

# NOTES ON THE REVELATION

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## NOTES ON THE REVELATION

### for BEGINNERS

#### INTRODUCTION

I. The Revelation is a book of prophecy. Though over four hundred verses in this book are quoted from the Old Testament books three of these books are of great importance in this study: Joel, Zechariah and, especially, Daniel. Books of prophecy are often written in the "law of recurrence" — and these are not exceptions. We will define this term and see it used in the Revelation. First, let us note the four principal schools of interpretation for this book of Revelation and classify each:

A. Preterist: Referring to episodes in Jewish history, and Christian as well, up to the fall of Jerusalem and Rome. This is not true!

B. Spiritual: In signs and symbols we have the never-ending conflict between good and evil portrayed. This is not true!

C. History: Visions revealing entire history of the Christian era. This is true of Chapters two and three

C. Futurist: Postponing the record until the end time and the second coming of Christ. This is true of Chapters four through twenty-two.

Note: We are told not to " seal" or hide the message of this book (Rev. 22:10). Revelation opens Daniel (Dan. 12 :4).

II. The book of Revelation falls into three basic divisions as set out in Chap. 1:19.

A. Things which thou has seen (Rev. 1) — vision of Christ

B. Things which are (Rev. 2, 3) — the churches and church period

C. Things which shall be after these (Rev. 4 - 22) — the consummation of the age.

Note: The "law of recurrence" is that principle of usage whereby the Holy Spirit states a fact in outline form then returns to the same fact or subsequent chapters or verses to add details. This law will be seen in Chapters 6 - 19.

III. Revelation is a book of seven sets of seven:

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| A. Seven churches<br>(Rev. 2 – 3)     | D. Seven personages<br>(Rev. 12 – 13) |
| B. Seven seals<br>(Rev. 6 – 8)        | E. Seven bowls<br>(Rev. 16)           |
| C. Seven trumpets<br>(Rev. 8 – 11)    | F. Seven dooms<br>(Rev. 17 – 18)      |
| G. Seven new things<br>(Rev, 21 - 22) |                                       |

PART ONE

The Things Which Thou Has Seen (Chapter 1)

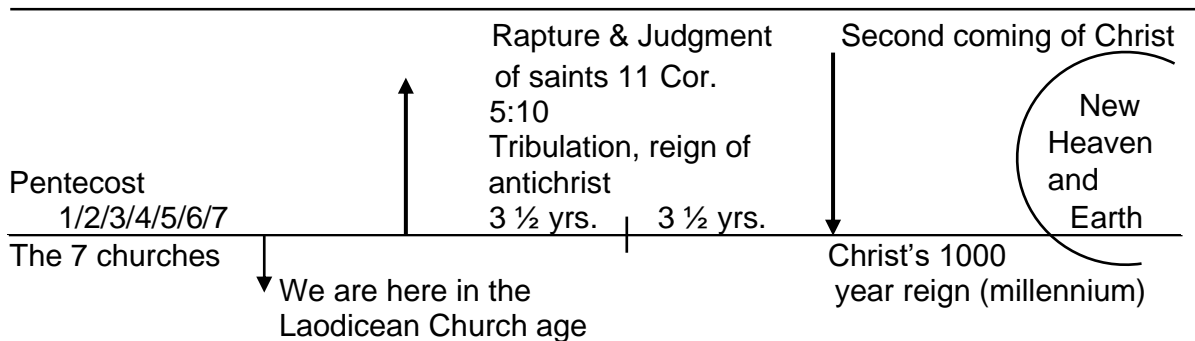
Jesus Christ in His resurrected, glorified state is about to be revealed to His servant, the apostle John (John the beloved, author of I, II, III John and Gospel according to John) and through him to the entire church. The first part of the unveiling is therefore a description of the Christ in His position at the Father's right hand (Rev. 3:21; Col. 3:1; Heb 1:3)

- I. His Deity and His ministry (Rev. 1:8)
  - A. Deity (verses 4,5 & 6)
    - 1. Eternality — "is, was, is to come" (Micah 5: 2)
    - 2. Apostleship — "Faithful witness " (Heb. 3: 1)
    - 3. Federal Headship — "Firstborn of the dead"  
(1 Cor. 15:21-23; Col. 1:18)
    - 4. Kingship — "Ruler of the Kings" (Psalms 2:6,8)
  - B. Ministry
    - 1. Heavenly Bridegroom – "Him that loveth us" (Eph.5:25-27)
    - 2. Deliverer – "Washed us out of our sins" (1John 3:8)
    - 3. Benefactor – "made us a kingdom" (1 Peter 2:9)
- II. The vision of the Son of Man (Dan. 7:13) (Rev. 1:12-20)  
His Person and Glory
  - 1. Priestly ministry – robe (Lev 8)
  - 2. Divine compassion – golden girdle (Gen. 17:1)
  - 3. Divine wisdom – white head and hair (Dan. 7:9-10)
  - 4. Divine scrutiny - eyes like fire (Heb 4:13; II Chron. 16: 9)
  - 5. Divine judgment - feet like fiery brass (Ps. 58: 10; Isa. 63:1-6)
  - 6. Divine authority - voice like many waters (Ps. 68:33, 34; 29:9)

7. Controller of His messengers -stars in His right hand. (Jn. 10:28; Heb. 1:3)
8. Divine expression and utterance – sword out of His mouth (Heb 4:12)
9. Divine glory – appearance as the sun (Acts 9:3; 26:13)

- B. His message opened
1. The churches and after the churches (Rev. 1:19)
  2. The stars — the messengers of the churches (Rev. 1:20)
  3. The lampstands — the churches (Rev. 1: 20)

NOTE: Never, NEVER, symbolize the given interpretation of a symbol. When the Holy Spirit tells us what it means, then that is what it means.



The above chart for your future reference.  
It relates to Parts 2 and 3 of the outline.

## PART TWO

### The Things Which Are (Chapters 2 and 3)

We now come to the seven churches in our second major division. Certain things ought to be noted concerning this section:

First, these are literal churches in literal Asian cities which needed to be admonished or encouraged in that time.

Second, in each salutation the Lord Jesus identifies Himself in familiar descriptive terms relative to each individual churches spiritual condition (We will explain in each case as we come to them.)

Third, while they are literal churches they are chosen from the many local churches of that day because each is representative of one of the seven periods of church history from Pentecost to the rapture, or catching away, of the whole Body of Christ.

I. Ephesus — desire (Rev. 2:1-7)

Period: Pentecost to 100 A.D.

- A. What it had (Verses 2,3,6)
  - 1. Works (Verse 2)
  - 2. Labor (Verse 2)
  - 3. Patience, endurance (Verse 2,3)
  - 4. Separation (Verse 2,6)
  - 5. Discernment (Verse 2)
  - 6. Faithfulness (Verse 3)
  - 7. Loyalty (Verse 3)
- B. What it lacked: Love (Verse 4)
- C. Verdict: Repent or else (verse 5)
  - 1. Suffer His judgement
  - 2. Cease to be a church (this did happen)
- D. Promise to victors (Verse 7)

He shall eat of the tree of life in restored paradise. Christ reveals Himself as the One in their midst desiring their love and fellowship. This first love they had left. Correct church decor is not and cannot be a substitute for love and fellowship with Him. If He removes the lampstand, the meetings may continue to go on but the ministry and life of the Spirit of God and His gifts (which are pictured in the lampstand) will cease to function and edify the body. They will still be His people but an assembly without His presence.

There is a parallel to be found between these seven churches and the parables of Matthew 13. The church at Ephesus is suggested in the first parable of the sower. It is the period of broadcasting the seed of the Word — it is the young church in action.

II. Smyrna — bitterness (Rev. 2: 8—11)

Period: 100 - 341 A.D.

- A. What it had (Verse 9)
  - 1. Works
  - 2. Patience in tribulation
  - 3. Spiritual wealth in persecution
- B. What it lacked: nothing recorded
- C. Admonition (Verse 10)
  - 1. Fear not
  - 2. Be faithful to death
- D. Promise to victors (Verses 10, 11)
  - 1. Crown of Life
  - 2. Safe from second death

Christ reveals Himself to these as the One Who is victor out of death. This is the martyr church enduring the bloody Roman persecution under emperors from Nero to Galerius. Because death had no power over Christ it has no power over the slain saint.

Against this church there is no complaint brought from its Head, the Lord Jesus. It might be said here that the only two churches that have no indictment against them are Smyrna, the assembly in persecution and suffering, and Philadelphia, the church in great life and revival.

The parallel parable of Matthew 13 is the tares among the wheat. The enemy, Satan, brought his own children in to destroy the crop, but to no profit. His "weeds" could take no life from God's planting.

- III. Pergamos — Twice married or much marriage; married to a tower,  
i.e., Babel (Rev. 2:12-17) Period: 315 - 500 A.D.
- A. What it had (Verse 13)
    - 1. In Satan's stronghold
    - 2. Faithful to His name
    - 3. Faithful past
  
  - B. What it lacked (Verses 14, 15)
    - 1. Held doctrine of Baal (co—habitation with world)
    - 2. Held doctrine of Nicolaitans (a clergy kingdom)
  
  - C. Verdict (Verse 16)
    - 1. Swift judgment
    - 2. The Lord's severe indignation
  
  - D. Promise to Victors (Verse 17)
    - 1. Feast on Christ (hidden manna)
    - 2. Christ's vote of approval (white stone)
    - 3. New name

This is the state church begun by Emperor Constantine. He lifted the persecution and the church and world were incorporated. Spiritual adultery resulted. Christ identifies Himself to these as the One Who has the true word which separates between what is Christ's and what is Satan's.

The rise of the traditional man—made structure begins to come into authority here. What were "deeds" in Ephesus (Rev. 2: 6) are now doctrine in Pergamos (Rev. 2: 15) . Nicolaitanism means conquerors of the people. The clergy, laity separation and distinction comes now into the worship. This thing God hates.

The parable of the "mustard seed" suggests the condition of this period in church history. The gospel is always producing a minority of believers but here it fills the whole earth (field) and the birds of the air (wicked ones, false prophets and teachers, Matthew 13:4,19) find themselves welcomed by this system.

Pentecost

Ephesus

Apostolic period

Smyrna

Great persecution period

Pergamos

State church period

- IV. Thyatira — odor of affliction (Rev. 2:18,19)                      Period:     500 - 1500 A.D.
- A. What it had (Verse 19)
    - 1. Works, service
    - 2. Love
    - 3. Faith, patience
  
  - B. What it lacked (Verses 20,21,24)
    - 1. Held a woman—worship idolatry
      - a. Jezebel stands as example
      - b. Uncleanliness promoted
    - 2. Refused warning of reformers (Rev. 2: 21)
      - a. John Huss (1369 - 1415)
      - b. Martin Luther (1483 - 1546)
      - c. Ulrich Zwingli (1484 - 1531)
      - d. Johann Von Staupitz (? - 1524)
      - e. John Calvin (1509 - 1564)
    - 3. Walked in depths of Satan
  
  - C. Verdict (Verses 22, 23)
    - 1. Destruction by fire
      - a. The prophets
      - b. Those begotten of the system
    - 2. An example of judgment
  
  - D. Promise to Victors (Verses 24 — 28)
    - 1. No undue burden
    - 2. Authority over nations
    - 3. Recompense for judgment
    - 4. The presence of the light of Christ (morning star)

This is the Papal church on the rise. Its name, "odor of affliction," notes first, the constant re—sacrifice of

Christ in the mass, and second, the final judgment of God in the judgment by fire (Rev. 17). It reveals the beginning of Mary worship, or the worship of the madonna and child rather than the resurrected Son of God. Thus, Christ in addressing this church, proclaims Himself as the ruler and Lord in His Church, not the "mother of God ". Here, for the first time, the "mystery of iniquity" comes into the open in the church system. The state church, Pergamos, has moved toward a world church (Rev. 17).

The Matthew 13 parable of the leaven well states how the church of Thyatira is carrying on that move in a grand way. The woman is wickedness (Zech. 5: 7, 8), which in Thyatira is characterized by the name Jezebel (unchaste). Leaven is always a picture of sin or false doctrine (Matt. 16:6,12). The three measures of meal point first to the Pharisees, Sadducees and Herodians and finally to the religions of orthodoxy, liberalism and social—politicism of the last day.

Let us briefly not progression of the mystery of iniquity from its conception as a system of its destruction:

1. Conception (Gen. 11: 1—4)  
Note: Verse 4 has as its basic meaning, worship of a feminine deity represented by certain of the constellations (i.e., "Como", "Virgo", etc.). Semiramis, wife of Nimrod, claimed to be a virgin and her son virgin born — a Satanic counterfeit.
2. Incorporation into Israel's worship. (2 Kings 17:16; 21:3,5; Jer. 7:18; 8:2)
3. Paul's warning of its presence and destruction (2 Thes. 2:3-12)
4. Incorporation into church system (Rev. 2:18-29)
5. Full maturity (Rev. 17:1-7, 15-18)
6. Return to original location for destruction (Zech. 5:5-11)  
Note: God always returns any nation to its place of conception before destroying it. (See Ezek. 21:30 and Isa. 13:12-16).

More explanation of this will come in Chapters 13,17 and 18. For additional information on this subject and for documentation see "The Two Babylon's" by Alexander Hislop, Loizeaux Bros.



V. Sardis — a remnant (Rev. 3: 1—6) Period: 1500 - 1740 A.D.

- A. What it had (Verses 2, 4)
  - 1. Few living fruits
  - 2. undefiled remnant
- B. What it lacked (Verses 1, 2)
  - 1. Life and power of the Spirit
  - 2. Incomplete turn to Christ
- C. Verdict (Verse 3)
  - 1. Unexpected Judgement
  - 2. Remove what is of value
- D. Promise to victors (Verses 4,5)
  - 1. Perfected in Christ
  - 2. Assurance of eternal life
  - 3. Identification with Christ before the Father

Sardis brings us to the time of the great Reformation under such men as Luther and Zwingli referred to in notes on church of Thyatira. This brought us a return to much true doctrine; i.e., perseverance of the saints (eternal security) and salvation by grace plus nothing, but it did not have the life of Jesus Christ and the Spirit's power for its energy. Thus, Jesus greets this representative church as He that has the Spirit of God for power and victory. They needed not just right doctrine, but right hearts.

There is a kind of dead orthodoxy which only produces pride and independence. As Paul put it to the Corinthians, "Knowledge puffeth up but love edifies. "The letter kills but the Spirit gives life. "

This is the remnant church in a time of great apostacy. It is the "treasure hidden in the field" of Matthew 13. Hidden often unnoticed by the world, the dead church is still His church and a peculiar treasure unto him.

VI. Philadelphia — brotherly affection (Rev. 3: 7—13) Period: 1730-

- A. What it had (Verses 8, 9)
  - 1. An open door for ministry
  - 2. Few, but Spirit-empowered, people
  - 3. Faithful to Christ and His Word
- B. What it lacked: Nothing recorded
- C. Admonition (Verse 11)  
Remain Faithful for the crown (2John8)

- D. Promise to victors (Verses 9,10,12)
  - 1. Exalted over oppressors
  - 2. Deliverance from the great tribulation
  - 3. Permanent place in eternal temple
  - 4. Sealed with names of God and His city  
(certificate of citizenship)
  - 5. Sealed with name of Christ (certificate of ownership)

This is the period of the "great awakening " By the Spirit, the saints began to love one another. The Bible was placed in the hands of the poor, great educational schools were opened, founded on the Word. This all began in the days of men such as Jonathan Edwards, Wesley, Whitfield, in 1739. Then in 1792, William Carey went to India as one of the first pioneer missionary moves to start there. Philadelphia prophesies the missionary church, the genuine ones, who love the Lord and are committed to Him for His will. These are promised deliverance from the great tribulation (see Chart — page 3). It must be noted here that in every church age all seven of these church circumstances were present but one, as pointed out, prevailed above all others. This then is the raptured church, and even when we come to the final apostate church, Laodicea, there will still be a Philadelphian remnant present waiting to be caught away with Christ at His coming. The Lord Jesus, then, addresses Himself to this church as the Sovereign One of missions, "He that has the key", and He has opened the door to preach the Word.

None of the seven parables of Matthew 13 so express the origin and character of the church as does "the pearl of great price" and none of the seven churches of Rev. 2 and 3 so express what the church should be in life, power and fellowship as does Philadelphia. Thus, in the pearl is found the compliment of the church of brotherly affection. The pearl is the only gem you cannot divide without destroying it. It is, further, the only gem that is the product of the suffering of a living organism. The pearl, the church, is mined out of the sea (gentiles — Rev. 17:15; Isa. 17:13; Acts 15:14) by the wealthy merchant man, the Lord Jesus (2 Cor. 8:9; Eph. 5:25), and brought into the heavenlies in Him.

VII. Laodicea — people teach (Rev. 3:14)

Period: 1900 – first resurrection

- A. What it had: nothing
- B. What it lacked: everything (Verses 15-17)
  - 1. No commitment to Christ
  - 2. No Knowledge of self-depravity

3. No concern
4. Made Christ sick

C. Admonition (Verses 18,19)

1. Seek His nature – gold
2. Seek His righteousness – white raiment) LET CHRIST
3. Seek His illumination – eye salve) ENTER (Verse 20)
4. Buy these of Him – purchasing yes, but  
doing so by means of a credit balance established in  
your behalf by someone else (Isa. 55:1)

Note: It is wonderful to see in verse 19 the words "as many as I love". Though this apostate people had put Christ on the outside of their worship (Verse 20), He still loved them and was seeking the entrance to their hearts.

D. Promise to victors (Verse 21)  
Seated with Christ in His throne

Laodicea is the apostate modernistic church ruled by the whim and will of fleshly—minded people, not by the Word of God or His Spirit. In it the deity and authority of Christ are called into questions, if not flatly denied. The Scripture ceases here to be the final rule for faith and practice, and separation from the world is an unheard—of thing. This is the democratic church, not governed by a mature spiritual eldership, but driven by humanistic philosophy and the psychology of the herd. The self—righteous and the complacent find it comfortable, and the Lord Jesus sets out to make them uncomfortable.

He identifies Himself as:

1. "The Amen" – the last Word and authority of God
2. "The faithful and true witness" the only reveler of the truth – for He is the Truth.
3. "The chief One of all creation" – by Him are all things

In these statements He includes the Trinity of the Godhead; all fulness was pleased to dwell in Him (Col. 1:19) He WILL have His rightful place. He is the Word of God and the (God of the Word and His Word is forever settled in heaven.

How consistent is the inspired writing. The church of Laodicea brings us to the end of the age, as does also the last parable of Matthew 13. The gospel net is cast into the sea of gentiles and every kind is gathered into its cover and influence. Like Laodicea, a great mixed multitude of unclean " fish" is come together with the true believers and the separation is at hand. At the close of this period the heavenly Bridegroom will receive His bride, the true church, unto Himself.

Thyatira

Roman Papal Church

Sardis

Church in the reformation

Philadelphia

Church in the "great awakening"

Laodicea

Modernistic, apostate church

Translation (Rapture)

1 Thes. 4:14-17

↑  
2Thes. 2:7,8

Part Two of our lesson has brought us from Pentecost to the rapture of the church. We have seen in these churches an outline of church history with its hardships and victories. In our next studies, we will be seeing, from the standpoint of the resurrected saints, the Holy of Holies in heaven and the judgment of God on the earth.

PART THREE

Things which shall be hereafter (Chapters 4 - 22)

We are now on the threshold of God's great and strange work in the earth. The church which is His body, will be removed and vindicated. This event will be seen in Chapters 4 and 5 and is a heavenly scene. We will then come to Chapter 6 which will tell us, in outline, what is happening on the earth at the same time.

- I. This vision of the throne room (Verses 4, 5)
  - A. The call to John the apostle (Verse 1)
    1. John stands here representative of the whole resurrected church. He first hears a voice like a trumpet. Paul deals with this event both in I Thes. 4:15—17 and in I Cor. 15:51, 52, and in both cases, believers are told to expect this trumpet sound. It is God's triumphant call to His gathered saints. John also hears the words "come up hither." We see a beautiful suggestion in the Song of Solomon, 2:10, of the call of the Bridegroom to His Bride, "Rise my love, my fair one, and come away." We will hear His personal invitation to us at the rapture (catching away) of the church.
    2. At certain points in our study we will see Old Testament types of the events with which we deal, Here Enoch must be noted. "Enoch walked with God, and he was not, for God took him. " This man was taken without having died, just as the living saints at the rapture. Then, also, he was taken before world judgment through the flood. Noah was saved out of the flood but was yet on the earth.

In him we see Israel preserved. Enoch, however, was completely removed just as the church will be before God's great judgment in the tribulation.

- B. A throne set for judgment (Verses 2, 3)
1. In Ps. 9: 7 we are told that God prepares His throne for judgment. This is the preparation time. The earth is about to learn by experience how a Holy God feels about self—centered rebellion and wickedness.
  2. According to Dan. 7:9 this throne is for the Ancient of Days Who is casting down human authority. It is described by Daniel as a fiery throne, fire being an element of judgment. Rev. 4:3 gives us the glory of the throne. The saints are viewing it here and there is no wrath for them. Note the description of the throne of God by John as compared to Ezekiel's vision recorded in Ezekiel 1:26-28 and 10:1. The "living creatures" or cherubim which Ezekiel saw are described in Rev. 4:6 - 8.
- C. The heavenly elders (Verses 4, 5)
1. Each system of exercise in Hebrew worship which God established for His people had and has its true substance in heaven. The ark and the tabernacle both had their "true" in the heavenlies. These twenty—four elders here picture for us the raptured church having been judged before the seat of Christ.
  2. These twenty – four elders are not angels as seen by the following:
    - a. White raiment is the righteousness's of the saints, imputed from Christ. This cannot be said of angels (Rev. 6:11, Isa. 61:10).
    - b. They have a priestly ministry seen in the number twenty-four as the Levitical ministry of I Chron. 25. The church is priest priestly (I Pet. 2: 9; 2 Chron. 24: 1-4, 19).
    - c. They are victory crowns of reward, a promise to the church (Rev. 3:11). A total of five crowns are seen as rewards in the New Testament..
    - d. It is the church that is promised a seat with the Lord. Angels are not spoken of as being seated, but standing before God (Luke 1:19; I Kings 22:19) .
    - e. These elders are earlier seen in Isa. 24:23 in reference to the reign of Christ and these also are representative of the Body of believers as a whole.

- D. The seven spirits of God (Verse 5)
1. This term is also seen in Rev. 1:4, and is often regarded to be a figurative statement describing the seven-fold Holy Spirit. We do not wish to say this is not so; however, we believe it worth our while to consider this from another point of view.
    - a. A similar term is used in Rev. 8: 2, 't seven angels which stood before God. We feel that the seven spirits and the seven angels of Rev. 8:2 are the same creatures.
    - b. In Hebrews 1: 7, angels are de fined as "ministering spirits." They are also described as being torches of fire.
    - c. In addition to this, why would a figurative term be used of the Holy Spirit when plain language is used of the Father and Son?
    - d. These are, therefore, we feel, the seven angels of God's presence which do His bidding. An example of this would be Luke 1:19, the words and mission of Gabriel: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee."
- E. The four living creatures (Verses 6—11)
1. "Beast" is an unfortunate translation of the Greek zoa' .  
It tends to confuse these with the true beast of Rev. 13.  
These are angelic beings which guard the throne of God. We immediately see ourselves on ground that is strange to the finite mortal, though we do not fully understand the description, we do know what is being described.
  2. There is a description of this same scene by Ezekiel in Ezek. 1:10 and 10:14. With the exception of cherub' replacing 'ox' in 10:14, the account is the same. Ezekiel saw the throne of God, and these are always transporting that throne.
  3. Their description gives a revelation of the ministry of "God in Christ reconciling the world unto Himself. " (11 Cor. 5:19). The manifestation of God in Christ is seen in the four Gospels in the order and manner that we see the faces of these living creatures, or cherubim: the lion, the calf (ox), the man, the eagle.
    - a. The lion is the regal or kingly view of Christ. In Matthew, He is seen as King of Israel. His royal genealogy is given in Chapter 1. Not so in any other Gospel. The visit of the wise men (kings) to a king (Herod) to tell of the birth of a king (Christ) is in no other Gospel.
    - b. The calf, or "ox" is the second creature. In Mark's Gospel, Christ is seen as the perfect servant of God. As Matthew was written for Israel, so Mark

was for the Roman. It is the fast-moving record. Words like "straightway" and "immediately" are throughout the book. The Romans did not care about a king so much as they did the man's ability to serve. Christ is proven to be the perfect servant, always about His Father's business, not having lapses as we are prone to have. Reference to Alexander and Rufus, saints then in Rome (Rom. 16: 13) shows more fully the purpose of the book. It might be added that because of the straightforwardness and simplicity of Mark, it is usually the first book that missionary translators put in the native language.

- c. Luke reveals Christ as the perfect man. Luke was a Greek doctor. The Greek mind searched for the perfect man. Luke tells us that in Christ he is found.

Note how his record deals with the manhood of Christ. In Chapter 3 he gives the only recorded genealogy of Mary the mother of Christ Jesus. Only Luke deals with the details of the birth of the Son of Man (Chapter 2). Luke tells the Greek mind and all else, "Here is the perfect God—man, the last Adam, the second Man."

- d. The Eagle is the bird of great altitude. Its home is not earthward but heavenward. So John's Gospel reveals Christ as the Son of God. The deity of Christ is here seen more than in any other book. No genealogy is given, not even His birth is dealt with. God is not born. "In the beginning was the Word and the Word was with God and the Word was God. (John 1:1) Isaiah 9: 6 tells us "a child is born, unto us a Son is given. The child has to be born, but not the Son. He has existed in the nature and person of the Father from eternity past. The Son was given. John is the Gospel of Christ's deity.

- 4. These four cherubim, having eyes within, testifying to the omniscience of God, having revealed God's nature, now give continual praise and cause that those about them do the same. They proclaim Him on the throne as all powerful, eternal, and thrice Holy (i.e., absolutely Holy). The twenty-four elders then proclaim His full and absolute authority. Paul tells us that when all things are subdued. unto Him that even the Son shall yet be subject to the Father and God shall be all in all (1 Cor. 15:28).

II. Throne Room continued. (Chapter 5)

A. The seven—sealed book (Verses 1—7)

This book or scroll is an account of the judgment which is due rebellious man and which is about to begin. The seven seals contain its "table of contents, as we shall see in Chapter 6 e Let's examine like references in the Old Testament.

1. Zechariah spoke of this book in 5: 1-4. We know it is the same book because of the resulting effect and because of the context of the reference. It resulted in judgment (Verses 3, 4) and it falls between two other visions of Zechariah, both concerning the tribulation period.
  - a. Zech. 4: 11—14 refers to the two witnesses of Rev. 11:3, 4, which begin prophesying in the middle of the seventh week of Daniel or the tribulation period. This can easily be seen by comparing the above scriptures.
  - b. Then Zech. 5: 5—11 deals with the mystery of iniquity and the rebuilt city of Babylon, which subject is recorded in Rev. 17, 18. The cooperation of the wicked system and city occur in the last half of the tribulation. Thus, Zechariah speaks of the same scroll and it is a scroll of judgment.
2. It should be pointed out that Ezekiel also deals with a book of like nature in 2: 7 to 3: 4. This, too, is a book of judgment and Ezekiel is told to eat the books just as John is told to eat a similar book in Rev. 10: 8-11. The Word of God is always sweet to the saints' taste though its message may be bitter.
3. The most important cross reference to this seven-sealed scroll is Dan. 7:9-14. Without doubt Daniel was seeing a vision of the same event recorded in Rev. 5:7 Notice certain points of like description.
  - a. A regal throne is placed (Dan. 7: 9; Rev. 4:2,5:7)
  - b. Innumerable ministers about the throne (Dan. 7: 10; Rev. 5:11)
  - c. One on the throne represents authority and dominion (Dan. 7:13, 14; Rev. 5:7,8,12). The Ancient of Days is the Lord God Almighty of Rev. 4: 8, the One on the throne. The Son of Man is, along with Lion of the tribe of Judah and Root of David, a term to be applied to the Lord Jesus Christ. He alone was found worthy to open the book.
4. Why is Christ the only worthy or able One (Rev. 5: 3) to take the book of judgment?
  - a. Man is not worthy. According to Paul in Romans 1:16-32, man is a totally depraved creature, who in Rom. 2: 1-3 is seen to be guilty of all things he might judge others for "Thou art inexcusable,



O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." No one on earth is able (Ps 49: 7—9) .

- b. Elect angels are not worthy because they have not known the resultant weakness in fallen man. They do not have a human nature and cannot be sympathetic with man's position Heb. 2:16 tells us Christ could not take on the nature of angels to redeem man; therefore, neither can that nature be the judge of man.
- c. Last, we note the Lord God Almighty Who sits on the throne does not open the book of judgment. He is God the Father and Jesus tells us in Jn. 5:22, 27 that "the Father judges no man but has committed all judgment unto the Son because He is the Son of Man. It was the Son Who emptied Himself and became obedient unto death; therefore, it is the Son Who gives life to those who receive and death and judgment to those who reject. This right He has gained through complete obedience unto the Father's complete will.
- d. Jesus is worthy and able to judge (Rev. 5: 9)
  - 1. His nature requires it.
  - 2. His obedience purchased it.
  - 3. His victory demands it.

Note: John was told to look (Verse 5,6) for the Lion of Judah, the regal avenger, and the Root of David, the King of Israel. However, when he looked, he saw a Lamb as it had been slain. Glorified in God's presence, Christ still, and ever will, bear the marks of His dying. This is proof in evidence of His worth and ability to judge.

B. Lamb has taken the book (Verses 8—14)

Immediately three groups turn to a magnificent activity. The four living ones and the twenty—four elders fall before the Lamb in worship (adoration of Deity — there is no question among the angels that Jesus Christ is God) and offer prayers of the saints. There are things that need to be set right for the saints of God concerning their treatment at the hands of the world. Simultaneous with this, they sing the new song of redemption. Suddenly all of heaven, innumerable angels begin to extol the Lamb with the seven-fold doxology (seven being spiritual perfection) in Verse 12, of which 11 Sam. 22:4 tells us Jehovah is worthy. "Worthy is the Lamb that was slain." This is answered by God 's whole creation with a four-fold exaltation (four is a world number) to the One on

the throne and to the Lamb, and the living creatures say "Amen" - and we hope all of us can and do say, "Amen, so let it be."

III. The seals of the book opened (Rev. 6)

These seals, which are the table of contents of the book, will give us a complete outline view of the seventh week of Daniel 9 — the tribulation period. With the going forth of each of these riders there has been the command, "Come and see." Certain translators have rendered this Greek expression, "Go." This is justifiable and probably more accurate. The living creature is not commanding John, but rather the riders, to go into the earth and accomplish their missions. What are their missions?

- A. The rider on the white horse would seem to be the same as the One in Rev. 19, but not so. That is Christ in His second coming. Rev. 6:2 is the false Christ who is the ape of all God does, seen in the angel which goes forth to give the false-christ his power to conquer. (Each of the riders are an angel from God giving a view of events in the earth.) See the description.
1. The white horse tells us he brings peace to the earth. This will be the first work of the Satanic world ruler. Note that he carries a bow but no arrows. His conquest will not be a military one but a political and social one. This was spoken of by Daniel and Zechariah.
    - a. He comes in peaceably. Antiochus is a type of Anti-christ in Dan. 11:21. "He shall obtain the kingdom by flatteries. " This is seen in connection with a certain treaty which Dan. 11:27 and 9:27 speaks of. Agreement will be made for Israel and the whole world which will bring in universal peace.
    - b. It should be noted further that Satan himself said he would give these kingdoms of the world to the man of his choice in Luke 4:6. Thus the crown given to the rider. This false-christ, called Idol Shepherd in Zechariah 11:17, will be brilliant and successful because of his Satanic motivation. Jesus spoke of this man being received by Israel, an imperative, in John 5:43. Christ came the true Messiah of Israel and they refused Him. The false-christ they will receive.
  2. This period of the white horse will be three and one-half years. Note Dan. 9:27 tells us that in the midst of the week (seven years), the false-christ will break his covenant and wars will follow. See also Isaiah 28: 18-22; this is an agreement with hell which God said He would annul.

- B. The rider of the red horse shows this breaking of the covenant Red denotes warfare and this one goes forth to "take peace from the earth." After having entered peaceably (Dan. 11:24) the false christ will at this point become the Antichrist through a slaying and resurrection. This will be brought out in Chapter 13.
1. "That they should kill one another " indicates the sudden mayhem among nations. Dane 11:40 reveals both the kings of the north and south coming against the Antichrist s kingdom. Daniel 9:27 speaks briefly of the resultant desolation.
  2. "The great sword" which is given is the military might which is necessary to hold his position and to make war with such ferocity. Daniel 11:31 tells us that "arms shall stand on his part" when he pollutes the sanctuary and sets up the abomination of desolation to which Jesus . referred (Matthew 24:15).

Note: An important proof that the first rider is not Christ is seen in Micah 4:3. Christ will bring everlasting peace and "men shall learn war no more." Here peace is taken from earth by the second rider.

- C. The rider on the black horse speaks of that which always follows in war - famine. This is indicated in Lamentations 5:10, "Our skin was black ...because of the famine. "Also, terms of daily trade in the market are next used.
1. A pair of balances in the rider r s hand were used to weigh out, at extreme cost, the wheat and barley. A penny was a day's average wage (Matt. 20:2). Men in this day will work all day for one meal of wheat or three meals of barley.
  2. The last phrase is an interesting reference to the wealthy. Only they can afford oil and wine and they are the last hurt in the famine. A reference to their judgment can be seen in James 5:1-6.
- D. A rider on a pale or livid horse is commanded to go forth at the fourth seal. This rider will bring pestilence and death. Perhaps a better way to describe this horse would be pale green, and Leviticus 13:49 associates green with disease. Just as disease follows war, so disease follows in the wake of famine.
1. To explain briefly "Death and Hell", death is the prison of the body and "Hades" the prison of the soul. A fourth part of the earth will be destroyed through these riders.
  2. God's four "score" judgments will be the means, in this case, to judge the earth. In Ezekiel 14:21 these judgments are enumerated again. The word "death" in Revelation 6:8 is substituted for "pestilence" in Ezekiel 14:21 in order to emphasize the severity of the pestilence.

- E. The opening of the fifth seal gives us a vision into the third heaven and altar of God. The martyrs of the tribulation period are calling for vengeance. These souls, still disembodied, are awaiting the resurrection of the bodies of the tribulation saints and therefore receive white robes (symbols of righteousness) as a temporary covering. It is important to note that these saints are slain by the antichrist system during the last half of the tribulation and not by God's judgments. We shall see later that the saints are sealed from being hurt of the tribulation of God. Their cry, "How long O Sovereign One" indicates their confidence in the absolute control of the Lord God of heaven over the doings of the earth dwellers. Psalms 37 and 79, in that order, give a view of the plight of and the call for judgment from the people of God under the Babylonish system.
- F. The opening of the sixth seal brings us to the closing hour of the great tribulation and second coming in glory of Christ as King of Israel and the earth.
1. "There was a great earthquake (convulsion) " is the first term used to set the time and scene. Let's note a few of the scriptures which refer to this event.
    - a. Haggai tells us God will shake the earth and the heaven. That the heaven will experience convulsions as well at this time is noted in Revelation 6:13 – the earth will have a meteor shower.
    - b. Isaiah 13:13 - God says He will shake the heavens and earth shall move out of its place. Both here and in Haggai 2: 7 the reference is to the "day of God's fierce anger the day when the "desire of all nations will come, an obvious reference to Christ.

Note: That this promise of the shaking of the earth and heaven is yet future is seen in its repetition by Paul in Hebrews 12:26.

2. The next term which marks the time and nature of this event is probably the most conclusive and definite of the paragraph "The sun became black ...and the moon became as blood". This event plus all those referred to above in paragraph one, are used by Christ Himself in Matte 24:29, 30 as a sign of His immediate arrival. See a few other places:
  - a. Isaiah 13:10 speaks of this in context already referred to "the day of His fierce anger".
  - b. Joel 2:10,31; 3:15, all use this expression or it's equal, in order that by the Law of Recurrence, separate sets of events that mark the end time might

be given up to the second coming of Christ; that is:

- (1) Invasion of northern army ...second coming.
- (2) Advent of Holy Spirit ...second coming ...restoration of Israel.
- (3) Second ...coming judgment of nations.

Again, remember that Matt. 24:29, 30; Mark 13:24-26; Luke 21: 25-27 all set the time of this sign immediately prior to the return of Christ in glory.

3. The heaven rolling back as a scroll is also spoken of by Isaiah in 34: 4 at a time, he says, when God's indignation will be upon all nations. We shall see later that at this time all nations will be gathered in the valley of Megiddo to do battle.

Suddenly at the opening of the heavens, the glory of God and the avenging Lamb are seen and seven classes of men on earth are all terrified. Isaiah 2 tells us of Israel's judgment and restoration and in Verses 12 and 19 uses the same term as Revelation 6:15.

- 4, Last, we would point out Isaiah's prophecy concerning man's seeking a place of refuge from God. Isaiah 2:12,19 gives the time as the Day of the Lord and relates the events as the same in Revelation 6:15 — such a day of terror this will be for the lost — it is the day of the wrath of the Lamb. When the Lamb deals in wrath, the day of grace is gone. "You cannot hide from God; you must hide in God."
5. Verse 16 tells us who is feared and Verse 17 tells us why He is feared:

The One on the throne is the Ancient of Days, the Living Father, (not seen by the world as Father, however), and the Lamb is, as we saw Him in the sixth chapter, the glorified Christ ready to judge. When the Lamb, (a name which emphasizes His justification), is dispersing wrath, there is an end to His mercy in patience. Isaiah 2:19, 21 and Joel 2:11 both speak of this event.

It is inconceivable to think that this passage could deal with anything other than the second coming of Jesus Christ in glory.

#### IV. The sealing of the saints

- A. In Verses 13 in Chapter 7, we are introduced to four angels which hold authority over the judgments of the earth. Whether or not these are the same four which we saw ride forth in Chapter 6 is not known. They could very well be. In either case, they are delayed for a brief time by another angelic

being who is sent to "mark out" as God's property the saints of earth. In a moment we shall see two classes of these saints. First, let us investigate the sealings, or "marking out" seals were and are used in the east and west for securing (Eph. 4:30) a document or property, for showing ownership (1 Tim. 2:19), or for denoting a finished transaction (Jer. 32:9,10). God is about to visit the earth with tribulation and wrath, but for the saints, Christ has already borne the judgment of God. Therefore, they must be sealed to secure them from this visitation. In the same likeness, you will remember, Jehovah protected Israel in Egypt from the judgment of plagues.

B. The saints fall into two basic classes here (Rev. 7:4-8; 9,10). Israel's first fruits unto God being the former; and the multitudes of Gentiles saved out of all nations and tribes and peoples (races), and tongues (languages).

1. The first fruit unto God (Rev. 14:4) out of Israel number exactly 144,000. They are seen again in the heavenly Mount Zion where they have been since their sealing. They are not said to do any preaching whatsoever; they are a sovereignly chosen group to represent all Israel. They are not Gentiles in, or a part of the church. They are the first fruit of three segments of saved Israel, the other two being the "woman hidden in the wilderness," and "the remnant of the woman's seed," both of which we will discuss in Chapter 12.

A noteworthy thing must be discussed here concerning these sons of Jacob. Verse 4 tells us that they were sealed of all the tribes of the sons of Israel (Jacob). Yet upon reading we see two names missing. God regards them as included but at the same time He excluded them. We will take them separately.

- a. The tribe of Dan is missing and in Verse 7 we find Levi in his place. First note that Levi had no inheritance with the other of the tribes — the Lord said He would be his inheritance. See Numbers 3:11-13.

We suggest a reason for the omission of Dan. When Jacob, by inspiration, prophesied the future of his sons (Gen. 49: 16-18), his words concerning Dan are two-fold. "Dan shall judge his people," and "Dan shall be a serpent by the way. Samson was from Dan and did judge Israel. However, we feel the passage points much farther, in the repetition of Dan's name, to a future time when a false prophet will judge Israel in the person of the second beast from the earth (Rev. 13:11). We feel that this second ruler from the earth (or "land" i.e., Israel)

who is the man of sin of 2 Thessalonians 2 will come from Dan and thus Dan is omitted.

- b. Second, the tribe of Ephraim is missing and his name is replaced, in Verse 8, by his father Joseph. Ephraim was a large tribe and after the division of the kingdom it became the leader of the northern ten tribes. Its falling into sin resulted in the other nine following, and their iniquity became great. The prophet Hosea used the name Ephraim to denote all the northern ten tribes quite frequently. Hosea's charge against Ephraim is great and it is in Hosea 5: 9 that we have the prophecy excluding Ephraim from the hundred forty-four thousand. "Ephraim shall be desolate" (left out of first-fruits) in the day God rebukes all the nation Israel, the time of Jacob's trouble, the great tribulation.

- 2. The second class of saints is the Gentiles justified in great multitudes from the tribulation. Neither are these in the church. Verse 15 tells us that they are redeemed through faith in the blood of Christ. The message is the same, but the time is different. In Verse 15 we read that these saved ones serve God "day and night" (a term for eternity). This is not the Bride who reigns with Christ in eternity.

- V. We return in Chapter 8 now, after this view into God's dealing with the saints during the tribulation, to the opening of the seventh seal. A sudden silence falls over heaven. The heavenly host, who had up to this time, been crying "Holy, Holy, Holy," is now silent in wonder at the strange work (Isa. 28: 21) God is about to do in the earth. He has never before struck man with His own hand. Now He will.

- A. With the last of the seven seals broken, the judgment book can now be opened. Immediately we see seven angels receive seven trumpets. In Jer. 4: 19-21, trumpet sounds are associated with anguish and conflict. The same is true here. Great judgments will follow each of these. In Num. 10: 1-10 they are associated with the assembly of Israel. This will also be true here. God's elect will be gathered from the remotest parts of the earth. Especially so by the time of the sounding of the last trumpet (Matt. 24 : 31) Before we enter on discussion of these trumpets, the very interesting priestly action of Verses 3-5, the prayers of the saints are offered upon the true altar of incense in heaven of which Moses' altar was a pattern. The angel who offers them is not Christ. Christ is always plainly identified when seen in this book. This is a ministering angel as stated. The prayer that stands out here is the cry for vengeance of the souls under the altar in Chapter 6, the result is fire being cast into the earth.

Paul deals with the principle in Rom. 12:19-20 - vengeance belongs to the Lord. As we return good for evil, prayer for persecution, fire comes on the head of the persecutor.

- B. The first trumpet (Rev. 8:7) judgment brings hail, fire and blood to the earth. Again, it is important to point out that these are literal. Observe how these plagues of Revelation are of the same nature as those in Egypt in the days of the Exodus. Were those literal? Then why does it become difficult to see that these will be also? Let's make the comparison in each case. Here in Ex. 9:13-26 is the scene of the former like work. There, as in this case, blood and fire and hail were cast into the earth.

Note: Give attention to the prophecy concerning hail in Job 38:22,23. It is reserved as a method of judgment in the last day and will appear again in the book with great violence.

- C. The second trumpet (Rev. 8: 8,9) turns the third part of the sea to blood. This is a repeat of the first plague on Egypt but to a greatly amplified degree (Ex. 7:20, 21). Again a third part is smitten. This term, a third part, is used twelve times in Revelation. For those who are interested, twelve is God's signature for Israel AND His government number in the earth. A third part of twelve is four, and that is the World Number. For instance, in Gen. 2: 10, four winds four corners of the earth, etc. Hence God is here judging the world (not saints) and her Antichrist government.
  - D. The third trumpet (Rev. 8:10,11) brings a meteor named "Bitterness" to strike the fountains of water and they become poisonous. A comparison can be made with Ex. 7: 24 where we dig for fountains of fresh water and they are so scarce. Only those who have known what it is to be without water can fully appreciate this judgment.
  - E. The fourth trumpet is an interesting one, not only from the standpoint of its being compared with the plague of darkness in Egypt (Ex. 10:21, 22), but also in that here the scoffers, referred to by Peter (2 Pet. 3: 4) who say all things continued normally, will suddenly be silenced. The whole scientific world will lose its foundation.
- VI. Now we come to the last three trumpets which are called by the angel of Rev. 8:12 the three great woes (Rev. 9:12; 11:14) Here man will be directly affected, not just nature.



- A. The fifth angel sounds and a star falls from heaven to the earth. Before going further with this judgment, a few things need to be seen concerning this star to indicate it is not a meteor but an angelic being.
1. Personality attributes are ascribed to it.
    - a. Capable of receiving something (Rev. 9: 1)
    - b. Capable of doing (Rev. 9: 2)
    - c. Personal pronoun used of it (Rev. 9:1,2)
    - d. Scripture uses the term star at times to indicate an angelic being, i.e., Job 38: 7; Dan. 8:10, 14; Isa. 14:12.
    - e. By the foregoing, we know him to be a messenger from God to open the bottomless pit. Coming from the presence of God, he would have shown with the heavenly glory.
  2. We have said before that all the signs of this book should be interpreted by this book or by obvious scripture. Each passage must be meaningful and without the above explanation, Rev.9:1, 2, would have no meaning at all.
- B. It is easy to see why this fifth trumpet (Rev. 9: 1-12) is called a "woe". Consider the following:
1. The bottomless pit is opened. This is the place even the demons (Luke 8:31) did not want to go and where Satan himself will be chained (Rev. 20: 1-3) during the reign of Christ on earth. What then, must be the nature of those demoniacal creatures who are there now and who will be turned loose on the earth in the last day?
  2. Locusts come out on the earth who are not like ordinary locusts (Verses 7,11); shaped like horses, faces like man, crowns on their head, hair like women, teeth like lions, breastplates like iron, and their tails were like scorpions with stingers. With this tail they have power to inflict great pain and for five months they do their work. So great is their plague that men will seek death, try to kill themselves, and will not be successful. There will be no escape from the pain and misery.
  3. There is yet another unique feature of these creatures. Prov. 30: 27 tells us locusts have no king over them, yet these in Rev. 9:11 do. He is the angel of the bottomless pit and his name is "Destroyer." This is the commander of the demons of the pit.
  4. This judgment, as the others, can be compared to the plagues of Egypt in Ex.10:12-15. A comment should be made on Ex. 10:14 since it is there stated that the Egyptian plague was so great that there never the like before was and never would be after. Keep in mind, however, that numbers is meant and not the affliction

administered. Second, these in the last day are not ordinary locusts.

Note: Rev. 9:4 points out that the saints of God, sealed in Chapter 7, will not be hurt by this plague.

C. The sixth trumpet brings a voice from the altar of incense, giving command to the angel sounding the sixth trumpet to unbind the four angels in the river Euphrates. These four angels, bound here to be prepared for the time at hand (Rev. 9 : 15) , command a two hundred million man army. The number here is sure; John said he heard it

1. These horrible horsemen having heads like lions, send fire, smoke and brimstone (sulphur) out of their mouths by which they kill a third part of the earthdwellers.
2. The tails of these demoniacal creatures were like snakes and with these they hurt.

Note: It is interesting to note that God has a time schedule for His program. These creatures were prepared for a specific date; i.e., day, month, year (Rev. 9:15).

3. All this is an excellent proof of the words of Paul, "It is the goodness of God that leads to repentance." (Rom. 2:4) In all these judgments there is still no repentance (Rev. 9:20) from idols or corruption.

Note: The word in Rev. 9:21 translated "sorceries" is the word from which we derive "pharmacy" and holds the idea of "to enchant by drugs." The vast illicit use of drugs in this hour is no mere happening. They are one of the tools in the hands of Satan to captivate and control the minds of men, particularly youth. L.S.D. is an excellent example of this. This is just small evidence of the soon coming of our wonderful Lord Who will cause righteousness to flow down as the waters.

D. Just before the sounding of the seventh trumpet a review is given to John of the last half of the tribulation emphasizing Gentile world dominion (Rev. 11:2).

1. A little book is given to John (Rev. 10: 8—10) and he is told to eat same. Compare Ezek. 2: 9; 3: 3.
2. The Word of God is sweet to the believer's taste but often has bitter result to the recipient of its prophecies. This bitterness would later be directed to Gentile nations (Rev. 10:11)
3. This is a preparation time for the fulfillment of the mystery of God.

4. Certain thunder judgments are held in mystery until the time of the books' fulfillment. What they are, or to whom they are directed, is not for us to know now (Rev.10:3,4)
  5. When the temple is rebuilt in the "seventieth week" of Daniel, it will be measured with a reed like a "ROD" (Rev.11:1). A rod is God's instrument for judgment; that is, Moses' rod over the Red Sea; at the Rock Horeb, (Ps.2): "He shall rule with a rod of iron etc."
  6. The Gentiles will prosper over and subdue Israel during the last three - and one-half years of Daniel 's seventieth week.
- E. Probably the most notable event in this review of Gentile supremacy is the appearance of the "two witnesses" who prophesy three- and one-half years (1260 days) or the last half of Daniel 's seventieth week.
1. Who are they? Moses and Elijah.
  2. How do we know?
    - a. By their works. They have power to turn water to blood and to smite the earth with plagues. This was a power possessed by Moses. They have the power to call down fire from heaven which was an authority of Elijah later passed on to Elisha.
    - b. By their association in Scripture. Moses appeared with Elijah on the Mount of Transfiguration. All that God did in Christ was witnessed by the "Law and the Prophets" (Rom. 3: 21) and Moses is the representative of the Law and Elijah of the prophets.
    - c. By prophecy: Malachi 4: 4,5 refers to both these men when speaking of the return of Elijah. We are aware that Jesus said that John the Baptist was that Elijah that should come (Matt, 17:12, 13). John was the potential fulfillment of Malachi s prophecy if they had received him (Matt, 11:14). He came in the spirit and power of Elijah (Luke 1:1) to make straight the way for Messiah. John was slain, now Elijah will come personally at the time spoken of in Rev.11. The personal appearance of Elijah is what Malachi prophesied.
  3. What is their ministry?
 

Note that they preach in Jerusalem (Verse 8) Jerusalem is called Sodom seven times in Scripture because of her sin and if this is not proof, it is the only city in which Christ was crucified. By their preaching they will make multitudes of converts, who in turn, will also make many more converts. Like at Pentecost the Gospel began at Jerusalem and went over the world, so also here it will be so again.

4. They cannot be slain until their ministry is completed (Verse 5). Anyone attempting to slay them will be slain by their great powers
5. At the end of the twelve hundred sixty days (Note that this is the same period of Rev. 11:2 and 12:6,14) they will be slain and an Hellish "christmas" will be held over their death (Rev.11:10).
6. They are raised from death to their enemies' horror and taken to heaven at the call, "Come up hither."

Note: This call will also mark the resurrection of the tribulation saints. According to Rev. 11:12, a great earthquake takes place at this same time which closes out the "second great woe." The quake takes place in Jerusalem. The first resurrection in Jerusalem was also marked by an earthquake. (Matt. 27 51-53)

F. Now we come to the sounding of the seventh trumpet and the last great woe. (Rev. 11:15-19)

1. For the "earth dwellers" it is Woe. Verses 15 through 18 tells of man losing world dominion at Christ's tearing it from them. The nations will be outraged by this. We shall see later (Rev.16:14, 16) this is to be the point of the great battle in the valley of Armageddon. Verse 18 tells us God will here destroy those that destroy the earth. This will be the beginning of the fulfillment of such prophecies as Isa. 9: 5-7.
2. For the saints it will be a time of great glory of reigning with their beloved Lord, of vindication before their enemies.

Note: We have, at this point, (Rev. 11:15-19), as we did at Rev. 6:16, 17, come to the close of another section dealing with the last half of the tribulation. These seven trumpets, like the seals of Revelation 6, have brought us through three- and one-half years of great tribulation, up to the second coming of Christ. God stops in His revelation of the sets of judgment now, to give us in the twelfth chapter, an outline review of His work in the earth since the choosing of Israel to be His channel for the Messiah.

VII. Now in Rev.12, God directs your attention to His preservation of Israel in the time of "Jacob's trouble," out of which they shall be saved (Jer.30:7). One of this book's seven sets of sevens is seven personages. Five of these are in Chapter 12 and two in Chapter 13.

- A. The woman (Verse 1, 2). It must be well established is the nation, Israel. We are not left to guess at this either. The Holy Spirit, who is the interpreter of all scripture, gives us

the explanation of this sign in Gen. 37: 9,10. Joseph had dreamed that the sun, moon, and eleven stars had bowed before him. When he told his father, Jacob rebuked him, saying, " Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The Spirit uses Scripture to interpret Scripture (I Cor. 2: 9-13) and here He explains Rev. 12:1: The sun, Jacob, the moon, Rachel, the stars, the twelve sons of Jacob, the woman, Israel.

If there be any further question, Verse 2 should settle it. The other popular view as to who the woman is, calls her "the church." By no means does the church give birth to Christ (He is the child about to be born). Rather, Israel was the channel for Messiah since the promise to Abraham (Gen. 12:3-7; also Gen. 3:16). Israel gave birth to the Christ. Thus, the first two verses give us the call of Israel to hear the promised seed.

- B. Verses 3, 4, tell us of Satan, and those angels who fell with him, in his attempt to destroy the Seed before His mission could be accomplished.

Verse 3 gives his meaningful description; Israel is in question in this chapter and this verse relates to her.

1. The seven heads are the seven kingdoms which held all or part of Israel captive:
  - a. Egypt
  - b. Assyria
  - c. Babylon
  - d. Persia
  - e. Greece
  - f. Rome
  - g. Antichrist (Rome Revived)

We will meet these again in Rev. 17: 9-12 with a fuller explanation; see Isa. 7:8,9 for use of "head. "

2. The ten horns are kings (Dan, 8:20, 21). These are the ten toes of Dan. 2:41-44; the ten horns of Dan. 7:7, 23, 24; the horns of Rev.17:3-15. They refer to the federated European nations under the Antichrist, all of which are controlled by Satan.
3. Before discussing Verse 4, we would point out how we are sure the dragon is Satan. Verse 9 leaves us no doubt. All four of Satan's names are used and applied to the dragon. Let us not, therefore, make the dragon to be a man, a nation, a condition, or anything else which is against the plain scriptural definition.
4. Verse 4 is also clarified through Verse 9 The "third part of the stars of heaven" are there pointed out as the angels who fell with the " snake" in his rebellion against God. Isao 14:12-15; Ezek. 28:12-15 deals with that rebellion. Our discussion on Rev. 20:10-15 should allow us some time to discuss this fall and the judgment of the

Devil. Further, the term "star" was used in the Old Testament in some instances to speak of angels (Job 38:7; Isa.14:13; Dan.8:9,10) and in Revelation itself we saw this (Rev. 9:1).

5. The last half of Verse 4 presents the Devil in his attempt to destroy Christ. The Scripture speaks of certain occasions when the Lord Jesus comes near death before He came to His eternal appointment at the cross. His death on the cross was what the Word of God had prophesied. Any other kind of death would have been a failure of the Word and consequently a failure of redemption. Thus, Satan would have slain Him before the cross. There were times in the Old Testament when the Devil tried to destroy a line through which the Seed, Christ, was to be born. For now, though, let us just note a few assassination attempts on the life of the Son of Man, after His birth,
    - a. Matt. 2:16 — the slaughter of children by Herod, Christ sent by the Father to Egypt.
    - b. Matt. 8:23-27 — the waves rebuked. You rebuke a personality, not a thing; Satan was behind this.
    - c. John 10:36, 39 – stoning was the penalty for blasphemy, not a cross
- C. Verses 5,6, give us the evidence that this man child is Christ, the third personage, and speaks of Israel 's preservation.
1. Ps 2: 9 speaks of the Christ as ruling and judging with a rod of iron. It is so in verse 5.
  2. Rev. 3:21 tells us Christ overcame and sat down with His Father in His throne. It is so in verse 5.
  3. Verse 6 speaks of Israel s preservation both where and for how long. She will be hidden in the wilderness. As to the specific place we can only conjecture. Many feel the old stone city of Petra in the Mount of Edan will be the spot. It is certainly a natural fortress. Mr. J. E. Blackstone, author of "Jesus is Coming" and a very wealthy man, so believed this that he purchased and placed in Petra one million New Testaments in Hebrew, hoping that these Israelites will read them.
  4. Then we are told in Verse 6 that she will be hidden for twelve hundred sixty days, forty-three months or three and a half years. This is the period of the Antichrist's reign of terror (Rev. 13:15). Two Old Testament verses which refer to persecution and preservation are Jer. 30: 7: "It is the time of Jacob's trouble, but he shall be preserved out of it." Isa. 26:20: "...enter thy chambers.... hide thyself as it were for a little moment, until the indignation be overpast" Verse 14 of Rev,12 refers again to the rescuing of Israel from the indignation of the dragon, Satan. We are told she is "nourished" here for a "time, times, and half a time, one year, two years,

and half a year. (Three and a half years, forty-two months, or twelve hundred sixty days).

- D. The fourth personage is Michael in Verse 7 The archangel of God has doubtless waited a long time for the moment here spoken of.
1. He makes war with Satan and he and his angels cast the Devil and his angels once for all out of heaven. In Jude 9 Michael is seen taking the place of submission to God and patience in waiting God's time for conflict with his ancient enemy Lucifer. His patience is here rewarded (Verses 8, 9. It should be mentioned here that the fallen angels (spoken of in Jude 6 as being confined) were only a part of the Devil's angels who fell with him. They had committed a unique sin (see Gen. 6 concerning "sons of God") and were therefore bound until final judgment. Michael is dealing with the rest who were not involved in this act.
  2. The Devil's place in heaven is also cast out. It is indeed interesting to note that Satan still has access to the third heaven and will have until here at the middle of the tribulation. He has a place which he can still call his.
  3. When Satan sinned and fell, he was not then cast out of heaven, but only removed from his position as the "anointed Cherub that covereth" (i.e., then throne of God) This is seen in Job 1:6,7 and in Rev. 12:10, He is now permitted to enter heaven and accuse the saints before God. When Michael gets through this will be over for good (Rev. 12:10). He will have no more place.
  4. Verse 11 tells how the saints were able to overcome the accusation of the Devil. "They overcame him by the blood of the Lamb, and by the Word of their testimony, and they loved not their lives unto death. "
    - a. For the accusation of sin or unworthiness — the blood of Christ! Do not argue with the Devil. We are righteous, but Christ is our righteousness and the blood answers every accusation.
    - b. The Word (spoken aloud) of our testimony defeats Satan. This is why Paul states in Rom. 10:10: "With the mouth confession is made unto salvation." Complete deliverance is only mine when, after having believed unto righteousness, speak out to be under the Lordship of Jesus and against the Devil.
    - c. Loving not one's life even unto death testifies to no love for this world The man who loves the world and his life cannot at the same time reveal the love of the Father (I Jn. 2:15). Jesus said if we lose our life for His sake, we will find it.
  5. In Verse 12 the Devil, having been cast out of heaven,

comes down to earth filled with hate, wrath and vengeance. This is the point at which he will raise and incarnate the false—Christ and false—Spirit (Rev. 13: 1- 4; 11; 2 These 2: 3,4,9; Rev.6:2,4)

6. One of Satan's first acts through the beast (Antichrist) will be to attempt once more to destroy Israel. He is thwarted by the intervention of God and goes then to vent his wrath on the righteous Jews (Israelites) who are ministering the Word of God. Many will be slain (Rev. 6:9; 12:11). This remnant in Verse 17 is the fifth personage.

E. Rev. 13 opens with the vision of a great beast, the sixth personage, rising out of the sea. Part of its description we discussed under VI I — B, 1 & 2, and will meet this again in Chapter 17.

1. This beast is the same as that spoken of in Dan. 7: 8 and speaks of the empire of Rome revived (Dan, 7: 23-25 and Dan. 2: 41—44). According to Verse 2, it will have the characteristics of the 3 kingdoms before old Rome. The Leopard, Bear, and Lion are used in Dan. 7: 4—6 to describe the 3 nations preceding Rome, here reversed in order: Greece, Persia, Babylon.

Along with speaking to the character of this ten-nation federation, seen in the ten horns, these beast descriptions indicate to us that some necessary alliance will be made between Europe, the ten—nation confederacy under antichrist, and these middle eastern nations of Israel's former history.

- a. The Leopard is one of the fastest and fiercest of beasts — revived Rome will rise speedily. It will come to full power before the end of the first  $3\frac{1}{2}$  years of the tribulation.
  - b. The Bear is a very powerful beast and able to "devour much flesh." If Alexander of Greece came up quickly, so also Persia conquered many nations. Rome revived will conquer nearly all of Europe.
  - c. The Lion is the beast of authority, just as Babylon was the supreme kingdom of its day, so this new European kingdom, under the beast of false-christ, will in effect rule the world. Later we shall see the rebellion which comes against him.
2. Certainly like a mad dictator, this false-christ will have enemies. A rebellion from 3 quarters (north, south and east) will begin and someone will assassinate this beast according to Verse 3. The Devil will then raise him from death, counterfeit of Jesus' resurrection, and he will become, instead of a false-christ with high reputation, an anti-christ with hell itself for his aide Hitler and Stalin were kindergarten children compared to this



Satan-possessed man. This resurrection of anti-christ is further seen in Isa.14:19,29. He is "cast out of the grave like an abominable branch (loathsome stick)". What a contrast this is from Christ Who the same prophet calls the "Beautiful Branch", (Isa.4:2; also see Zech. 6:12). Isa. 14:29 is a confirmation of Gen. 3:15, referring to the seed of the serpent.

3. He is worshipped as God, the term, "who is like unto", is an Old Testament term for the adoration of deity (Ps.92:19; 113:5) The only one who will not worship him will be the saints "whose names are from the foundation of the world, in the book of life of the Lamb slain." (lit.)

F. We now come to the seventh personage, the second beast, Verse 11 who comes out of the earth and who is the false prophet or anti-holy spirit. Satan will also raise this man who has already been dead and buried sometime in the past. His duty will be to do for the antichrist what the Holy Spirit does for Christ, that is, make him known and lead people to worship him. Note that he has a sign ministry in Verses 13 and 14. As on the day of Pentecost (Acts 2) so here fire will appear. These miracles were spoken of by Paul in 2Thes 2:9 and are part of the "strong delusion" which our God will send upon those who love not the truth; compare Ps.109:6. His work will be:

1. To work miracles
2. To set up the image of the beast
3. To give out the mark of the beast
4. To execute those who refuse

So with this last beast we have a complete hellish trinity; the dragon, Satan; the first beast, antichrist; the second beast, false prophet or anti-spirit.

G. (A word about the mark of the beast in Rev. 13:18: This is the mark of the second beast.) Just as God seals his saints through the Holy Spirit (Eph. 1:13; Rev. 7:3), so also Satan seals his. This mark will be the visible seal which will be necessary for them to carry on any sort of trade. No one will be able to buy food or goods or even sell; no business can be conducted without this mark, Verse 17. Quite obviously the saints who are not slain for refusing to worship the beast could very conceivably starve to death. The mark is 666. Using letters for numerals, this will, in some language, spell out that man's name. This then, is the man Zechariah refers to in Zech. 11:15-17. The forty-two months referred to in Rev. 13:5 are the last half of the seven years (one week of years) referred to in Dan. 9: 27. We have seen sixty-nine weeks of years pass by from Cyrus to the death of Christ. Because

Israel is not restored, God's clock is stopped and will not start again until He "turns again to build the house of David which is broken down" (Acts 15:16)  
 The removal of the Bride, the church, will mark God's turning again to deal with Israel and the beginning of Daniel's seventieth week. God does not count time when Israel is in captivity. We will illustrate this below.

- H. One more brief note on these two beasts. Do not confuse the political ruler coming out of the sea (gentiles, Rev. 17:15) who is antichrist, with the spiritual ruler coming out of the earth (land - Israel, opposite of sea). The first is a gentile and the second an Israeli, probably from Dan (Gen. 49:17). The terms antichrist, desolator, apply to the first beast. But the terms false prophet, idol shepherd, man of sin, son of perdition and the seal 666 refer to the second beast out of the earth. They are relative to a deception on Israel.

Example of God's Time Reckoning with Israel

CANONICAL RECKONING

Exodus to the 4th year of Solomon (I Kings 6:1) = 480 yrs.

CHRONOLOGICAL RECKONING

Exodus to the 4th year of Solomon = 604 yrs.

Note:

Deut. 29:5 Wilderness wandering	=	40 yrs.
Acts 13:20 judges	=	450 "
Josh. 17:7-10; 24:29 Joshua	=	30 "
I Sam. 9:31; Acts 13:21 Saul	=	40 "
I Kings 2:11 David	=	40 "
I Kings 6:1 Solomon	=	<u>4</u> "

Less servitudes and judgments in the time of judges:

Ruth 1:1,4	famine	=	10 "	= 124yrs.
	Mesopotamia	=	8 "	
	Moab	=	18 "	
Book of Judges	Canaanites	=	20 "	
	Midianites	=	7 "	
	Abimelech	=	3 "	
	Philistines	=	18 "	
	Philistines	=	<u>40</u> "	

Remaining time after subtracting judgments = 480 yrs.

The conclusion to all this is, as we have stated on a preceding page, GOD'S TIME STOPS WHEN ISRAEL IS WITHOUT HIS BLESSING.

VIII. Chapter 14 turns our view again to the 144,000 whom we saw sealed in Chapter 7. This is the first time they have come into view since their sealing, and here we discover where they have been.

A. Having been redeemed from the earth, they were taken out of the earth. That the Mount Zion referred to is the heavenly and not the earthly can be seen by a few simple notations.

1. That earthly Mount Zion is occupied by the anti-spirit and antichrist regime is noted in 2 Thes 2:3,4 and Rev. 6, 7, 14-18. The people of God are not holding the throne at this point.
2. They sing before God's throne (Verses 3 and 5) The throne of God is in the third heaven.
3. They are in the presence of the four living creatures who bear the throne of God (see Part III, 1, B and E), and the twenty-four elders are present. Both of these groups are with God in the third heaven.

B. They have done no preaching, but rather have been fulfilling the desire of the Lamb for their presence and fellowship (verse 4), just as that desire resulted in Enoch's removal from the presence of men (Heb. 11:5,6).

IX. The new vision of this first fruit from Israel in the presence of God provides a marked contrast next between the estate of the redeemed and the damned. We have in the remainder of the chapter a declaration concerning God's authority and coming judgment and the finality of the condemnation of the wicked. May we use Verse 13 in order to note this contrast. A cry comes from heaven saying, "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them." There will only be rest for the righteous and no "good works" of any of the unredeemed will leave this earth. For the lost, all is loss.

A. God declares His power and authority. Verses 6 and 7 tell us of an angel who preaches to all the inhabitants of the earth the everlasting good news because it declares the absolute authority and control of God in the earth.

The number 4 is a world number (four winds, four corners of the geographical earth, four rivers from Eden to water the earth, etc.) This message has four parts (Verse 7), showing God's prerogatives.

1. His right to authority: "Fear God and give glory to Him. " Up to now, especially through the times of the Gentiles, man has given authority to man. In spite of this fact, God has held him in restraint and allowed no more than His eternal purpose declared. Ps. 76:10 declares that the wrath of man shall praise Him, that all other wrath He restrains. Dan. 4: 17,25,32, all testify that God governs the affairs of men.

2. His right to judge: "The judge of all the earth, "He is called in Gen. 18: 25 by His friend Abraham. His judgments will be declared at His coming according to Ps. 98:9, "For He cometh to judge the earth. " Further, Jesus tells us the One in the Godhead Who will do the judging is the "Son of Man. " (Jn- 5:22)
3. His right to worship: "Thou shalt worship no other god " He tells us in Ex. 34: 14, and His end purpose is to cause all flesh to come and worship before Him according to Isa. 66:23. Men have a wrong sense of values and do not regard God's "worship" The Lord in His coming will cause to crumble all those things that are temporal and without eternal value and establish that which bears the image of Himself.
4. His right to create: Rev. 4:11 declares that all things were created by God and Paul in Col. 1:16,17 tells us that the Son is the Creator and maintainer of all things. To the child of God, this is unnecessary to state, but remember the world is taking from God His creator-hood. We are in the thinking of many, a result of spontaneous developments, both the animate and the inanimate. But the Lord of all the creation will in His coming, make known to all Who is the Author and Finisher of all things.

Note: It should be seen also that this everlasting gospel is not a message of redemption and is not proclaimed with that in mind. It comes at the end of the tribulation when the doom of the kingdoms of this world is sealed. It is a gospel of victory!

- B. Verse 8 declares with a double finality the destruction of Babylon. There are really two Babylons to be destroyed as we shall see in Chapters 17 and 18. Not only is the city to fall, but the system which made the city, the capital of hell that it is. This same expression "did fall, did fall" literally, is used again in Rev. 18:2 and is a pronouncement of finality. It will fall never to rise again. This will be discussed more fully in Chapter 18.
- C. In the last verses of Chapter 13 it was stated that no man could buy or sell unless he bore the mark of the beast. Here now in Verses 9 through 12 of Chapter 14, God is going to have His say. Though the man who refuses the mark will suffer persecution, the man who receives the mark will suffer the wrath of God Almighty. According to Verse 12, they will drink of His " fury" from the cup of His "wrath. " That the wicked will taste of the wrath of God is evidently declared all through the Scriptures, but after the Gospels little is said about the nature of that judgment. Some have made an attempt to discount the torments of hell, saying Paul did not discuss this. It must, however, be remembered that Paul was not

talking to a people that were going there and had no reason to discuss this awful torment. Jesus at the same time spoke more of hell than of heaven, obviously because more of those to whom He spoke were headed there. But now in the book of the end when judgment is upon the earth these verses are given as a plain statement as to what the final punishment of the Christ rejector is going to be. Jesus said the torment was forever.

Some have tried to give another meaning to His words and place a time element on hell. Matt. 24: 46 calls the torment eternal and here in Reve 14:10,11 that is made unmistakably plain.

1. They shall be tormented in burning sulfur. This Scripture is a fore view of that lake of fire in Rev. 19:20; 10:10, 15. If the question is raised about the human body being consumed in such an inferno, keep in mind this. According to Rev. 20:12,13 and John 5:29, there is a resurrection of the lost, just as there is a resurrection of the saved. The saved will have a new glorified, immortal body, one that is fitted for the presence of the glory of God. So also the damned will have a new body fitted for wrath and torment.

Note: The worst suffering of the lost will be one of the soul, that is, a total separation from God. Even the unrighteous do not yet know what misery this will bring (Acts 17: 27,28).

2. "The smoke of their torment ascends forever and ever. " How long is the judgment? Without end. "They have no rest day or night. " The same words used here for the torment are used of the Eternal God in Rev. 15:7. Can we put a time limit on God? If God is " forever" then the lake of fire is "forever. "
3. It must also be noted in Verse 10 that this scene takes place in the presence of the Lamb. What an overwhelming contrast, the Lamb ministry of Christ is His justification. When, therefore, torment can take place in His presence, then there is no more grace left for the world.
4. We must note that it is no wonder that the Scripture adds the phrase, "Blessed are the dead who die in the Lord. "This judgment on the wicked indeed indicates the patience of the saints.

- D. Verses 14 through 20 of Chapter 14 gives us certain details of the great battle of Armageddon which is seen in Chapter 16:13-20; 19:11-21. These passages give us its proper setting and time.

Chapter 14 is concerned more with the severity of the judging God than with time and place. Let us consider the description:

1. The picture is the harvest of the earth over which the Son presides as Lord of the harvest (Matt. 9:38). Those who do the harvesting are the angels according to Matt. 14: 390 The world and its people have been maturing either in righteousness or in sin. Here we view the

rejoicing of the righteousness from the tribulation in Verse 16. This would parallel with the time and events spoken of in Rev.11:12, the translation of the tribulation saints. This as always (see 1 These 4:16,17), is the privilege of the Lord Jesus Who paid the price of redemption. Note Verses 15 and 16: these are those who rest and received reward according to Verse 13.

2. Next we have the harvest of the unrighteous in Verse 19. This part of the harvest is cast into the great winepress of God's wrath. We shall see in Chapter 16 that this winepress is a representation of an area to which Christ will return reaping vengeance upon the ungodly (see Jude 14,15). The figure here is one of great significance. The winepress was where the fruit of the vine was placed so that this fruit could be crushed by the feet of the wine makers, and as it was trampled juice would run out in great abundance. At the final battle of Armageddon Christ will crush out the blood of the armies of the kingdoms of this world (Rev. 19:15; Ps. 58:10) so that it will flow five feet deep in the plain for about one hundred seventy-six miles. Someone will say, "How is this possible?" Those of you who remember reading Charles Dickens' great novel, "A Tale of Two Cities," will recall it was written of London and Paris, set about the time of the French Revolution. Let your memory recall how the author described the horror of the slaughter of the nobility in the city of Paris. So many people were being beheaded that the streets and gutters ran full of blood. This was only a city. In the situation before us all the armies of the world have been brought together (Rev. 16:13,14) in the plains of Esdraelon. What a horde of humanity this will be. And if we compare Isao 63:1-6 with Rev. 16:16, we have the full area which these armies fill, and the King of Kings is going to crush out their blood from Bozrah in Edom to the base of Mount Carmel. What a fierce judgment! God says they have shed the blood of His servants; therefore, He will give them blood to drink for they are worthy (Rev. 16: 6). We can understand what Paul meant when he said, "It is a fearful thing to fall into the hands of the living God. " Take courage, child of God, for Paul tells us that "The God of peace shall bruise Satan under your feet shortly. (Rom. 16:20). You will share in His victory.

- X. Chapter 15 sets forth an introduction to the last set of seven plagues. Chapter 14 ended with the final wrath of Christ's coming in judgment on the earth. The chapter before us now will present a heavenly scene of glory for the saints and terror for the wicked before taking us back for the detailed description of the last set of plagues before His coming.

- A. John saw the angels with the seven last plagues, the redeemed from the earth on the sea of glass, and the heavenly tabernacle filled with God's glory. We will look at each briefly.
1. Look at the saints first; their position is interesting. They stand in the sea of glass mentioned in Rev. 4:6 with one great difference. Now it is mingled with fire. These saints have come out of great and horrible experiences at the hand of the antichrist. It was indeed a trial by fire, but they were the Victors. Dan. 12:10 spoke of this trial as a purification. Redeemed Israel came out a purification. Thousands of gentiles came through purification, and were made white in the blood of the Lamb (Rev. 7:9,10. This sea of fire states in simplicity that if the fire of God, which is consuming (Heb.12:29; Deut. 4:24), would not destroy them, then nothing ever would. God's fire destroys the wicked, but empowers the righteous (Matt. 3:11; Acts 2: 3). It is a matter of corresponding nature. Because of this perfect redemption they sang a two-fold song — of Moses and of the Lamb. (Verse 3)
    - a. The song of Moses is one of deliverance from bondage and the power of Satan. The song is recorded in Ex. 15:1-19. Israel 's deliverance from Pharaoh was complete. The saved out of the earth have the same cause to sing. Jesus Christ has destroyed the power of the Devil (Heb. 2:14; 1 Jn 3: 8); He will destroy those who do his bidding. These singing saints are beholding that victory. They can say with Moses, "Thou sentest forth the wrath which consumed them as stubble." (Ex. 15: 7)
    - b. The song of the Lamb gives emphasis to His having washed us and loosed us from our sins in His own blood (Rev. 1: 5). Again, the parallel is with Moses, but here not with the cloud and the Red Sea, which figure the Holy Spirit, but with the Passover Lamb. Peter tells us Christ is our Lamb without blemish and Paul calls Him our Passover (1 Pet. 1:19; 1 Cor 5:7). The saints recognized that it is grace which provided a substitute in death or the wrath which consumed the world would have just as surely consumed them. The one thing that makes a wicked man into a righteous man is that wicked man trusting in the shed blood of Jesus Christ which results in the gift of the Holy Spirit. There will be nothing save what He has done for us to rejoice in.
  2. The seven angels and the temple came into prominence next. These ministering spirits are about to dispense the judgments of God in the earth. Their description indicates their prime concern for the vindication of the Divine Being; that is, white garment and golden breast wrappings.

The temple from which they emerge gives this scene great notability.

B. This is the same heavenly tabernacle which Moses was commanded to copy; the same temple into which Jesus entered to sprinkle the blood of the everlasting covenant (Heb, 6:19, 20; 9:11,23,24). It is intended to be a meeting place for God and man. But no one can enter; not until wrath has been administered in the earth from this temple. What a pitiful scene! From the place from which great grace was wont to be ministered must come great judgment. Such was true of the dedication of the temple of the Lord which Solomon built when Israel was walking with God. No one could enter then either, but not for the same reason. Grace personified had entered in His fulness to be among men and Israel knew her "Pentecost." The Glory of God was present to bless in that scene in 2 Chron. 5:12-14. Now, however, in the scene before us, the Glory of God is present to plague. Man has cursed the God Who must take vengeance.

XI. Having received the bowl of plagues from the hand of one of the living creatures, Chapter 16 now gives us a description of their outpouring. We already have before us the seven sets of sevens in this book of Revelation. We have already noted this is the last series of plagues. There will be no area which they do not affect. Verse 1 tells us they are poured out upon all the earth. Jer. 9:25,26 speaks of the thoroughness of these judgements: (25) "Behold, the days come, saith the Lord, that I will punish all them who are circumcised with the uncircumcised; (26) Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart." The whole world is now under the power of the Beast and these judgments are directed against that great world kingdom. While surveying these plagues it would be well to keep these three passages in mind: Isa.13:12; 17:6; 24: 1-13. There will, at this time, be a vast reduction in world population.

A. Verse 2 gives the first vial (bowl would be a better translation) poured upon those who had taken the mark of the beast. They took that mark, remember, to escape harm. They failed to heed the warning of the Lord Jesus not to fear those who are able to destroy the body, but to fear those who are able to destroy the soul and body in hell. Further, this event was of the nature of that spoken of by Moses to Israel in Deut. 28:27. Notice also the parallel here in the plague on Egypt recorded in Ex. 9: 3, except here it is upon man.

B. The second bowl is poured upon the sea resulting in its being turned to blood bringing death to the sea creatures. In a



day when we speak of tapping the natural resources of the sea to replenish our earthly needs, this prophecy offers little comfort to the world. This is an amplified repetition of the first plague on Egypt in Ex.7:20.

- C. The third bowl will cut off the world's supply of water. This is a judgment of staggering proportion, even if no other judgment were sent. With this one there is a reason stated. Heaven exalts the Righteous One saying the world kings shed the blood of the saints; let them drink blood. Paul said the saints are considered the offscouring of the earth, but Heb. 11:38 states that the world was not worthy of them and for those who wrong the "apple of God's eye," the Book says, "He will not hold them guiltless."
- D. The fourth angel pours his bowl upon the sun and it became to him as a great heat ray or flame thrower in order that he might scorch the earth dwellers. Men in turn blasphemed God whom they know had power over these plagues. The term "Give God glory" is one used for worship as we saw earlier given the Beast. Here men refuse to worship God. We emphasize at this point that these judgments are not remedial but penal God does not expect men to repent because of them. They are sent upon men who have already refused all repentance. We repeat Paul's word, "The goodness of God leadeth us to repentance "
- E. The fifth plague will again bring blasphemy against God; this time because of a gross darkness. Again, we find a parallel in the plagues of Egypt in Ex. 10: 21-23. A noteworthy comparison is seen in that there was darkness only in Egypt, but Israel in Goshen had light. One sees that the emphasis here is on the darkness being in the kingdom of the Beast. The people of God, Israel, hidden in the wilderness, will have light.
- F. The sixth bowl contains a strange event in prophecy. The river Euphrates is dried up to give passage to the kings of the east. Rivers being dried in the end time is not new, (see Isa. 11: 14-16) but the great Euphrates is being dried for the kings of the east 0 Who are they? Notice a few things:
  - 1. God dries the river (Verse 12) .
  - 2. The hellish trinity sends out deceiving demons (Verse 13).
  - 3. The demons gather the nations of the world together for the battle of Armageddon (Verses 14 ,16) .
  - 4. God, Who "causes the wrath of man to praise Him, refers to this day of God Almighty. See in connection with this, Rev. 19:17-190

Now a word of explanation. Up to now we have been dealing primarily with European and Middle Eastern kingdoms as we reckon them, but now we are going to have to include the rest of the world. The great Far East (China, etc.) now is going

to be brought into the battle, The word in Verse 14 translated "of the whole world" means literally "the whole habitable."

That is, everywhere on the globe even though completely unknown in John's day. Furthermore, see the scene for China. Even now she sits desiring to reap the spoils of any world conflict. When the northern confederacy, Russia and her crowd, along with the European kingdom of the Beast or antichrist, all come to the valley of Megiddo for a deciding battle these Eastern empires will begin to move in on them by the motivation of these deceiving spirits. For example, of God's control of such spirits note I Kings 22: 20-23.

We might add here that Verse 15 of this section would relate these events to the second coming of Jesus Christ for the purpose of destroying the kingdoms of this world. His coming is shadowed in the seventh bowl.

- G. The seventh and last of the bowl judgments will introduce the end of the tribulation period as seen in the phrase "it is done" of Verse 17 and will list some of the major events of that time.
1. The first is a great earthquake accompanied by upheaval in the heavens already referred to in Rev. 11: 19; remember Rev. 11:19 and Rev. 16:18 refer to the same thing. An earthquake is associated with resurrection (Matt. 24: 29, Heb. 12: 25) and many dead tribulation saints will be raised at this time. But more important, this great earth reeling will not only terrify the ungodly, but will take a terrible toll of life among them while opening the graves of the saints.
  2. The presence of the great judgment upon Babylon is announced. Utter destruction is her lot as seen described in Chapter 18.
  3. Verse 20 speaks of a part of the great change that will take place in the earth's surface at the second advent of Christ. The leveling of the mountains is referred to in Isa. 40:4,5: "Every valley shall be exalted, and every mountain and hill shall be made low. "
  4. This last verse of Chapter 16 gives an awful description of one of God's last great judgments long before spoken of by the Lord to Job, (Job. 38:22,23): "...the hail, which I have reserved against the time of trouble, against the day of battle and war." See also Ps. 148:8. Referring in context to Christ's overall coming to Israel, the Lord says, "The hail shall sweep away the refuge of lies," (Isa. 28:17). Josh. 10:11 also gives a good example of God's using hail as a method of judgment. Something further about these hailstones needs to be stated. They are about the weight of a talent. There were various pounds in a talent depending on what nation's measure you used, but these were generally supposed to be about

100 pounds; enormous, to say the least. Now consider this:

A copper penny dropped from the top of the Empire State Building falling at normal acceleration of thirty-two feet per second per second after the first second, would reach the street below with sufficient velocity to penetrate a man 's skull. What fantastic power these great stones will have! There will be no hiding place even if one were left after the great earthquake.

- XII. Chapter 17 of Revelation is probably one of the most significant chapters in biblical prophecy. We will endeavor to keep our simple outline approach and still include those facts important to further study.
- A. This is the great chapter on the mystery of iniquity: her final rise to power and her destruction at the hands of her former protector. Let us discuss the woman who represents this system.
1. Her birth as a system was at the building of the tower of Babel in' Genesis 11. Men were again moving under the rebellion of Satan. God has said to replenish the earth, but man said to gather in one place. That place was Shinar (Babylon) and there they settled to build a religion. The idea of Gen. 11:4 was not to say (as the italicized words would suggest) that the tower should reach to heaven, but rather reveal the heavens. Star worship was in mind and Nimrod and his so—called virgin wife Semiramis had begun the great perversion. They set up a feminine worship, deified Semiramis (see "The Two Babylons" by A. Hislop) and said their son Tammuz was virgin born (Ezek. 8:14) Thus the hellish counterfeit was begun. Satan now had an organized system which would seek to enslave men by making them feel they had found the true religion. We shall refer in a moment to the nations this system ruled over; but now let us see her inroad to the worship of God' s people.
  2. The Lord had warned Israel not to intermingle with the heathen, but this warning after a time went unheeded. The worship of many nations, especially Babylon, began to show up in Israel. The judgment of God came because of these sins of worship. 2 Kings 17 is a record of why God cast out the northern ten tribes and Verses 15 and 16 tell us that it was in part for worshipping the hosts of heaven. Nimrod and wife had begun Astrology as a system of Babylonian worship. It included worship of the "queen of heaven, (Virgo the Virgin, Coma the madonna and child, etc.) which was finally the sin for which Judah was judged as spoken of by Jeremiah in Chapter 7: 18. The mystery of iniquity had then progressed quite far and it was after Judah's dispersion that the Lord by the prophet Zechariah

(Zech. 5: 5-11) pronounces the future judgment on the harlot woman. He said the woman is wickedness and would be carried back to her birth place and God's principle is to judge her there (see Ezek. 21:30), in her case Babylon, according to Zech. 5 and Gen. 11. It is to this judgment that Rev. 17 gives itself.

3. After Israel broke her covenant and was put out of the land at the death of her Christ, the Lord turned to call out the church for the bride of Christ. Therefore, Satan must get his religion, the harlot woman, the mystery of iniquity, into the church. This is his only hope of destroying its effectiveness since his first attempts at persecution only made the church stronger. So now we refer again to a discussion from the seven churches of Rev. 2 and 3.

You remember these seven churches are prophetic of the church's history:

- a. Ephesus, the first, reveals the apostolic church,
- b. Smyrna, the second, the persecuted church, and
- c. Pergamos, the third, the state church under world influence.

It is in the third church period the formal entrance by the harlot woman is made. Rev. 2:14 speaks of the doctrine of Balaam which was in simple terms, "If you can't lick em, join 'em." Through the declaration of a state church by the emperor Constantine the church was sent on to its next stage of Thyatira, the church with the woman at the head (see Rev. 2:20, 24).

One thing further. It is because of this condition that Paul is moved by the Holy Spirit to expound briefly on the mystery of iniquity in 2 Thes 2. He said it was already at work but was being hindered by the presence of the church. When that church is removed, the harlot woman will be unhindered from coming into full power at the subtle whim of the Beast, the man of sin, as Paul speaks of him.

- B. What this mystery, or woman, is now can be seen by at least four points:
  1. The time period of the church of Thyatira indicates the rise of the Roman papal system. This system later introduced Mary as "Co redemptrix" with Christ and then crowned her the "queen of heaven." These were precisely the methods used by Satan to get into Israel's worship.
  2. The description is one of wealth; great riches are hers. Probably the wealthiest religious system the world has ever known is the Church of Rome. Rev. 17:4 describes her ornate outward beauty to be like that of Rome's great

cathedrals and the scarlet and purple further describe the garments of her bishopric, although there is more to these colors than that reference.

3. Always this "woman" has persecuted the true saint and the Church of Rome today is no exception. Her system has been, and would be today if permitted, to slay the "heretic".
4. Most conclusive evidence of where the harlot has her seat today is Rev. 17: 18, where the Lord tells us it is Rome. That was the city that ruled over the kings of the earth in John's day; that is the city where the woman now sits.

Note: We hasten at this point to say two things: First, the reason this hellish system is called a mystery is because its sins are hidden and man without the enlightenment of the Holy Spirit would be inclined to regard it as a fine example of true and dedicated worship. The more ritual it has the more importance it would seem to have. Second, we are in no way suggesting that all people in the Church of Rome are lost. The system is lost, hopelessly so. But many of its people are saved in spite of its deceptive teachings. One is neither saved or lost on the basis of his organizational affiliation but rather on the basis of what he thinks of, and what he has done with, Jesus the Christ.

- C. Let us now proceed to a further explanation of Rev. 17. Verses 7-13, 18 point out an important part of the mystery of iniquity. She has ruled over six nations and will rule yet over another. In Verses 3, 7, we are told she has seven heads and ten horns. The seven heads are seven mountains (Rome, by the way, sits on seven hills) on which she sits. Connecting this phrase with Verse 10, " and there (literally) are seven kings, we have further light. Now note Isaiah 7:8,9, where the term "head" is used to denote rulers of kingdoms and their capitals. These heads then are kingdoms (see also Ps 30:7 where "mountain" is used to indicate a kingdom) where the mother of harlots has exerted her influence. What are they?
1. Egypt
  2. Assyria
  3. Babylon
  4. Medo-Persia
  5. Greece

These are the five that "are fallen" according to Verse 10. The one that "is" is, of course 6. Rome. She was in power when John wrote as we already noted in speaking of Verse 18.

The "one that is not yet come" is the kingdom of the beast through which the woman comes to full power for a short time. This kingdom will be the revival of the old Roman Empire, Verse 8, with ten kings, Verse 12, or kingdoms in league with her.

Note: See Dan. 7: 8 where "horn" is used to denote kingdom.

Some have felt that perhaps the European common market or a United States of Europe would be a seed for this federation. It is surely possible. At any rate, the Beast kingdom will be number 7, the European Empire established. Remember that this beast, the first Beast of Chapter 13 and the antichrist are references to the same great ruler.

In Verse 11 we are told there is an eighth king but that he is one of the seven. We would remind you of two things already spoken of: First, that the antichrist's kingdom will be one of "peace and safety" for half the tribulation (3-1/2 years). Then revolt comes and mass war, destruction and great judgments from God begin. Second, at this time, after 3-1/2 years, someone will slay the false Christ and he will become the Antichrist in the fullest sense. This slain and resurrected Antichrist or Beast will then be the eighth ruler, but it is one of seven. His kingdom is one of the seven. His kingdom is: 8. The kingdom of the antichrist. All of these kingdoms consistent with the mystery of iniquity, had feminine deities and they all held Israel in bondage with an attempt at one time or another toward her extermination.

For further study of these kingdoms, one should consider Daniel 2: 31-43 (Verse 44,45 being the second coming of Christ to destroy the world kingdoms and establish His reign) and Dan. 7: 2-8 (9-14 being Christ's second coming). Note that these passages go back only through the Babylonian period, as that marks the beginning of the "Times of the Gentiles" (Luke 21:24). Since the fall of Judah to Babylon, Jerusalem had been under continuous gentile control. This should make us take note of the remarkable times in which we live since in 1967 the city of Jerusalem came back under Israel's authority.

- D. We have seen the woman as the Satanic system or religion. We have seen the beast as the one who brings the woman to power, Verse 3. We have seen how this woman has always been at the core of ungodly nations. Now let us note what happens to her.

Like anything that Satan has finished using to his own end, whether nation, religion, man or woman, he casts it, or them, off and destroys them. Here according to Verse 17 God will put it in the heart of the ten kings to fall in with the Beast to destroy this religion. Consider two things:

1. This has been an oppressive religion. It controls homes, takes from the poor to make itself rich, controls governments, promises peace but gives bondage, turmoil and darkness. They have reason to hate her. But further, Satan wants personal worship and this system was the

"back door". He was being worshipped, but under a disguise.

2. Therefore, the former pretense must be put out of the way so that the false prophet of Rev. 13:11,12 can bring people to worship Satan personally. That is his ultimate goal. So much for the mystery of iniquity - mystery Babylon. In Chapter 18 we will see the manifestation of iniquity - Babylon the Great.

- XIII. Chapter 18 brings us to the rebuilt city of Babylon, the center of last day world commerce, the arts and the birthplace and life source of "wickedness" (Zech. 5:5-11). There is a principle in God's judgment which applies here. Ezekiel 21:30 tells us that God, in dealing with the nations will return them to the land of their birth and judge them there (see also Isa. 13:14). That Babylon will be reestablished in her own land is declared in Zech. 5: 6-11. Verse 11 states that the system of wickedness, here represented as a woman, just as in Rev. 17, will be carried back to the land of Shinar (Babylon - see Gen. 11: 1-9) and established there. In Rev. 17 we had the destruction of the system; now in Chapter 18, we see the destruction of its dwelling, its politics, also its commerce and arts.
- A. Its dwelling. Zech. 5:11 said a "house" would be built for the woman, a city for her headquarters. Now Rev. 18:2 speaks of the fall of a physical structure. Verses 10,19 also emphasize the physical city.
  - B. Its politics are suggested in Verse 9. Trade treaties are the strength of this kingdom on the national level. At her destruction the kings of the earth lament. This is quite a contrast with the view of heaven in Verse 20.
  - C. The merchants of the world are very hard struck by this city's fall. Their income has suffered a mortal blow. From Verse 11 through Verse 19 great lamentations go up for her. Verses 12 and 13 list the goods which were sold from the most valuable to the least valuable. It should not be surprising that the least is the "souls of men". Human life and welfare are always the cheapest article in an unholy dictatorship. Zech. 5:6,7 should be referred to here also. The term "ephah" in these verses is used because it is a term of trade to denote the basic commercial aspect of Babylon. The mystery of iniquity found a refuge and home here until she was no longer useful (Rev. 17:16).
  - D. The arts are declared, with great joy by the heavenly host, to be lost forever (Verse 22). Man, in his self-made glory, always seems to magnify the arts. "Behold what I am able to do", he would say. God, in one hour, will bring it all to nothing and reveal its utter vanity. Just as the "Preacher" concluded, the one chief good is to fear God and keep His

commandments (Eccl. 12: 13,14). things further in this chapter should be noted: the finality of the city's destruction and the contrast in views of her destruction.

1. Seven times the Greek double negative is used to give emphasis to the utter and complete destruction of this city, in Verses 14, 23. One interesting reason for this is that the woman, in Verse 7, had used a double negative to declare she would never see any sorrow. Sevenfold, God returned her words upon her own head. As in Chapter 17, the religious system was utterly destroyed, now the commercial system is utterly destroyed. So sudden and complete is this destruction that those who were made rich by it are left in terrified amazement. They "stood afar off" (Verses 10,15, 17) and said, "Alas for in one hour" (Verses 10, 17, 19) the earth dwellers are overcome with grief, but the citizens of heaven rejoice with great joy. The greed and self-getting of man have been the root of suffering (I Tim. 6:10) and the righteous are vindicated by Babylon's destruction. The term Babylon stands for everything real and moral that is against God. So Verse 24, "And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth." The people of God are avenged by her destruction. God is a god of vengeance (Verse 20).

This is further a part of the day of vengeance referred to in Isa. 61:2. This verse first addressed the "acceptable year of the Lord." That is the statement at which Jesus, when reading the passage in the synagogue in Nazareth, closed the book (Lk. 4:16-21). He stopped with the acceptable year of the Lord because the day of vengeance was yet future. Jesus points to it in Luke 21:22. Now a man is acceptable to God in Christ; in that day coming in Rev. 18 and 19, God will recompense those who have rejected His provision. It is the day of the Lord's vengeance (Isa. 34:8).

2. As the earth dwellers (Rev. 3:10) lament and bewail the fall of Babylon, the citizens of heaven are in great joy. All of heaven, both angels and men (Rev. 18: 20), are called to rejoice. In contrast to a warning not to rejoice when our enemy stumbles (Prove 24: 17), now his people will be no longer the tail but once again the head (Deut. 28:13) and rejoicing in their enemies' judgment will be their privilege.

The great hallelujah chorus over Babylon's fall is in Rev. 19:1-6. There are four hallelujahs, the world number, indicating the earth is about to come under the righteous reign of God. Verse 6 declares the Lord God omnipotent reigneth. "That is a reference to God the Father and anticipates the second coming of Jesus Christ, God the Son,



beginning with Rev. 19:11. The conclusion of heaven is (Rev. 19: 2) "true and righteous are His judgments." Earth is in mourning but heaven is in rapture.

- XIV. Chapter 19, having opened with the chorus of praise to the Father for His avenging the saints, now turns to the second coming of Jesus Christ in power and great glory. A very important event has taken place in the heavens. The marriage of the Lamb has come (lit. "did come"). The church, His bride, has been judged and rewarded (2 Cor. 5:10) in Chapters 4 and 5. The rest of the friends and family of God were brought to the heavenlies at the resurrection of the tribulation saints and the two witnesses in Chapter 11, and now with this done and them present, the wedding could take place.
- A. Concerning Verses 7-9, these things should be noted:
1. The Lamb is Jesus. John Baptist so introduces Him in John 1:29,36. He is the same Lamb of Rev. He is our great High Priest according to Heb. 7:1.
  2. The wife, or bride properly, is the church. Paul in Eph. 5:22-33 sets this out beautifully. Also in 2 Cor. 11: 2 declares that the church is a chaste virgin. The Law of Moses required that the High Priest could not marry a woman who was widowed, divorced, profane, or a harlot, but he had to take a virgin. Neither did the law allow a wife and her daughter to be taken by the same husband (Lev. 21:13, 14; Lev. 20:14). That the wife here could not be Israel is evidenced by the fact that she is all these things: mother of the Bride (Gal. 4:26); divorced (Jer.3: 8); widow (Isa. 50: 1; 54: 4; Lam. 1:1); harlot (Hosea 2:2).
  3. Jehovah took a wife, Israel, through whom He begot a Son, Jesus. At this point the wife was put away for her past unfaithfulness and Jehovah, the Father, sought a bride for His Son out of the gentiles, the church. Now in Rev. 19: 8, the wedding has been consummated and the Father is sending Him and His bride, the church, to earth again at which time the Son will restore the wife, Israel, in faithfulness and righteousness to the Father (Hosea 2: 14-17) He is giving her the "Valley of Achor" for a door of hope. The word Achor means troubling and refers to the tribulation Israel must go through to realize restoration.
  4. Distinction needs to be made between the marriage and the marriage supper. The marriage is a heavenly scene and requires that the whole family and their friends be present (see above comments). The marriage feast is an earthly scene and takes place after the return in glory. Verse 9 speaks of those who are called to the marriage supper after the marriage has taken place. The parable of the marriage feast in Matt. 22:1-14 is this same earthly scene. No one will come into heaven without the right garment (Rev. 19: 8) and, further, the bride is not a guest at her

own wedding feast. The guests called here are the redeemed of this age.

- B. Verses 11-16 describe Jesus in His coming to earth. The heaven is opened and man sees the glory of what the firmament has, from Genesis, Chapter 1 hidden. This is the same event recorded in Rev. 6: 14-17. This is further the fulfilling of Matt. 24: 29,30 in which Jesus prophesies His coming in power and great glory. He is called Faithful and True. As in His first coming, He did faithfully the will of the Father, so also in His second coming, He will do faithfully the will of the Father.

What He did and will do is in interesting contrast:

First Coming	Second Coming
1. Manger	Mt. of Olives
2. colt of an ass	white horse
3. Mt. Calvary	Mt. Zion
4. crown of thorns	many diadems
5. suffer	Reign

The new name is the same referred to in Philo 2:9. The name Jesus is the one of His humiliation; the new name is above every name a name of power. It is the name He gives to the church as she is His bride (Rev. 3:12) It is the new covenant name. The servant has become King of Kings and Lord of Lords.

- C. The next scene is that of Armageddon spoken to in Rev. 16: 13-16 and in these verses (17-21) emphasis is placed on the destruction of the beast out of the sea (Rev. 13) and the false prophet. God calls on His heavenly garbage collectors, the vultures of the air, to clean up the flesh of the dead after Christ treads this great winepress.

The beast and the kings of the earth turn from making war with each other to making war with Christ at His coming. Notice the resulting events:

1. The beast, the Antichrist and with him the false prophet, both of Rev. 13, are cast into the lake of fire. They are its first occupants. The rest of the unrighteous dead are still in Hades, in the heart of the earth, and will not join the beast until the end of the 1000-year reign of Christ (Rev. 20: 7,10,14).
2. The Antichrist and false prophet were cast ALIVE into the lake of fire. No one enters this second death without first a resurrection and a body fit for wrath. This is yet another evidence that these two were raised up by Satan from death.

3. The rest of the kings were slain by His spoken word and the fowls enjoyed the supper of God Almighty. This is the event addressed in Ezek. 39:17,18. Russia and her allies will be only one of the armies destroyed there.
4. A word here about a parallel passage from Dan. 7:11,12. The event is the same as that of Rev.19: 20,21. We are told more, however. The beast (antichrist) is put in the fire, but the rest of the beasts, or kingdoms, lose their power as kingdoms, yet their "lives are prolonged." This alludes to the judgment of the nations which will take place after Jesus has established His reign. Matt. 25: 31-46 deals with the judgment of the nations, It is not an individual judgment The basis of judging is how these nations have dealt with the nation of Israel, called in that passage "my brethren " The prolonging of the lives of these beasts, or kingdoms, then allows time for God to recompense on the goat nations their own mistreatment of Israel. Some other passages which amplify this are Joel 3:2-8; Isa. 49:22,23; 60:10,14,16.

XV. The reign of Jesus Christ and the final resurrection occupy Chapter 20. This is a great chapter incorporating the hopes of mortal man since the fall. It is the release of earth from its bondage; it is theocracy restored; it is true and righteous judgment.

It is sabbatical millennium.

- A. First, the release of the bondage (Vs. 1-3) of earth. The scripture records to date about six thousand years of man's history after the fall. We are on the verge of the seventh millennium of man's sojourn. God moves in sets of sevens. Six days man labors and rests the seventh. Seven sets of seven years in Israel's law brought them to the Year of Jubilee (Lev. 25: 8-10). All of this was typical of the release and restoration of the physical creation which could only be accomplished by the return of Jesus Christ to the earth and the chaining of Satan That is bringing in the rightful authority and banishing the wrong (Ezek. 21: 25-27). There are already some of Satan's henchmen bound with those chains of darkness (2 Pet. 2:4; Jude 6); now their leader will also be removed as usurper for one thousand years and the earth will enjoy her Jubilee.

Paul addresses this time for which creation hopes in Rom. 8: 19-25. He says the whole creation is made subject to vanity anticipating a release at the manifestation of the sons of God. That happens at the return of Christ to earth. The groaning travail of the earth is seen in every natural calamity. It is no wonder Jesus said that as we come closer to the time of His coming earthquakes would become more frequent and severe. They are the birth pangs of travail for the earth as she anticipates her "new birth". Let us list some of the areas of release earth's jubilee will bring:

1. No complete darkness (Isa. 60: 19; Zech. 14:6,7)
2. Curse lifted (Amos 9:13)
3. Earth prosperous (Micah 4: 4)
4. Animals (and man) non-carnivorous (Isa 65:25)
5. Longevity restored (Isa. 65: 20-22)

At the close of this millennium (1000 years) Satan will be loosed for a season, the reason for which we will note in a moment.

- B. Second, it is theocracy restored (Vs. 4-6). When God gave promise to Abraham it was for a land, a people, and a nation. That promise is fully realized in this sabbatical millennium. In I Sam. 8: 7 Israel, we are told, cried for a king so that they could be like the nations about them. Samuel, God 's prophet, was very grieved. And God said, "They have... rejected me from being king over them. "Earth lost its theocracy at the fall of man for "to whom we yield ourselves servants to obey, his servants we are whom we obey." Israel and the people of God rejected her theocracy in the days of Samuel. The government of man is self-getting (I Sam. 8: 11-18), whatever its outward form. Now He Who rightfully and righteously wears the diadem will reign and "the knowledge of the Lord will cover the earth as the waters cover the sea" (Isa. 11: 9). Let's note some of the passages describing the period of theocratic restoration (Matt. 19: 28; 25: 31):
1. Nation restored as head (Deut. 28: 13; Isa. 2: 1-5)
  2. Throne of David established (Ps. 132:11; Isa. 9:7; Lk. 1:31-33)
  3. God's earthly inheritance returned (Ezek. 28: 25, 26; Jer. 23:7,8)
  4. The land redeemed (Isa. 14:1,2; 60: 15-22; 62: 4; Amos 9:14, 15; Zech. 12:6)

Jesus will indeed be king on earth in that day.

Those who have part in the first resurrection will never see the second death. Jesus has borne that death for them. The rest of the dead, the unredeemed, will not be raised for judgment until the end of the millennium. There will be not one unrighteous at the judgment of the righteous (Ps.1: 5). Their judgment will be at the Great White Throne one thousand years later. The millennium is part of the reward of the righteous. They are reigning with Christ.

- C. Third, true and righteous judgment is administered in the earth. Satan must be loosed for a brief season so there can be a last decision by mortal man concerning the One reigning over them. The unrighteous heart always hates righteousness even if it is manifest in the personal presence of Jesus the Lord on the

throne in Jerusalem. All they need is someone to deceive them into thinking they can throw off His authority and repossess the kingdom of this world. There are always those who serve Him because they love Him and want to serve Him and those who serve Him because they have to and those who just won't. Those who won't serve Him during His reign will receive swift judgment. He will reign with a rod of iron (Isa. 65: 20 Amp.; Rev. 2:26, 27; 12:5). Psalm 2 addresses the attitude and action of the rebellious heart when Satan is loosed for a season. The end for them is swift. God visits fire from heaven and they are consumed. All of the unrighteous from the fall to the time of the final judgment have now died or been slain and they are raised again to face Him who sits on the throne from whose glory all creation would hide (Jo. 5:22). It is the Son on the throne executing final sentence. He presents His books, or records of His witness: The Bible with its message of redemption, the records of the deeds of wicked men, the Book of Life itself with the roll of the righteous.

Satan has been cast into the lake of fire where the Anti-christ and Anti-spirit (Vs. 10) have already been for 1000 years. Now the sea which imprisons a large segment of the fallen spirit world, gives up its dead. Death is not a cessation of existence; it is a separation and chaos. Such is the state of the fallen spirit world. The sea in the days of Noah was brought over the world because of an unnatural intrusion of the spirit world upon womanhood. It is interesting in this connection that the demons Jesus cast out of the Gadarene went into swine which in turn ran into the sea.

Death and Hell (properly Hades or "the abode of the dead") now give up their dead. Death is the prison house of the body and Hades is the prison house of the soul. This is all of humanity without Christ about to be judged and given a fit place in the lake of fire consistent with their works. There are indeed levels of judgment for the wicked just as there are degrees of reward for the righteous, "and their works will judge them.

He that knew his master's will and did it not shall be beaten with many stripes; he that knew not his master's will and did it not shall be beaten with few stripes. (Lk.12:46-48).

A last note on this second death. No one goes to hell for sin. Sin for all men was paid for at the cross (1 Jo. 2:1,2). Now judgment is based insofar as heaven and hell are concerned on "what will you do with Jesus who is called Christ." Note carefully Jo. 3:18. Condemnation is because of failure to believe, not for sin. It is because of a failure to believe they were not in the Book of Life.

XVI. Revelation, Chapters 21 and 22, should be viewed as one unit. We have come now from glory to glory. All that was lost in the Genesis record is now regained and restored in these chapters. We must say here in the words of Dr. G. Campbell Morgan, "I know more about what will not be there than I know about what will be there." Some of what we are told leaves us still "seeing through a glass darkly." The things we do understand fill our hearts with great joy. Three basic divisions will be observed:

- A. The former things that are passed away are all too familiar. For death, we have life; for sorrow, we have joy; for crying we have singing; for pain, we have peace. God is going to dwell with men. The great firmament which God placed between heaven, the abode of a Holy God, and earth, the abode of unholy man, has been permanently removed and heaven will come down to a new earth. It is not difficult to see the need for a new earth - but why a new heaven? It must be remembered that sin entered first in heaven (Isa. 14; Ezek. 28) and sin defiles. Therefore, both a new heaven and new earth are needed. The new earth becomes a fit place for the new Jerusalem. It should be noted she is adorned as a bride for her husband. That is a simile.

The city is not the bride, but rather is adorned as a bride. In a few lines we shall see why the simile It should be said here, however, that as the city is of great immensity (Rev. 21:16), so this new earth will be a great immensity. Its size and character will fit its eternal purpose and the full need of its inhabitants.

Further, there will be no more sea. The sea is associated with judgment and with the abode of the fallen—spirit world. In Gen. 1 when the dry land was brought out of the sea it views a resurrection from death, yet the land's watery grave remained. Now all remembrance of death and judgment are removed.

Therefore, while all that is contrary to the nature of God is done away, and those who were not God's are in the lake of fire, the people of God inherit all things. Abraham made Isaac heir of all that he had, the Father made Jesus heir of all that He had, we are made joint heirs with Christ (Rom. 8:13) and therefore inherit all things. A joint heir is not a half-and-half division, but equal responsibility and benefit from the whole. The sons are privileged to expand the inheritance for the Father. Such will be our joy with Christ. We, as joint heirs with Him, cannot make a decision regarding the inheritance apart from Him and He has chosen not to make a decision apart from us, HIS bride. It is a joint participation in governing the creation of God.

- B. The New Jerusalem which we have noted as a bride adorned is now viewed as the bride herself. It must be noted here that the city is not the bride, but is a perfect portrait of the bride. When the angel told John he was being shown the bride, the wife, he was seeing a literal city which the bride would know as her eternal home and therefore must be an example of her character. We might use this same figure of comparison in showing the family photo album saying to a friend, "This is my mother". It is not your mother; it is a photo, a likeness of your mother. So is this city, then, a likeness of the bride, the Lamb's wife.

The city is viewed from a great and high mountain. We have already noted that mountains in the prophetic record suggest kingdoms. This mountain suggests the final realization of the fulness of the kingdom of God. The city and what she represents can only be appreciated from the vantage-point of the kingdom of God.

Note how the city describes the bride. The bride is a body made up of Jew and gentile making one new man (Eph.2). Both of those characteristics are illustrated.

The Jew is viewed in that the names of the tribes of Israel are in the twelve gates and the gates are of pearl. A pearl suggests the church as we saw at the outset of this writing. Why then are the names of Israel's tribes in the gates? It is because Israel is the entrance into redemption for the gentiles. Jesus is a Jew; it is the commonwealth of Israel and the covenants of promise to which we have been brought nigh (Eph. 2); it is the putting away of the nation of Israel that has brought redemption for the gentiles (Rom. 11). In every way we are indebted to God through the nation of Israel. Remember how Naomi was responsible for the redemption of Ruth, the gentile Moabitess. Israel is the gate of blessing of the gentile.

While the gates contain the names of the twelve tribes, there are twelve foundations that hold the names of the twelve apostles. Twelve is God's number of governmental order and perfection and precious stones suggest individual believers (Mal. 3:17; 1 Pet. 2). The twelve apostles are first the foundation of the church, His body, of which this city is a picture. Paul points to this in Eph. 2:20. Christ is the cornerstone and the foundation is laid in and by the apostles. Second, the apostles are the link between the government of redeemed Israel who is head of the nations (see Rev. 21: 24) and

the church who is bride and queen (Ps. 45:1,9). Jesus said that the twelve would, as a part of the bride, sit on twelve thrones judging the twelve tribes of Israel (Mat. 19: 28).

There is also in this city a street of gold. We often refer to the "streets of gold", but only one street is mentioned. It is Main Street, glory. It is the highway of holiness; it is the way of righteousness; it is the "glory road". The gold, which speaks of Divine nature, is of such purity it is like transparent glass, absolutely pure.

As to a light for this city, the Father and the Son are its illumination. Verse 22 and 23 tell us they are its temple and its light and lamp (lit.). The Father is the Light. He is the eternal source of all light and the Son is that Light incarnate and has become the Lamp through which we might be able to see the Light. God is light, but light can only be seen if it is reflected from something. Jesus is the manifestation of all that God is. How wonderfully the glory of the Father and the Son are viewed in this book.

And the nations of them that are saved bring their glory and honor into the city. These are redeemed gentiles reconstituted in these nations of which God was the originator (see Deut. 32: 8; Acts 17: 26). 1Cor.10:32 addresses the three categories of mankind all of which are well represented in the redeemed of all ages: Israel as God's unfaithful wife is restored; the gentiles redeemed before Pentecost and also after the translation (church period in which there is neither Jew or gentile); and the church of God, the bride of Christ, reigning at His right hand.

C. How beautifully is the Triune God expressed in Rev. 22:1-5. A Bible which opened with a focus of attention of the Spirit moving to bring the light of God to a chaotic world now closes with the same Spirit giving the river of life to the people of God (Vs. 1, 17).

1. The river of the water of life was what Jesus said (John 7) would flow out of the inmost being of those who believed. It is the Holy Spirit flowing freely in and through His own. This river flows from the Throne of God and of the Lamb. The Father and Son on one throne, with one heart, ministering one Spirit.
2. The tree of life is now restored. It was lost in Gen. 3 and our way was kept from it. Now its fruit is for the wife and the bride and its leaves for the nations. Fruit suggests intimate participation (Gal. 5:22, 23; Song of Solomon 2: 3). This the Father and Son have with the wife, Israel, and the bride, the church, respectively. But the nations have not that intimacy but none the less benefit from the life of the tree and are sustained by its life.



The tree of life points to the life and character of God in Christ in whom we live and move and have our being. It is from this tree of life their part will be taken who would take from the message of the Revelation; meaning their heavenly rewards are lost, but not their soul (1 Cor. 3:15).

3. So come the closing exhortations of this book. Two things stand out:
  - a. The warning not to seal the message of the book. It is given to be understood and benefited from by the people of God. It is Satan's destruction. He would want to close it. God says declare its message and its victory.
  - b. The finality of God's work is striking. The unjust remain unjustified, the filthy remain filthy, the holy remain holy. God hath made all things for Himself, even the wicked for the day of evil. Outside of the city is God's spiritual trash can (Verse 15). The lake of fire is without; the river of life is within.

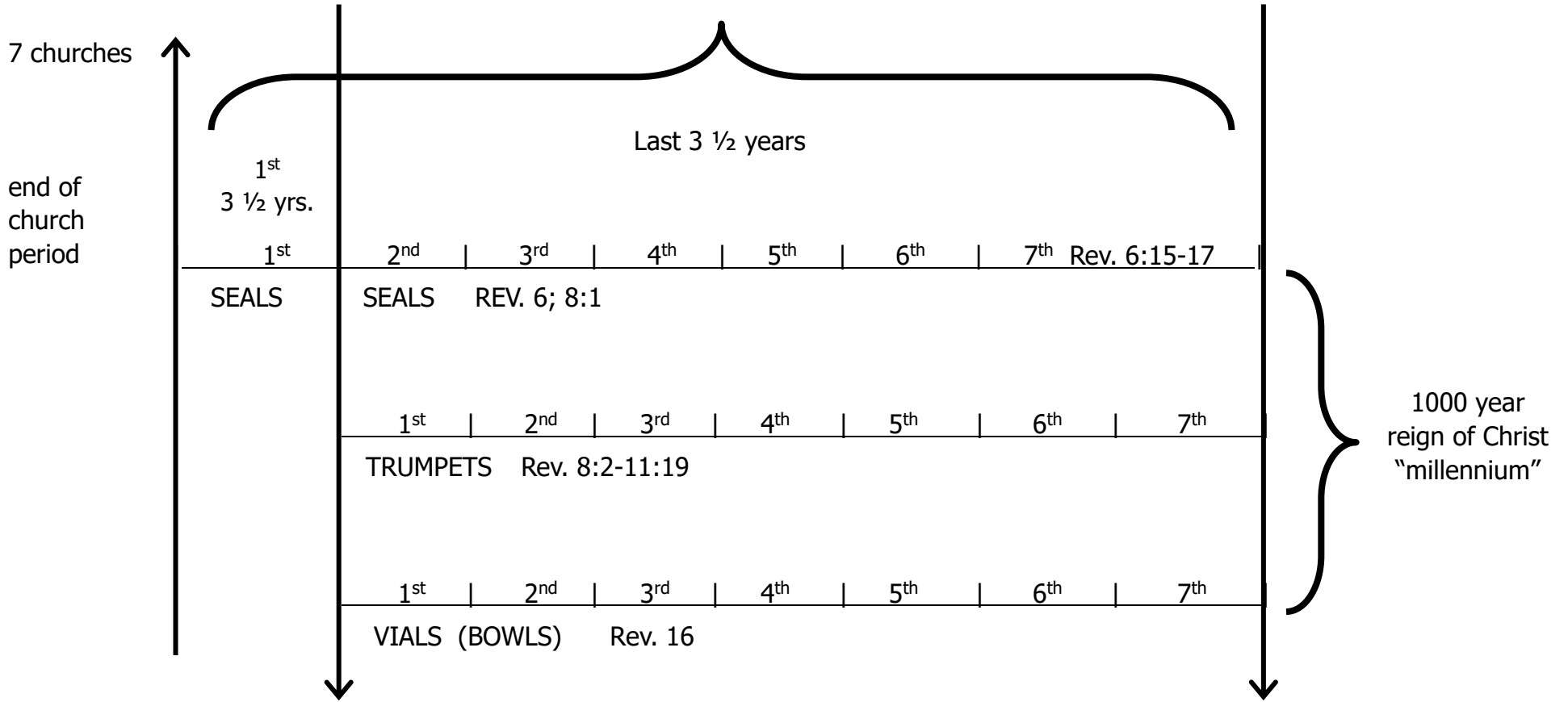
As a closing thought in view of all that this marvelous book reveals for us, could we not all say with the apostle "Even so, come, Lord Jesus."

# CHART OF TRIBULATION SEVEN YEARS

Christ comes  
for Saints  
Translation

Daniel's 70<sup>th</sup> week  
Dan. 9:24-27

Christ comes  
to reign  
with Saints



7 churches

end of  
church  
period

False Christ  
becomes  
Anti-Christ  
or "Man of Sin"  
2 Thes. 2:3,8  
Rev. 13:1,3

Satan bound  
1000 years  
Rev. 20:3

1000 year  
reign of Christ  
"millennium"