?
 - A. I don't think so.
 - B. It appears that the text gives the real meaning.
 1. Judgment has been announced (sixth seal), warning has been given (first six trumpets).
 2. Now there shall be no delay - verse 6.
 - A. Therefore, the idea is the delay in judgment on Rome is near.

Verse 5

1. Lifted his hand to heaven
 - A. This is done when taking an oath - Dan. 12:7.
 1. The angel, before heaven, takes the oath of verse 6.

Verse 6

1. Swore by him...ever
 - A. Shows that what he does is by the authority of the Eternal One.
2. Created...therein
 - A. Study Genesis chapters one and two.
 1. Also Colossians 1:16, 17.
3. Time no longer
 - A. Not saying that time is about to cease as at the end of earth-time.
 1. Rather, there shall no longer be delay in judgment.
 - A. Check various other versions for reading.
 1. "In Rev. 10:6, chronos is translated 'delay' in RV marg., and is to be taken as the true meaning." Vine's, p. 289.

2. "...that there should be no longer any delay, or respite." The New Testament An Expanded Translation, p. 602.D.
3. "But this does not mean that chronos (time)...will cease to exist, but only that there will be no more delay in the fulfillment of the seventh trumpet (verse 7)." Word Pictures in the New Testament, vol. 6, p. 372.

Verse 7

1. Days of the voice of the seventh angel
 - A. I.e. time of the sounding of the seventh trumpet - Rev. 11:14-19.
 1. Therefore, yet future at this point.
 - B. Note that the seventh trumpet contains the seven vials (bowls, ch. 16), even as the seventh seal contained the seven trumpets.
 1. From the first vial (bowl) to the last is the time covered by the seventh trumpet.
2. The mystery of God should be finished
 - A. I.e. shall be finished.
 - B. What mystery?
 1. The one being revealed to John in this book of Revelation.
 - A. The conflict of the church with Rome.
3. As he hath declared...prophets
 - A. Ultimate victory is shown to be the thrust of the book.
 1. This was revealed to his servants - Rev. 1:1.
 - B. Remember, also, that these things that were to be shown "unto his servants" are things "which must shortly come to pass." - Rev. 1:1; 22:6.
 1. To claim that chapters 4-22 have not even begun to be fulfilled by now is to miss the whole point of the book.

Verse 8

1. Voice
 - A. See notes verse 4.
2. Go and take
 - A. The angel doesn't just give it up.
 1. Must be requested for by John - verse 9.

Verse 9

1. Take it, and eat it up
 - A. Had to eat it up.
 1. I.e. all of it.
 2. Note Ezekiel 2:8-3:14.
 - B. The idea is to fully accept the message - Psa. 119:11; Mt. 4:4; 1 Pet. 2:2.
2. Belly bitter
 - A. Bad news.
 1. The book was full of woes, etc.
 - B. Back to Ezekiel 2:8; 3:14.
 1. Ezekiel 2:10 - Book spread before Ezek. (open book).

2. What was written - lamentations, mornings, woes.
3. Mouth sweet as honey
 - A. See Psalms 19:10; 119:103,104.
 1. Bitter in the belly but sweet as honey when studied and taught.

Verse 10

1. Fulfillment of the angel's prophesy of verse 9.

Verse 11

1. Prophesy again
 - A. A commitment to the commission already given.
 1. He is to teach all.

REVELATION CHAPTER ELEVEN:

Verse 1

1. Reed like unto a rod
 - A. A long cane-like stick or rod used to measure - Ezek. 40:3, 5; 42:20; Rev. 21:15, 16.
2. The angel
 - A. Revelation 10:1.
 1. As we said there is no reason to believe this speaks of Jesus, but of an angel.
3. Measure
 - A. Is used here in the sense of setting apart, or separating the Holy and the common, or the clean and the unclean.
 1. 2 Samuel 8:1, 2.
 - A. Two groups separated - one for destruction - one for protection.
 2. Ezekiel 40:2; 42:20.
 - A. A declaration of separation of the holy and the common - Ezek. 22:26; 44:23.
 3. Zechariah 2:1-5.
 - A. Separation for protection.
 4. 2 Kings 21:13; Isaiah 28:16.
 - A. "Signifies destruction, or a portion of something marked off by line for destruction." I.S.B.E., Vol. 3, p. 2016.
 5. Two thoughts:
 - A. Protection for the saints.
 - B. Rejection for the world and even the worldly church.
 - B. John is to "measure" three things.
 1. The temple.
 2. The altar.
 3. Them that worship therein.
4. The temple
 - A. By the time Revelation was written there was only one temple of God.
 1. The church - 1 Corinthians 3:16, 17; Ephesians 2:19-22; 4:4.
 - B. The seven churches (chapters 2 & 3) have already been separated.

5. The altar
 - A. What did the altar indicated under the old covenant?
 1. Worship.
 - B. Therefore, worship is set apart.
6. Them that worship therein
 - A. The word “temple” is “naos” indicating the inner sanctuary and not the whole building (heiron), Vine’s, p. 1138.
 1. Those who worship “therein” would have to be the priests, as only the priest could enter the inner sanctuary - Lk. 1:9, 21, 22; Heb. 7:13, 14; 8:11.
 2. The “worshippers” are those who could enter the “temple.”
 - A. I.e. Christians - 1 Pet. 2:5, 19.
 - B. The measured number here is the same as those “sealed” in Revelation 7:4.
 1. The true Israel (spiritual).

Verse 2

1. The court...measure it not.
 - A. This would be the unholy; the profane; the unsaved; the unfaithful.
 1. They are outside the temple - the church.
 2. They are not among the “sealed” of God.
2. Given unto the Gentiles
 - A. Gentiles - i.e. nations.
 1. Pointing out what is to be done with the non-believer.
 - A. Given over to the world.
3. The holy city
 - A. Jerusalem had once been the “holy city” - Mt. 4:5; Isa. 48:2; Neh. 11:1.
 1. But now (then) it was not - Mt. 23:37, 38.
 - A. No doubt referring to the church.
 - B. It looks like the church is going to be continually attacked by the world by persecution, false religion, or worldliness.
 1. However, God will be with them.
4. Forty and two months
 - A. 1260 days, equivalent to “time, times, and half a time” - Rev. 12:6, 14.
 1. Literal?
 2. No textual reason to make it so.
 - B. It’s what the “1,000 years” of Revelation 20 is - a period of time - used to speak of a state of affairs.
 1. It is the period of the beast’s authority - Rev. 13:5.
 2. It is the period of the city being trodden under foot - Rev. 11:2.
 3. It is the period during which the witnesses prophesy - Rev. 11:3.
 4. It is the period the Woman is nourished in the wilderness - Rev. 12:6, 14.
 5. It is the period the “little horn” persecutes the saints - Dan. 7:25.

Verse 3

1. Two witnesses

- A. I think they represent the church as it follows the Word.
 - 1. Take a look at Zechariah 4:1-14.
 - A. There you have the vision of the two olive trees, which supply the candlestick with oil.
 - B. The two olive trees are identified for the prophet (vrs. 11-14) as the “two anointed ones that stand by the Lord of the whole earth.”
 - C. The “anointed” ones are the civil ruler (Zerubbabel, of the royal line) and the priest (Joshua, son of Jazedek).
 - D. It was by these two that God led the nations as they had been anointed to their office - Lev. 8; 1 Sam. 10:1-8; 16:1-10.
 - 2. They were said to be the “two olive trees.”
 - A. In Revelation 11 the two witnesses are said to be “the two olive trees, and the two candlesticks standing before the God of the earth.” - verse 4.
 - 1. God led the nation through Zerubbabel and Joshua.
 - A. Through them Divine guidance was given.
 - B. Through what is divine guidance given today?
 - 1. The church is the “royal priesthood” - 1 Pet. 2:5, 9.
 - 2. It is also represented as the candlesticks in Rev. 1:12, 13, 20.
 - 3. Christian are “Kings” (they reign) - Eph. 2:6; Rev. 5:10; Rom. 6:12-14.
 - C. Therefore, to me, it has to point to the church.
 - B. The idea of two would simply be for the sake of confirmation - 1 Tim. 5:19; John 5:31; 8:14; Mt. 18:16.
- 2. Clothed in sackcloth
 - A. Sackcloth is of Hebrew origin and was a symbol of ill fortune.
 - 1. It was the suit of mourning in death, the garb of humility and penitence, the clothing of suffering in calamities - Job 16:15; Psa. 30:11; Jere. 4:8; Isa. 20:2; Zech. 13:4.
 - B. It was also the clothing of preachers of repentance.
 - 1. The idea of prophecy here probably dealt with the preaching of repentance.
 - C. So, then, the church was to preach repentance to the world.

Verse 4

- 1. Two olive trees...two candlesticks
 - A. One and the same.
 - 1. No doubt, at least to me, that they’re the representatives of the church.

Verse 5

- 1. Hurt them
 - A. I.e. oppose them...killed.
- 2. Fire proceedeth...enemies
 - A. If someone opposes them they’re ready.
 - 1. They have at their disposal the ability to punish their opposition.
 - B. What you see is the “unstoppableness” of the church.
 - 1. The gospel is preached with remarkable success.
 - C. Perhaps dealing with the apostolic age of miracles.

1. No reason to ascribe a literal fulfillment to these (or for that matter those of verse 6) miracles.
2. Remember, we're still right in the middle of a vision.

Verse 6

1. Power
 - A. For the church there is no power but the power of God
 - B. The only way heaven is "shut" is by non-proclamation or non-obedience to the gospel - Rom. 10:17; Mt. 16:18, 19; Heb. 5:9.
2. Rain not
 - A. Who does this remind you of?
 1. Elijah - 1 Kings 17:1; 18:41; James 5:17, 18.
3. Power over waters...blood...all plagues
 - A. Who does this remind you of?
 1. Moses and Aaron - Exodus chapters 7-10.

Verse 7

1. Finish their testimony
 - A. Completed the "thousand two hundred and threescore days."
 1. Remember, this speaks of a state of affairs and not a literal space of time.
 - B. So what we have seen is the unbeatable power of the witnesses (the church), but it is about to experience pressure - 1 Cor. 10:13; Jas. 1:2; Rev. 3:12.
2. The beast...bottomless pit...overcome them.
 - A. I.e. the beast of the Abyss.
 - B. Why doesn't the beast make war and overcome them before the 1260 days are up?
 1. That would ruin the idea that the church can't be stopped, which is the theme.
 - C. What we see here is two discussions of one story from two opposing perspectives.
 1. In reality the church told it's story while the beast made war.
 - A. But here it is told in two forms.
 1. First the church wins.
 2. Second the beast "wins."
 2. This really goes well with the two other visions pertinent to this.
 - A. The smitten city with the preserved sanctuary - Rev. 11:2.
 - B. The Woman in the wilderness and the nourishment received - Rev. 12:14.
 - D. Well, then, who is the beast?
 1. Rome!
 - A. We'll get into this later, okay?
 2. At this time Rome looks to be victorious but the church is no loser.
 - A. You might take a look at Daniel 7:25-27.

Verse 8

1. Dead bodies
 - A. Uh oh - looks like the "beast" has won.
 1. Keep in mind it is only temporary.

2. At the time of the writing of Revelation the church was facing severe persecution.
 - A. Things will change though.
 - B. Keep the faith! (You know, that's what the book is saying, KEEP THE FAITH!)
2. Great city
 - A. Here discussed under three figures (Note Revelation 17:18).
 1. Sodom - Worldliness - sin - immorality.
 2. Egypt - Captivity - false religion - oppression.
 3. Jerusalem - (where...our Lord was crucified) - Persecution - perverted religion.
 - A. The "great city" then is Rome.
 - B. One other thing here.
 1. These witnesses (the church) partake in death like Jesus.
 - A. They die in the same city - Jerusalem.
 - B. They died in Jerusalem as they did in Egypt.
 - C. They died in Jerusalem as they died in Sodom.
 2. However, literally, the witnesses died in neither of these places.
 - A. There is no documentation of Roman persecution of the church in Jerusalem so it clearly shows the "great city" to be Rome.
 3. Also, the death sentence of Jesus came from where?
 - A. Rome! - Acts 4:25-28

Verse 9

1. And they of the people
 - A. Remember the church was to be composed of all peoples - Dan. 7:14; Rev. 5:13.
2. Dead bodies...three days and an half
 - A. Don't forget this is the end of their labors.
 - B. The beast is pictured as killing the witnesses.
 1. Here we see this overcoming after the 1260 days.
 2. In Revelation 13:5-8 it is for 1260 days.
 - A. This indicates the two perspectives we've already spoken about.
 - C. In the vision the witnesses are seen as dead.
 1. In the other visions we hear of the beast's success.
 - D. Not only dead - but dead for 3 ½ days. (P - UUUUUUUUUUU).
 1. This is long enough for putrefaction.
 - A. However, 3 ½ has the broken seven notion indicating they won't stay dead.
 2. Only for an indefinite period of time.
3. Dead bodies...graves
 - A. No doubt an expression pointing to malice.

Verse 10

1. They that dwell...rejoice...gifts one to another
 - A. Those who have been "annoying" them with the gospel were destroyed.
 1. Yippee!
 - B. They're having a little celebration because the church has been put out of commission.
 1. Well, someone says, "It's not over till the fat lady sings," and here "It's not over till

God says it's over, and He hasn't said so yet!"

2. Two prophets
 - A. The two witnesses.
 - B. They had "tormented" them.
 1. Poor babies!"
 2. They don't know what torment is yet.
 - A. But they will.

Verse 11

1. And after three days and an half
 - A. Look out, here it comes.
 1. We know what's coming, don't we!
 - B. It really is so good to be on God's side!
 1. Remember what we said up in verse nine about the first 3 ½ days?
 - A. "...3 ½ has the broken seven notion indicating they won't stay dead."
2. Spirit of life from God entered into them
 - A. They had been made alive.
 1. God "raised" them from the "dead."
 2. Here is a "resurrection" which sets forth the triumph of the church over her enemy.
 - B. Come what may - it only lasts 3 ½ days.
 1. Then comes the "standing" on our feet.
 - C. Come what may - Pharaoh's army was drowned - Ex. 14:23; Heb. 11:29!
 - D. Come what may - Meshach, Shadrach, and Abednego came out of the fire - Dan. 3:19-26.
 - E. Come what may - the lion's mouths were shut and Daniel lived on - Dan. 6:10-23.
 - F. Come what may - the tomb was empty just like Jesus said it would be - Mt. 28:6; Mk 16:6; Lk. 24:3!
 - G. Come what may - the church will prevail - Mt. 16:18, 19!
3. Great fear
 - A. Got their attention didn't it? - Acts 5:11.

Verse 12

1. Come up hither. And they ascended
 - A. In the vision they ascended just like the Master - Acts 1:9, 10.
 1. This speaks of the vindication of the church.
 - A. Remember, they asked about it - Rev. 6:10.
 - B. Now they get the answer.
2. Enemies beheld them
 - A. When the Christians (two witnesses, two prophets) came through the persecution of Domitian the power of God of was demonstrated.
 1. Their message was vindication.
 - B. The greatest proof of the resurrection of Jesus is a surviving church.
 1. It's got to have a living Lord to keep it going.
 2. A dead head results in a dead body while a living head results in a living body.

Verse 13

1. Great earthquake
 - A. Manifestation of judgment.
2. Tenth part of the city
 - A. Part payment, the rest comes later.
3. Slain of men seven thousand
 - A. Literally - “names of men”, yet denoting men.
 - B. Seven indicates what?
 1. Completeness.
 - A. $7 \times 1,000 = \text{what?}$ Total completeness.
 - C. So what we have is “7,000” killed of the “tenth part of the city.”
 1. Looks like all of the “tenth part of the city” were killed.
 2. But what’s the city?
 - A. Go back to verse eight and you’ll see it is Rome.
 - D. What do you have then?
 1. Rome has been beating up on the church.
 - A. They cry out for retribution - Rev. 6:10.
 - B. Now it comes - Rev. 10:1-11:13.
 2. When it is all over, Christianity will have been vindicated - Rev. 11:3-13.
4. Remnant
 - A. The other “9/10ths.”
5. Affrighted, and gave glory
 - A. Not obedience, not conversion, just scared enough to acknowledge that what has been going on is from God.

Verse 14

1. Second woe is past
 - A. This leads us up to the seventh trumpet - the third woe.
 1. Final judgment on Rome.
 2. The sixth sounded way back in Revelation 9:13.
 - B. All the way up to here, from the sixth trumpet, we’ve been on a “comfort - the - brethren” deviation.
 1. But hang on, we’re not finished yet.
 2. This vision carries on into the rest of the book.

Verse 15

1. Seventh angel sounded
 - A. Seventh angel indicates the ending of something.
 1. Go back and take a look at Revelation 10:7.
2. Great voices
 - A. Exaltation in heaven - God has won!
 1. The kingdom of God has won!
3. Saying...kingdoms...of our Lord
 - A. I.e. kingdom - singular.

1. Here we have more than the church involved in the sense of the word “kingdom.”
2. I know the church is the kingdom - Mt. 16:18, 19; Col. 1:13.
 - A. I also know that most of the time the word “kingdom” is used in the N.T. it is used of the church, and only the church.
3. But, I also know that a few times the word “kingdom” has a broader sense.
 - B. Isn’t Jesus King of Kings - 1 Tim. 6:15; Rev. 17:14; 19:16?
 1. So whatever He is King of is His kingdom.
 - C. Doesn’t Jesus possess, “...all power in heaven and in earth.” - Mt. 28:18?
 1. Just over the church? Nonsense!
 - D. So Jesus manifests His power by outpouring His wrath on the Roman power, which had been oppressing His people

Verse 16

1. Four and twenty elders
 - A. Representatives of the church bow before God and worship him.

Verse 17

1. Which art
 - A. Indicative of the eternal qualities of God.
2. Taken to thee thy great power and hast reigned.
 - A. Just another way of expressing what we’ve just seen.
 1. God has always been reigning.
 2. Now a public demonstration of this fact.
 - A. Rome finally got the point that God runs the show and not them.
 - B. No doubt the “elders” already knew that God was ruling - Rev. 4; 5:13, 14.

Verse 18

1. The nations were angry
 - A. Keep it in context - the worship goes on.
 1. Pointing backwards to what has just been going on in this chapter.
 2. Rome had been “angry.”
2. And thy wrath is come
 - A. Because the “nations” had been “angry” God’s judgment came.
 1. They were more than just angry; they had tried to destroy the church.
 - A. But God’s “wrath” came and settled it all.
3. And the time of the dead
 - A. These are those who will be slain in the wrath of the vials (bowls) as well as those who have already died in opposition to the Lord - Rev. 11:13; 8:11; 9:13, 14.
 1. Remember - the blowing of the seventh trumpet (going on right now since verse 15) contains the outpouring of the seven vials (bowls).
 2. This gets us into the battle of Armageddon (16:12-21; 19:11-21 which we’ll discuss later).
4. They should be judged
 - A. This is the judgment of Revelation 20:11-15.

1. Keep in mind that we've said, "...this vision carries over into the rest of the book." verse 14.
2. We're still yet to see the results of the 7th trumpet.
5. Reward unto thy servants the prophets...destroy the earth
 - A. Here is the joys of knowing who is victorious.
 1. Take a look at Daniel 7:17-22, 25-27.
 - B. The kingdom belongs to the saints.
 1. But the enemy seems to be winning.
 2. So what happens?
 - A. God shows who is in control by judging the oppressors.
 - C. This is in retrospect, as the four and twenty elders are singing about what has already taken place.
 1. You've got reward - to those who obey and fear.
 - A. (phobeo) means, "...to be in awe of, i.e. revere." Greek Dictionary of the New Testament, p. 76.
 - B. "...or (b) to show reverential 'fear,' ..." Vine's, p. 425.
 2. And you've got destruction - upon the wicked - judgment upon Rome.
 - A. It, of course, prefigures the final judgment - Psalms 9:17.

Verse 19

1. Temple of God
 - A. Why make it literal?
 1. Remember you're still in a vision.
 - B. Why a temple then?
 1. Why not, especially since God wants John to understand about the covenant He's made with the church.
2. Ark of his testament
 - A. I.e. ark of His covenant.
 1. Here the church finds the reason for their success - 1 Cor. 10:13.
 - B. It's not just the ark of the covenant.
 1. But it's the ark of His covenant.
 - C. The ark had always been in the presence of God.
 1. His covenant is always before Him.
 2. We may make a covenant and forget it.
 - A. God won't!
3. Lightnings. . .hail.
 - A. God's judgment.
 - B. So we have in the seventh trumpet:
 1. Final victory - v. 15.
 2. Final defeat - v. 18.

REVELATION CHAPTER TWELVE:

Verse 1

1. Wonder
 - A. I.e. a great sign.
2. A woman...sun...moon
 - A. Literal?
 1. Why so?
 - B. "She" represents the people of God.
 1. "She" wears the two heavenly bodies that give light - Gen. 1:17, 18.
 - A. So "she" is then a bearer of light in a dark world.
 2. "She's" neither the church exclusively nor the O T believers exclusively.
 - A. Later "she" will be used of the church, but here not so.
 - B. "She" simply stands for the elect - Isa. 50:1; 54:1; Hos. 2:2,7; Mic. 4:9-13; Mal. 2:15; Phil. 3:3; Gal. 6:16.
 3. By the way, we will talk about another "woman" later.
 - C. You might want to look at Genesis 3 as this sign is drawn from it.
 1.

Genesis 3	Revelation 12
A Serpent	A Serpent
A woman	A woman
A Man-child	A Man-child
The Seed of Woman	The Seed of Woman
3. Crown of twelve stars
 - A. Crown - "Stephanos" - the victor's crown.
 - B. Twelve is the number of God's people.
 1. The 12 tribes of Israel or the 12 apostles being in mind.
 2. So "she's" the people of God as a corporate whole.
 - A. "She" is the people of God viewed as victorious - therefore the crown.
 - C. "She" can't be the OT believers exclusively as we see "her" being persecuted after "she" has brought forth the child.
 1. They overcame "by the blood of the Lord, and by the word of their testimony." - v. 11.
 - D. So in what respect did the "woman" (i.e. the people of God as a whole) bring forth the Messiah?
 1. Jesus descended through the Jewish line contained in OT believers.
 2. The necessity of the birth of Jesus for lost mankind.

Verse 2

1. Being with child cried
 - A. Although the "woman" is mentioned quite often, she is not the central figure.
 1. The child is.
 - B. Here "she" is in pain.
 1. The whole destiny of man depends upon "her" having this child.
 - C. Who's the child?

1. No doubt Jesus.
 - A. Note v. 5 - the child is to "...rule all nations..." - Psa. 2:6-9; Heb. 1:5; Rev. 19:15.
 - B. Go back and take another look at Genesis 3:15.

Verse 3

1. Another wonder
 - A. Another sign.
 1. Remember - this is a vision so there's no reason to conclude that the dragon was actually in heaven.
2. A great red dragon
 - A. Red - flame-colored - 2 Kings 3:11; Zech. 1:8.
 1. Used only in Revelation 6:4 and here.
 - B. Dragon - "...found only in the Apocalypse." Word Studies In The N.T., Vol. 2; p.522.
3. Seven heads
 - A. Perfect authority, indicating his world dominion.
4. Ten horns
 - A. Complete power, indicating his destructive power.
5. Seven crowns
 - A. Not "stephanos," therefore not speaking of victory.
 - B. "Diadema" - symbolizing his rule.
 1. Keep in mind, even a defeated king can still wear his diadema.
 2. But only a victor can wear the victor's crown.

Verse 4

1. Third part of the stars
 - A. Stars used to speak of the people of God - Gen. 15:5; Dan. 8:10, 11; 12:3; Mt. 13:43.
 - B. The idea is that the dragon has been able to cast down some of God's people.
2. And the dragon stood before the woman...to devour her child
 - A. He wants to destroy the child as soon as it is born.
 1. Causes us to remember Pharaoh - Exodus 1:15-19, and Herod - Matthew 2:16.
 - B. If he could do that he would win without any problems at all.
 1. Once again we return to Genesis 3:15.
 - C. Listed below are six examples of Satan's struggles with God where it appears that he has won, but the seed was always saved by one.
 1. Cain and Able - saved by Seth - Gen. 4:25.
 2. Seth to the flood - saved by Noah - Gen. 6:7, 8.
 3. Abraham and Isaac - Abraham did not kill him - Gen. 22:12.
 4. Athaliah - killed all the royal seed but Joash - 2 Kings 11:1, 2.
 5. Esther - Est. 3:13 (cf. 4:14).
 6. Jesus - Satan bruised his heel on the cross but Jesus crushed Satan's head at the resurrection.

Verse 5

1. Brought forth a man-child

- A. Jesus - Psalms 2:1-9; Revelation 2:26-28; 19:15.
- 2. Rule...with a rod of iron
 - A. Rule - i.e. to shepherd - Revelation 2:27; 1 Peter 5:4.
 - B. Rod of iron - two ideas:
 - 1. An iron shod staff to enhance protection ability.
 - 2. Shepherd with power or a firm hand.
- 3. Child caught up unto God...throne.
 - A. The ascension - Acts 1:9; Daniel 7:13, 14.
 - 1. We have in this part of the vision various stages in the life of Christ.
 - 2. The dragon has just failed to destroy Jesus when he was most vulnerable.
 - A. Jesus has won.
 - B. He then goes to the throne.
 - 1. David's throne - the throne of God - 1 Chron. 28:5; 29:23; 2 Chron. 1:1; 9:8; 13:8; Lk. 1:32; Mk. 11:10; Psalms 2:7-12; Revelation 2:27-29; 3:7, 12; Zech. 6:9-12; Hebrews 1:3; 8:1; 10:12.
 - 2. There is only one throne, and that is God's throne, and that is the one David sat on and Jesus is sitting on (compare 1 Kings 2:12 with 1 Chronicles 29:23 - see also Acts 2:29-36).
 - 3. Now what's this say about Jesus still having to come to establish David's throne?
 - A. Revelation 3:7.

Verse 6

- 1. Woman fled...feed her
 - A. Look back to Revelation 11:6 and recall the figure to be the case of Elijah and the 3 ½ year drought.
 - 1. Remember, he was provided for during this occasion.
 - B. Also note that the Pharaohs were alluded to as "dragons" in the O.T. - Psalms 74:13; Isaiah 51:9; Ezekiel 29:3.
 - 1. When Israel fled the "dragon" she entered the wilderness and was sustained by God with manna.
 - C. Here you have the elect being cared for by God for whatever time is necessary.
 - 1. See Revelation 11:2 notes on the 1260 days.
 - D. Wilderness, perhaps, suggests obscurity.

Verse 7

- 1. War in heaven
 - A. Literal war in heaven?
 - 1. Nope!
 - B. If you say "yep" then where do you put it chronologically?
 - 1. Prior to the cross and resurrection?
 - A. Then the Devil is whipped prior to the finished work of Jesus.
 - 2. After the ascension?
 - A. Then you have the Devil being defeated by something other than the death, burial and resurrection of Jesus.

- C. Was it really Michael and Satan going at it?
 - 1. Nope!
- D. If you say “yep” then you have Michael destroying the Devil’s power after Jesus had done all he could and failed.
 - 1. We might as well close the book and go fishing if that’s the case.
- K. Well, then, what do we have?
 - 1. This is how the “battle” appeared from heaven.
 - 2. We see the effects of the birth, atonement, and ascension on the throne in heaven.
 - A. What we’re seeing is that the man-child is Conqueror, not the conquered.
- 2. Michael
 - A. Why Michael instead of Jesus?
 - 1. Two reasons:
 - A. Michael stands for Jesus - remember chapter 10 where the strong angel represents Jesus?
 - 1. Take a look at Daniel 12:1 where Michael represents God in conflict on behalf of the believers.
 - 2. Michael - “Who is like God?”
 - B. Michael is a messenger, and if Satan can’t whip Jesus’ “messenger-boy,” how is he going to whip Jesus?

Verse 8

- 1. Prevailed not
 - A. The decisiveness of the defeat.
 - 1. Keep in mind anytime you assault the church you assault heaven.
 - 2. Rome was doing just that in doing Satan’s work.
 - B. So the Lord is taking care of the whole lot of them.

Verse 9

- 1. The great dragon...Satan
 - A. If you didn’t already know who the dragon was you now do.
 - 1. The Devil - Satan.
- 2. Cast out with him
 - A. No reason to think they had a place in heaven to start with.
 - 1. If we get the point of this we’ll better understand the passage.
 - B. They’ve been put in their place by the Lord.
 - 1. God is in heaven ruling — Satan isn’t so he (and his) were “cast” to earth to show that God rules! Satan is defeated!

Verse 10

- 1. Now is come...kingdom
 - A. Each have the definite article - the salvation - the strength - the kingdom.
 - 1. Now - not soon - will come.
 - B. If this is a literal historical account of a battle in the middle of the Great Tribulation, which Lindsey and his cohorts say it is, then the kingdom comes in the middle and not the end.

1. By the way, according to Lindsey, this was to have happened around 1984-85, The Late Great Planet Earth, p. 54.
- C. The kingdom had already come (along with salvation) prior to Revelation being written - Mt. 16:18, 19; Col. 1:13.
 1. The kingdom has been vindicated - Lk. 21:31; Rev. 11:15.
- D. If the kingdom is still future then so is salvation.
 1. Are you ready for that?
 2. Go back and take a look at Revelation 7:10 and see what's going on and ask yourself if it sounds like salvation was still off in the future somewhere?
2. The accuser is cast down
 - A. He (they) has (have) been defeated.
3. Accused them before God
 - A. Satan has (is) making accusations against the saints.
 1. This is why he is the adversary - 1 Pet. 5:8.

Verse 11

1. They
 - A. The saints.
2. Overcame by
 - A. Overcame him because of the blood - Acts 20:28; 1 Pet. 1:18, 19; Rev. 1:5; Acts 22:16; Rom. 6:3-5; 1 John 1:7.
3. Word of their testimony
 - A. Not just what they said but by their saying it.
 1. It was the message they proclaimed and trusted in.
 2. Only ones going to heaven are those proclaiming His word - 2 Tim. 2:2; Rom. 1:14-17.
4. They loved not their lives unto the death.
 - A. Love for life would not keep them from preaching the truth - Acts 20:24; Rev. 2:10; Rom. 12:1, 2; Lk. 9:23.

Verse 12

1. Rejoice
 - A. Those in heaven rejoiced concerning this.
 1. These are the people of God - Rev. 13:6; Col. 3:1-7; Phil. 3:20.
2. Woe...the sea
 - A. The world as distinct from the heavens.
 1. These will be used by the devil for his ends and he doesn't care for their welfare.
3. Short time
 - A. An opportunity for Satan to manifest his fury against the believers.
 1. Not the 3 ½ years of Revelation 11:9.
 - B. This is a controlled opportunity of Satan to assault his enemies - 2 Cor. 4:7; 1 Pet. 1:6.
 1. The issue really isn't time, but the nature of the suffering.
 2. This is the same idea of the "little season" of Revelation 20:3, 7- although there is a different application.

3. It's the idea of the "day of the Lord" - God's manifestation of wrath.
 - A. The Devil is given "a short time" to use the ungodly to fulfill his will.

Verse 13

1. Persecuted the woman
 - A. Satan has lost - Jesus has won through his death, burial, and resurrection.
 1. So Satan persecutes the woman (the church).

Verse 14

1. Two wings of a great eagle
 - A. "Israel being air-lifted by the U.S. 6th fleet in the Mediterranean" - There's A New World Coming, p.179, Hal Lindsey.
 1. Someone would have to have help to get that from this passage.
 - B. The eagle's wings are a constant sign of God - Ex. 19:4-6; Deut. 32:11; Psa. 36:7; Isa. 40:31.
2. Time, times, and half a time
 - A. A period of persecution - Dan. 7:25; 1 Kings 17:1-19:21; Jas. 5:17.
 - B. During this period the church will be nourished and protected, which will lead to the final triumph.
 1. Looks a lot like the gospel dispensation doesn't it?

Verse 15

1. Water as a flood
 - A. Satan tries to imitate the Lord in destructive power - Rev. 1:16; 19:15; Isa. 11:4; 2 Thess. 2:8.
 - B. Will it work? Of course it won't!
 1. He's already been whipped.
 - C. Satan isn't God even if he uses the same things God does.
 1. Water as a river.
 - A. Psalms 18:4 - symbol of ungodliness.
 - B. Psalms 124:4, 5 - symbol of destruction by godless men.
 - C. Isaiah 8:5-8 - symbol of destruction by the Assyrians.
 - P. Psalms 57:19, 20 - symbol of wickedness.
 2. So Satan uses all sorts of wickedness in great amounts to destroy the church.
 - A. Lies, false doctrine, etc., but to no avail.
 - D. God used the dry land to whip the dragon (Pharaoh) before - Ex. 14:21-31.
 1. Even though water was a threat to fleeing Israel God took care of it - Psa. 106:9.

Verse 16

1. The earth helped
 - A. God made the earth to help the woman.
 1. Satan can't win anywhere can he?
 - B. Everything - even sinful man - is under God's ultimate control.

Verse 17

1. Remnant
 - A. Satan can't whip the man-child - Jesus.
 - B. He can't whip the woman - the church as a whole - Mt. 16:18, 19.
 - C. So he turns to the Christians as individuals.
 1. Will he get them?
 - A. I guess we'll have to wait to chapter to find out.

REVELATION CHAPTER THIRTEEN:

Verse 1

1. I
 - A. There is some question as to whom it was that stood on the sand of the sea.
 - B. There are two possibilities - John or Satan.
 1. KJV indicates it is John.
 2. ASV indicates it is Satan.
 - C. I tend to think it is John, but it's really not all that important.
 1. The confusion comes due to the absence of the pronoun in the Greek.
2. Sand of the sea
 - A. Whether John or Satan they stand on the "sea shore" ready to take note of what is about to happen.
3. Beast...sea
 - A. "A brutal, savage, ferocious beast." Thayer's Greek-English Lexicon, p. 290.
 1. It represents Rome as a civil persecuting power.
 - B. Sea
 1. Represents humanity - Rev. 17:1, 15; Isa. 17:12, 13; 57:20.
 - A. From where else do nations arise except from humanity?
4. Seven heads
 - A. Really 8 – Rev. 17:11.
 - B. Not left to guess - see Revelation 17:9, 10 where we see a two-fold significance:
 1. Seven hills (v. 9) - Where Rome sits, i.e. it's government.
 2. Seven kings (v. 10) - We'll talk about them later in chapter 17.
 - C. You have to give some thought to Daniel 7 and Revelation 17 to get the whole picture here.
 1. If you don't see it now we will later, okay?
 2. While you're at it, take a look at Dan. 2:38; 7:6; 8:8.
 - D. So you end up seeing complete authority here.
5. Ten horns
 - A. O.T. symbol of power - Deut. 33:17; 1 Sam. 2:10; 1 Kings 22:11.
 1. See Luke 1:69 with 10 indicating completeness.
 - B. Note Revelation 17:12, 13.
 1. Sub-rulers for Rome given authority by Rome to rule.
 - A. See Daniel 2:41, 43; 11:36-39.
 2. The horns stand for the alliance Rome was obliged to make with the foreigners.

- A. The allies finally destroy Rome - Dan. 2 and 11.
 - B. Take a look at any good discussion of the decline and fall of the Roman Empire.
- 6. Ten crowns
 - A. Diadems - crowns of power - not the victory crown.
 - 1. Therefore a symbol of rule.
- 7. Blasphemy
 - A. Note Revelation 17:3.
 - 1. Remember Domitian wanted to be addressed as "Our Lord God Domitian."
 - B. So God and the saints were to be blasphemed.

Verse 2

- 1. Leopard...bear...lion
 - A. Compare Daniel 7:1-8 and the fourth beast to Revelation 13:1, 3.
 - 1. In Daniel the order is lion - bear - leopard.
 - A. Here the reversal. Why?
 - 1. Daniel's seeing the future.
 - 2. John is seeing the past (as far as the vision goes).
 - 2. Compare:

A. Came out of the sea	Rev. 13:1	Dan. 7:3.
B. Had ten horns	Rev. 13:1	Dan. 7:7
C. Leopard, bear, lion	Rev. 13:2	Dan. 7:3-6
D. Speaks great things and blasphemies.	Rev. 13:5	Dan. 7:8, 20, 25a
E. Makes war with saints	Rev. 13:7	Dan. 7:21, 25b
F. 42 months - Time, times, and a half a time.	Rev. 13:5	Dan. 7:25c
G. Same conclusion triumph.	Rev. 13:9, 10	Dan. 7:27
 - B. This helps us to see that Rome, as a power, is the persecuting beast and not Catholicism as believed by many.
 - 1. Nothing mentioned in Daniel about a false religion or worldliness.
 - C. What are they?
 - 1. In Daniel:
 - A. The lion is Babylon.
 - B. The bear is Medo-Persia.
 - C. The leopard is the Grecian kingdom.
 - D. Go back to Daniel 2:31-41; 8:3-8, 20, 21 and get the picture.
 - 1. Head of gold - Neo Babylon.
 - 2. Breast of silver - Medo-Persia.
 - 3. Thighs of brass - Greece.
 - 2. In Revelation you have a composite of all three beasts in one.
 - A. In Daniel the fourth beast was terrible.
 - B. Here these three beasts made the Roman Empire extremely terrible.
- 2. Dragon

- A. See Revelation 12:9.
- 3. Gave him his power,...seat,...authority
 - A. Satan is permitted to grant power to Rome.
 - 1. All of Rome's "power" against the church comes from Satan.

Verse 3

- 1. Wounded to death
 - A. "Smitten unto death." - "Slain unto death."
 - 1. Not the idea of only appearing as dead - Rev. 5:6.
 - 2. It had been slaughtered.
 - B. This is Nero who was the Roman ruler from AD 54-68.
 - 1. In AD 68 Nero committed suicide.
 - 2. Therefore, as a persecutor Rome received its death stroke.
 - A. However, there is to be a resurrection - Revelation 17:11.
 - B. This leads to the persecution of the church resuming under Domitian.
 - C. When Nero died it appeared that the "beast" died which is the idea here.
 - 1. Not only did Nero receive punishment for his work against the church the whole Roman Empire did.
 - D. So persecution slowed for a time - just as history will indicate.
- 2. Wound was healed
 - A. A death stroke is lethal.
 - 1. The beast is dead.
 - B. However it comes back to life.
 - 1. Persecution resumes.
- 3. World wondered
 - A. In John's day Rome was the world.
 - 1. They ruled the world and when Rome was mentioned it was like saying the world.
 - B. They are amazed at the come back.

Verse 4

- 1. Worshipped the dragon
 - A. In John's day everyone, except the Christians, worshipped Rome.
 - 1. This is why the church was having tribulation.
- 2. Who is like...war with him
 - A. The church, by now, had thought that God had put the beast (Rome) out of the persecuting business.
 - 1. But here it comes again.
 - 2. So they're being mocked.
 - B. Keep one passage in mind though - Prov. 16:18.
 - 1. Rome was feeling its oats.
 - A. But there is a day of harvest - Galatians 6:7, 8 - okay?!
 - 2. Reminds you of Pharaoh - Ex. 5:2; 15:11.

Verse 5

- 1. Mouth speaking great things and blasphemies.

- A. Power, authority, rule that the beast exercises.
 - 1. Domitian was noted for his arrogance.
- B. Here is the epitome of it.
 - 1. Domitian was self-centered.
 - 2. Wanted all the credit - wouldn't even allow deity to share.
 - A. So it's got to be Domitian and the boys here.
- 2. Forty two months
 - A. Seems like we've heard this before.
 - 1. Go back to Revelation 11:1-3.
 - B. It's going to go on for a period of time.

Verse 6

- 1. Blaspheme...God...dwell in heaven
 - A. He's really going after it now.
 - 1. He blasphemes (rail or revile against) God, His name (i.e. His authority), His tabernacle (i.e. worship),...them that dwell in heaven (i.e. the church, Ephesians 1:3).

Verse 7

- 1. Make war
 - A. This is physical.
- 2. With the saints
 - A. Here it goes again.
- 3. Overcome them
 - A. I.e. killed.

Verse 8

- 1. All...worship him
 - A. Unbelievers - see Revelation 12:12.
- 2. Not written in the book of life
 - A. The Lamb's book of life.
 - 1. The list of the saved - Rev. 3:5; 20:15.
- 3. Slain from the foundation of the world
 - A. Two ideas in regard to "...from the foundation of the world."
 - 1. The KJV modifies the verb "slain" - 1 Pet. 1:20.
 - 2. The RSV modifies the word "written" - Rev. 17:8.
 - B. Most scholars agree that it modifies the world slain.
 - 1. Since the word "world" is the Greek word "kosmos"; meaning a harmonious arrangement or orderly system, dispensation, it would indicate the need of his sacrifice from before the beginning of the Mosaic age or the sacrificial system beginning on Mt. Sinai - Gen. 3:15.
 - 2. The same understanding should be given to 1 Peter 1:20, and will solve the problem of how God "knew" of the need for a Savior during the pre-sin era, without having a part in it.
 - A. If God "knew" ahead of time that Adam and Eve would sin did He not remove

their free moral agency?

Verse 9

1. Seems like we've heard this one somewhere before.

Verse 10

1. Captivity
 - A. This is how the Christians needed to view things.
 1. If any man is for captivity - into captivity he goes.
 2. If any man kills with the sword - with the sword he will die.
 - A. Take a glance at Matthew 26:52.
 - B. Also Galatians 6:7; Genesis 9:6.
2. Patience and the faith of the saints
 - A: "I know you're being tempted - hang in there."
 1. "If Rome lives by the sword, they will die by the sword - hang in there - Rome will fall."

Verse 11

1. Another beast coming...earth
 - A. The "earth beast."
 1. A religious - slanted beast - false prophet - Rev. 16:13; 19:20.
 - B. The idea of it "coming up out of the earth" would indicate it being of human origin.
 1. It doesn't descend from the sky - thus not of divine origin.
 - C. So, now, you have false religion (Emperor worship) - Rev. 13:11-18.
2. Two horns like a lamb
 - A. The innocent look.
 1. Hypocrisy - Mt. 7:15.
 - B. A lamb in the Bible always has a religious significance.
 1. So you have outward (two horns) religious appearance.
3. Spake as a dragon
 - A. I.e. voice of a dragon.
 1. Diabolical authority of the devil.
 - B. A wolf in sheep's clothing idea.

Verse 12

1. Exerciseth all the power
 - A. The authority came from the Roman state or emperor.
 1. It's using all the power (authority) that the sea-beast had.
2. Whose deadly wound was healed
 - A. Now you know who it is.
 1. Rome all dressed up in its religious clothing.
 - B. The sea-beast is the military and civil power Rome.
 1. The land-beast is the religious pervert Rome.
 - C. During this period of time a "concilia" was set up in Asia Minor to enforce the state

religion.

1. These concilia were nothing more than state-priests who went about promoting the state religion.
2. They had as part of their responsibility to enforce worship to the image of the emperor.
 - A. This really had a full head of steam under Domitian.
 - B. It was all out pressure to recognize Domitian as God.
 - C. Even his provincial governors were given orders to address him as the “divine one.”
 - D. When he entered the amphitheater he was addressed as God.
- D. So we’ve got a resurrection and intensification of persecution.

Verse 13

1. Great wonders
 - A. Signs - 2 Thess. 2:9.
 1. Perhaps lying wonders.
 2. No reason to believe there was the performing of true miracles.
 - B. History says this was a period of time that con artists were plentiful.

Verse 14

1. Deceived
 - A. Indicative of trickery rather than true miracles.
2. In the sight of the beast
 - A. Rome, as a state, approved of these events.
3. Image
 - A. A perfect description of emperor worship.
 1. Not just one image but, rather, numerous images dedicated to the Caesars.
 - B. Christians were later tested by being faced with the busts of the Caesars and asked to make the confession “Caesar is Lord!”

Verse 15

1. Life unto the image...speak
 - A. I.e. breath.
 1. In other words, the “images” lived.
 - A. The magicians did their job just like during Pharaoh’s day - Ex. 8:18, 19.
 - B. Images don’t speak though!
 1. Ventriloquists make images speak.
 - A. Connect this to the love of the magical and an abounding superstition and “pow,” “crack,” “boom,” “bam,” guess what you have?
 1. A talking image.
2. Be killed
 - A. Now we’re where the “rubber meets the road” on this thing.
 1. If they reject the image - they reject Caesar
 2. If they reject Caesar - they die.

Verse 16

1. Mark
 - A. Back in Revelation 2:12 (also Revelation 14:1) is the counterpart.
 1. In Revelation 7:3 you've got the "sealed" of God.
 - B. Remember the third seal - Revelation 6:5, 6?
 1. You had economic discrimination in a time of plenty.
2. Right hand
 - A. A symbol of power, industry, or work.
3. Foreheads
 - A. Symbol of intelligence.
 - B. So you have the "seal" verses the "mark."
 1. A declaration of who is in the Lord's side and who is on Satan's side.

Verse 17

1. Buy or sell
 - A. We've already talked about the trade guilds.
 1. Here you've got economic pressure on the Christians when they came in conflict with these guilds.
 - A. Deaths and threats of death were very common due to this conflict.
2. Mark, name, or number
 - A. Ways by which something is identified.
 1. Therefore only those who belonged to Rome, i.e. the non-Christians, were able to carry on business.

Verse 18

1. Here is wisdom
 - A. It required wisdom, even then, to understand what was meant.
 1. Only those with understanding were to count the number.
 - B. Not speaking of an intellectual giant.
 1. Rather of the man who is of spiritual mind.
2. It is the number of man
 - A. No article in the Greek.
 1. So it is man's number.
 2. It is the number that designates man - Rev. 21:17; Deut. 3:11.
 - B. This should not seem strange given the attention paid to numbers then (see your page on numbers).
3. Six hundred threescore and six
 - A. The name is "Man" and the numerical value is 666.
 1. Remember "7" stood for perfection, the fullness of power or virtue.
 - A.
$$\begin{array}{r} 7 \quad 77 \quad 777 \\ \underline{-6} \quad \underline{-66} \quad \underline{-666} \\ 1 \quad 11 \quad 111 \end{array}$$
 - B. The further man goes, the further he gets from perfection.
 - B. Six has the promise of something great but it always falls just short of victory.

1. To the Jew there was doom associated with the number six.
 - A. Even when it stood alone - triple it and you have the greatest of danger.
 - B. This is what the Christians were up against - the greatest of danger.

REVELATION CHAPTER 14:

Verse 1

1. Lamb
 - A. John has just seen a lamb - like creature - Rev. 13:11.
 1. Now he sees THE LAMB.
 - A. The lamb, of course, is the victorious Christ.
 1. Go back and take a look at Revelation chapter 5.
2. Stood on the mount Sion
 - A. Stood - not lying slain - Rev. 1:18.
 - B. Sion - i.e. mount Zion.
 1. Origin in history - 2 Sam. 5:6-10; 6:13-15; 1 Kings 8:1.
 2. Symbolical of Jerusalem - Psa. 2:5, 6; 15:1; 48:1, 2; 132:13, 14.
 3. In prophecy - Zech. 8:1-3; Dan. 2:34, 35; Isa. 2:2-4; Heb. 12:22, 23.
 - A. So Jerusalem symbolizing the church.
 4. God is still in Zion - Psa. 110:1, 2; Heb. 12:22, 23; 1 Cor. 3:16; Eph. 2:21, 22.
 - A. So it's a place of power.
 - B. Either the church or heaven (we'll see later which it is).
3. An hundred forty and four thousand
 - A. We've seen these guys before - Rev. 7:3-8.
 1. 144,000 is the most perfect number symbolical of all the redeemed.
 - A. In Revelation chapter 7 it stood for all the redeemed on earth with an innumerable number already triumphant - Rev. 7:9-17.
 2. But where are they now? (Hang on, we'll see in a bit.)
4. Father's name
 - A. They're wearing a name that is enduring - everlasting.
 1. It carries power - Acts 4:12.
 2. Everyone will bow to it - Phil. 2:9-11.
 - B. To wear this name is to emulate Him.
 1. It was said that a Greek soldier called Alexander was insolent, dirty and lazy. He was brought before Alexander the Great (Macedonian lord) and was told by him to change either his way or his name.
 - A. I wonder if we couldn't learn something here?
 - B. In wearing the name of Christ how well do we wear it?
5. Forehead
 - A. Again indicating knowledge of whom they followed.

Verse 2

1. Verse two is parenthetical - while verse three carries on the thought from verse one.

2. Voice
 - A. Not identified.
 - B. However it does indicate heaven's approval of what is going on.
3. From heaven
 - A. Now you get an idea where the 144,000 are, don't you?
4. Many waters
 - A. Rhythm.
 1. Power is there, but so is harmony.
5. Great thunder
 - A. There's your power - volume.
6. Harpers...harps
 - A. Sweet and melodious.

Verse 3

1. New song
 - A. Remember verse two is parenthetical.
 1. So verse three is a continuation of verse one.
 - B. So it's the 144,000 who are singing the new song.
 1. Probably the same song the redeemed are singing in Revelation 5:9, 10.
 2. Note the similarities:

A. The throne:	5:7	14:3
B. Four beasts:	5:8	14:3
C. The elders:	5:8	14:3
D. The redeemed:	5:9	14:3
2. No man could learn that song
 - A. Only the redeemed can sing "Redemption's Sweet Song."
 1. The church (the redeemed from the earth) is singing redemption's song.
 2. You might ask, "How can the 24 elders represent the church and the 144,000 represent the church?"
 - A. Good question! I'm glad you asked.
 1. Each, the 24 elders and the 144,000, represent a point of it's own.
 2. We've seen the church as a woman and a city representing a distinctive point.
 - B. How can Jesus be a lamb while being a door while being the bread of life?
 1. Easy, you say, by these representing various aspects of his life and work.
 2. Exact amundo! Same thing here.
 3. By the way, this easily shows who the 144,000 are.

Verse 4

1. Virgins
 - A. Literal?
 1. Nope!
 - B. Symbol of sexual purity?
 1. Yep!
 - A. Remember Balaam and Jezebel - Rev. 2:14, 20.
2. Follow the lamb

- A. Obedience - John 21:22; 1 Cor. 11:1; 1 Pet. 2:21; 1 John 1:7; Heb. 5:9; John 14:15; 15:14.
- 3. Whithersoever he goeth
 - A. No reservations.
 - 1. "Into all the world," - Mt. 28:18-20; Mk. 16:15, 16; Acts 1:8.
 - B. We sing it:
 - 1. "Anywhere with Jesus I can safely go."
 - 2. "All to Jesus I Surrender."
 - 3. "Anywhere is home, if Christ, my Lord, is there."
 - C. Do we practice it? Do we believe it?
 - 1. These did and died proving it.
- 4. Firstfruits unto God
 - A. They belong to God - James 1:18.
 - 1. They have been separated for God (we'll see more about this later).
 - B. The symbol here rests upon the OT law in respect to the first fruits - Ex. 23:19; Num. 15:20; 18:12; Deut. 26:2; Neh. 10:35, 37.

Verse 5

- 1. Guile
 - A. Undoubtedly they were free from untruth - Col. 1:22; Eph. 4:29.

Verse 6

- 1. Another angel
 - A. Starting here and going through verse 13 we have four proclamations.
 - 1. In Revelation chapter 13 a very bleak, dark picture had been painted.
 - A. Now, though, victory is revealed.
 - B. This first angel proclaims the triumph of righteousness.
 - 1. He has "eternal good tidings."
 - A. Righteousness will be vindicated.
 - C. Everyone is going to get the message.

Verse 7

- 1. Fear
 - A. "Reverence," Vine's, p. 425
 - B. Reverence to the Creator instead of the two beasts and the dragon - Revelation 13:4.
- 2. Hour of judgment
 - A. Judgment on Rome and all that stood with her.
 - 1. It came in two phases.
 - A. First, the judgment on Domitian - murdered.
 - 1. The one who called himself "Master" and "God" now knew who really was Master and God.
 - 2. The god of the Roman kingdom lay dead at the feet (if you would) of the one and only True God.
 - 3. Now where is the bragging and blasphemy?

- B. Secondly, Rome fell.
- 2. "Well how could Rome be the fulfillment of this since it still exists?"
 - A. Another good question! Glad you asked.
- 3. Let me ask you a question or two (I think they will answer your question).
 - A. Did God judge Judaism in the destruction of Jerusalem in 70 AD?
 - B. Was this a fulfillment of scripture? (Note Matthew 21-25)
 - C. Does Judaism, as a state and religion (although not approved by God) still exist today?
 - 1. If you answered yes to the above questions then you've just answered your own question, okay?
- 3. Him that made heaven...earth...sea...fountains of waters.
 - A. Worship the Creator of all.

Verse 8

- 1. Another angel saying
 - A. Proclamation of judgment of wicked Babylon.
- 2. Saying Babylon is fallen
 - A. Here the prediction that Babylon has fallen even before we find out exactly who she really is.
 - 1. It is not a "falling," but is fallen.
 - A. We will see more of this later.
 - 2. What we have is a prophetic past tense.
 - A. Like it has already happened even though it hasn't.
 - B. From the tense you have a certainty of fulfillment.
 - B. So who is Babylon?
 - 1. Rome - viewed as a harlot (fornication) - that's all I'm going to say till revelation chapter 17 on this, okay?

Verse 9

- 1. Third angel
 - A. Proclaiming emperor worshippers are judged (vrs. 9-12).
- 2. Mark
 - A. We've seen this already - ownership.
 - 1. So those who belonged to the beast (Rome) are in a world of hurt (vrs. 10, 11).
 - 2. I can promise you they aren't getting ready for a picnic.

Verse 10

- 1. Wine of the wrath of God
 - A. No bottle of wine in a picnic basket here for Rome.
 - 1. They are going to get a touch (maybe a little more than a touch) of what they have been handing out to the Christians.
- 2. Pour out without mixture
 - A. Unmixed - no mercy.
 - 1. Wine was mixed with water to make it more acceptable.

- B. God's wrath won't be mixed.
 - 1. Straight out of the "bottle" - full strength.
- 3. Cup of his indignation
 - A. Cup of anger - Psa. 75:8.
- 4. Tormented with fire and brimstone
 - A. Remember, we're still in an Apocalyptic book.
 - B. Symbols of destruction.
 - 1. Remember Sodom and Gomorrah?
 - A. Destroyed by what? Fire and brimstone - Gen. 19:24.
 - 1. Take a look, also, at Isaiah 34:8-17 in relation to Edom's destruction.
- C. I don't think the passage is talking about hell.
 - 1. Hell isn't in heaven where all this is being seen.
 - 2. Neither does it take place in the presence of the holy angels and the Lamb like this is.
 - A. It takes place from the presence of the Lord - 2 Thess. 1:9.
 - 3. Hell is separation from God.

Verse 11

- 1. Smoke...no rest
 - A. Many of the early Christians writhed in the fires prepared by Rome.
 - 1. However, it was only temporary, and then rest came.
 - B. The destruction started upon isn't going to cease.
 - 1. Now what have we got?
 - A. Judgment on Rome leading to eternal punishment.
 - 2. It all began with Rome - goes on to Hades - and ends up (as we'll see later) in Hell.
 - A. But right now it's just getting started.
 - 1. Rome is taking a beating.

Verse 12

- 1. Patience of the saints
 - A. This is what's going to keep them hanging in there.
 - 1. "Here the endurance of the saints." Englishman's Greek N.T., p. 651.
- 2. Commandments of God
 - A. They didn't give in to the concilia.
 - 1. They weren't pressured into emperor worship.

Verse 13

- 1. Voice from heaven
 - A. Once again showing that all the Powers of heaven are behind the forthcoming statement.
 - B. Here is the fourth proclamation - Christians will triumph.
- 2. Blessed...henceforth
 - A. Two ideas here:
 - 1. "Blessed are the dead who die in the Lord from henceforth."
 - A. Future from this point on.

2. "Blessed are the dead who die in the Lord, from henceforth...they shall rest."
 - A. Present - with rest from this point on.
3. Most versions accept #1.
- B. Whichever is correct:
 1. They are blessed by God.
 2. They will rest from their labors.
 3. Their works will follow them.
- C. It seems that all it's saying is that the dead in Christ are going to be blessed eternally.
 1. They, while living, were persecuted.
 2. Now, in death, they will be blessed.
3. In the Lord
 - A. Only those who are in the Lord die in the Lord.
 1. Only two places to die.
 - A. In the Lord or out of the Lord.
 - B. Take a look at Romans 6:3; Galatians 3:26, 27 to see how one gets in the Lord, okay?

Verse 14

1. White cloud
 - A. Deity rides on clouds - Psa. 18:9-12; 104:3; Isa. 9:1.
 1. Like the "bright cloud" of Mt. 17:5.
 - B. White indicates purity.
2. The Son of man
 - A. No definite article in the Greek.
 1. So like unto "a son of man."
 - B. But still it speaks of Jesus.
3. Golden crown
 - A. Once again the victor's crown.
4. Sharp sickle
 - A. Used in Mark 4:29 and this chapter.
 - B. What is a sickle used for?
 1. Harvest - Heb. 9:28.

Verse 15

1. Another angel came out of the temple
 - A. Go back to Revelation 11:1, 19 to see that the temple there is the church.
 1. Here, though, it simply represents the place where God dwells.
2. Thrust in thy sickle and reap
 - A. Why?
 1. "For the time is come...the harvest...is ripe.
 - B. Ripe - xeraino - meaning "to dry up, wither." Vine's, p. 982.
 1. The idea is don't delay the harvest is ready.
 - C. The figure is wheat and it is time to harvest.
 1. Wheat is a symbol of righteous men - Mt. 3:12; 13:30.
 - D. The Christians are being gathered into the barn - Amos 9:9, 10.

Verse 16

1. Earth was reaped
 - A. Here, in the vision, we see the security of the righteous is secure.
 1. They are not in danger.

Verse 17

1. A sharp sickle
 - A. Not the one in verse 14.
 1. Not for the same purpose as the one in verse 14.
 - B. This angel comes from where God dwells as on a special commission.

Verse 18

1. From the altar
 - A. As the one leaves another appears.
 1. This one, though, is a judging angel.
 - B. Comes from about the altar of burnt offering (brazen altar).
 1. Okay, something (or someone) is about to be offered.
 2. A sacrifice is about to take place - Eze. 9:1, 2; Rev. 8:5.
2. Power over fire
 - A. Shows him to be a judging angel.
 1. Remember the fire and brimstone?
 2. Symbol of destruction.
3. Cried with a loud cry
 - A. Calls in a commanding tone to get on with the work of judgment.
4. Cluster of the vine
 - A. The same judgment but viewed from a different perspective in mind.
 1. Previously viewed from the view of the redeemed.
 2. Now viewed from the view of the unrighteous.
5. Grapes are fully ripe
 - A. Ripe here means, "to flourish, come to maturity." Thayer, p. 22.
 1. "To gather ripe fruit." Word Studies in the N.T., Vol. 2, p. 536.
 - B. Fully ripe would give the idea of being full of iniquity - Gen. 15:16; 49:10-12; Isa. 63:1-7; Joel 3:12; Lam. 1:15.

Verse 19

1. Vine of the earth
 - A. Literally - the vintage of the earth.
 1. The enemies of Christ collectively are pictured.
2. Great winepress of the wrath of God
 - A. Taken from Isa. 63:1-7.
 1. Therefore the wicked are destroyed.
 - B. By the way, what comes directly from the winepress?
 1. Wine.
 - A. Intoxicating?

1. Of course not!
2. So here is an example of where the word “wine” is used where something other than intoxicating wine is in mind.
 - A. Just thought I’d throw that little tid-bit in, okay?

Verse 20

1. Winepress is trodden without the city
 - A. Trodden - i.e. to tread.
 1. It was put to work.
 - B. Outside the city.
 1. Maybe Jerusalem or Zion - therefore the non-Christian.
2. Blood came out
 - A. Great carnage.
3. Horse bridles
 - A. Literally bits.
 1. Four to five feet deep.
4. A thousand six hundred furlongs
 - A. One furlong was about 606 3/4 feet.
 1. So you have about 200 miles.
 - B. Literal?
 1. Nope!
 2. A figure to show the judgment and the intensity of it for the wicked.

REVELATION CHAPTER 15:

Verse 1

1. Seven angels having the seven last plagues
 - A. Finality here.
 1. Think of the Israelites as they awaited the 10th plague.
 - A. One more plague, and you’ll let us go.
2. Filled up the wrath of God
 - A. Throughout the book the number seven has been understood to mean completeness.
 1. Here we see complete wrath against Rome specifically.
 2. However, someday, His wrath will be against all the ungodly.

Verse 2

1. Sea of glass mingled with fire
 - A. Go back to Revelation 4:6 and see the comments.
 1. You have the transcendence of God (i.e. the holiness of God).
 - A. He cannot be approached by man.
 - B. But this transcendence does not prevent those who have overcome the beast from coming into His presence.
 1. Later (21:1) the sea is no more, but we’ll talk about that then.
 - C. The fire is simply an addition to the splendor of the vision.

2. Them that had gotten the victory
 - A. More than martyrs.
 1. Living or dying, the faithful one is victorious.
 - B. They have overcome over everything thrown at them.
 1. They may have suffered in doing it but they hung in there.
3. Harps of God
 - A. Symbolical of giving praise to God - Psa. 33:2; 92:1-5.

Verse 3

1. Song of Moses...song of the Lamb
 - A. Note Exodus 15:1-21 where you have the deliverance song of the children of Israel.
 1. Singing, "Redemption's Sweet Song."
 - B. In the song they praise four things:
 1. Works (v.3) - Psa. 111:2.
 2. Ways (v.3) - Deut. 32:4.
 3. Name (v. 4).
 4. Acts (v. 4).
 - A. All this is due to God's judgment being righteous - Isa. 26:9.

Verse 4

1. Fear
 - A. Revere.
2. Holy
 - A. Indication of the holiness of God.
 1. Literally - "thou holy one."
3. All nations
 - A. Not universal salvation.
 1. Yet all will someday acknowledge Him - Phil. 2:9-11.
4. Judgments are manifest
 - A. Made known.
 1. Not just divine decisions but righteous acts.

Verse 5

1. Temple of the tabernacle
 - A. The holy of holies.
 1. I.e. heaven.
 - B. Therefore these judgments (the righteous acts) have come from heaven.
 1. Before they had come from the altar - Rev. 8:3-5.
 - A. The emphasis there was upon the prayers of the saints.

Verse 6

1. Seven angels...seven plagues
 - A. Completeness again.
 1. These angels have just come from before God.

2. Clothed in pure white linen...golden girdles.
 - A. The priestly garb - Ex. 28:4.
 1. Girt about the breasts - Revelation 1:13.

Verse 7

1. Seven golden vials
 - A. Literally seven golden bowls - Dan. 5:3.
 1. The Cherubim (beast, living creature) brought forth the seven bowls full of the wrath of God.
 - A. We'll see the pouring out of these vials in Revelation chapter 16.

Verse 8

1. Temple filled with smoke
 - A. Emphasized the solemnity of the occasion - Ex. 19:18; 40:34; 1 Kings 8:10, 11; 2 Chron. 5:13, 14.
2. No man able to enter
 - A. Even if Rome repented the door was shut.
 1. Compare to Manasseh and Judah - 2 Chron. 33:1-20; Jere. 15:4.
 - B. So, no matter what, final judgment on Rome is on the way.

REVELATION CHAPTER 16:

Verse 1

1. Great voice out of the temple
 - A. The voice of God from heaven.
2. Seven angels
 - A. See Revelation 15:1.
 - B. We have indication of finality here.
3. Pour out the vials of the wrath of God
 - A. The judgment announced under the sixth seal (6:12-17), and the seven trumpets (8:6-11:19), is now to be carried out.
 1. They had been called to repentance but failed to do so - Rev. 9:20, 21.
 2. The trumpets affected only a third part of what they touched.
 - A. Take a look at Revelation 8:6-13; 9:15, 18.
 - B. In Revelation 15 we saw God saying there would be no more warning.
 - C. Vials - i.e. bowls.
 - D. Wrath.
 1. These are bowls of wrath.
 - A. So far the fifth time used since Revelation chapter 13.
 - B. Indicates the fury of God.

Verse 2

1. Poured out his vial upon the earth
 - A. Someone has said that angels, the good ones, are wiser than humans.

1. When God says “go” they just get up and go.
2. You might look at Matthew 28:19 for a while just now.
- B. This is land destruction.
2. Noisome and grievous sore
 - A. A loathsome, painful, foul and malignant sore.
 1. Remind you of anything in the past?
 - A. How about the sixth plague on Egypt - Ex. 9:8-11?
3. Had the mark of the beast
 - A. Affected only the non-Christian.
 1. Egypt was affected because they persecuted God’s people.
 2. Now Rome faces the same for the same reason.
 - B. Remember, the mark indicated ownership.

Verse 3

1. Upon the sea
 - A. Maritime destruction.
 1. Back in Revelation 8:8, 9 only a third part was affected - now all.
 - B. Once again it calls your thoughts back to Egypt - Ex. 7:19-25.
2. And every living soul died in the sea
 - A. Literal?
 1. Nope!
 - B. Take a look at the following:
 1. Zephaniah 1:2-4 - spoke of the doom for Judah.
 2. Jeremiah 4:23-31 - spoke of judgment on Judah by Nebuchadnezzar.
 3. Isaiah 13:17 - here it is said Babylon would fall to the Medes.
 - A. See how it is described - Isa.13:10-13, 17-22.
 - B. Take a look at Babylon’s past history and you’ll see it fell with almost no resistance.
 1. The priests actually opened the gates to allow Cyrus’ troops in.
 4. Isaiah 34.
 - C. So what you see, then, is instead of literal events a way of promoting horror.
 1. The naval power, or any other which depends on the sea is doomed.

Verse 4

1. Rivers and fountains
 - A. The drinking supply is hit.
 1. God is attacking Rome from every angle and is symbolically setting forth the attack.
 - B. About right here Lindsey, holding on to his inconsistent literal interpretation, says there is no drinking water so they’ll be a big run on Coca-Cola (There’s A New World Coming, pp. 140, 218, 219).
 1. He’s got 200 million Chinese (9:16) marching on Israel to meet the Antichrist in battle and not one drink of water for seven months.
 - A. All of them drinking Coca-Cola.
 - B. I wonder how many bottles it would take a day to quench the thirst of 200 million

- Chinese?
- 2. Oh, by the way, what is needed to make Coca-Cola?
 - A. WATER!
 - 1. Bloody water? Yuk!
- 3. Oh well, when you've got a foolish position you'll say foolish things to protect it.

Verse 5

- 1. Thou has judged thus
 - A. Rome wanted blood (of the Christians v. 6), now they've got more than they want.
 - 1. A lot of sarcasm is aimed at Rome (v.6).
 - B. God is Right and Just in doing what He is doing.

Verse 6

- 1. Thou hast given them blood to drink
 - A. The idea is, blood they wanted - blood they got.
- 2. For they are worthy
 - A. The got what they deserved - Gal. 6:7, 8.

Verse 7

- 1. The altar
 - A. The altar returns back into the picture.
 - 1. Do you remember what we saw a while back in Revelation 6:9, 10?
 - 2. Do you remember what they were requesting?
 - A. Vindication.
 - B. Guess what they are getting?
 - 1. Vindication, just like God promised.
 - C. The idea is that this compliment comes directly from the altar.
 - 1. Omit "another out of" as it is absent in the Greek.
 - 2. The altar cries out, "Yes Lord."

Verse 8

- 1. Upon the sun...scorch men
 - A. Here the heat is turned up.
 - 1. The Romans had taken the lives of many of God's children by fire.
 - 2. Now let's see what they think about it.

Verse 9

- 1. They repented not
 - A. Isn't that sad?
 - 1. Just like Pharaoh.
 - 2. Too bull-headed to repent.
 - A. They'll be millions in hell just like that.
 - B. These first four bowls exactly parallel the first four trumpets.

1. However, the bowls are intensified.
2. The trumpets were a warning - the bowls are judgment.

Verse 10

1. Seat of the beast
 - A. Throne of the beast's kingdom.
 - B. God has hit the head and if it's hurt then the whole body is hurting.
2. Darkness
 - A. Exodus 10:21-23.
 1. Note that even though Egypt couldn't see their hand before their face Israel easily moved about.
 - B. The moral darkness grows even darker as the leaders are confused and inept.
 1. The leaders become as children unable to properly lead - Isa. 3:2-4; Eccl. 10:16.
3. Gnawed their tongues for pain
 - A. Excruciating, intense suffering.

Verse 11

1. And blasphemed the God...repented not
 - A. They're getting dumber aren't they?!
 1. Once again ole Pharaoh pops into the picture.
 - B. The previous plagues most likely have not ceased so it is adding to the suffering.

Verse 12

1. Great river Euphrates
 - A. We've already said that Euphrates stood for military might - Rev. 9:14.
 1. Euphrates - the land of enemies or evil - Jere. 1:13.
 2. It was from the Euphrates that Assyria and Babylon came.
 3. So we have the power manifested in war being shown.
 4. Complete destruction by invading armies.
2. Water...dried up
 - A. Note Isaiah 8:7, 8; 17:12 to see that in the advance of armies the river is said to flow or rush.
 1. They are not said to be dried up - Ex. 14:21, 22.
 - A. The dried ground allowed Israel to easily cross the Red Sea.
 2. See also Joshua 3:15-17; 2 Kings 2:7-14; Isaiah 11:15, 16.
 - B. So you have a clear entrance into the land with a defeat by the enemies.
3. Kings of the east
 - A. The redeemed of God.
 - B. Why do I say that? Good question, consider the following.
 1. They are on their way to the battle of Armageddon to face the foes on the beast's side.
 2. On one side is the Dragon, the sea-beast and the earth-beast with their supporters.
 - A. The Dragon is Satan - Rev. 12:9.
 - B. The Sea-beast is humanity - Rev. 13:1 (i.e. Rome).
 - C. The Earth-beast is emperor worship - Rev. 13:11.

3. On the other side we have the Lord and his followers (19:11-21), which we'll talk about later.

Verse 13

1. Three unclean spirits like frogs
 - A. Exodus 8:1-14.
 - B. These spirits appear from the "terrible trio."
2. Out of the mouth
 - A. Possibly a symbol of evil propaganda to deceive other kings to help in the fight - 1 Kings 22:19-23.

Verse 14

1. Spirits of Devils
 - A. I.e. of demons (Demonic spirits).
2. Working miracles
 - A. These demonic spirits were able to perform "lying wonders."
 1. I. e. false miracles - remember the magicians of Pharaoh's time?
3. Go forth unto the kings...whole world
 - A. They're urging the nations to rise up against God.
 1. This necessitates their being unclean spirits.
 2. Also, that they are not very smart.
 - A. Anyone, demonic spirit or human that rises up against God doesn't qualify for an intelligence award in my book.
 - B. The devil and Rome have determined not go down without a fight.

Verse 15

1. I come as a thief
 - A. The coming of Revelation 1:7.
2. Blessed is he that watcheth
 - A. A beatitude indicating happy is the one who keeps on watching.
3. Keep his garments
 - A. Those on guard duty were compelled to rise and salute when the captain of the Temple passed.
 1. To be asleep brought immediate and severe punishment.
 - A. They were either beaten or their garments set on fire showing their nakedness in either case.
 - B. Of course here it would refer to spiritual nakedness.

Verse 16

1. A place called in the Hebrew tongue Armageddon
 - A. Not, as suggested by some, the "valley" of Megiddo.
 1. Rather the "mount" or "city" of Megiddo.
 - A. I.S.B.E., Vol. 11, p. 1340 - "lit. Mount of Megiddo."
 - B. "Megiddo was a city of the Manassites, situated in the great plain of the tribe

of Issachar. . .“ Thayer, p. 74.

- C. “In the history of Israel it had been the scene of never-to-be-forgotten battles.”
I.S.B.E., Vol. 2, p. 1340.
- 2. See Judges 5:19; 2 Kings 9:27; 23:28, 29, Zechariah 12:11.
- B. What you have, symbolically, is a place where those who rebelled against God go down in defeat.
 - 1. Under the six trumpets you had war.
 - 2. Here it is THE WAR ending in judgment on Rome.

Verse 17

- 1. Into the air
 - A. See Ephesians 2:3 - the Devil is the prince of the powers of the air.
 - 1. Satan is “getting” his due.
- 2. Voice
 - A. God.
- 3. Saying, It is done
 - A. Jesus had before said, “It is finished” in relation to the sacrifice and culmination of his work - John 19:30.
 - 1. Now God says, “It is done” relative to judgment on Rome.

Verse 18

- 1. Voices...great earthquake
 - A. All pointing to judgment.
 - 1. Even the “earthquake” was intensified beyond previous experience.
 - A. Therefore great judgment - Ezek. 5:8, 9; Lam. 1:12; 2:13.
 - B. It is the epitome of horror.

Verse 19

- 1. Great city
 - A. Rome.
- 2. Divided into three parts
 - A. Indicates the utter destruction on Rome.
- 3. Cities of the nations fell
 - A. These are the allies of Rome.
- 4. Great Babylon
 - A. Go back and look at Revelation 14:8 where Babylon had already fallen.
 - 1. Then, here, she falls again.
 - B. No doubt it’s Rome, but it will be cleared up in Revelation chapter 17.
- 5. Cup of the wine of the fierceness of his wrath.
 - A. The cup of wrath being completely emptied - Rev. 14:8, 10, 19.

Verse 20

- 1. Every island fled away...mountains were not found
 - A. Take a look at Micah 1:2-4; Nahum 1:5; Psalms 97:4, 5.

- B. Total destruction - a leveling away of it all.

Verse 21

- 1. Great hail
 - A. Exodus 9:22-26.
- 2. Stone about the weight of a talent
 - A. About 100 pounds.
 - B. All kinds of plagues.
 - 1. Time to “cry uncle.”
 - 2. But they didn’t.
- 3. Blasphemed God
 - A. Instead of repenting they kept on blaspheming God.

REVELATION CHAPTER 17:

Verse 1

- 1. Seven angels...seven vials
 - A. See Revelation 15:1.
 - 1. Bowl of judgment.
- 2. Judgment
 - A. Basically the sentence that is to come upon the harlot.
- 3. Great whore
 - A. “Porne, a prostitute, harlot, is used (b) metaphorically, of mystic Babylon Rev.17:1, 5, 15, 16; 19:2.” Vine’s, pp. 535, 536.
 - 1. Note that judgment is on the great whore, which helps to date this segment.
- 4. Sitteth upon many waters
 - A. See Revelation 17:15 for explanation.

Verse 2

- 1. Kings...have committed fornication
 - A. This is spiritual fornication, through idol worship - Isa. 1:21; Jere. 2:20; 3:1, 6, 8; Ezek. 16:15, 16, 28, 31, 35, 41.
 - 1. This “harlot” entices the kings to participate in evil with her. Inhabitants of the earth
 - A. This indicates that all the non-Christians were guilty of partaking in “her” evil.

Verse 3

- 1. He
 - A. I.e. the angel.
- 2. Carried me away in the spirit into the wilderness
 - A. John has been “in the Spirit” before - Rev. 1:10.
 - 1. As a matter of fact there is no reason to believe that he ever left it.
 - B. This wilderness should not be confused with the one of Revelation 12:6.
 - 1. Here there is no definite article as in Revelation chapter 12.
 - C. Therefore, instead of being carried to the wilderness it is to a wilderness.

1. Previously the church had been carried into the wilderness and the “woman” was protected from the dragon.
2. This is not the case here as this “woman” is in league with the dragon.
3. Scarlet colored beast
 - A. Here, we see the connection with the sea-beast of Revelation 13:1.
 1. So we see that both beasts and the harlot are at work during the same time in history.
 2. I think we can conclude from this that the harlot derives “her” power from the sea beast.
4. Full of names of blasphemy...horns
 - A. See Revelation 13:1 for explanation.

Verse 4

1. The woman arrayed in...pearls
 - A. Her clothing is that of a Queen.
 1. Yet we see her pictured as wearing an excessive amount indicating a haughty attitude.
 - B. She’s at the top of the world right now but wait a bit.
 1. Literally what we have is a well-dressed tramp.
2. Golden cup
 - A. She’s bearing this cup that contains the results of her evil actions.

Verse 5

1. MYSTERY...EARTH
 - A. In Revelation 14:8 we are first introduced to Babylon.
 1. There she had already fallen.
 - B. Then in Revelation 16:17-21 we see Babylon fall.
 1. But we’re not told who Babylon is.
 2. Here in Revelation chapter 17 we actually find out who it is.
 - C. I’ve said it before, but let’s try to prove it; I believe we’re talking about Rome:
 1. “She” sits on seven hills - Rev. 17:9 (13:1).
 2. “She” rules the earth in John’s day - Rev. 17:18.
 3. “She” is a terrible persecutor of the saints - Rev. 17:6; 18:20, 24.
 4. “She” is the leading commercial power on earth - Rev. 18:3, 11-19.
 5. “She” is supported by the military might of Rome - Rev. 17:3, 7.
 6. “She” is destroyed by her own military power, etc. - Rev. 17:16, 17.
 7. The great harlot symbolizes the power to lure people away from God.
 - A. This Rome did.
 8. The worldly city of Babylon reminds one of the pleasure mad, arrogant, presumptuous Babylon of old.
 - A. All of this was found in the Roman Empire, while not to be found in others.

Verse 6

1. Drunken with the blood of the saints

established.

Verse 9

1. Here is the mind which bath wisdom
 - A. Spiritual discernment for that which follows - Rev. 13:18.
2. Seven heads are seven mountains
 - A. The seven hills of which Rome stood - Rev. 13:1.

Verse 10

1. Seven kings...
 - A. Five Are Fallen.
 1. Egypt, Assyria, Babylon, Persia, Greece.
 - B. One Is.
 1. Rome.
 - C. Other, Not Yet Come.
 1. Civil persecution.
2. Continue a short space
 - A. Note, again, the diagram on verse 8.
 1. It will help us to see the point.
 2. When it states that the beast “is not” did Rome go out of existence?
 - A. Of course not, but the persecution did.
 3. Did Rome go into perdition (destruction) immediately?
 - A. No, they existed until approximately 400 AD.
 - B. However, as a civil persecuting power they ceased to exist.
 1. See Revelation 20:3.

Verse 11

1. Is the eighth...perdition
 - A. That is he is just like them - persecution.
 - B. The seventh would be the reconstructed Rome after the fall while the “eighth” is simply any civil persecution against the church until eternity.
 1. Whose end will be destruction.

Verse 12

1. Ten horns...ten kings
 - A. “Client kings” of Rome.
 1. A sub-ruler(s) ruling for Rome over the Roman provinces.
2. No kingdom
 - A. They had no kingdom of their own.
3. Receive power as kings one hour
 - A. These Roman allies were delegated authority for a short period of time.

Verse 13

1. One mind

- A. They served as Roman allies to prevent Rome from forcing them to give up what self-government they had.
 - 1. I guess they figured it was better to have a little power than to have no power.

Verse 14

- 1. Make war
 - A. They've joined in the battle against the Lord.
- 2. Lamb shall overcome them
 - A. Here comfort and consolation is given the child of God.
 - 1. The Lamb, and all his, would be victorious.
 - B. The war will be seen later as it isn't seen here - Rev. 19:11-16.
- 3. For he is...
 - A. Here is the reason - "...he (Jesus) is Lord of lords, and King of kings..."
 - 1. Note that at the writing Jesus is Lord and King.
 - A. Not a future event waiting some millennial reign.
- 4. They that are with him
 - A. The idea is - they (those with him) also shall overcome.
 - 1. Not just the martyrs.
 - 2. It is all who refused to give in to the pressure of the Roman Empire.
- 5. Called, chosen,...faithful
 - A. Those called by the gospel - 2 Thess. 2:14.
 - B. They are chosen of God.
 - C. They are the faithful "till death."

Verse 15

- 1. Waters
 - A. Introduced in verse 1.
 - 1. This is humanity - Jere. 51:13.
 - B. The "harlot" has rule, then, over humanity.
 - 1. "She" is the persecutor of Christians.
 - 2. "She" is the world's leading commercial power - Rev. 18:3, 9-24.
 - C. "She," then, is Rome.

Verse 16

- 1. Ten horns...hate the whore
 - A. Rome's allies turn against her.
- 2. Make her desolate and naked
 - A. Her destruction comes from within.
 - 1. By the way, do you recall how Rome met her doom?
 - 2. One of the reasons was inner strife.
- 3. Eat her flesh, and burn her with fire
 - A. This is a token of extreme hostility - Psa. 27:2; Mic. 3:3.

Verse 17

1. God hath put in their hearts to fulfill his will
 - A. Now we're getting somewhere.
 1. God had "put in their hearts" the desire to overcome the Christians.
 - A. Did God, then, remove their "free-moral agency" and force them to go against their will to do this?
 1. Good question.
 - B. What we have is God allowing or permitting them to associate themselves with Rome so, therefore, God simply "gave them over to a reprobate mind." - Rom. 1:28.
 1. Undoubtedly they didn't realize that what they were doing was actually fitting into God's plan.
 - A. However it did.
 2. Here, too, we remember Pharaoh of old don't we?

Verse 18

1. Woman...reigned
 - A. Okay, I think this leaves little doubt as to whom we're talking about as far as who the woman is.
 1. Rome.

REVELATION CHAPTER 18:

Verse 1

1. Angel come down from heaven
 - A. Simply an indication that what is about to happen originated in Heaven.
2. Lightened with his glory
 - A. Symbolic of the awe and terror of the impending events.

Verse 2

1. Babylon the great is fallen
 - A. Literally - Fallen, fallen is Babylon.
 1. Prophetic past tense - indicating the certainty of the happening.
 - B. We have already seen the advanced notice that Babylon (i.e. Rome) is fallen - Rev. 14:8; 16:17-21.
 1. Now we will see it and the greatness of it.
 2. John uses terminology that had been used to describe the desolation of Babylon of old to describe the desolation of the "Babylon" of his time - Isa. 13:20-22; Jere. 13:9-22; 51:37, 42.
2. Become the habitation of devils
 - A. I.e. became.
 - B. The idea is that the ruins of Rome became the habitation of demons.
 1. This is, of course, symbolical, pointing to the "class" of people who filled Rome after her fall.
3. Hold of every foul spirit...bird

- A. Same thought.
 - 1. The city was filled with unclean and wild animals.
 - A. Both human and non-human (i.e. animal).

Verse 3

- 1. Nations have drunk of the wine of the wrath of her fornication
 - A. Those who had joined Rome as her allies now suffer along with her.
 - 1. See Revelation 14:8 and notes.
- 2. Kings of the earth...fornication with her
 - A. The rulers and authorities of her allies took part in her spiritual adulteries.
- 3. Merchants...are waxed rich
 - A. Another voice.

Verse 4

- 1. Another angel
 - A. Probably another angel with the authority of heaven.
- 2. Come out
 - A. This was the cry of God sent to the Jews in Babylon - Jere. 50:8; 51:6, 9, 145; Isa. 52:11.
- 3. My people
 - A. It looks like God's people have gone over to the idea of the Romans just like the Jews had with Babylon.
 - 1. Worldliness had set in.
 - 2. They just wanted to live and let live.
 - 3. They were involved in the heathen ways.
 - B. God says, "Come out!"
- 4. Partakers
 - A. I.e. have fellowship with - Eph. 5:11; Phil. 4:1-4; Rev. 18:4.
- 5. Receive not her plagues
 - A. I.e. her punishments.

Verse 5

- 1. Sins have reached unto heaven
 - A. God knew their wickedness.
 - 1. And will not forget nor overlook.

Verse 6

- 1. Reward her even as she rewarded you
 - A. Render to her even as she has rendered - Gal. 6:8.
 - 1. They were going to reap what they had sowed.
- 2. Double unto her double
 - A. Not vindictiveness.
 - 1. Just that "she" deserves what heaven pours out because her works were so severe.
- 3. Cup which she hath
 - A. The "cup" of her wrath is doubled.

Verse 7

1. She hath glorified herself
 - A. Solomon still says, "Pride goeth before destruction and a haughty spirit before the fall." - Prov. 16:18.
 1. Rome was as "proud as a Peacock."
2. So much torment and sorrow give her
 - A. The double cup of wrath.
 1. Why?
 - B. Because, "she said in her heart...see no more sorrow."
 1. Here is the age-old problem of PRIDE VERSES JEHOVAH.
 2. Compare the following:
 - A. Nebuchadnezzar - Dan. 14:30-32.
 - B. Belshazzar - Dan. 5:17-28.
 - C. Alexander the Great - Dan. 8:8.
 - D. Antiochus Epiphanes - Dan. 8:25.
 - E. Jacob of Israel - Amos 6:8.
 - C. Someone has said, "Keep your words few and sweet because you might have to eat them."
 1. How true here while she thought she would see no sorrow she was grossly wrong.

Verse 8

1. Therefore
 - A. Because of "her" pride.
2. Plagues come in one day
 - A. I.e. quickly.
 - B. Due to her arrogance the destruction would come quickly and would be utter and complete.
 1. One moment self-imposed glory the next, stench.
3. Strong is the Lord God who judgeth her
 - A. Now we're seeing who the boss is and it's not Rome!

Verse 9

1. Kings of the earth...shall bewail her...see the smoke
 - A. Those who had lived well because of Rome now see the rest of the story.
 1. They watch helplessly as the Queen of harlots perish.
 - B. They wail because they had enjoyed the things of Rome - but now they're gone.

Verse 10

1. Standing afar off
 - A. Fair-weather friends.
 1. You know, "Go ahead, I'll be behind you."
 - A. They just forgot to say how far.
 - B. No attempt at all to help.
 1. With friends like that who needs enemies, huh?!

Verse 11

1. Merchants...shall weep and mourn
 - A. Why?
 1. Because they were in love with Rome?
 - A. Nope!
 2. Because they've lost their "meal ticket?"
 - A. Yep!
 - B. Notice, "for no man buyeth their merchandise any more."
 - C. Rome was the leading importer of luxury items.
 1. Now they were gone.

Verses 12, 13

1. Merchandise of...
 - A. Jewelry - precious.
 - B. Clothing - fine.
 - C. Building materials - most expensive.
 - D. Spices - luxurious living.
 - E. Food - meat was not a staple in their diet.
 - F. Interments of war.
 - G. Slaves to do their labor.
 - H. Souls of men.
 1. Ezekiel 27:13.
 2. To trade a man is one thing; to trade a man's soul (life) is another, example: the Gladiators.

Verse 14

1. The fruits
 - A. Rome is being told that her days as a commercial world power are over.

Verse 15

1. The merchants
 - A. Due to the fact that the Harlot is Rome, as a commercial world leader, to commit "fornication" with her was a promise of prosperity.
 1. They now are grieved because they loose out on the road to riches.

Verse 16

1. And saying...
 - A. Rome with all her finery has fallen.

Verse 17

1. In one hour
 - A. Again showing the swiftness of the destruction.
2. Shipmaster
 - A. I.e. mariners.

1. Why do they mourn?
 - A. No more cargo - no more money.
 - B. Take a look at Ezekiel chapters 27 and 28.
 1. These chapters help us see that we're talking about commerce instead of religious emphasis.

Verse 18

1. Cried...saying, What city...
 - A. In their mourning they think of the grandeur of the city now fallen.

Verse 19

1. Cast dust on their heads
 - A. Compare Ezekiel 27:30.
 1. A sign of mourning.
2. Made desolate
 - A. Here again we see that thoroughness is being stressed.

Verse 20

1. Rejoice over her
 - A. Here are the effects on the righteous - rejoicing.
2. Holy apostles and prophets
 - A. The saints.
3. For God hath avenged you on her
 - A. Literally - God hath judged your judgment on her.
 1. It signifies that God has judged Rome as the saints sought judgment.
 - B. Go back and look at the following:
 1. Revelation 2:26-27 - overcome...rule nations.
 2. Revelation 6:9-10 - cry for vindication.
 3. Revelation 8:3-5 - judgment as a result of the prayers and much
 4. Revelation 11:18 - reward given, judgment of the wicked.
 5. Revelation 12:10-11 - overcome, thus they rule.
 6. Revelation 14:13 - blessed are the dead who die in the Lord.
 7. Revelation 17:7 - altar praises God's judgments.
 8. Revelation 17:14 - if we are with Christ we will overcome.

Verse 21

1. Mighty angels
 - A. Literally - "one strong angel."
2. Great stone like a great millstone
 - A. Used in grinding grain - Jere. 51:63.
3. Cast it into the sea
 - A. Humanity.
4. Thus with violence
 - A. The idea of finality is being taught here.

- B. The fall is sudden and complete as far as persecution is concerned.
- 5. Shall be found no more at all
 - A. Like Sodom and Gomorrah - a complete destruction of the persecutors.
 - 1. There would not be a revival of the Roman Empire in its present condition.

Verses 22, 23

- 1. And the voices of harpers...
 - A. Here we see exactly how great the fall was.
 - 1. No music found there - therefore no rejoicing.
 - 2. No craft - hence no industry, work, or economic life and all their happiness.
 - 3. Mill stopped - no food.
 - 4. No light - total darkness, symbolic of the lack of knowledge.
 - 5. No marriage - hence no love.
- 2. Sorceries were all nations deceived
 - A. The nations (i.e. people) had been deceived by the various false claims, tricks and impostors.

Verse 24

- 1. Blood of prophets...
 - A. Rome had been guilty of killing the saints.
 - 1. Now she was paying the price for her actions

REVELATION CHAPTER 19:

Verse 1

- 1. Great voice of much people in heaven
 - A. Perhaps the great multitude of Revelation 7:9, 10.
- 2. Saying, Alleluia; Salvation...
 - A. Whoever the "much people" are, they are rejoicing over the judgment of the Harlot.
 - 1. Praise is given to Jehovah.
 - B. Alleluia - Hallelujah - Hebrew - Praise ye the Lord.
 - C. Honor - omitted from numerous manuscripts.
- 3. Lord our God
 - A. Note our God.
 - 1. Not their God but our God.

Verse 2

- 1. True and righteous are his judgments
 - A. Here is the affirmation that God is just in His judgments of Rome.
- 2. He hath judged the great whore
 - A. God has judged - yet He has kept His children in mind through it all - Rev. 18:20.
- 3. Avenged the blood
 - A. The rejoicing is due to the fact that God has heard their prayers and answered them justly - Rev. 6:10.

1. Man is not to take vengeance but allow God to settle the matter - Rom. 12:19.

Verse 3

1. And her smoke rose up forever and ever
 - A. An indication of an eternal judgment.
 1. Not just a slap on the wrist and let go.
 - B. Rome serves as an everlasting illustration of defeat at the hands of God.

Verse 4

1. The four and twenty elders
 - A. Go all the way back to Revelation. 4:4 on this.
 1. Remember they represent the church.
2. Four beasts
 - A. See Revelation 4:6 on the living creatures.
 1. Remember they represent angelic beings.
3. Worshipped God
 - A. All of heaven agrees with the song of praise offered here.

Verse 5

1. A voice
 - A. Probably angelic.
2. Praise our God...
 - A. All, from the lowest saint to the highest angel, are summoned to offer praise up to God.

Verse 6

1. Voice of a great multitude
 - A. All are praising the God of heaven.
2. Alleluia: for the Lord God omnipotent reigneth
 - A. Lord - speaks of him being Master.
 - B. Omnipotent - is Almighty - speaks of his power.
 - C. Reigneth - the Almighty reigns - NOW!
 1. No indication that He wasn't ruling then, only that He now is manifesting His power through another way - judgment.

Verse 7

1. Be glad and rejoice
 - A. Why?
2. For the marriage of the Lamb is come
 - A. A Jewish marriage consisted of three parts:
 1. Betrothal - the time the husband paid the dowry.
 2. Interval - where the partners lived separate with their companions. Compare Joseph and Mary. In this state it is the same as they are married (except conjugal rights were forbidden) because Joseph would have had to put her away - Mt. 1:18, 20.
 3. Feast - consummation.

- B. The wedding feast or a marriage is a common figure in the Old and New Testaments.
 - 1. Each time it is found there is a specific teaching associated with it.
 - A. In Matthew 25:1-13, for example, the disciples were being taught watchfulness.
 - B. John the baptist used John 3:28-30 to stress that he was but the best man and Jesus, as the Bridegroom, was due the merits and praise.
 - C. Luke 12:35-40 teaches watchfulness while encouraging the disciples to be like servants awaiting the groom to return after the wedding feast.
 - D. Paul uses Ephesians 5:22-33 to discuss the relationship of Christ to the church.
 - 1. Note that Paul speaks of a state of oneness in Ephesians 5:31 that can only be had through scriptural marriage.
 - 2. Any other thing is fornication.
- C. So what am I saying then?
 - 1. Simple, I'm saying that the marriage, between Christ and the church, has already taken place collectively on the day of Pentecost.
 - A. Revelation 19:7 does not imply a yet future "marriage."
 - 2. The idea here is the joy of marriage is being used to describe being ready for the eternal reward Jesus has prepared for his bride.
 - 3. Okay, now, take a look at Romans 7:4.
 - A. Notice, "...that ye should be married to another..."
 - B. Someone says, "That's future."
 - 1. If so then Jesus is committing "fornication."
 - C. Why?
 - 1. "...that we should bring forth fruit unto God." (v. 4).
 - 2. Someone brings "forth fruit" outside of marriage brings forth what?
 - A. Legitimate or illegitimate children?
 - B. Simple, huh?!
 - 4. "Yea, but what about 2 Corinthians 11:2?"
 - A. Well, what about it?
 - B. All it is, is another comparison with marriage in the physical sense to the spiritual sense.
 - 1. We see the church being presented to Christ as a virgin.
 - 2. Remember the natural process of Jewish marriages.
 - A. Paul, therefore, is using this figure to say that when the church was presented to Jesus it was as a chaste virgin.
 - B. Nothing more and nothing less.
 - 3. Wife hath made herself ready
 - A. Wife is from "Gune" meaning, "a woman of any age, whether a virgin, or married, or a widow." Thayer, p. 123.
 - B. "A woman, spec, a wife" Greek Dictionary of the New Testament, p. 21.
 - 1. I think this is an indication of the point we just made.
 - A. There is no inference that this "wife" is simply in the betrothal stage.

Verse 8

- 1. Arrayed in fine linen, clean and white

- A. The idea of clean and white is literally bright and pure.
- 2. For the fine linen is the righteousness of the saints
 - A. Here is a picture of the loyal bride of Christ.
 - 1. She is pure.
 - 2. Unstained by unfaithful to her husband.
 - B. Here an important scripture in relation to faithfulness.
 - 1. The one who has left her husband and gone to another is impure in the physical sense.
 - 2. Likewise, it is so of those who have turned back on the Lord - 2 Pet. 2:20-22.
 - 3. The Christian, as a bride prepared for the wedding, adorns themselves in righteousness.

Verse 9

- 1. Blessed
 - A. I.e. happy.
- 2. Are they which are called unto the marriage supper of the Lamb
 - A. Where does it say this is future in the text?
 - B. Where is it implied that it is?
 - C. The thought surrounds those “bidden” (rather than simply called) to the feast.
 - 1. These are the ones who have obeyed the gospel thereby having washed their robes in the blood of Christ - Rev. 7:14.
 - 2. They have remained faithful until the end.
 - 3. We see, then, the great joy in those who have been “bidden” to come.
- 3. These are the true sayings of God
 - A. An affirmation that what has been seen in the vision is from God.

Verse 10

- 1. To worship him
 - A. John followed custom of bowing at the feet to pay homage.
 - 1. He, of course, was forbidden to do so.
- 2. Fellowservant
 - A. Here the angel gives reason of his rejection of worship.
 - 1. He is a fellow servant in the work of God with John and of all the faithful of God.
 - 2. He, then, indicates that he is involved in the proclamation of the will of God.
- 3. Worship God
 - A. God (deity) is the object of worship.
 - 1. Neither man (Acts 10:25, 26) nor angels (Revelation 19:10) are to receive worship.
- 4. For the testimony of Jesus is the spirit of prophecy.
 - A. Basically the testimony concerning Jesus.
 - 1. He is the heart and aim of prophecy - 1 Cor. 12:1-3.
 - 2. The result of prophecy results in the glorifying of Jesus, rather than the angels, regardless of how much they are exalted above man - Heb. 2:6, 7.

Verse 11

- 1. White horse

- A. Symbolical of purity and victory.
- 2. Faithful and True
 - A. No doubt Jesus.
 - 1. Note Revelation 1:5 and 3:7.
 - B. Jesus was faithful (i.e. reliable) during trying times.
 - 1. He was “True” in the sense of “genuine, substantial, and fully manifested.”
- 3. In righteousness he doth judge and make war
 - A. See Isaiah 11:4-5.
 - 1. All of his decisions were just while his actions of war in defense of the truth were right.

Verse 12

- 1. Eyes were as a flame of fire
 - A. See Revelation 1:14.
 - 1. Penetrating - all seeing.
- 2. Many crowns
 - A. Diadema - the crown of power, rule or dominion.
 - 1. Many probably indicate the scope of his power.
 - 2. Universal - Mt. 28:18.
- 3. Name written
 - A. No one knows or understands this name.
 - B. Possibly the “new name” of Revelation 2:17.

Verse 13

- 1. Vesture dipped in blood
 - A. For dipped better sprinkled.
 - B. Two possibilities:
 - 1. The blood of his enemies.
 - 2. His own blood shed for mankind - Acts 20:28; 1 Pet. 1:2; Heb. 9:18-20; 12:24.
 - C. Either would work.
 - 1. Perhaps a combination of the two.
- 2. Name is called The Word of God
 - A. Little doubt that this is Jesus - John 1:1-3, 14; 1 John 1:1-4.

Verse 14

- 1. Armies which were in heaven
 - A. See Psalms 110:1-7.
 - 1. Keep in mind the words “which were” are supplied by translators.
 - B. Seems what we have is the family of God being lead by their Leader against the manifested power of Satan.
 - 1. Why do we have to look for a literal war?
 - 2. Keep in mind we’re still in a symbolical book, okay?!
- 2. White horses.. .white and clean
 - A. Another indication of the condition of the saints of God.

1. Only the good guys wear white hats and ride white horses!

Verse 15

1. Sharp sword
 - A. See Revelation 1:16.
 1. The Word of God - Heb. 4:12, 13.
2. Smite the nations
 - A. Shows that the Word is the Word of judgment - Psa. 2:6-9.
3. Rule them with a rod of iron
 - A. Psalms 2:7-9; Revelation 2:27; 12:5.
 1. Indicates power.
4. Treadeth the winepress of the fierceness and wrath of Almighty God
 - A. See Revelation 14:20.
 1. God's wrath against Rome under discussion.

Verse 16

1. KING OF KINGS, AND LORD OF LORDS
 - A. The name given to the Lamb - Rev. 17:14.

Verse 17

1. Standing in the sun
 - A. That is where everybody can see him and hear the message.
2. All the fowls that fly in the midst of heaven
 - A. Literally all the birds of the heavens.
 1. Heaven here is, "the meridian, the highest point in the heavens which the sun occupies at noon." Word Studies In The New Testament, Vol. 3, p. 507.
 2. These are the birds of prey.
3. Come and gather
 - A. The angel gets the attention of the predators and urges them to join at the table prepared by the Lord.
 - B. Undoubtedly the outcome of the battle is already known as even before it begins the notices are sent out for the "victory dinner."

Verse 18

1. That ye may eat the flesh
 - A. A continuation of the above discussion of the "victory dinner."
 1. No doubt this "invitation" to the great supper of God symbolizes the destruction of Rome and her cohorts.
 2. Note the following as examples of God's dealings with His enemies previous to this - Joel 3:9-13; 1 Sam. 17:46; Ezek. 39:4, 17-20; Mt. 24:28.

Verse 19

1. Saw the beast, and
 - A. We've waited all this time, from Revelation 1:1 to here, to see the war.

1. Now we get to see it - but don't blink your eyes - it's all over in verse 20.
- B. The beast (Rome) can't win.
 1. Remember, his number (i.e. the number of man) is 666 (Revelation 13:18) which lacks perfection.
2. Make war
 - A. Well, no doubt they thought it was a good idea while it lasted.

Verse 20

1. The beast was taken, and with him the false prophet
 - A. Here we have both beasts taken.
 1. The sea beast (Rome) and the land beast (the false prophet-religious perversion) have met their doom - Rev. 13:1, 11.
2. Both were cast alive into a lake
 - A. Why make this literal?
 1. What compels us to do so from the text?
 - A. Nothing!
 - B. I think all it symbolizes is the total defeat of the enemy.
 1. What else would best symbolize such?
 - C. Note, also, they were cast "alive" into the fire indicating something other than total annihilation.
 1. Defeat of the hierarchy.

Verse 21

1. Remnant
 - A. That's the Roman Empire in general.
2. Sword of him
 - A. The army is pictured as not doing anything.
 1. With a leader like Jesus they need not do anything.
 - B. Now we've seen the downfall of:
 1. Those who had the mark - Revelation chapters 15-16.
 2. The Harlot - Revelation chapter 18.
 3. The Sea Beast - Revelation 19:20.
 4. The Earth Beast (False Prophet) - Revelation 19:20.
 - C. Now who is left?
 1. Only Satan, and he goes down in Revelation 20:1-10 which will deal with the fall of Satan, the victory of the saints, and the final judgment.
3. Fowls were filled
 - A. If after the second coming of Christ, then what fowls?

REVELATION CHAPTER 20:

Verse 1

1. Down from heaven
 - A. Here it appears as if John's location has changed - he is now on earth.

1. Nevertheless he still is seeing a vision.
2. Key
 - A. A key indicates authority - Mt. 16:19.
 1. It gives the possessor of it the power to lock and unlock.
3. Bottomless pit
 - A. This is the abyss that we have already seen and talked about - Rev. 9:1; 17:8.
 1. In Revelation 9:1 the angel had the power to “open” the pit and release the smoke.
 2. Here there is a different use though.
4. Great chain
 - A. A chain is used to bind.
 1. Literal?
 - A. Nope!
 - B. What we have is a symbol pointing to the binding of Satan.

Verse 2

1. Laid hold
 - A. One should keep in mind, right about here, that the devil is a spirit as God is Spirit - John 4:24; Luke 24:39.
 1. He, therefore, is beyond one laying “hold on.”
2. Bound him a thousand years
 - A. Remember the number 1,000 suggests something that is perfect.
 1. Our interpretation must hold true to that idea.
 - B. Also, remember, the book is dealing with the Roman persecution of the Christians.
 1. Therefore, our interpretation must hold true to this point.
 - C. Remember, too, that Satan is working through Rome to accomplish his will.
 1. So our interpretation must have a bearing on this point.
 - D. Put it all together and you have a very simple answer unlike the confusion of the millennial doctrines.
 1. Satan is bound, completely, in relation to persecution of the saints and emperor worship.
 2. Satan and his cohorts are put out of the persecution business and they will not be active in deceiving the nations through emperor worship - Rev. 13:11-14; 20:3.
 - A. However, there is to be one last push, as we will see in verse 3.
 3. It should be understood that the binding of Satan is in a specific area only.
 - A. It is a total binding, but a total binding of one area only.

Verse 3

1. Bottomless pit
 - A. The abyss.
2. Shut him up, and set a seal upon him
 - A. There’s no way to escape the figure here.
 1. It’s got to indicate a total stoppage here in relation to persecution, etc.
 - B. Too many people attempt to make this a total stoppage (or binding) in all areas but it just won’t work.

1. The millennialist wants a total (i.e. complete) stoppage or binding of Satan.
2. Yet they contradict themselves as how can the world multiply in wickedness for a 1,000 years without a Devil?
3. Should deceive the nations
 - A. Again note Revelation 13:11-14.
 1. Satan's binding is connected to the deceiving of the people.
4. Till the thousand years should be fulfilled
 - A. We see here that this binding is until the 1,000 years has past.
 1. This allowed the people the opportunity to see who was God - Domitian or Jehovah.
 2. When the 1,000 years is past simply refers to when the binding has come to an end.
5. Loosed a little season
 - A. No specific period of time.
 1. Simply indicating that Satan breaks forth for one last attempt.
 - A. However, we'll see it was to no avail.
 - B. Quite often we attempt to teach that the 1,000 years is the Christian Dispensation.
 1. If so, and it ends with the second coming of Christ, where does the "little season fit in?
 - C. It seems that the idea is that the Christians were being shown, by this means, that God could (and would if necessary in the future) protect them as He is now.

Verse 4

1. Thrones, and they sat upon them
 - A. These are the saints of whom Jesus had promised would share in nations - Rev. 2:26-29; 3:21.
 1. Take a careful look at Daniel 7, especially verse 17 to the end.
2. Judgment was given unto them
 - A. This judgment is upon the harlot – Rev. 18:20.
 1. Notice how it all fits together:
 - A. In Revelation 2:26-29 and 3:21 the "overcomer" is promised kingdom.
 - B. In Revelation 11:15 "the kingdoms of this world are become the Lord."
3. Souls of them...beheaded for the witness of Jesus...hands
 - A. Okay, the living are there.
 1. But so are the martyrs.
 2. Those who "kept the faith" against the wrath of the harlot are there.
 - B. There is no defeat in death for the child of God, only victory.
4. They lived and reigned with Christ a thousand years
 - A. Lived is aorist tense (a single act without regard to time), therefore it is better translated "came to life."
 1. John sees people resurrected.
 - A. Note - Souls - came to life - therefore people.
 - B. Note, also, it can't be the resurrection of the spirit (soul) as it doesn't die.
 2. Here is a resurrection of people who gave their lives for Jesus.
 - A. Victory for them.
 - B. The 1,000 years, of course, is simply pointing to complete victory by the saints.

Verse 5

1. But the rest of the dead...again...were finished
 - A. This entire phrase is parenthetical.
 1. So if you connect the end of verse four with “This is the first resurrection.” you will get the point.
 - B. The rest of the dead did not “come to life” until after this.
 1. These are the ungodly dead who served the beast.
 - A. This is due to the fact that the 1,000 years, as we said, speaks of a period of triumph rather than a literal period of time.
 - B. They have no part in the victory.
 - C. They died losers and will “live again” as losers.
 - C. The word “again” is not in the original.
2. This is the first resurrection
 - A. This is a “resurrection” of the martyr’s cause.
 1. We see through this vision that the dead in Christ share in the victory as surely as the living do.
 - B. The reason that it is referred to as the “first resurrection” is due to the fact that John is about to see a “second.”
 - C. Therefore, the thousand-year binding, and the thousand-year reign, speak of the same thing, except from differing viewpoints.
 1. The binding from Satan’s viewpoint - the defeat of Rome and the promise of defeat to any other who attempts to do the same as Rome did.
 2. The reign from the Saint’s viewpoint - victory and triumph.
 - D. The living saints are viewed (key word here) as enthroned while the martyred saints are viewed as having been raised to sit on the thrones likewise.
 1. All this points to one thing - VICTORY IN JESUS!
 - E. The first resurrection is experienced only by the dead in Christ and not the wicked dead as it is a “resurrection” to life and rule.
 1. It is a “resurrection” to triumph and vindication.

Verse 6

1. Blessed and holy...resurrection
 - A. This is due to the fact they were in the Lord.
2. On such the second death hath no power
 - A. The second death, which is the opposite of the first, is a symbol of utter defeat.
 1. The dead losers are “resurrected” to lose again.
 2. However, the righteous need not fear.
 - B. I see no reason, textually or whatever, to get literal here in Revelation 20:1-6.
 1. All we have been seeing is a confirmation of God’s dealings with both the saint and sinner in connection with Rome and any future assault.
 - C. At this point I want to mention some things not mentioned in Revelation 20:1-6 and then some consequences of millennialism. I think these things will help us see where we fit into all of this. I am convinced that our understanding of Revelation is more based upon tradition than Bible, which leads to the vast misunderstandings associated with the book.

THINGS NOT MENTIONED IN REVELATION 20:1-6

1. It does not mention the second coming of Christ.
2. It does not mention a bodily resurrection.
3. It does not mention a reign on earth.
4. It does not mention a literal throne (of David).
5. It does not mention Jerusalem or Palestine.
6. It does not mention us.
7. It does not mention Christ on earth.

CONSEQUENCES OF MILLENNIALISM

1. Denies that Christ is reigning now - Rev. 1:5-8.
2. Annuls this dispensation as last days - Heb. 1:1.
3. Makes God false to His promises - Mk. 1:14, 15.
A. Kingdom at hand.
4. Alternates Judaism and Christianity - Heb. 8:5-7; 9:9, 10.
5. Minimizes the gospel - belittles the church - Eph. 3:9-11.
6. Revokes the great commission - Mt. 28:19, 20.
7. Nullifies salvation to the Gentiles now - Acts 15:14-18.
8. Demotes Christ from the throne in heaven to the earth his footstool - Heb. 1:3-13.
9. Makes first coming of Christ a failure - Gal. 4:4, 5; John 17:1-14.

These comments are taken from God's Prophetic Word, Foy E. Wallace Publication, pp. 284, 349, Foy E. Wallace, Author.

Verse 7

1. Satan shall be loosed
 - A. He is not "loosed" during the 1,000 years for the same reason "the rest of the dead" do not live until the 1,000 years are expired.
 1. This 1,000 years represents defeat - for Rome, her allies, and Satan - and victory for the church and the Lord in relation to persecution and emperor worship.

Verse 8

1. Deceive the nations
 - A. Now that the "victory celebration" is over Satan goes back to work.
 - B. Someone says, "But how could he deceive anyone, surely they've learned by now haven't they?"
 1. Good question.
 - A. The answer, of course, is no.
 2. Did Pharaoh learn?
 3. Did Nebuchadnezzar learn?
 4. How about us, have we learned?

2. Gog and Magog
 - A. The nations are identified as Gog and Magog.
 1. This figure comes from Ezekiel chapters 38 and 39.
 2. It simply is a symbol representing anyone who would be hostile against the Lord and his people.
3. Gather them together to battle
 - A. That is to battle against (war against) the church.
4. The number...as the sand of the sea
 - A. A large number is stressed here - Eze. 39:12, 13.

Verse 9

1. They...compassed the camp of the saints about, and the beloved city
 - A. Okay, they've surrounded the church.
 1. They are ready to "do it in."
 - B. But...
2. Fire came down from God...and devoured them
 - A. Rome has been defeated - no more persecution from her.
 1. Another, perhaps many, arises in the form of this army and it's invasion - Rev. 17:11.
 2. God deals with them too.

Verse 10

1. Cast into the lake of fire and brimstone
 - A. I think nothing more than a symbol of total defeat.
2. Where the beast and false prophet are
 - A. Keep in mind the beast (Rome) and the false prophet (religious perversion) have been defeated.
 1. If the devil is cast to their location it would suggest, at least to me, defeat.
 2. He escaped this for a while (v. 3), but now it is all over.
 - B. The efforts of "Gog and Magog" are the last and final efforts to thwart Christianity.
3. Shall be tormented day and night for ever and ever
 - A. Remember we have a book full of pictures teaching things relative to the distress of the church.
 1. Why switch here?
 - B. Go back and look at Revelation 14:10 and your notes.
 1. Here we have, as we did then, symbols representing destruction.
 2. This is the destruction that falls on anyone who persecutes the body of Christ.

Verse 11

1. A great white throne
 - A. "Well, finally, we've made it to the final judgment, right?"
 1. Maybe, but I don't think so.
 - B. "What?" "You don't think so?"
 1. No, I don't think so.
 - C. "Why not?"

1. What's the theme of the book?
 - A. Eternal judgment of the lost of all ages and consolation of the saints?
 - B. Or judgment on Rome and consolation for the early saints?
2. I've got to believe it is judgment on Rome.
 - A. Now keep in mind every time we've seen a picture we've said, "That's the picture, now what is the truth taught by it?"
 - B. Why change here?
- D. Okay, verses 4-10 deal with the victory of the saints.
 1. Verses 11-15 point out how the other side made out.
- E. God sitting in judgment is a common symbol - Psa. 9:4-7; Dan. 7:9-12, (for example).
 1. So God, then, is on the throne of judgment here on the persecutors.
2. From whose face the earth and the heaven fled
 - A. Let's wait until Revelation 21 to talk about this, okay?

Verse 12

1. Dead, small and great, stand before God
 - A. These are the "rest of the dead" that we've already seen mentioned.
 1. The persecutors of the church.
 2. From the lowest to the highest - Isa. 26:13, 14.
2. The books were open
 - A. I know, all along, we've believed this to be an end of time text.
 1. But why?
 2. What in the text, or even the book, demands such?
 - B. These books represent the record of evil deeds - Dan. 7:10.
 1. These were judged according to the books, not the book of life, okay?
3. Book of life
 - A. This is the "registry" of the approved of God.
4. The dead were judged out of those things...according to their works
 - A. Now we're back to the discussion of the "dead."
 1. This is judgment on those who opposed and persecuted the church.

Verse 13

1. Sea gave up the dead
 - A. What have we talked about before when we talked about the sea?
 1. A literal sea?
 - B. Nope, we've talked about humanity.
 1. Now, again, (bet you've heard this a hundred times or more) since we're in a symbolical book we need to be consistent with the symbols unless something in the text suggests a valid reason as to why we should switch.
 2. So, here, the surrender of the sea of it's dead is as figurative as the first resurrection of verse six.
2. Death and hell delivered up the dead
 - A. Literally - death and hades.
 1. These are those who died in the service of the beast.

2. There is no righteous in this resurrection - they partook of the first resurrection - verses 4, 5.
- B. Here, then, the words death and hell are used for the subjects of the diabolical and infernal powers.
3. Judged...according to their works
 - A. Condemned for their works.

Verse 14

1. Death and hell were cast into the lake of fire...death
 - A. Nothing more than an indication that the enemies of Christ would be defeated.
 1. As the first resurrection of verse six describes the victory of the saints this describes a resurrection of judgment on the evil rulers who attempt to destroy the church.

Verse 15

1. Not written in the book of life...
 - A. Points to the other side of the issue.
 1. Those not in the “registry” of the saved are enemies.

Summary Chapter 20

1. Since I’ve possibly taught something here that the majority of you have not previously heard, in consideration of Revelation 20, I wanted to add an extra point or two.
 - A. It is not my conclusion that Revelation 20 deals with the final (2nd.) coming of Christ as set forth in numerous passages specifically - Mt. 25:31-46; Acts 17:30, 31; 1 Thess. 4:16-18, et al.
 - B. My conclusion is that Revelation 20 points to the fall of persecution and the “resurrection” of it for divine retribution.
 1. Although this proves nothing, I am not the only one who has come to this conclusion.
 - A. See, for example, The Book of Revelation, Jim McGuiggan, Montex Publishing Company, copyright 1978, pp. 270-292; Revelation: Message From Patmos, Weldon E. Warnock, pp. 97-102; The Book of Revelation, Foy E. Wallace, Jr., Foy E. Wallace Publications, copyright 1966, pp. 399-423.
 - C. I do believe, as brother Warnock states, “...the principles contained therein will characterize the judgment day when Jesus returns.” (op cit. p. 102)
 1. However, as I’ve said, I don’t think that the message is a message of final judgment.

REVELATION CHAPTER 21:

Verse 1

1. New heaven and a new earth
 - A. Remember, back in Revelation 20:11, the heaven and earth “fled away.”
 1. This is not a new idea here.
 - A. Note Isaiah 34:1-17; 65:17; 2 Peter 3:13, etc.
 2. All of this points to the destruction of the then present worldly system (whether Babylon, Edom, or Judah).

- A. It indicates judgment.
- B. Here, Revelation 20:11 and 21:1, we see the end of the worldly powers of Rome and a new state of affairs.
 - 1. We have the tearing down of the Roman system (the old heaven and earth) and the ushering in of a new system or state of affairs (the new heaven and earth).
 - 2. Take a look at Isaiah 65 (esp. verse 17 and following to get the picture.)
- C. Now, notice, that 2 Peter 3:13 says the church looks for a “new heavens and a new earth.”
 - 1. Therefore the new heaven and earth cannot be the church per se.
 - A. Perhaps the glorified state of the church, but not just the church.
- D. It seems it simply is speaking of the fact of the change of the state of, or condition of, the church following the demise of the persecution.
 - 1. History verifies the fact that open persecution came to a near standstill for a period of time following the death of Domitian.
 - A. Nerva reigned from 96 to 98 with no open persecution of intensity.
 - B. For the first thirteen years of the reign of Trajan there was peace.
 - 2. However, after this time persecution resumed on an on again off again basis all the way until the Edict of Milan issued March 30th, 313 AD.
 - A. “On the death of Domitian peace was restored to the Christian Church which lasted throughout the brief reign of Nerva (96-98) and the first thirteen years of Trajan.” I.S.B.E. Vol. IV, p. 2608.
 - B. “...when Constantine issued the document known as the ‘Edict of Milan,’ which assured to each individual freedom of religion belief. This document marks an era of the utmost importance in the history of the world. Official Roman persecution had done its worst, and had failed; it was ended now; the Galilean had conquered.” I.S.B.E. Vol. IV, p. 2327.
 - C. Also you can note Fox’s Book of Martyrs, pp. 6-33 for a listing of Roman Emperors from Domitian to Diocletian, and the persecution under them.
 - D. Prior to the edict of toleration (as the Edict of Milan is called) Constantine had previously issued a general edict of toleration, April 30, 311, at Nicomedia. I.S.B.E. Vol. IV, p. 2610.
 - 1. On October 27th, of 312 AD, Constantine became sole ruler of the West by defeating Maxentius at the Milvian Bridge.
 - 2. Due to this he then issued the edict of toleration from Milan.
 - 3. This edict remained in affect until the fall of the western empire in 476 AD.
 - 2. There was no more sea
 - A. Back in Revelation 4:6 we were first introduced to this.
 - 1. There, you will recall, it served to indicate separation.
 - B. Here it points to a closer fellowship with God due to the oppressive forces of the church being taken away.

Verse 2

- 1. The holy city new Jerusalem
 - A. The church in its new state without persecution.

1. How do I know that it's the church?
 - A. Simple - note Revelation 21:9, 10.
 - B. Now it doesn't have to be a "new" church in the sense of a brand-spanking new one.
 1. No more implying that the old has passed away than when one says New England implies that the old England has passed away.
 2. "Kainos - denotes new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old." Vine's, p. 791.
 - C. It is a new way of life following the persecution that almost destroyed the church.
2. Coming down from God out of heaven
 - A. Some attempt to say that the new Jerusalem is heaven.
 1. If so then you have heaven coming down from heaven, which doesn't seem to work.
 - B. Okay, so what we have is an indication of the divine nature of the church - Mt. 16:18, 19.
 1. The two beasts came out of the sea and the earth (Revelation 13:1, 11) indicating human origin so here we have an indication of heavenly origin.
 2. Therefore we have a contrast between the two and a reestablishment of the fact that God is still supporting the church.
3. Prepared as a bride for her husband
 - A. First, there is no indication that the wedding is yet future here.
 1. Take a look at your notes on Revelation 19:7-9 to get the idea here.
 - B. The church here, in it's new state, doesn't appear as a beaten body, but as the beautiful bride of Christ - Eph. 5:21-31; Rom. 7:4.
 1. She has faced it all - remained faithful to her groom - and now looks more beautiful than ever.

Verse 3

1. Voice out of heaven
 - A. Here, as before, this indicates that what is about to be said is of divine origin.
2. The tabernacle of God
 - A. The tabernacle, during pre-temple times, was the dwelling place of God.
 - B. In the N.T. the church is spoken of as the dwelling place of God - 1 Cor. 3:16; 1 Pet. 2:5, etc.
 1. So we see God "dwelling" with His children in the church.

Verse 4

1. God shall wipe away all tears from their eyes
 - A. End of time passage?
 1. I don't think it's primary application is such, as it has to stay with the text.
 - A. No doubt we can understand it will be such as this in eternity, but I don't think the primary thought here is of eternity.
 - B. It seems, at least to me, that what we're seeing is the fact that God would "wipe away every tear" relative to the past persecution.
 1. Look at the book of Isaiah, and see how God spoke of such to those of Isaiah's time - Isa. 14:3; 30:19; 35:9; 65:19.

2. There shall be no more death
 - A. Someone says, "Ah ha, it's got to be an end of time passage."
 1. Well, let's see.
 - B. Again go to Isaiah chapter 25:8.
 1. Here God speaks of removing Israel's enemies.
 2. Textually it appears it speaks of removing the immediate problem that the church had just come out from under.
 - C. Also, go back to Isaiah 28:14-18 where Assyria is called "death."
 1. The Israelite leaders had made a covenant with Assyria to leave her alone.
 2. Yet God assures them that they do not need such a covenant.
 - A. He would take care of them (see Isaiah chapters 29, 36, 37).
 3. So Assyria was called "death and Sheol" (hades in the Greek) because she had the power of death over Israel - Isa. 26:14-21.
 4. When God defeated the Assyrian nation He defeated "death."
 - D. In defeating Rome God defeated "death" is the point here.
 1. Of course we realize that in eternity there will be no death, but that isn't the primary application of this text (and really I'm not sure there is a secondary).
3. The former things are passed away
 - A. The oppressor (Rome) and all her oppressions are gone.

Verse 5

1. He that sat upon the throne
 - A. God - Revelation 20:11.
2. Behold, I make all things new
 - A. The old (persecution) are gone (v. 4) and now all is "new."
 1. Kainos.
3. Write
 - A. Why?
 1. Not just idle talk but important "stuff."
 - B. These things are true.
 1. Now here we get a little help in understanding all this in relation to time.
 - A. Go all the way back to Revelation 1:11 and reread it.
 2. There John was to "write in a book, and send (what he saw, R.W.S.), to the churches of the twenty-first (?) century."
 - A. Right? WRONG!
 3. They were to be sent to the churches of Asia then.
 - A. There is no valid textual reason to chop up this book like people are doing.

Verse 6

1. It is done
 - A. Take a look at Revelation 16:17 as we have seen this before.
 1. The ASV says, "they are come to pass."
 - B. Those things of the past (judgment, etc.) of which He has spoken have been fulfilled.
 1. It's over!

2. Alpha and Omega
 - A. See Revelation 1:8, 11 on this.
 - B. It speaks of purpose and not just a way to mark time.
 1. He was there, is there, and will be there, so he knows what has happened.
3. Give to him that is athirst of the fountain...
 - A. All of the blessings of life are available to the one who “thirsts.”
 1. Verse seven helps us to see that.
 - B. Give a little thought to the word “athirst” here during your spare time.
 1. Especially in light of Matthew 5:6.
 - C. In regards to the fountain of life take a look at John 4:13, 14.
 1. Therefore the spread of the gospel continues.

Verse 7

1. He that overcometh shall inherit all things
 - A. We’ve already seen how they (we) overcome - Rev. 12:11.
 1. So these inherit all things - Mt. 5:5.
 2. In inheriting all things it points to all the rights and privileges of citizenship in the church.
2. Be his God...be my son
 - A. Shows the relationship of God to the Christian - Rom. 8:15-17.

Verse 8

1. But the fearful...
 - A. “Here we go, finally, an end of time passage, right?’
 1. Sorry, can’t help you here either.
 - B. Fearful.
 1. “Deilos, cowardly, timid, is used in Matt. 8:26; Mark 4:40, Rev. 21:8...” Vine’s, p. 425.
 2. No doubt referring to those whose cowardice caused them to denounce Christ.
 - C. Unbelieving.
 1. “Apistos” is a form of “Apisteo” indicating an unbeliever who has “had a full opportunity of believing and rejected it.” Vine’s, pp. 119, 316.
 - D. Abominable.
 1. “BDELUGMA, ..denotes an object of disgust.” Vine’s, p. 16.
2. Shall have their part in the lake
 - A. Note Revelation 20:14 and notes there.
 1. Here the primary thought pertains to the various classes of persecutors.
 2. They would meet the same fate as the beast, false prophet and Satan - Rev. 19:20; 20:10.
 - B. Basically we’re seeing here a contrast in the inheritance pronounced.
3. Which is the second death
 - A. Go back and take another look at the notes on Revelation 20:6 on this.
 1. Here is a symbol of utter defeat pointing to the destruction of the persecutors.
 - B. The martyrs enjoy the blessings of the first resurrection while the persecutors

experience the destruction of the second death - Revelation 20:5.

1. Now, as we have already seen, this can serve as a type of what is to come for the unrighteous even though that is not what is being dealt with.

Verse 9

1. One of the seven angels
 - A. See Revelation 15:1 and notes.
2. Come hither
 - A. Now we've seen this already (Revelation 19:7-9; 21:2), so we already know that all we're seeing is the presentation of the bride and not the marriage.

Verse 10

1. Carried me away in the spirit
 - A. See Revelation 1:10; 17:3 and notes.
2. Great and high mountains
 - A. See Ezekiel 40:2-4.
 1. A lofty view.
3. Shewed me that great city...
 - A. Clearly we see the church being displayed in the sense of the "holy city."
 1. In no sense can we see it describing heaven as the eternal abode of the redeemed.
 2. As we've already seen heaven is not going to come down from heaven.
 - B. The church had come out of persecution.
 1. It had fled into the "wilderness" for protection in Revelation 12:6.
 2. Here, she is returning from that to resume the spread of the gospel (v. 6).
 - A. Due to the fact she is of divine origin (v. 2) she will carry out the plan.

Verse 11

1. Having the glory of God
 - A. Due to the fact that the "holy city" is no earthly city she glows with a heavenly glory.
 1. We have the presence of God in association with the city (v. 3).
2. Her light
 - A. In Revelation 4:3 the One on the throne had this appearance.
 1. So the church represents the glory of God to the world - Eph. 3:21.

Verse 12

1. Wall great
 - A. No doubt an indication of the security of those in the "city."
 1. The church is God's ark of safety today.
2. Twelve gates
 - A. Three on each side (v. 13).
 - B. The gates represent the opportunities to enter the church, as the gates remain open constantly (v. 25).
 1. Contrary to the belief of many there is no suggestion here of a variety of ways to go to heaven.

2. There is but one way - John 14:6; Acts 4:12; Heb. 5:9; Rev. 22:14, etc.
- C. The number twelve represents the people of God.
3. Twelve angels
 - A. Probably an indication that the unclean (those who possess the characteristics of the harlot and her allies) cannot enter (v. 27).
4. Name written thereon...twelve tribes of the children of Israel.
 - A. Recall Revelation 7:4-8 where we see the redeemed being spoken of.
 1. This is the true Israel (i.e. spiritual).

Verse 13

1. Three gates
 - A. Three on each side.
 1. Indicates openness or availability to enter.

Verse 14

1. Twelve foundations...them the names of the twelve apostles
 - A. We've got to understand, first off, that Jesus is the One and Only true foundation of the church - 1 Cor. 3:10, 11.
 1. Yet the apostles and prophets have laid the foundation by their revelation of divine truth - Eph. 2:20.

Verse 15

1. He that talked with me
 - A. I.e. the angel (v. 9).
2. A golden reed to measure
 - A. Note that Ezekiel experienced just such an experience - Ezek. 40 - 43.
 1. It stresses two points:
 - A. It's holiness.
 - B. It's glory.

Verse 16

1. Lieth foursquare
 - A. I.e. it is square in all direction.
2. Twelve thousand furlongs
 - A. Remember a furlong is approximately 600 feet so you've got approximately 1500 miles.
 1. Therefore a perfect square.
 - B. So what are we seeing?
 1. The church in her perfection, completeness.

Verse 17

1. Measured the wall...an hundred and forty and four cubits
 - A. A cubit was equal to approximately 18 inches (measured from the tip of the middle finger to the elbow) so the thickness of the wall would be about 216 feet.
 1. Here is another indication of security.

Verse 18

1. Building of the wall of it was of jasper
 - A. No doubt indicates the grandeur and preciousness of the church.
2. City was pure gold
 - A. Same thought.
 1. Few things are more precious than the church - 1 Pet. 1:18, 19.

Verses 19, 20

1. The foundations of the wall of the city were garnished
 - A. A continuation of the same thought in regards to the preciousness of the church.

Verse 21

1. Twelve gates were twelve pearls
 - A. In Isaiah 54 we have another city introduced as a city of jewels.
 - B. Here the “Pearly Gates” remind me of the parable of the Pearl of Great Price which spoke of the church - Mt.13:45, 46.
2. Street
 - A. All of this still pointing to the preciousness of the church.

Verse 22

1. Saw no temple
 - A. The temple brought separation of God and man.
 1. Here there is no inner, exclusive, sanctuary as the veil had been taken away - Mt. 27:51.
 - B. They (the church) dwell “in” God and He “in” them.
 1. Note verse 3 again, also 1 John 2:24.
 - C. So we see complete fellowship because the church is the temple of God (Ephesians 2:21; Revelation 7:15) and they representatively dwell in it.

Verse 23

1. City had no need of the sun
 - A. Why?
 1. For the glory of God lighted it.
 - B. God’s glory shed upon the church brought light to her - Isa. 60:19, 20.
 - C. This points to the fact that God is the source of all spiritual light, reflected through Jesus to the church - John 8:12; Heb. 1:3; 2 Cor. 4:4, 24.

Verse 24

1. The nations...shall walk in the light of it
 - A. Both Jew and Gentile could enter the gates of the city by obedience.
 1. The night (persecution) was over and the day dawned for the church.
 - B. Oh, by the way, if this is an end of time text where do these nations come from?
 1. Remember, if we make this apply to the end of time and heaven then we have already thrown all the unsaved into the “lake of fire” following the final judgment and the end

- of the world.
- 2. So where do these nations come from?
 - A. Someone says, “Oh, they’re the Christians, everyone knows that.”
 - 3. I don’t!
 - A. You see that won’t work for at least two reasons:
 - 1. The word “nation” is no where else, in Revelation, used that way.
 - 2. If they were Christians they would already be a part of the city for if these nations are the people of God, then they are the city.
 - 4. So where did they come from if this is a last days text?
- 2. The kings of the earth
 - A. Take a look at Isaiah 60:10-14.
 - B. They turn to Christ and his kingdom.
 - 1. In the church, alone, lies the hope of the nations.
 - C. Here, too, we have the problem of where do these kings come from if we’re already into eternity.

Verse 25

- 1. Gates shall not shut
 - A. The church is “open for business.”
- 2. No night there
 - A. The doom is gone (We’ll talk more about this in Revelation chapter 22).

Verse 26

- 1. Bring the glory
 - A. Refer back to verse 24 on this.

Verse 27

- 1. Shall in no wise enter
 - A. The angels stand guard (v. 12) to prevent this from happening.
- 2. But they which are written in the Lamb’s book of life
 - A. Only those who “write” their names in the book of life enter the church - Acts 2:47.

REVELATION CHAPTER 22:

Verse 1

- 1. Pure river of water of life
 - A. See John 4:5-14; 7:37-39 on this.
 - 1. John uses the figure to speak of the blessings that come to the child of God.
 - B. Back in Revelation 7:16, 17 we saw the “living fountains of waters” being used to describe the security of the believers.
 - 1. Here it points to all the blessings, which includes security.
- 2. Clear as crystal
 - A. Indicates purity.
- 3. Proceeding out of the throne of God

- A. Seems to me that this flow indicates the spiritual blessings that come from God which are in the church - Eph. 1:3.
- 4. And of the Lamb
 - A. If this suggests the delegated authority which Jesus now exercises (Matthew 28:18-20), then there is no way this could be an end of time text - 1 Cor. 15:24-26.

Verse 2

- 1. In the midst of the street of it
 - A. We talked about the street in Revelation 21:21 pointing to the preciousness of the church.
- 2. Either side of the river
 - A. Notice that John doesn't see several "trees" but "the tree of life" and it was on both sides of the river.
- 3. The tree of life
 - A. This tree symbolizes the good news of salvation and it's continued spread.
 - 1. I know that we have taught that the "tree of life" here is in heaven, but I believe that we've been wrong.
 - A. I'll give you a reason or two in a minute or two, okay?
- 4. Bare twelve manner of fruits
 - A. The spread of the gospel, along with the blessings provided for the children of God.
- 5. Yielded her fruit every month
 - A. Points to the fact that there are no unyielding intervals in the spread of the gospel.
- 6. The leaves of the tree were for the healing of the nations
 - A. Okay, here is why I don't think this points to heaven.
 - 1. Remember what we said of the nations in Revelation 21:24?
 - 2. If this is heaven where do the nations come from?
 - A. Keep in mind that all through the book the term nation referred to the people of the world rather than the people of God.
 - B. So, then, how are the nations (people of the world) going to be healed after judgment?
 - 1. Maybe a second chance down the road a thousand or two years?
 - B. The only place where we can fit the nations, and their being healed, into the whole picture is during the Christian dispensation.
 - 1. Or, maybe every night in heaven God will issue an invitation so those in hell can obey?
 - A. But, then, what about Hebrews 9:27 and "the judgment?"
 - B. Also it overlooks Luke 16:26 doesn't it?
 - C. What we see is the need of the nations for the healing and the power of the church, through the spread of the gospel, to heal them.
 - 1. We're talking about spiritual healing.

Verse 3

- 1. Shall be no more curse
 - A. In the church there will be no more accursed person or thing.
- 2. The throne of God and of the Lamb shall be in it

- A. The “it” is the city, which, at least to me, is the church.
 - 1. This isn’t new, though, as Jesus always rules from the church, his dwelling place.
- 3. His servants shall serve him
 - A. Sounds like work doesn’t it?
 - 1. Note Matthew 28:18-20; Mark 16:15,16; Luke 17:6-10, etc.
 - B. I would think this would also point to something other than an in-heaven idea.

Verse 4

- 1. Shall see his face
 - A. This indicates the closeness of communion
 - 1. Note Job 42:5; Deuteronomy 34:10; Numbers 12:8; Psalms 11:7; 17:15; 140:13; 1 Corinthians 13:8-13 all point to the idea of seeing God “face to face” indicating closeness.
 - 2. This stresses the continued closeness or fellowship between the Lord and His.
- 2. Name...foreheads
 - A. Okay, we’ve talked about this before (Revelation 7:3; 13:16; 14:1, 9; 17:5; 20:4) with each occasion pointing to ownership and submission to either God or the beast.

Verse 5

- 1. No night
 - A. Note Revelation 21:25.
 - 1. The city (i.e. the church) depends on the Lord for light.
 - B. Darkness stands for wrong while Jesus stands for right as the Light - Lk. 2:32; John 1:4, 5, 7-9; 3:19-21; 8:12; 9:5, etc.
- 2. Reign for ever and ever
 - A. In Revelation 5:10 we saw the kingdom of priests “reign on the earth” while in Revelation 20:4 we noted that the martyrs “reigned.”
 - 1. Therefore, those in the church reign eternally as the kingdom stands eternally - Dan. 2:44.
 - 2. Whether in this world, or the world to come the saved reign - 2 Pet. 1:11.

Verse 6

- 1. Faithful and true
 - A. Regardless of what happens, the words here are faithful and true.
 - 1. God is going to work with the church through it all.
- 2. Shew unto his servants
 - A. Where did we just see the word servant?
 - 1. Verse 3.
 - 2. Take a concordance and look up the word and you’ll see it keeps pointing to people this side of heaven.
 - 3. Things which must shortly be done
 - A. If Revelation chapters 19-22 are end of time chapters why is this here?
 - 1. We’re not being fair with the book when we just overlook these passages.
 - 2. By the way, do you know what Lindsey says here?

A. NOTHING!

B. Shortly indicates quickly - see notes on Revelation 1:1, 3.

Verse 7

1. I come quickly

A. "En Tachei, lit., in, or with, swiftness, with speed in..." Vine's, p. 923.

1. The "things which must shortly be done" would be done quickly because Jesus was to come soon.

A. This points to the swiftness of judgment on Rome.

1. Under no sense of the word could we say that Jesus was coming quickly if this referred to now or later.

B. Remember Domitian was assassinated in 96 - the book of Revelation was written in 96.

1. How much quicker could you get since the persecution came to a stand still at his death.

2. Blessed is he that keepeth

A. Happy is the person who keeps on keeping...

3. The sayings of the prophecy of this book.

A. Why?

1. Go back and look at Revelation 1:3 again to see why.

B. Simple, huh?

1. If one reads, hears, and keeps the sayings they will not face the woes of this book.

Verse 8

1. Fell down to worship before the feet of the angel

A. This has already happened (Revelation 19:10) and John was rebuked.

1. Therefore, I believe that this is a part of the vision rather than the personal response of John.

Verse 9

1. See thou do it not

A. A rebuke for attempting to worship the created.

1. See comments on Revelation 19:10.

2. Worship God

A. Here John was directed to worship the only true object of worship.

1. Through this the church saw that their hope lies in God.

Verse 10

1. Seal not the sayings of the prophecy of the book

A. To seal would be to close them up to prevent them from being seen.

1. Daniel (8:26) was told to close his book.

B. He was told to do so due to the fact that the time of fulfillment was "many days to come."

1. John was told to not close his book due to the fact "the time was at hand."

C. Daniel's prophecy was fulfilled within 400 years yet he was instructed to seal it due to the "many days to come."

1. John was told to not seal his for “the time is at hand,” say 1900 to 2000 (or more) years down the road.
 - A. Right?
 - B. WRONG!
- D. In no sense of the word common sense can we understand this text to cover a period of time of at least 1900 years or more.
 1. The events of Revelation were imminent.
- E. As we said, when we first began this study, if we cannot understand the words “quickly” and “at hand” we might as well give up our study of the book of Revelation.

Verse 11

1. He that is unjust...
 - A. Here is a reflection to Daniel 2:10 and Isaiah 32:5-8.
 1. It is pointing to the character of the people.
 - A. Those who are unjust will be unjust.
 - B. Those who are filthy (“Rhuparos - moral defilement.” Vine’s, p. 439) will be filthy.
 - C. Those who are righteous will be righteous.
 - D. Those who are holy will be holy.

Verse 12

1. I come quickly
 - A. It amazes me how quick we are to snatch this passage from its context.
 1. Jesus is pointing to his coming in judgment on Rome and his “reward” for their deeds.
2. Every man according as his work shall be
 - A. We’ve seen God’s dealings with the just and the unjust already.

Verse 13

1. Alpha and Omega
 - A. See notes on Revelation 1:8, 11.

Verse 14

1. Blessed are they that do his commandments
 - A. This beatitude points to those who have “washed their robes” (Revelation 3:4; 7:14) as the ASV (and others) translates it.
 1. We see man’s responsibility to obey the gospel.
2. May have right to the tree of life
 - A. Only by obedience to the gospel, which leads to one having their robes washed in the blood of Christ, can one have this right.
 1. The “tree of life” is in the city (Revelation 22:2) and only the faithful “live” there.
 2. By the way, if heaven is the eternal reward for the saved, what would be the need for a “tree of life” there?
 - A. In the church there is no eternal security but in heaven there is.

- B. Therefore it seems logical, at least to me that there would come closer to there being a need for such in the church than heaven.
- 3. Enter through the gates into the city
 - A. Recall Revelation 21:12, 13 here.
 - 1. The saved are added to the church - Acts 2:47.
 - 2. Those whose robes are made white by the blood of the Lamb may enter the city.
 - A. Both say the same.

Verse 15

- 1. For without
 - A. I.e. outside the city, the church.
- 2. Dogs
 - A. Not a puppy dog.
 - B. “Kuon...of those whose moral impurity will exclude them from the New Jerusalem.” Vine’s. p. 334.
 - 1. Points to the people with characteristics of uncleanness (spiritual) and unmanageableness.
- 3. Loveth and maketh a lie
 - A. The habitual liar.
 - 1. None of these are a part of the kingdom.

Verse 16

- 1. To testify unto you these things in the churches
 - A. Helps us to understand to whom it was written doesn’t it.
 - 1. Note Revelation 1:11.
 - B. The book was written to the early church about problems they faced.
- 2. Root and offspring of David
 - A. Take a look at the notes on Revelation 5:5 on this.

Verse 17

- 1. The Spirit
 - A. The Holy Spirit through the Word.
- 2. The bride
 - A. What bride?
 - 1. The one we’ve talked about - the New Jerusalem - the church - Rev. 21:1, 2.
 - 2. The church invites through the spread of the gospel.
 - B. By the way, if all this relates to heaven, following judgment, who is being invited.
 - 1. Who are the athirst (21:6) if this scene is after judgment?
 - 2. Who is it that is to partake of “the water of life” (i.e. the gospel) if judgment is long past?
 - A. Maybe David is singing Just As I Am every night?
 - B. But, then, who is he singing it to?

Verse 18

1. God shall add unto him the plagues
 - A. Him who? (Can I say that?)
 1. The one who adds to the words of this prophesy.
 - A. In heaven?
 - B. Kind of helps us to get a proper perspective here doesn't it.

Verse 19

1. God shall take away his part
 - A. Whose part?
 1. The man who takes away from the words of the book.
 - A. In heaven?
 - B. No, both verses warn men to neither add to nor take away from the words herein.
 1. Note, also, it specifically speaks of the prophecy contained herein.

Verse 20

1. He which testified these things
 - A. Jesus substantiated the teachings.
 1. He verified them as the True and Faithful witness.
2. I come quickly
 - A. Oh, about 2,000 or so years.
3. Even so, come, Lord Jesus
 - A. John says, AMEN!

Verse 21

1. The grace
 - A. G - God's
 - B. R - Riches
 - C. A - At
 - D. C - Christ's
 - E. E - Expense
 1. Are with them.
 2. You all
 - A. See Revelation 1:11.

REVELATION CLASS NOTES

NUMBERS OF THE BIBLE

- ONE** Unity, unique, alone, See Eph. 4:3-5
- TWO** Strength, Dangers of primitive life, Jesus sent out disciples at times by two. Moses sent out the spies two by two. Revelation 11 we see two witnesses. Symbolizes a strong witness. Two beasts are a formidable foe. Cf. John 15:26,27; Luke 10:1.
- THREE** Symbol of Divine - Love, Father - Wife. The number three gives a thought of the Divine (Father, Son, and Holy Spirit) Mt. 28:19.
- FOUR** Earth or Universe: Four directions, four winds, four corners or quarters. Four horsemen are symbolical of destructive powers on the earth - Jere. 49:36.
- THREE AND ONE-HALF** Expressed the incomplete. This is expressed several ways. It means restless longings not yet fulfilled. Aspirations unrealized. 42 months, 1260 days, 31/2 years, time-times-and half time.
- FIVE** (Doubled to ten) Human completeness - (10 commandments), complete power in government of Beast with 10 horns. The dragon, first beast, and the scarlet beast all have ten horns indicating power. Any multiple of 10 indicates even more power. The number 70 is a very special number. The number 100 is the ultimate complete number - Psa. 50:10; Deut. 7:9.
- SIX** This number has a sinister meaning like 13 to Americans. Six falls short, fails, meets defeat; with success just within its grasp. It is an evil number. Keep this in mind when we come to the number 666.
- SEVEN** Expresses completeness through union of earth and heaven. 70 X 7 is complete divine forgiveness = unlimited - Dan. 4:2; Mt. 18:22.
- TWELVE** Hebrew religious thought - it is a symbol of organized religion. Twelve tribes, twelve apostles, twelve gates to heaven. 12 X 12 X 1000 = 144,000. This number being the complete perfect number sealed in the protection of God, therefore a symbol of all of God's people.

It must be understood that these numbers are purely symbolic. They do not have numerical significance. Many false religious organizations of today are the result of putting values on the numbers of Apocalyptic Scripture. We must seek to understand their symbolic significance.

THE “9” STAGES OF THE RISE AND FALL OF WORLD POWERS

“A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves largesse, that is excessive gratuities from the public treasury. From that moment on, the majority always vote for the candidates promising the most benefits from the public treasury, with the results that a democracy always collapses under loose fiscal policy, always followed by a dictatorship. The average age of the world’s civilization had been 200 years. These nations have progressed through this sequence.

1. From bondage to spiritual faith
2. From spiritual faith to great courage
3. From courage to liberty
4. From liberty to abundance
5. From abundance to selfishness
6. From selfishness to complacency
7. From complacency to apathy
8. From apathy to dependency
9. From dependency back to bondage”

Professor Alexander Tyler (1787) a Scottish historian, writing about the fall of the Athenian republic over 2000 years earlier.

DOMITIAN

TITUS FLAVIUS DOMITIANUS

“Born in 51 to the future emperor Vespasian and Flavia Domitilla, was at Rome during the civil wars of 68-69. He hid during the final days of Vitellius, and emerged as Caesar when his father's troops entered. He took second place to his older brother Titus, who succeeded Vespasian when he died in 79. Titus died on September 13, 81 and Domitian became Augustus. He ruled autocratically but well for his first eight years, but became increasingly paranoid after a rebellion in 89. He was finally killed on September 18, 96 by plotters afraid for their lives under his tyrannical rule.”

“Titus Flavius Domitianus was the second son of the future emperor Vespasian. During the civil war of AD 69 over the imperial crown, Domitian remained unharmed in Rome, but on December 18 he took refuge in the Capitol with his uncle Flavius Sabinus, escaping into hiding when supporters of Vitellius stormed the Capitol. On the entry of his father's supporters into Rome two days later he was saluted as Caesar, and he became praetor next year. It was recognized that he would eventually succeed his brother Titus, who had no son and was 11 years older than Domitian.

On Vespasian's death, in June 79, Domitian expected the same position as Titus had received under Vespasian, in particular, tribunician power and some form of imperium. These were not granted, and Domitian was evidently hostile to his brother and he is alleged to have hastened his death, which occurred on September 13, 81.

As emperor, Domitian was hated by the aristocracy. It seems certain that cruelty and ostentation were the chief grounds of his unpopularity, rather than any military or administrative ignorance. His strict control over magistrates in Rome and the provinces won Suetonius' praise. In legislation he was severe, and he incurred censure for attempting to curb vices from which he himself was not immune. His military and foreign policy was not uniformly successful. Both in Britain and in Germany advances were made by the Romans early in the reign, and the construction of the Rhine-Danube limes (fortified line) owes more to Domitian than to any other emperor. But consolidation in Scotland was halted by serious wars on the Danube, where Domitian never achieved an entirely satisfactory settlement and lost many troops. This was naturally held against Domitian at Rome. It did not affect his popularity with the army, however, whose pay he had wisely raised by one-third in AD 84.

The real issue was his own constitutional and ceremonial position. He continued his father's policy of holding frequent consulates and became censor for life in 85, with consequent control over senatorial membership and general behaviour. A grave source of offense was his insistence on being addressed as dominus et deus (master and god). The years 93-96 were regarded as a period of terror until then unsurpassed.

Domitian's financial difficulties are a vexing question. Cruelty came earlier in his reign than rapacity, but eventually he regularly confiscated the property of his victims. His building program had been heavy: Rome received a new forum (later called Forum Nervae) and many other works. Meanwhile, the increased army pay was a recurrent cost. Probably only his confiscations averted bankruptcy in the last years. The conspiracy that caused his murder on September 18, 96, was led by the two praetorian prefects, various palace officials, and the emperor's wife, Domitia Longina. Nerva, who took over the government at once, must clearly have been privy. The Senate was very happy at Domitian's death, but the army took it badly; and the next year they insisted on the punishment of those responsible."

Domitian
(TITUS FLAVIUS DOMITIANUS).

"Roman emperor and persecutor of the Church, son of Vespasian and younger brother and successor of the Emperor Titus; b. 24 Oct., A.D. 51, and reigned from 81 to 96. In spite of his private vices he set himself up as a reformer of morals and religion. He was the first of the emperors to deify himself during his lifetime by assuming the title of "Lord and God". After the revolt of Saturninus (93) he organized a series of bloodthirsty proscriptions against all the wealthy and noble families. A conspiracy, in which his wife joined, was formed against him, and he was murdered, 18 Sept., 96.

When the Acts of Nero's reign were reversed after his death, an exception was made as to the persecution of the Christians (Tertullian, *Ad Nat.*, i, 7). The Jewish revolt brought upon them fresh unpopularity, and the subsequent destruction of the Holy City deprived them of the last shreds of protection afforded them by being confounded with the Jews. Hence Domitian in his attack upon the aristocratic party found little difficulty in condemning such as were Christians. To observe Jewish practices was no longer lawful; to reject the national religion, without being able to plead the excuse of being a Jew, was atheism. On one count or the other, as Jews or as atheists, the Christians were liable to punishment. Among the more famous martyrs in this Second Persecution were Domitian's cousin, Flavius Clemens, the consul, and M' Acilius Glabrio who had also been consul. Flavia Domitilla, the wife of Flavius, was banished to Pandataria. But the persecution was not confined to such noble victims. We read of many others who suffered death or the loss of their goods (Dio Cassius, *LXVII*, iv). The book of the Apocalypse was written in the midst of this storm, when many of the Christians had already perished and more were to follow them (St. Irenæus, *Adv. Hæres.*, V, xxx). Rome, "the great Babylon", "was drunk with the blood of the saints and with the blood of Domitian, the martyrs of Jesus" (Apoc., xvii, 5, 6; ii, 10, 13; vi, 11; xiii, 15; xx, 4). It would seem that participation in the feasts held in honour of the divinity of the tyrant was made the test for the Christians of the East. Those who did not adore the "image of the beast" were slain. The writer joins to his sharp denunciation of the persecutors' words of encouragement for the faithful by foretelling the downfall of the great harlot "who made drunk the earth with the wine of her whoredom", and steeped her robe in their blood. St. Clement's Epistle to the Corinthians was also written about this time; here, while the terrible trials of the Christians are spoken of, we do not find the same denunciations of the persecutors. The Roman Church continued loyal to the empire, and sent up its prayers to God

that He would direct the rulers and magistrates in the exercise of the power committed to their hands (Clem., Ep. ad Cor., c. lxi; cf. St. Paul, Rom., xiii, 1; I Pet., ii, 13). Before the end of his reign Domitian ceased to persecute.”

The Catholic Encyclopedia, Volume V

DOMITIAN

“(Titus Flavius Domitianus) (dōmīsh’ən) (KEY) , A.D. 51–A.D. 96, Roman emperor (A.D. 81–A.D. 96), son of Vespasian. Although intended as the heir to his older brother, Titus, he was given no important posts. On Titus’ death he succeeded to the throne and proved himself at once proud and more absolutist than his father. In his first years, however, he governed in the interests of order and public welfare. Except for his victory in A.D. 83 over the Chatti, a German tribe, Domitian’s campaigns were only partially successful. He recalled (A.D. 84) Agricola from his successful campaign in Britain, probably because he thought it would overtax the empire. As time went on, Domitian became more despotic, particularly after the rebellion in A.D. 89 of Antonius Saturninus, governor of Upper Germany. His despotism caused plots against him, which brought on a reign of terror during the last years of his rule. Finally his wife, Domitia, had a freedman, Stephanus, stab him. Nerva succeeded. Tacitus and Juvenal describe Domitian’s reign of terror with bitterness, but modern historians recognize that he governed the empire well.”

The Columbia Encyclopedia, Sixth Edition. 2001.