

A Study Workbook for Teachers and Students

Revelation



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Introduction

The word Revelation comes from the Greek word Apokalupsis from which comes the Latin term Apocaypse which in the English is Revelation. The word means to uncover that which is hidden or anything view as prophetic. Hence, it is a “showing to others” that “which was not know before by them. Thus God is showing to man the nature of man and at the same time God showing to man the nature of God. Also, God showing to man the nature of “his will and purpose” concerning man. God shows all these things to man by either “words” given to and spoken by the various prophets, and Christ, by commandment, spoken by the Apostles and by the written word. By Law - All of God’s commands are “Law” whether spoken or written. By signs that were given to man as a “works “ of God to cause man to know the Power of God. To fear God - To obey God - To know that He is God. By signs given to man also to cause Him to turn to God - to cause man to believe in God or by signs given to man as a “code” written in “symbols and figures” such as found in the book of Revelation. Thus the whole Bible is a “Revelation” of God to man concerning the “relationship” between “man and God’ and between “man and his fellowman”, with the Book of “Revelation” written for a special purpose fitting a special occasion, and need of the church at that time. The book contains the revelation of Jesus Christ (Revelation 1:1). It is a book of prophecy (Rev. 1:3). Therefore; the future from the time that John wrote was involved. A key to the structure of the book is found in three statements that are contained within it. (Revelation 1:19). “Things which are” - things that then existed when John wrote. “Things that shall be hereafter” are things that were to transpire in the future experience of the church.

Since many of the things that were spoken of were to “shortly come to pass” (Revelation 1:1) from the time John wrote, we should consider the book in the light of history - rather than from the standpoint of prophecy. The context of the book were signified - shown by signs and symbols - unto John (Rev. 1:1). Signify means to sign-i-fy to set forth in signs, Just as a type cannot be made to typify itself, neither can a sign signify itself, but is to stand for something else. Since the word signified is a key word to the proper understanding of the book.

The book of Revelation reveals the conflict of the church with persecuting powers. This advanced history was set forth in signs for a purpose. No other book in the New Testament is like it. What was that purpose? Similar circumstances that were to face the church from the time John wrote, also faced

Jesus and his disciples during His personal ministry. They were confronted with the persecution of the Jews. Hence, Jesus said to His disciples “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.” (Matthew 13:11-13). If Jesus had told the Jews in plain words what he put in symbolic language in parables, it would have called forth premature persecution. Thus he concealed in parables the mystery of the Kingdom. Only the disciples could understand. Upon the same basis if Christ had put the truth of the book of Revelation in literal language, the pagan persecutors would have immediate information concerning the prophetic fate of their empire, and would have engaged in premature struggle against the church. Thus the symbolic language concealed such information from them.

Author and Date and Place of Writing

The author the Apostle John was the most able and best fitted to write “Revelation” being close to Jesus when He was on earth, and being one who Loves most and Understood the Nature of God more so than anyone else.

The “Revelation” was received on the Isle of Patmos, which is about 60 miles southwest of Ephesus, and about 6 miles wide - 10 miles long. In the persecution of Domitian A.D. 95 John “Was” exiled here some Authorities claim, others believe the Exile to be under Nero. But the fact Revelation 1:9 uses the past tense “was” in Patmos seems to indicated John received the vision in Patmos, and later released and then elsewhere writing the book.

There were ten imperial persecutions: Beginning with Nero, who in 64 AD cause the great fire in Rome, and accusing the Christians ordered their punishment. Thousands of Christians were put to death in the most cruel and horrible ways, and Paul and Peter was claimed to be among them. Many authorities believe that during the second great persecution, that of Domitian 96AD was when John was banished to Patmos in exile. These persecutions, some authorities claim, as the reason for the “Revelation” of Christ to John, given to encourage and to strengthen the faith of Christians at this time, and that the body of Christ - the church - would eventually triumph over the forces of evil. Those persecutions lasted through 253-260 AD under Diocletian, the last and most sever of all throughout the whole empire. Thus the signs and symbols of “Revelation” and the difference in style and diction seem to indicate the

- 19. Who does Jesus say he is according to chapter 22? _ _ _ _ _
_ _ _ _ _
- 20. Who urges men to come to the Lord? _ _ _ _ _
- 21. Who may come to the Lord? _ _ _ _ _
- 22. What will happen to the man who shall add to the things in the Revelation?
_ _ _ _ _
_ _ _ _ _
- 23. What will happen to the man who shall takes away from the things of the Revelation? _ _ _ _ _
_ _ _ _ _
_ _ _ _ _
- 24. He who testifies to these things says, “Surely I am coming _ _ _ _ _
Amen. Even so, _ _ _ _ _ , _ _ _ _ _ .
- 25. The _ _ _ _ _ of our Lord Jesus Christ be with you all. AMEN.

6. How many foundations did the city have? _____ What were the names on the foundations? _____
7. The _____ talking to John had a golden reed to measure the _____, the _____ and the _____.
8. The city is laid out as a _____, the length is as great as its breadth, which measures twelve hundred furlongs. T / F
9. The wall measured _____ and the wall was of _____ and the city was pure (1) diamonds, (2) gold, (3) jasper.
10. The gates, _____ in number, and there were of (1) gold, (2) pearls, (3) jasper, and the street of the city was pure _____, like transparent _____.
11. In Chapter 21 what was John now shown? _____ Where did it come from? _____
12. What was in the middle of the street on either side of the river? _____ How many kinds of fruit did it bear? _____
13. No (1) light, (2) night, (3) darkness, shall be and they need no _____ nor light of the _____. Who gives the saved ones light? _____ How long shall they reign? _____
14. John was told to seal the words of the _____ of this book, for the time is at hand. T / F
15. He who is _____; let him be unjust still; he who is _____, let him be _____; he that is unrighteous let him be unrighteous still; he that is _____, let him be _____ still. T / F
16. The Lord comes (1) shortly, (2) quickly, (3) slowly, and His _____ is with Him, to give every _____ according to his _____. T / F
17. (1) Happy, (2) Holy, (3) Blessed, are those who do _____ that they may have the right to the tree of _____, and may enter through the _____ into the (1) church, (2) country, (3) city.
18. Who did Jesus send to testify of these things? _____ To whom are they to be testified? _____

stress and pressure under which this writing was done, in comparison with the Gospel of John.

When Was Revelation Written?

There are two schools of thought when it comes to the dating of the book of Revelation. Traditionally Biblical scholars have taken 96 AD as the date of the writing of the apocalypse. Lately there have been several authors who advocate a date of penning to be around 68 AD. This view has a fixation on the impending destruction of Jerusalem which would come in 70 AD. Thus stating the book has little use for a post 70 AD audience. Within the church there are three well known preachers to advocate the early date view: Foy E. Wallace Jr.; Arthur M. Ogden; and Max R. King, main advocate of the Realized Eschatology, in his book the Parosia.

My thought is there is too much internal and external evidence to support the late date for the writing of the book of Revelation that can't be ignored.

Some external evidence include a quote from Irenaeus 180 AD a student of Polycarp who was a disciple of John stated, "The Apocalyptic vision was seen not very long ago, almost in our generation at the close of the reign of Domitian" Against Heresies, V. 30. Clement of Alexandria who lived from 155 to 215 AD says "John returned from the isle of Patmos "after the tyrant was dead." Who Is The Rich Man, pg. 42. Eusebius, who was a renoun church historian stated "the tyrant was Domitian" Ecclesiastical History Vol. III, pg. 23. Victorinus in his commentary, Commentary on Revelation in chapter 10 page 11 states, "When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. he thought he would be released due to his suffering, but Domitian being killed, he was liberated."

Some internal evidence for the later date is as follows: 1. The spiritual conditions of the churches mentioned in chapters 2 & 3 harmonize better with the late view. As an example the church at Ephesus was founded by Paul in the latter part of Calaudian's reign, when he latter wrote them from Rome in 61 AD he didn't reprove for their lack of love but rather commented them for their love and faith. Eph. 1:15. 2. The book was written while John was exiled to Patmos (1:9). It is a well know fact that Domitian was very fond of this type of persecution. 3. The church at Laodicea is stated as having conditions of great wealth. "You have said, I am rich, and have gotten riches, and have need of nothing." (3:17). It is historically documented that in 60 AD Laodicea had been almost entirely destroyed by an earthquake. It seems that it would have take more than eight or nine years to once again rise to the description given in the Apocalypse. 4. Persecution seems to be stated as taking place all over Asia Minor example (2:13). It is a historical fact that Nero's persecution was confined to Rome and was not for religious reasons.

SCHOOLS OF INTERPRETATION

During the first three centuries the early return of Christ was expected, to be followed by a millennial reign of Christ for a Literal thousand years. The persecuting power portrayed in Chapters 13 & 17 was assumed to be Pagan Rom and the symbols were given a Spiritual interpretation.

The reformation saw the development of “Three systems” (1) Preterist (2) Historical (3) Futurist more have been added since (4) Spiritual, (5) Liberal, (6) Realized Eschatology, (7) Early Preterism, (8) Late Preterism. All eight systems have their faithful followers today.

Preterist System (Past)

The followers of this system, believe the events of revelation of as already fulfilled saying that Revelation was written for the benefit of the church during the persecution of all Christians, in the Roman Empire. Since this is over and past, so the Revelation is fulfilled, is their belief. This system is adopted by the Roman Catholic church. Those who take this view, regard a large portion of the Revelation as referring to the Neronian persecution and the Jewish Rebellion. In other words, the Preterist system considers the Revelation chiefly refers to the events of the day, pertaining to the conditions and circumstances of Christians, written in a “code” which the church of that day would understand and be comforted, by it, and so would be fulfilled now.

Historical System (Panoramic)

This system considers the Revelation was a general view of the whole period of church history - From John’s time to the end of time, given as a series of figures, in signs and symbols, showing that in the end the church would overcome and have the final victory. This system identifies the Roman church as the persecuting power. This system can also be subject to much speculation, but nevertheless it is the most widely accepted of all the Systems, and is the Protestants choice.

Future System (Future)

The futurist system sees the History of the church, in the second and third chapters with the remainder to be fulfilled, in a more or less literal way, in connection with the Second advent of Christ. This is the Premillennialist’s choice.

position to Him - and He is the offspring of David - of David’s family in the flesh. (Psalm 110:1; Matthew 22:42-45; Isaiah 11:1; 53:2) He is the divine and human Savior. He is the bright and morning Star. This Star is the symbol of royalty. (Numbers 24:17)

Jesus has promised to come quickly (Rev. 22:7,12). The bride, the church, responds by saying, in the Greek Maranatha meaning “Come, Lord Jesus.” It is an ardent prayer to which the bride is moved by the Holy Spirit. The Spirit and the bride work together. They are constantly saying, “Come, Lord Jesus” It means “Carry out your plan in history with a view to your final coming.” The divine plan includes the principles of moral government revealed under the symbolism of lampstands, trumpets, conflict with the dragon and his allies, bowls of wrath, wedding of the Lamb, etc. Let all who read and believe the teachings of this book say “Come, Lord Jesus” Whosoever will may come to Christ and freely partake of the water of life.

Let no one who reads this book add or subtract a word from it. Let him not call this writing spurious and say it is an interpolation. Let him not deny the divine character of the book. Let him not say it cannot be understood and should not be studied. Let him not ridicule the book, filled with its invitations and promises. If he refuses to heed this warning, the plagues written in this book shall take away his part from the tree of life, and out of the holy city which is described in this book. Christ answers the plea of His church and promises to come quickly. John says with longing and desire, “Amen. Even so, come, Lord Jesus!” All Christians should be saying “Come, Lord Jesus.” We should be longing for, and joyfully awaiting, His coming again to receive the saved ones to heaven for eternity.

Revelation 21, 22

1. What did John now see? _____
What happened to the first ones? _____
2. Jesus told John that “I am _____ and _____ the beginning and the End.”
3. Who shall have part in the lake burning with fire and brimstone, which is the second death? _____

4. The bride of Jesus is that great _____, the holy _____, which John saw descending out of _____ from (1) God, (2) Jesus, (3) Satan
5. The light of the city had the glory of God: and her _____ was like a _____ stone, clear as crystal.

everywhere. These trees are full of fruit. They bear fruit regularly every month. The leaves are for the healing of the nations of the saved. Together all these items - streets, rivers, trees - symbolize the super abundant character of our salvation, the full measure of the communion and blessed fellowship with God for all the redeemed. The leaves are for healing. Eternal life heals the scars of sin and misery. As eternity goes on, all the memories of sin and sorrow the redeemed ones experienced in this life will gradually fade away and be remembered no more.

10. In This City is the Throne of God and of the Lamb. (Rev. 22:3-4) The Throne symbolizes sovereignty. He is a Sovereign of love for His wrath has been completely poured out. The citizens enjoy His presence and joyfully obey His will. His will is their desire. They see His face; they enjoy His favor. They worship Him. They reign forever with God in the new universe.

11. Who Are the Inhabitants of This City? (Rev. 21:7, 12, 24, 27; 22:3, 33) The citizens are the conquerors, the true Israel, the elect from every nation, those whose names are written in the Lamb's book of life, who worship Him. They are the sealed multitude, the redeemed, those who have washed their robes and made them spotless in the blood of the Lamb. (Rev. 14:1-7; 7:1-17)

Now the angel who showed John these vision attests the genuine and truthful character of the Revelation (Rev. 22:6-7). Next John bears witness: "Now I, John, saw and heard these things. . ." (Rev. 22:8-9) The angel tells John not to seal up the words of the prophecy of this book; for the time is at hand. The teachings begin to go into fulfillment immediately. The wicked one is urged to forsake his way. But, if in spite of all the admonitions, warnings, invitations, pleadings, judgments, he still refuses to obey God, then "let him be" Leave him alone. Let him remain as he is. Let the righteous and holy man continue as he is and he will be blessed who "do His commandments" or "wash their robes" (ASV). Every person is wearing a robe, the wedding garment, for eternity (Matthew 22:1-14). Every thought, word and deeds enters into it and becomes a strand of thread in the robe. That robe becomes dirty and filthy. Only the blood of Jesus can cleanse it. No earthly spot remover will do so (Jeremiah 2:22). Our robe is our character. The one who washes his robe in the cleansing fountain of the death of Jesus receives the right to the tree of life, and may enter in through the gates into the city. Outside the gates are all the wicked. They cannot enter.

Now the third witness testifies. Jesus Himself attests to the genuineness of the character of the book, the Apocalypse, and its divine origin. "I, Jesus, have sent My angel to testify to you these things in the churches." The Revelation is intended for all the churches of Christ, throughout all the centuries until Jesus comes again. Jesus Christ Himself is the Author of this book. He is the Exalted One, being both the Root of David - so that David owes his origin, fame,

Spiritual System (Ideal)

The Spiritual or Ideal system, regards the Revelation as the Pictorial unfolding of Great principles in constant conflict, that is the great principles of Christianity are revealed through constant conflict and in various ways.

Liberal

Liberalism, has a so-called historical-critical approach, it alleges that John was predicting the fall of Rome and the end of the world in the immediate future. The theory rejects the concept of Bible inspiration.

Realized Eschatology

This theory says that all Bible prophecy, including the second coming of Christ, the resurrection of the dead, the judgment day and the end of the world; which are spiritualized events) were fulfilled by the time of the destruction of Jerusalem in 70 AD. This theory has no Scriptural support.

Early Preterism

This view has the book of Revelation dealing with the Jewish and Neronian persecutions in the primitive church as its primary focus. It has the book being written in the late 60's and its fulfillment being completed by 70 AD. Foy E. Wallace, Jr. was a primary advocate of this position. This view is negated by the evidence that the book was not written until a quarter of a century after 70 AD. Hendriksen in More Than Conquerors on page 19 says, "We have not found a single, really cogent argument in support of the earlier date."

Late Preterism

Those who would advocate this idea see Revelation as being for the most part fulfilled when Constantine legalized Christianity 313 AD, or by the time of the fall of Rome 476 AD thus stemming the tide of Rome's oppression. Two prominent preachers had argued for this view. J.W. Roberts in his Commentary which is a part of the Sweet commentary series and Jim McGuiggan. This view was originally conceived by a Catholic priest.

A weakness of this view is that of failing to recognize the correlation of Revelation with other prophetic literal for example Daniel.

Another fallacy as stated by Robert Mounce, a well known Greek Scholar states in his book about Revelation on page 41 says "the decisive victory portrayed in the latter chapters of the apocalypse was never achieved with any proximity to the fall of Rome."

Sign Numbers

In the very beginning of the Bible, are the seven days of creation, a little farther on, Naaman - Dipped seven times in the river Jordan, Seven priests and seven days, and seven trumpets, used by God in the destruction of Jericho. We see seven colors in the rainbow, and in the last book Revelation - are the seven churches - Seven starts - Seven angels - Seven seals - Seven trumpets - Seven Bowls - Seven Thunders - Seven Plagues - Seven Blessings - Seven candlesticks, and many others. Notice the following numbers.

The Sign Number	The Commonly Assigned Meaning
1	"Unity" Singleness, The only - The divine.
2	The "Fact" and the "Witness" to Establish
3	God - or - The Godhead, - or - Divine Wisdom.
4	Pertaining to Natural things, - Nature - Creation The "Testimony" of the "Fact"
5	(2 plus 3) Divine Wisdom established or in Progress of Establishment. The Gospel of Christ.
6	Insufficient - Not complete - Unfulfilled - Unknown.
7	(4 plus 3) The sign of Totality - "All" - "Whole"
8	New Creation - Salvation - New Beginning
9	Concerning The Gospel and Man. God's Revelation.
10	Authority - Power - Servitude - Influential.
11	Judgment - Reward or Penalty - Decree - Finality.
12	Pertaining to man in the formation of the Kingdom of Christ (1st Apostles) and it's growth. The Kingdom of heaven - the church- Christian body. "man" in the fulfillment of God's purpose.
1000	The Extreme - Uttermost Power and Authority - The highest and Greatest.
144,000	The total church - the church complete.

worship God. He is now among them, they see His face constantly, and no meeting houses, temples and tabernacles are necessary.

4. The City, New Jerusalem, Has a Wall, Great and High (Rev. 21:12, 17-18) A wall is for protection, for safety and security. The meaning of the symbol here is the church, the bride, remains secure and safe in the presence of the Almighty, in communion with God. No enemy can come against her now and do her hurt and harm. God protects her, and there are no enemies. God's people are safe through eternity.

5. The Wall has Twelve Foundations. (Rev. 21:14, 19-20) On them appear the names of the twelve apostles. It was through the preaching of the apostles that men were and are brought into the blessed condition of fellowship with God. (Eph. 2:20; 1 Cor. 3:9-11; 2 Cor. 5:18-21)

6. The City Has Twelve Gates (Rev. 21:12-13, 21, 25, 27; 22:14-15). From the standpoint of the new heaven and earth we should say there have been abundant and multiplied opportunities to enter into this glorious and wonderful fellowship with God. Open gates symbolize opportunities to enter. Every gate is a pearl. On the gates are written the twelve tribes of Israel. Through Israel the "pearls" the promises and prophecies of a Saviour and redemption were given. The gates are never shut, that is, God's word remains the same, His promises are now fulfilled, and what He promised did come to pass.

7. The City Has Streets of Pure Gold, Like Transparent Glass. (Rev. 21:21) Every gate is a door to a street. The city is full of beautiful streets. Streets of pure gold symbolize glorious truths and blessings. There is an abundant access and communication with the Throne. There is ease of access to the rivers of life and to the trees of life.

8. The City has Rivers of Waters of Life, Bright as Crystal, Proceeding From the Throne of God and the Lamb. (Rev. 22:1) Along the side of each Street runs a river. They are separated by a park. This river is the river of life - eternal life, salvation full and free, fellowship eternally with God. This river proceeds "from the Throne of God and the Lamb. It does NOT "flow by" the Throne of God as a popular hymn says. The river is full of water, crystal-clear. Sin shall not mar our fellowship with God.

9. Between the River and the Street There is a Paradise, a Park or Garden, Full of Trees of Life. (Rev. 22:1-3) The term "tree of life" is collective, just like "Street" and "river". The idea is not that there is just one single tree. No, there is an entire park: whole rows of trees alongside the river' hence, the river and the street have trees between. This is true with respect to all streets of the city. The city is full of parks. The city is full of rivers of life. There are trees of life

of people dwelling together in peace and security, in fellowship and beauty. The church is like a city now, and will be more so in eternity when all God's children dwell in His presence. The city comes from heaven, that is, is born from heaven and prepared by heaven (God) for an eternal existence. The city "is made ready as a bride adorned for her husband." Then beautifully the Marriage-Feast of the Lamb, Jesus, and of his bride, the church, is shown to us.

The voice on the Throne says, "Behold I make all things new." Only God can make new things and people. People vainly imagine that better education, environment, housing, recreation, legislation, more wealth and an number of other things will usher in a new age, "A One World Government" A golden age, a Utopia upon the earth is man's dream. It will remain just a dream! Neither economic or disarmament conferences, neither better schools or share-the-wealth programs are going to bring about a golden age, A new world order. It is only God who makes all things new, and finally ushers in the new heaven and new earth where will dwell righteousness. He alone can make man what man ought to be. He will do this by and by when Jesus comes. The living water of life is given the thirsty ones, eternal life, full and free. Old things are passed away. The water proceeds from the throne of God. We have here the church living with God eternally and forever, basking in the sunlight of His love.

John's Description of The City Now Summarized

1. This is a city, the Holy City, New Jerusalem. (Heb. 12:22-23; Rev. 21:10, 16,18). It is the bride of Christ, the church (Eph. 5:22-23). It is the community of the saved ones who have eternal fellowship with God. It is those who have lived according to God's will, and have been predestinated to reign with God eternally. (Eph. 1:4-5, 11; Rom. 8:28-30). This city is of pure gold, symbolizing the pure, holy, gracious character of the fellowship between God and His people. Finally the city is a perfect cube: Twelve thousand furlongs in every direction, a furlong equals approximately 220 yards or 660 feet, a city extending fifteen hundred miles in every direction. This represents the complete and perfect result of the saving power of God among men, and the resulting fellowship is complete and perfect in every way, ever facet, and every direction.
2. The Holy City Has a Luminary, Even the Glory of God in the Lamb. (Rev. 21:11,23; 22:5) The lamp or candle of the church is the Lamb. The light is the Lamb for he relates to us the true saving knowledge of God, of spiritual joy, of righteousness, of holiness, of happiness. He drives away sin and darkness in our lives. Hence the new earth has no need of sun, moon or stars, for the Lord is the light of the city.
3. There is no Temple in This City; For the Lord God, the Almighty, and the Lamb, Are its Temple. (Rev. 21:22) No longer do the inhabitants go to the tabernacle or the temple, or somewhere in the camp or the city, in order to

An Outline of Revelation

Theme: The Victory of Jesus and His church over Satan and His helpers.

- I. The struggle on earth: The church persecuted by the World. the church avenged, protected, and victorious. Chapters 1-11
 - A. Christ is in the midst of Seven Golden Lamp stands, 1-3
 - B. The Book of Seven Seals, 4-7
 - C. The Seven Trumpets of Judgment, 8-11
- II. The deeper spiritual background: Jesus (and the church) persecuted by the dragon (satan) and his helpers. christ and His church are Victorious. Chapters 12-22
 - A. The Woman and the Man-Child persecuted by the Dragon and his Helpers (the Beasts and the Harlot) 12-14.
 - B. The Seven Bowls of Wrath, 15-16
 - C. The Fall of the Great Harlot and of the Beasts, 17-19
 - D. The Judgment upon the Dragon (Satan) followed by the New Heaven and Earth, New Jerusalem, 20-22

Progressive Parallelism

1. The Christ-indwelt church in the world, 1-3 Lampstands. (Matthew 28:20; 5:14)
2. The church suffering trial and persecution, 4-7. Seals. (John 16:33)
3. The church avenged, Protected, Victorious, 8-11. Trumpets. (Luke 18:7)
4. Christ opposed by Satan (the Dragon) and his helpers, 12-14, Christ and the Dragon (Genesis 3:15)
5. Final wrath upon the Impenitent, 15-16. Bowls (Romans 2:5)
6. The Fall of Babylon and the Beasts, 17-19. Judgment (1John 2:17)
7. The Dragon's Doom; Christ & the church victors, 20-22. Consummation of all things. (Romans 8:37)

Propositions:

- I. The Book of Revelation consists of seven sections. They are parallel: each spans the entire dispensation, from the first to the second coming of Jesus.
- II. The Seven sections may be grouped into two major divisions. The first major division, chapters 1-11 consists of three sections. The second major division, chapters 12-22, consists of 4 sections. These two major divisions reveal a progress in depth or intensity of spiritual conflict. The first major division, chapters 1-11, reveals the church-indwelt by Jesus-persecuted by the world. The church is avenged, protected, and victorious. The second major division, chapters 12-22, reveals the deeper spiritual background of this struggle. It is conflict between Christ and the Dragon, in which the Christ - hence, His church - is victorious.
- III. The book is one. It is a book of unity. The principle of human conduct and of divine moral government are progressively revealed: the lampstands give rise to the seals, the seals to the trumpets, etc.
- IV. The Seven sections of the Apocalypse are arranged in an ascending, climatic order. There is progress in the emphasis: For example, the final is first announced, then introduced, and finally described. Similarly, the New Heaven and Earth are described more fully in the final section than in the previous six sections.
- V. The fabric of the book consists of moving - pictures or visions. The details that pertain to the picture should be interpreted in harmony with its central thought. We should ask two questions: First, What is the entire picture? Secondly, What is its predominant idea?
- VI. The Seals, Trumpets, Bowls of wrath and similar symbols refer not to specific events, particular happenings, details of history, etc., but to principles - of Human conduct and of divine moral government - that are operating throughout the history of the world in this dispensation.
- VII. The Apocalypse is rooted in contemporaneous events & circumstances. Its symbols should be interpreted in the light of conditions which prevailed when the book was written.
- VIII. The Apocalypse is rooted in Sacred Scriptures. It should be interpreted in harmony with the teachings of the entire Bible (Daniel 7:2-8; Revelation 13:1-10)

The Judgment on the Dragon, A New Heaven and Earth

Lesson 13 - Revelation 21, 22

We now come the final, most beautiful theme; the new Jerusalem, the new heaven and new earth. This is the “Genesis” of the New Testament. NOTE: Genesis tells us God created heaven and earth: Revelation describes the new heaven and new earth. In Genesis there are the sun, moon and stars; in Revelation “the city has no need of the sun, or of the moon to shine in it.” Genesis tells us that Paradise was lost; Revelation shows us Paradise is restored. Genesis describes the cunning and power of the devil; Revelation tell us he is bound and finally is cast into hell. Genesis shows man redeemed and cleansed from sin, enjoying intimate communion in the presence of God. Genesis shows man denied the tree of life in his sin; Revelation restores man to his right to the tree of life as he is free from sin.

We have in this section a description of the redeemed universe of the future as foreshadowed by the redeemed church of the present. Those now redeemed will be eternally saved in heaven, and their blessed condition is now revealed under the symbols of a beautiful city. We have here the ideal and the ultimate, in the state of man in his relationship with God. This condition of man is pictured here is that to which God’s grace and mercy will finally bring saved men to enjoy. God dwells even now in His church through the Holy Spirit. But in the eternal state, in the new heaven and new earth, God will dwell among His people personally and they will behold Him. This will be after the Judgment Day. (1 John 3:1-3)

John sees the new heaven and new earth. The word used in the original text implies that it was a “new” but not an “other” world. It is the same heaven and earth, but is gloriously rejuvenated and renovated. It is not like the old. There is no more sea. Sin is gone. The devil, the false teachers, the persecutors, the unbelievers, and the lusts of the flesh, the eye and the pride of life are no more. The old order is gone and the inheritance of the saints - heaven, “incorruptible and undefiled and that does not fade away” is come (1 Peter 1:3-5)

This Jerusalem is called “new” in opposition to the earthly city of Jerusalem. It is called “holy” as being separated from sin, consecrated to God. This new and holy Jerusalem is clearly the church of the Lord Jesus Christ, entirely cleansed and pure, for it is here and elsewhere called the bride, the wife of the Lamb. (Hebrews 12:22-23; Ephesians 5:22-33). In the Old Testament the church is represented as a type of city. (Isaiah 26:1; 40:9; Psalm 48, etc.) A city is a number

- IX. The Apocalypse is rooted in the mind and revelation of God. God in Christ is the real author. Hence, this book contains the purpose of God concerning the history of the church.
- X. **Helpful Comments:**
1. The main purpose of the Revelation is to comfort the militant church in her struggle against the forces of evil. It abounds with consolations for afflicted believers. The theme is the victory of Christ and His church over the Dragon (Satan) and his helpers. The Apocalypse intends to show you, dear believer, that things are not what they seem! Throughout the prophecies of this wonderful book the Christ is ever pictured as the Victor, the Conqueror. He conquers death, hades, the Dragon, the beast, the false prophet, the men who worship the beast, etc. He is victorious, hence, so are we! Even when we seem to be hopelessly defeated.
 2. This book was intended not only for those who first read it but for all believers throughout this entire dispensation. This is shown by: (a) the affliction to which the church was subjected in those days of the apostle John is typical of the persecution which true believers must endure throughout the entire dispensation. 2 Tim. 3:12, and especially just before Christ's second coming. (b) Many of the predictions in which the book abounds concern principles and happenings which are so broad in their scope that they cannot be confined to one definite year or century - e.g. the seals, trumpets, bowls - but span the centuries, reaching out to the consummation of all things, the end of the world. (c) The epistles - chapters 2 and 3 are addressed to 7 churches. Seven is the number that symbolizes completeness. It clearly indicates that the admonitions and consolations of this book were meant for the entire church throughout all the centuries. (d) Finally, all those who read and study this book in any age are called blessed, 1:3. As at the beginning so also at the close of the book the author addresses himself not merely to one group of men living in one decade, but to "every man that hears the words of the prophecy of this book" 22:1
 3. The author of the Apocalypse is constantly speaking in terms of seven. That number occurs 54 times. What is even more striking is the fact that he again and again arranges his seven in groups of three and four or four and three.
 4. There are 7 sections in the book. Each section gives us a description of the entire Gospel age, from the first coming to the second coming of Jesus, and is rooted in Israel's history under the old dispensation to which there are frequent references. The 7 sections are parallel. We find exactly the same thing in the prophecies of Daniel.

Nebuchadnezzar's dream-image (Daniel 2) corresponds exact with the four beasts of Daniel's dream, chapter 7. Thus the same period is covered twice and is seen under two aspects.

19. What is the casting of death and Hades into the lake of fire called?_ _ _ _ _
20. What became of those who was not found written in the _ _ Book of life?_ _ _ _ _

7. Those who are a part of the first resurrection are _____ and _____ .
Over such the _____ has no power, but they _____
_____ of God and _____ .
8. How long do they reign with God and Christ as priests?

9. At the end of the thousand years, what happened to Satan?

10. Satan shall go out to deceive the (1) world, (2) church, (3) nations , called
_____ and _____ , to gather them together to
_____ , whose number is as the _____ of the
_____ .
11. The nations (the unbelieving world) went up on the breadth of the
_____ and surrounded the _____ of the saints and
the _____ (the church). And _____ came down from
_____ out of heaven and _____ them.
(2 Thessalonians 1:7-9)
12. What happened to the devil? _____
Who was there with him? _____
13. John saw a _____ throne and _____ who sat on it, from
whose _____ the earth and _____ fled away. And there was found no
_____ for them. (See also 2 Pet. 3:7; 10:13; Heb. 1:10-12)
14. Who did John see standing before God? _____
What was opened? _____
15. The _____ were judged according to their _____ , by the
things written in the _____ .
16. The _____ gave up the living who were in it, and _____ and
_____ delivered up the living who were in them. T / F
17. Each one was _____ according to their _____
18. What happened to death and Hades? _____

Christ In The Midst Of The Seven Golden Lampstands

Lesson 1 - Revelation 1

General Information:

Chapter 1 is divided into 7 sections. They are: (1) The Introduction, vs. 1-3; (2) Salutation to the 7 churches and adoration of Jesus by John, vs. 4-6 (3) Jesus' second coming announced, vs. 7; (4) The eternity of Jesus, vs. 8; (5) John's commission to write, vs. 9-11; (6) John's vision of Jesus. vs. 12-16; (7) The effect of the vision upon John, and the explanation of the two symbols, vs. 17-20.

1. The Revelation ("Apocalypse") was given by..... to
... and he sent and signified it by his.....
2. (1) John, (2) Paul, (3) Jesus Christ, bare record of the word of....., and of the testimony of....., and of all things that he saw.
3. They are (happy) who and who.....
the words of this prophecy, and those things which are ...written therein.
4. ... saluted in (1) four, (2) three, (3) seven, churches of Asia
5. Grace and is from
6. The seven are before the house of the Father. T / F
7. Jesus Christ is: (a) the faithful....., and (b) the first begotten of the , and (c) the prince of the of the earth.
8. Jesus..... us and us from our sins in his own
.....
9. Jesus made us..... and unto God and his Father.
10. When Jesus comes the second time, he will come in the
(Read also. Matthew 24:30; 25:31-32; Acts 1:11; 1 Thessalonians 4:16)
11. When Jesus comes (a) every..... shall see Him, and (b) they also
which..... Him, and (c) all tribes of the earth will
because of Him..(see also 6:16-17)

whole world. The entire wicked world is going to persecute the church in the last days preceding the second coming of Jesus. The opposition will be worldwide. The struggle is between the church and the world. The conflict described here is not between nations, nor between “civilized” and “uncivilized” nations. It is simply the last attack of the forces of Satan against the church. This is the battle of Armageddon.

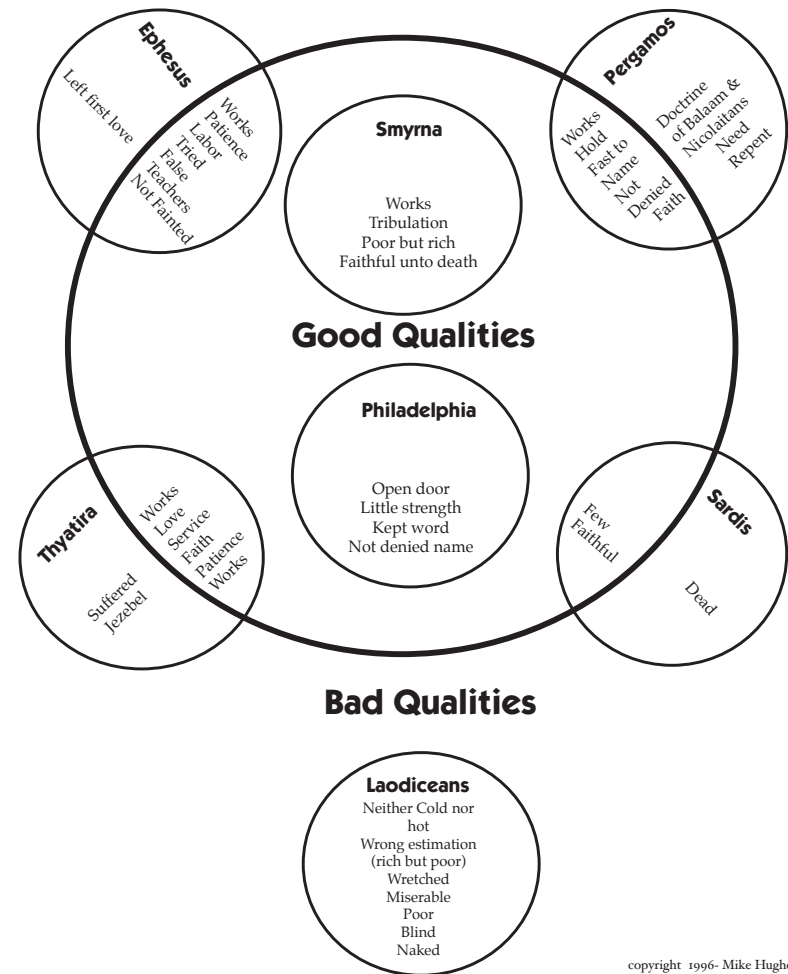
In other words we have here in Revelation 20:7-10, a description of the same battle - not “war” which was describe in Revelation 16:12-21 and 19:19-21. In all three cases we read of “the battle.” Thus 16:14: “to gather them to the battle of that great day of God Almighty.” Revelation 19:19 “gathered together to make war against Him who sat on the horse.” And here in Revelation 20:8 “to gather them together to battle”. In other words, these are not three different battles, but are all one and the same battle! It is the battle of Armageddon! It is the final attack of Satan and his forces upon the church. The “new” thing which Revelation 20 reveals is what happens to Satan as a result of this battle!

This final onslaught is directed against “the beloved city,” also called the “camp of the saints.” Thus the church of God is described under the double symbolism of a city and a camp.

“And fire came down from God out of heaven and devoured them.” Notice the sudden character of this judgment upon Gog and Magog. It is as sudden and unexpected as the lightning which strikes from heaven. Thus, suddenly will Jesus appear and defeat His enemies. Satan had deceived the world of unbelievers. He had made them thing that a real and absolute victory over the church was possible; that God could be defeated. Hence, the Devil - that deceiver - is cast into the lake of fire and brimstone - indicating hell as a place of suffering for both body and soul after the Judgment Day - where are also the beast and the false prophet, and Babylon the Harlot. The sense is not that the beast and the false prophet actually were cast into hell before Satan was; but that the punishment of the beast and the false prophet had already been described, Rev. 19:20. They all go down to hell together: Satan, Beast, False Prophet, Babylon the Harlot, and those who have the mark of the beast - unbelievers. This must be true for the beast is Satan’s persecuting power, and the false prophet is Satan’s anti-Christian religions. Wherever Satan is, there are also the other two! In this lake of fire and brimstone all three are tormented forever and ever, Matthew 25:46.

Christ’s second coming and the Judgment is now described. John sees a great white throne; upon it is seated the Christ, Matthew 25:31; Rev. 14:14. From his face the earth and heaven flee away. Not the destruction or annihilation but the burning of the universe is indicated here. It will be dissolution of the elements with great heat, 2 Peter 3:10; and a deliverance from the bondage of corruption,

7 Churches of Asia 7 Churches of Asia Contrasted



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the translation of the soul from this sinful earth to God's paradise. It is followed at Jesus' second coming by the second resurrection - when the body shall be raised and glorified too.

Third, Who Participates In This Reign? All the souls of the martyrs: "the souls of those who had been slain for the word of God and for the testimony which they held." In addition, all believers who died in their faith: "as many as would not worship the image of the beast" (Rev. 13:4, 15,16; 14:9, 11, 13; 16:2; 19:20). The rest of the dead - that is, all other men who died, the unbelieving dead - lived not until the thousand years are finished. When that period is finished, then there is a change. Then they enter the "second death." In other words, they receive everlasting punishment; not only the soul but now also for the body. Hence, their change is not for better but for worse. On the other hand, those who have part in the first resurrection - explained - do they reign with Christ, but they also worship God in Christ as priests throughout the thousand years, Rev. 1:6; 4:10; 5:10; 7:15; 14:4.

Verses 7-10 tell us Satan is released from prison after the thousand years are finished. He now musters Gog and Magog for a final attack upon "the camp of the saints and beloved city." The expression "Gog and Magog" is borrowed from the book of Ezekiel. (Genesis 10:2; 1 Chronicles 1:5; Ezekiel 38:2; 29:6). Gog is the prince or ruler; Magog is the place. In Ezekiel Gog and Magog indicates the power of the Seleucidae as it was revealed in the days of Antiochus Epiphanes, the bitter enemy of the Jews. The center of his kingdom was located in Northern Syria. Seleucus established his residence there in the city of Antioch on the Orantes River. To the east his territory extended beyond the Tigris River. To the north his domain included Meshech and Tubal, districts of Asia Minor. Hence, Gog was the prince of Magog, that is, Syria. The oppression of God's people by "Gog and Magog" refers, in Ezekiel, to the terrible persecution of the Jews by Antiochus Epiphanes, ruler of Syria. (Read any good encyclopedia on "Antiochus Epiphanes." or Search it out on a Computer.)

The Revelation uses this period of affliction and woe of the Jews as a symbol of the final attack of Satan and his hordes upon the church. Note the resemblance: (!) The attack of Gog and Magog (Syria under Antiochus Epiphanes) was the last great oppression which the people of Gog had to endure in the old dispensation. (B) These armies of Gog and Magog were very numerous. (C) The tribulation of the Jews under Antiochus Epiphanes was very severe and also of very brief duration. (D) The defeat of the armies of Syria - Gog and Magog - was most unexpected and most complete. It was clearly the work of God.

In this passage we are studying, "Gog and Magog" is identified with "the nations which are in the four corners of the earth." This simply means the

Outline of Text

Revelation 2 & 3

I. Ephesus

- A. Characteristics of the revealer:
 - 1. He held the seven stars in his right hand.
 - 2. Walked among the seven golden candlesticks.
- B. Good traits for which they were commended:
 - 1. Labor, patience
 - 2. Cannot bear them which are evil.
 - 3. You have tried them which say they are apostles, and found them liars.
 - 4. You hated the deeds of the Nicolaitans, which I hate.
- C. Bad trait, among them, of which they were told:
 - 1. I have some what against you.
 - 2. You have left your first love.
- D. Warnings and admonitions
 - 1. Repent and do your first works or else.
 - 2. I will remove your candlestick out of its place.
- E. Promise:
 - 1. To him that overcomes.
 - 2. I will give to eat of the tree of life, in the paradise of God.

II. Smyrna:

- A. Characteristics of the revealer:
 - 1. He was the first and the last.
 - 2. The one who was dead and is alive.
- B. Good traits for which they were commended:
 - 1. You will have tribulation and poverty
 - 2. You are rich.
- C. Some bad traits of some who lived among them.
 - 1. Those who lived among them, and with whom they live were guilty.
 - a. blasphemy, saying they were Jews when they were not.
 - b. They were a synagogue of Satan.
 - 2. The devil would cast some of them into prison.
 - a. They would be tried
 - b. They would have tribulation ten days.
- D. Admonitions: No outright warnings given.
 - 1. Fear none of these things which you are about to suffer.
 - 2. Be faithful unto death.
- E. Promises:
 - 1. I will give you a crown of life.
 - 2. He shall not be hurt by the second death.

Verses 1-3 tell us that Satan is bound. Verses 4-6 tell us that the saints reign in heaven with Jesus at the same time Satan is bound. Jesus reigns in heaven and the saints reign with him there. This personal reign of Jesus in and from heaven underlies all the visions of the Revelation. It is the key to the interpretation of the "thousand years." Jesus gives His sorely-tried church the vision of "the souls of those who had been slain for the word of God and for the testimony which they held." (1:2, 9; 6:9). He describes these souls as reigning with Jesus in heaven. In connection with this "thousand year reign" of verses 4-6 we shall answer three questions:

(1) *Where Does This Reign Take Place?*

(2) *What Is The Nature Or Character Of This Reign?*

(3) *Who Participates In This Reign?*

First, Where Does This Thousand Year Reign Take Place? (A) The entire book of Revelation has the Throne of Christ and of his people ever in heaven. (Rev. 1:4; 3:21; 4:2-10; 5:6-13; 6:16; 7:9-17; 8:3; 12:5; 14:3-5; 16:17; 19:4-5; 20:4,11; 21:5; 22:1,3) (B) This reign takes place where the disembodied souls or spirits of the martyrs are, for we read, "I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held." (6:9) John sees souls, NOT bodies! In this entire passage there is not a single word about a resurrection of bodies! The distinction between soul and body is emphasized: "The souls of those who had been slain." The souls reign during this entire present dispensation until Christ's second coming. Afterward, it is no longer the souls that reign during this entire present dispensation until Christ's second coming. Afterward, it is no longer the souls that reign. No, then body and soul are together again. Hence, then the saints reign; not for a limited period of a thousand years, but "forever and ever." (22:5) (C) This reign takes place where Jesus lives, for we read that they "lived and reigned with Christ." Where is the place from which the exalted Mediator rules the universe? Where does Jesus live? IN HEAVEN! It is in heaven that the Lamb is represented as taking the scroll out of the hand of him that sat on the Throne, Revelation 5. Revelation 12 states clearly that Jesus "was caught up to God and to His throne ... Therefore rejoice, O heavens, and you who dwell in them!" The thousand year reign of Christ and his saints, the souls of them who had been slain takes place in heaven - not on the earth.

Second, What IS The Nature And Character OF This Reign? (A) It is Judging with Christ (Revelation 3:21; 14:1,3; 15:3; 22:4; Matt. 19:28; 1 Cor. 6:2-3). (B) It is a Living with Jesus, "They lived and reigned with Christ." (C) It is a Sharing of Royal Glory with Jesus. These souls celebrate the Lamb's victory. With him they are being fulfilled. (D) It is "The First Resurrection." The first resurrection is

III. Pergamos:

- A. Characteristics of the revealer:
 - 1. He was the Son of god
 - 2. He had eyes like flames of fire.
 - 3. His feet were like burnished brass (very fine).
- B. Good traits for which they were commended:
 - 1. They lived where Satan's throne (seat) is.
 - 2. They held fast the name of Christ, had not denied.
 - 3. Antipas, the faithful martyr had been killed among them.
- C. Bad traits, which were pointed out to them:
 - 1. Some held to the doctrine of Balaam, who taught Balak, to:
 - a. Cast a stumbling block before the children of Israel.
 - b. Eat things sacrificed to idols
 - c. Commit fornication
 - 2. Some also held the teachings of the Nicolaitans.
- D. Admonitions and warnings:
 - 1. Repent, or else I will come unto you.
 - 2. Make war against you with the sword of my mouth
- E. Promises; to those who would overcome.
 - 1. I will give of the hidden manna
 - 2. I will give him a white stone, and in the stone
 - 3. A new name, no one would know, except one who receives it.

IV. Thyatira:

- A. Characteristics of the revealer
 - 1. He was the Son of God
 - 2. He had eyes like flames of fire.
 - 3. His feet were like burnished brass (*very fine*)
- B. Good traits for which they were commended:
 - 1. They were given to charity, patience, and service.
 - 2. Their last works were more than their first.
- C. Bad traits, which were pointed out to them:
 - 1. They allowed Jezebel, who called herself a Prophetess
 - 2. Allowed her to:
 - a. Teach
 - b. Seduce the servants of God
 - c. Commit fornication
 - d. Eat things sacrificed unto idols.
- D. Warnings and Admonitions:
 - 1. I gave her time to repent of her fornications. She would not.
 - 2. I will cast her into bed (*made her sick, take her strength*).
 - 3. Will cast them who commit fornication with her into a bed.
 - 4. I will kill her children with death.
 - 5. All churches shall know that I am your overseer, protector.

Jesus draws "ALL MEN" (men of every nation, Jews and Gentiles) unto himself. (John 12:31-32). Elect of every nation will be saved.

Hence, we must conclude that in Revelation 20:1-3, the binding of Satan and the fact that he is cast into the abyss for a thousand years indicates that throughout this gospel age, this dispensation, which began with Jesus coming into the world as a man and extends nearly to His second coming, that the devil's influence on earth is curtailed so that he is unable to prevent the extension of the church, God's kingdom on earth, among the nations by means of preaching the gospel of Christ. During this entire period Satan is prevented from causing the nations to destroy the church. By means of the preaching of the word of God, the elect, those who will obey the gospel of Christ, from all parts of the world, are brought out of darkness into light. The church conquers the nations in this sense, and the nations do not conquer the church. Churches of the Lord continue to be established. Satan is still bound. Everyone is still affected by the gospel of Christ. Its influence on mankind cannot be over-estimated. We are now living in the millennial age, the thousand years of Revelation 20. This thousand years began when Jesus was crowned in heaven and the gospel began to be preached on Pentecost. This "thousand years" has lasted over 1,900 literal years already and is still continuing. We are privileged to live in the millennium of Revelation 20. Satan is NOW bound and the righteous are NOW reigning with Jesus. The prophecy of Psalm 2:8 and 72:8-11 is being fulfilled before our very eyes.

We are not saying that the world is becoming better and better, and that soon everyone will come to Jesus. The majority will ever serve the devil. The Bible does NOT teach of an era of peace, prosperity, and universal righteousness on earth preceding the second coming of Jesus. It does not teach a return of Jesus to earth again! It does NOT teach that Jesus will reign on earth in Jerusalem for a literal thousand years. In reality, the worm of wickedness is gnawing at the roots of the tree of true religion. Less and less is the gospel really believed and obeyed. But to whatever degree the gospel of Christ does exert an influence for good in the world and in the lives of individuals, in that degree is Satan bound. Satan is bound so that he "can deceive the nations no more." (Revelation 20:3) The gospel of Christ exposes him for what he is - the arch-enemy of all mankind, the ruler of darkness and the source of sin in the world. He cannot destroy the gospel and the church of Christ. He cannot do that until the thousand years are finished (2 Cor. 2:11; 11:3).

The "thousand years" of Revelation 20 have a glorious meaning to God's people on earth, but the glories of heaven during this period far transcend those which pertain to the earth. Verses 4-6 describe the condition of the victorious saints IN HEAVEN, NOT on the earth.

20 has Jesus coming to judge all men at His second coming. Thus the Premillennialist are in error. In Revelation 20, the defeat of Satan is described.

We should remember the main theme of Revelation - The victory of Jesus and of His church over every enemy. When Satan is cast into the lake of fire and brimstone, Revelation 20:10, not a single enemy is left to persecute the church. We are conquerors through Him who loves us, for not only do we triumph over every foe but we also live and reign with Jesus.

In the vision John sees an angel bind the dragon, strong, crafty, and ugly. He is "the old serpent," cunning and deceptive. He is also called "the devil," "slanderer" and "Satan", adversary or false accuser. The angel binds Satan securely and firmly with a great chain He remains bound for a thousand years. The angel casts him into the abyss and locks it and places a seal on it. Satan remains bound for a thousand years. After that he must be loosed for a little season.

Before the first coming of Jesus, Satan ruled in the world of men. They lived in sin and there was no forgiveness (Acts 14:16; 17:30; 2 Cor. 4:2; Eph. 2:1-3; 6:11-12; John 16:11; 12:31; 14:30; Matt. 4:8-11; Job 1:6-12; 2:1-10). But God foretold that this rule of Satan would be broken and Jesus would take Satan's dominion from him. (Psalm 2:8; 72:8-11) Jesus did this (John 12:31; 14:30; 16:11; Eph. 1:15-23; Heb. 2:5-9; 1 Pet. 3:21; Heb. 10:12-13) Jesus broke his power by entering into Satan's domain, the world, and there conquering him (Matt. 12:29). Jesus bound Satan by triumphing over him at every turn (Matt. 4:1-11; Luke 4:1-13). Jesus' apostles demonstrated the superior power of Jesus. (Luke 10:17-18) Here Satan "fell" because by the Lord's power the disciples had cast out demons who are subject to Satan's will. The world is judged and Satan cast out when Jesus was lifted up from the earth, that is, ascended into heaven and drew all men to himself, taking them away from Satan's rulership (John 12:31-32). In His death on the cross, Jesus triumphed over Satan (Col. 2:15-16; Eph. 2:11-20). Revelation 12:5-13 clearly shows that "the casting out" of Satan was fully accomplished as a result of Christ's coronation in heaven. (1 John 3:8)

NOTE that in all these passages the binding and casting out or fall of Satan is in some way associated with THE FIRST COMING of Jesus. When we say "the first coming" we mean all the events from His incarnation to His coronation in heaven. The binding of Satan begins with that first coming, NOT the second coming! The binding of Satan is associated with the preaching of the gospel among the nations. This is HOW Satan is bound. Before Jesus came, men were slaves to sin and Satan. (Romans 6:1-23) Satan blinded the eyes of the nations, and men walked in sin. (2 Cor. 4:1-7) But Jesus came and a change took place. The truth replaced error, and sin was replaced by righteousness and forgiveness. Satan is bound so that he can not deceive the nations anymore!

6. I will give to everyone according to his works.
7. That which you still have, hold fast till I come.

- E. Promises, to them who will overcome:
1. I will not put upon you any other burden.
 2. He that keeps my works unto the end:
 - a. I will give power over the nations, as I received of my father.
 - b. He shall rule them with a rod of iron.
 - c. He shall break them into shivers, like pots of clay.
 3. I will give him the morning star.

Chapter 3

V. Sardis:

- A. Characteristics of the revealer:
1. He had the seven spirits of God
 2. The seven stars
- B. Good traits for which they were commended:
1. You have a few names in Sardis, who have not defiled their garments.
 2. They shall walk with me in white for they are worthy.
- C. Bad traits which were pointed out to them:
1. You have a name that you are alive but are dead.
 2. I have not found your works perfect before God.
- D. Warnings and admonitions:
1. Be watchful, strengthen things which remain, that are ready to die.
 2. Remember what you have received. Hold them fast.
 3. Repent.
 4. If you will not watch:
 - a. I will come to you as a thief.
 - b. You will not know what hour I will come upon you.
- E. Promises to him that overcomes.
1. They shall walk with me in white.
 2. The same shall be clothed in white garments.
 3. I will not blot out his name from the book of life, but will
 4. Confess his name before my father and before His angels.

VI. Philadelphia:

- A. Characteristics of the revealer:
1. He that is holy, he that is true.
 2. He that has the key of David
 3. He that opens and no one shuts, shuts and no one opens.
- B. Good traits for which they were commended.

1. You have an open door set before you.
 2. You have a little strength.
 3. You have kept my word, and have not denied my name.
- C. Bad traits
1. They were not told of any bad traits of their own.
 2. They had some in their city who said they were Jews; but lied.
- D. Admonitions
1. Behold I am coming quickly.
 2. Hold fast what you have, that no one may take your crown.
- E. Promises, to those who overcome:
1. I will make them come and worship before your feet”
 - a. Those who say they are Jews and are not,
 - b. They do lie
 2. I will make them know that I have loved you.
 3. Because you have kept my word of patience
 - a. I also will keep you from the hour of temptation.
 - b. Which is to come upon the world.
 4. I also will make him a pillar in the temple of God.
 - a. I will write upon him the name of my God, and
 - b. The name of the New Jerusalem, which comes down from God.
 5. I will write upon him my new name.

VII. Laodicea:

- A. Characteristics of the revealer:
1. The Amen
 2. The faithful and true witness
 3. The beginning of the creation of God.
- B. Good traits
1. This congregation had no good traits.
 2. God did not commend it.
- C. Bad traits which were pointed out to them.
1. Neither cold nor hot.
 2. You are only lukewarm
 3. You say you are rich.
 - a. Increased in goods.
 - b. Have need of nothing.
 4. You don't know that you are wretched, miserable, poor, blind and naked.
- D. Warnings and admonitions:
1. I could wish you were cold or hot.
 - a. But because you are not:
 - b. I will vomit you out of my mouth.
 2. Advice to buy from me gold,

The Judgment on the Dragon, A New Heaven and Earth

Lesson 12 - Revelation 20

Revelation 19:19-21 took us to the end of history, to the day of the final judgment. With Revelation 20 we return to the beginning of this present dispensation. The connection between chapters 19 and 20 is similar to that between chapters 11 and 12. Revelation 11:18 announced “*the time of the dead, that they should be judged.*” The end has arrived. Yet, with Revelation 12, we return to the beginning of the New Testament period, for Revelation 12:5 describes the birth, ascension, and coronation of our Lord Jesus. So with chapter 20, we begin anew. Note the parallel between chapters 11 and 12 thru 14, with Revelation chapter 20.

Revelation 11:12-14

(1) In Connection with Jesus' birth, death, ascension and coronation, Satan is hurled down from heaven. His accusations lose every semblance of justice, Revelation 12:5-12

(2) A long period of power and gospel preaching for the church, which is nourished “away from the face of the serpent.” The devil's influence is curbed, Revelation 11:2-6; 12:14-17.

(3) A very brief period of most severe persecution. This is Satan's little season; the most terrible and also the final manifestation of the persecuting power of the anti-Christ, Revelation 11:7-14; 13:7-8.

(4) The one and only second coming of Jesus unto judgment, Revelation 11:17-18; 14:14-20

Revelation 20

(1) Satan is bound and cast into the abyss; his power over the nations is curbed. Instead of the nations conquering the church the church begins to conquer the nations, Revelation 20:1-3

(2) A long period of power for the church, Satan having been bound. He remains bound for a thousand years, that is, during this dispensation, Revelation 20:2-3. (In heaven the spirits of the redeemed are living and reigning with Jesus during this time, Revelation 20:4-6

(3) A very brief period of most severe persecution: Satan marshals the army of Gog and Magog against the church, Revelation 20:7. This is the battle of Armageddon.

(4) The one and only second coming of Jesus unto Judgment, Revelation 20:11-15

Once the order of events is seen, Revelation 20 is not difficult; Christ's first coming is followed by a long period during which Satan is bound; this in turn, is followed by Satan's little season; and that is followed by Christ's second coming, His coming unto the final judgment. It should be easy to see to anyone who carefully reads Revelation 20 that the “thousand year” precede the second coming of our Lord unto the Judgment. It is clear that the Premillennialists are wrong! They have Jesus coming to reign on earth a thousand years. Revelation

- a. Refined in the fire.
- b. That you may be rich.
- 3. You should buy white garments
 - a. That you may be clothed
 - b. That the shame of your nakedness be not revealed.
- 4. Anoint your eyes with eye slave' that you may see.
- 5. Therefore be zealous and repent.
- 6. As many as I love, I rebuke and chasten.
- 7. Behold I stand at the door and knock.
- E. Promises to those who will overcome:
 - 1. If anyone hears my voice, and opens the door:
 - a. I will come in to him
 - b. He will dine with me.
 - 2. I will grant to sit with Me on my throne, as:
 - a. I also overcame and
 - b. sat down with my Father on His throne.

19. Who gathered together to make war against Him who sat on the horse and against His army? -----

20. Read chapter 13 of Revelation again. Now in verse 20 of chapter 19, we see that the ----- is the beast out of the (1) earth, (2) sea, of Revelation, chapter 13.

5. Who worshipped God on His throne? _ _ _ _ _
6. What did a voice from the throne say? _ _ _ _ _
_ _ _ _ _
7. John heard the voice of a great _ _ _ _ _ as the sound of many _ _ _
_ _ _ _ , and as the sound of mighty _ _ _ _ _ , saying, _ _ _ _ _ for
the Lord God _ _ _ _ _ reigns.
8. Let us be _ _ _ _ _ and _ _ _ _ _ , and give Him glory, for the
_ _ _ _ _ of the Lamb has come, and His _ _ _ _ _ has made
herself ready.
9. What is the bride dressed in? _ _ _ _ _
10. What was John told to write? _ _ _ _ _
_ _ _ _ _
11. When John fell at the feet of the angel to _ _ _ _ _ him, he told John "See
that you do not do that! I am your fellow _ _ _ _ _ , and of your _ _ _ _ _
who have the testimony of _ _ _ _ _ ; Worship _ _ _ _ _ ."
12. The _ _ _ _ _ of Jesus is the _ _ _ _ _ of prophecy.
13. John now saw _ _ _ _ _ opened and behold a _ _ _ _ _ horse. And
He who sit on him was called _ _ _ _ _ and _ _ _ _ _ , and in
righteousness he judges and makes _ _ _ _ _ .
14. Jesus' eyes were like a _ _ _ _ _ , and on His head were _ _ _ _ _
_ _ _ _ _ He had a _ _ _ _ _ written that no one knew except
Himself.
15. In what was He clothed? _ _ _ _ _
16. The _ _ _ _ _ in (1) Hades, (2) Haven, (2) Earth, followed him on the
white _ _ _ _ _ being clothed in fine linen, clean and _ _ _ _ _ . T / F
17. What was written on His thigh? _ _ _ _ _
18. An _ _ _ _ _ cried with a loud voice, saying to all the (1) fowls, (2) birds,
(3) vultures, that fly in the midst of _ _ _ _ _ , to "Come and gather
together for the supper of the great God."

Thoughts And Images from The Old Testament

Revelation, Chapter

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. The description of the Son of Man 2. 3 4. Book of life
Key of David 4. A throne set in heaven
The four living creatures 5. The Scroll
the lion that is of
the tribe of Judah 6. The horses and their riders 7. Sealing
Blessedness of the redeemed 8&9 The trumpets of judgment 10. Angel swearing
The little book 11. The measuring reed
The two witnesses 12. The woman, child, Dragon
Michael 13. The beast out of the sea 14. The white cloud, one like unto a son
of man, The wine press 15. The song of Moses 16. Armageddon
17-19 The fall of Babylon 20. Gog and Magog
The books of judgment 21. The New heaven and new earth
The new Jerusalem 22. The river of water of life:
the tree of life. | <p>Dan. 7:9ff; 10:5-6; Ezek. 1:7, 26ff; 43:2
Observe such expressions as: tree of life
paradise of God, Balaam and Balak,
jezebel, rod of iron.</p> <p>Ex. 32:33; Psa. 69:28; Ma. 3:16;
Isa. 22:22</p> <p>Isa. 6:1; Ezek. 1:26, 28;
Ezek. 1:10; 10:14; Isa. 6:1</p> <p>Ezek. 2:9; Zech. 5:1-3
Gen. 49:9; Isa. 11:10</p> <p>Psa. 45:3-4; Zech. 1:8; 6:3</p> <p>Ezek. 9:4
Isa. 49:10; 25:8; Jer. 2:13; 31:16;
Ezek 34:23
Ex. 7ff, the plagues
Dan. 12:7
Ezek. 2:9; 3:4</p> <p>Ezek. 40:3; Zech. 2:1ff
Zech. 4:2ff</p> <p>Gen. 3:15; Psa. 2:9
Dan. 10:13; 2:31</p> <p>Dan. 7:2; 2:31</p> <p>Dan. 7:13; 10:16
Isa. 63:3 (Joel 3:12-13)</p> <p>Ex. 15</p> <p>Judges 5; 2 Chron. 35
Isa. 13; 14; 21; 46, 47; Jer. 25; 50; 51; Dan. 2
Dan. 7; Hab. 3; Cf also Ezek. 27;
Fall of Tyre.
Gen. 10:2; Ezek. 38-39
Dan. 7:10; 12:1; Psa. 69:28
Isa. 65:17ff; 66:22ff
Ezek. 48:30ff
Gen. 2; Ezek. 47:1-12</p> |
|--|---|



The apostle sees the whole world of unbelief gathered for the final assault upon the church. Please observe that the battle itself is not described. This battle of Armageddon is not a protracted struggle with now this and then that side winning. No, “with the sword in his mouth” Christ, at his coming, defeats the foe. By the “manifestation of his presence” he vanquishes his enemies, 2 Thes. 2:8-12. We are simply told that the anti-Christian forces are gathered together against Christ and His army, and that they are put to nothing. The beast, Rev. 13:1-10, is taken. So is the false prophet - that is, the beast out of the earth, Rev. 13:11-18, the great deceiver. These two, according to the vision which John has, are cast alive into the lake of fire burning with brimstone, hell itself. (Rev. 14:10; 17:8; 20:10-15; 21:8) As these are the leaders, respectively, of anti-Christian persecution and anti-Christian religion and philosophy, they are said to be cast alive into perdition; while their men who worship them are first killed; then also cast into the lake of fire and brimstone. (Rev. 20:15) The meaning is that Jesus’ second coming Satan’s persecution of the church and his power to deceive on earth will cease forever. Every influence of Satan, whether in the direction of persecution or of deception, goes with him to hell, never again to appear anywhere outside of hell. Jesus, the rider upon the white horse, completely triumphs. So thoroughly is his victory consummated that all the birds gorged themselves upon the flesh of the wicked. Thus, in symbolic language, the judgment day has again been described.

We have now seen the end of the men who bear the mark of the beast, Rev. 15:1-6. We have witnessed the fall of Babylon the Harlot, Rev. 17:1-19:10. We have read the description of Jesus’ victory over the beast and the false prophet, Rev. 19:11-21. All go down in defeat. Their discomfiture is not complete until the day of Christ’s second coming and the Judgment Day. Then all go down together, even though their histories have been presented under different symbols and in separate paragraphs. One foe, the leader of them all, remains. It is the Dragon, the old Serpent, Satan himself. His ruin is described in the final section of the Apocalypse, Revelation 20-22.

Revelation 19

1. _____ now heard a loud (1) angel, (2) voice, (3) noise, of a great in heaven saying “_____ and glory and honor and _____ belong to the Lord our God.”
2. God’s judgments are what? _____
3. God has judged the great (1) harlot, (2) woman, (3) queen, who corrupt the earth with her _____; and He has avenged on her the _____ of His servants shed by her.
4. The harlot again said “Alleluia” and God’s smoke rose up. T / F

Christ. 2 Cor. 11:2 Each individual Christian is “married” to Jesus. (Romans 7:14) He has paid the dowry for her - His blood (Acts 20:28; 1 Pet. 1:18-19) for “From heaven he came and sought her, to be his holy bride’ with his own blood he bought her, and for her life he died.” The interval of separation has come. It is this entire dispensation. During this period the bride must make herself ready. She arrays herself in fine linen, glistening and pure. Her deeds have been washed by the blood of Jesus, so she is sanctified. At the end of this dispensation the bridegroom, accompanied by the angels of glory (Matt. 25:31) comes to receive His bride, the church. Now the Wedding-Feast begins. The feasts last no one or two weeks but for all eternity! God in Christ chose the bride from eternity. (Eph. 1:4-5) Throughout the Old Testament the wedding was announced. Next, the Son of God assumed our flesh and blood; the betrothal took place. The price, the dowry, was paid on Calvary. And now, after an interval which in the eyes of God is but a little while, the bridegroom returns and “for the marriage of the Lamb has come.” John falls down at the feet of the speaker - probably one of the living creatures - in order to worship him, so filled with ecstasy is John. The angel prevents the intended worship, telling John to worship God, for the living creatures are servants of God just as John is. Only God is to be worshipped. (Matt. 4:10) The Harlot, Babylon, having been disposed of, we now turn our attention to the beast and the false prophet.

John sees heaven opened. On a white horse (6:2), Christ is seated. He is called “Faithful and true,” (1:5; 3:7; 3:14). This is our Lord at His second coming for Judgment; to judge and make war. He is about to judge righteously, for His penetrating eyes are like a flame of fire, 1:14; 2:18. On his head the apostle sees many crowns or “victor’s wreaths,” for he is king over all. His name no one knows but He Himself. His name is called the Word of God. (John 1:1-3,14) Only he knows the full meaning of this name. His holy angels accompany Him. Out of his mouth proceeds a sharp sword. (1:16; 2:12,16) This sword is not the story of the gospel. It is symbolical of destruction, for he comes to “strike the nations” and to “rule them with a rod of iron.” (2:27; 12:5) He treads the wine press of the fierceness and wrath of Almighty God. (Isaiah. 13:13; Jer. 25:15; 50:13,15; Rev. 14:19, 20; 16:19) He is fully revealed as King of kings and Lord of lords. So certain is the victory of Jesus over the beast and the false prophet and over all those who worship them that an angel standing in the sun already summons all the birds of prey to come and eat the flesh of kings, captains, and mighty men, horses, those who sit on them, and the flesh of all the wicked, both free and slave, small and great. (16:15; 17:12, 15) Her in Revelation 19 the same battle is described, for verse 19 says “the Battle.” Remember that Armageddon consists of two elements: the final attack of the anti-Christian power - the beast - upon the church, and Christ’s victory over the vast army at His second coming to Judgment.

Christ in the Midst of The Seven Golden Lampstands

Lesson 2 - Revelation 2 & 3

1. Four letters in chapter 2 are those to the churches at _____, _____, _____, _____.
2. (1) John, (2) Jesus, (3) the angel, holds the seven _____ in his right hand and walks in the midst of the seven golden _____.
3. The Ephesians had fainted and had not labored for the Lord. T / F
4. The Lord hated the deeds of the (1) Silversmiths, (2) Nicolaitans, (3) Romans, but the Ephesians did not. T / F
5. To him that _____ (conquers), Jesus will give to _____ of the _____ of _____ which is in the middle of the paradise of _____. (Read also _____ Genesis 3:22; Revelation 22:2, 14, 19)
6. Jesus knew the _____, _____ and _____ of the church at Smyrna.
7. (1) Stephen, (2) James, (3) Antipas, was a faithful martyr who had been slain at _____.
8. In the church at Pergamos there were those who held to the doctrine of _____ and to the doctrine of the _____.
9. To him that overcomes (conquers) Jesus will give hidden _____ to eat and a white _____, and in the stone a new _____ written which no one knows but he that receives it. (Read also Rev. 3:12; 14:1; 22:4; 19:12-13. 16; Ex. 28:36-38)

10. The church at Thyatira allowed a woman, _____ who called herself a (1) prophetess (2) teacher (3) prophet, to teach and _____ seduce God's children to commit _____ and eat things sacrificed to _____.
11. To him that conquers (overcomes) and keeps Jesus' works unto _____ the end, Jesus will give him _____ over the nations.
(Read 1 Cor. 6:2-3; Rev. 12:5; 20:4; Psalms 2:9)
12. "He that has an _____, let him bear what the _____ says to the _____ churches."
13. The church at _____ had a name that they lived but they were (1) faithful, (2) dead, (3) worldly.
14. If a church is God's church, her works are always perfect before Him. T / F.
15. If this congregation did not _____ and _____ and _____ the Lord would come upon them as a (1) robber, (2) Bandit, (3) _____ thief.
16. All the members of the church at Sardis were untrue to the Lord. T / F
17. The sixth letter was written to the church at (1) Ephesus, (2) Philadelphia, (3) Sardis
18. The Jews at Smyrna were a synagogue of Satan. T / F
19. The conqueror will be made a pillar in the _____ of _____, and dwell in God's presence, and upon him will be written the name of _____ and the name of the _____ of God which is _____ which comes down out of heaven from _____, and the new _____ of the Lord. (See also Psalm 27:4-5; Gal. 4:26; Heb. 11:10, 15-16; 12:12; Rev. 7:15; 19:7; 21:9-27)
20. The last letter is to the church at Thyatira. T / F
21. The church at Ephesus was neither _____ nor _____, and Jesus wanted _____ them to be one or the other. T / F

The Fall of the Great Harlot and of the Beasts

Lesson 11 - Revelation 19

John hears a great sound of a great multitude. The hosts of angels ascribe salvation and glory and power to God. They declare that in judging the great harlot, God has perfected the salvation of His people. In bringing about the fall of Babylon, Jehovah's righteousness has been displayed for this harlot had corrupted the entire earth with her whoring. Self-exaltation, leading people farther and farther from God, had been her main delight. Now God has taken vengeance. The angels shout "Alleluia" which means "Praise Jehovah." Only here is the word found in the New Testament. Babylon's smoke ascends forever and ever. Never again will she rise to vex the church.

Next the twenty-four elders, symbolizing the entire church, praise God, and so do the four living creatures, representing all the angels. John next hears a voice coming from the throne glorify God. John hears the voice of a great multitude both angels and men. They proclaim that God, the Almighty, has now revealed Himself in the full majesty of His royal glory and Power. They announce that the wedding of the Lamb is come and His bride has made herself ready. She is arrayed in fine linen, clean and bright, which is the righteous acts of the saints.

We should understand the elements of a Jewish marriage. (1) The betrothal. This was more binding than an "engagement" is with us. The terms of marriage are accepted in the presence of witnesses and God's blessing is pronounced upon the union. From this day they are legally groom and bride and husband and wife. (2 Cor. 11:2; Matt. 1:18-25; Luke 2:5). (2) The Interval between Betrothal and the Wedding - feast. During this time the groom pays the dowry to the father of the bride, or renders some service to him. (Gen. 34:12; 29:20) Then at the close of the interval is the marriage procession. The bride adorns herself. The groom, accompanied by friends, proceeds to the home of the bride. He receives his bride and conveys her to his own home or the home of his parents. (Matt. 9:15; John 3:29; Matt. 25:1-13). (3) Finally, The Wedding-Feast including the Marriage Supper. (Matt. 22:1-14) This usually lasted seven days. Then the husband and his bride lived together from that time on.

The scriptures compare the love-relationship between a bridegroom and his bride to that which exists between Jehovah and His people, or between Christ and His church. (Isaiah. 50:1ff; 54:1ff; 62:5; Jer. 2:32; Hosea 2:1; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:32; Rom. 7:4; Rev. 21:9). The church is "espoused" to

20. In Babylon the great was found the (1) lives, (2) deaths, (3) blood, of the _____, and _____, and all who were slain on the earth.

22. Because the church at _____ was _____ and neither cold nor _____ Jesus would vomit them out of His mouth. T / F

23. These people could be _____ by becoming as gold tried _____ in _____, and they need to cloth themselves with _____ garments to hide their _____, and need to anoint their spiritual _____ with _____ salve so they could see themselves as they really were.

24. Jesus will have fellowship with the person who _____ his voice, _____ the door, and lets him in, for he stands at the door and _____.

25. These seven churches all wore different names and were different denominations. T / F.

8. The _____ is Lord of _____, and King of _____; and they that are with him are _____, and _____ and _____.
9. The ten _____ upon the beast shall hate the (1) whore, (2) harlot, (3) beast, and shall make her desolate and _____, and shall eat her _____, and burn her with fire.
10. (1) John, (2) Jesus, (3) God, has put into their _____ to fulfill his purpose, and to be of one mind, and give their _____ to the beast, until the words of _____ are fulfilled.
11. The great is fallen, is fallen, and is become a dwelling place of _____ and a prison for every foul _____, and a cage for every unclean and hated (1) animal, (2) person, (3) bird.
12. What had all nations done? _____

13. A voice from heaven exhorted the people to “come out of her, my _____ lest you share in her (1) wrongs, (2) sins, (3) wrath, and lest you receive of her (1) plagues, (2) diseases, (3) punishment.
14. Where had her sins reached? _____ Who had remembered them? _____
15. Babylon the great is to be repaid _____ according to her works, and in the cup she has mixed, mix _____ for her.
16. The _____ of the earth will _____ and _____ over her; for no one buys their merchandise anymore.
17. List the merchandise: _____

18. They threw _____ on their heads and cried, “ _____, that great _____, in which all who had _____ became rich by her wealth. For in one _____ she is made desolate.
19. Who threw the great millstone into the sea? _____
What did he say? _____

still be saved. Too late the unbelievers find they have been deceived. The harlot has caused them to wander away from God farther and farther.

Finally, the blood of God's prophets, saints, even of Christian Martyrs, was found in Babylon. Babylon slaughtered them all. Here is another reason we conceive of the term "Babylon" as showing the world as a past, present and future reality. The main point to observe is that this pleasure - mad, arrogant world, with all its seductive luxuries and pleasures, with its anti-Christian philosophy and culture, with its teeming multitudes that have forsaken God and have lived according to the lust of the flesh, and the desires of the mind, shall perish. The wicked suffer eternal doom and despair. This doom will not be complete until the day of the final Judgment and all the wicked are cast into hell.

Revelation 17, 18

1. One of the _____ angels which had the _____ bowls of wrath talked with (1) Jesus, (2) God, (3) John, and told him to "Come I will show you the judgment of the great _____ (Greek word here is 'porne' meaning 'harlot') who sits on many waters."
2. _____, in the _____, was carried away into the city, and he saw a (1) man, (2) woman, (3) beast, sit upon a scarlet colored _____ full of names of blasphemy, having seven _____ and ten _____ (Note: the beast here is the same beast out of the sea, Rev. 13:1-10) T / F
3. Upon the woman's _____ was a name written, _____, _____, THE GREAT THE MOTHER OF _____ AND OF ABOMINATIONS OF THE _____.
4. The beast John saw was, and is not; and will ascend out of the _____ (Abyss - Rev. 9:1-3, 11) and go to _____.
5. Who marveled when they saw the beast that was, and is not and yet is?

6. The seven _____; five have _____, and one is, and the other has not yet to come, and when he comes, he must continue a short (1) space, (2) time, (3) period.
7. The ten _____ of the beast are ten (1) rulers, (2) kings, (3) princes, which have received no kingdom as yet; but they receive _____ as one (1) day, (2) month, (3) hour, with the beast.

The Book With Seven Seals

Lesson 3 - Revelation 4 and 5

Whenever in history the church is faithful to its calling and bears testimony concerning the truth, tribulation is bound to follow. Aside even from this fact, the church is in the world. It suffers along with the world. Children of God do not escape the horrors of war, famine, and pestilence. The church needs these tribulations. It needs both direct antagonism of the world and participation in the common woes that pertain to this earthly life as a result of sin. The church, too, is sinful. It is in constant need of purification and sanctification. Chapters 4 and 5 teach us that our affairs rest in the hands, not of men but of God.

John's spirit receives the invitation to ascend to the Throne as it appears in the vision! Then only shall we gain a true insight into history when we view all things, including our tribulations (Chapter 6), from the aspect of the Throne. When a person is "in the spirit" and being in that state has a vision, there is a suspension of conscious contact with the physical environment. John no longer sees with his physical eye; he no longer hears with his physical ear. His soul is drawn away from all surrounding objects and wholly fixed on the things which are shown him in the vision. In the spirit, John is carried away to the region of the Throne as it appears in the vision.

Though the various objects which John beholds do not exist in the physical, material form, they express an important, spiritual truth. They teach one main lesson. Let us not lose ourselves in detail interpretation: let us not try to find a "deeper meaning" when there is none. We repeat: chapters 4 & 5 teach one main lesson. The picture is one; the lesson one!

These chapters do not merely give us a picture of heaven. They describe the entire universe from the aspect of heaven. It is a look at the world as God rules it and sees it! The purpose of this vision is to show us, in beautiful symbolism, that all things are governed by the One upon the Throne - God. All things; hence, also our trials and tribulations which the church must experience here on earth. (Chapter 6) Chapters 4 & 5 teach ONE MAIN lesson. Unless we clearly grasp this point, we shall never see the glorious unity of the Revelation. Jehovah reigns! The assurance of this truth imparts comfort to believers in the midst of fiery trials. This vision of the Throne (Chapters 4 & 5) precedes the description of the trials through which the church must pass, (Chapter 6). The real mind, the real will which controls the universe is the mind, the will of the almighty

God! Nothing is excluded from His dominion. The term “throne” occurs 17 times in these two chapters. That throne is in heaven!

In the vision God the Father is represented as surrounded with the flashing luster of the diamond, crystal-clear, white, consuming, symbolizing God’s holiness, and with the Blood red of the Sardis, indication that this holy character of Jehovah expresses itself in judgments. It cannot and will not tolerate sin! Around the central Throne John sees 24 thrones, and upon these thrones 24 elders, probably representing the entire church of the old and new dispensations. Think of the twelve patriarchs and the twelve apostles. They worship the Father. Further, just as in the Holy Place of the earthly tabernacle, so here, John sees seven lamps of fire burning before the Throne. They symbolize the ever-active, superlatively wise, and all-seeing Holy Spirit, full of fire for the wicked; full of sanctifying power for the godly. John beholds a sea. It is before the Throne. It is of glass, like unto crystal, indicating sanctifying power.

John sees four beasts, Greek Zoa not the same Greek word used for beast in chapter 13, (“living creatures” - ASV, RSV). Each of these beasts stands on one side of the middle of the steps leading up to it so that there is one beast for each side of the Throne and the four encircle the Throne. These four creatures standing ready to render service to God in any of the four directions, that is in any part of the universe, represent all of the “living ones” (creatures), just as the 24 elders represent the entire army of the redeemed men of the earth. But who are these “living creatures” (beasts)?

There is a very close connection between this entire Throne scene or vision and the first and tenth chapters of Ezekiel. Please read those chapters carefully! In Ezekiel and in Revelation these beings are called “beasts” or “living creatures”. They are four in number in both books. In both instances their faces are compared to man, lion, or (Calf), and an eagle. In both, they are closely associated with the Throne. In both cases fire moves to and fro among them. In both cases they are covered with “eyes”. In both cases a rainbow encircles the Throne with which they are associated. There are a few minor differences, but the differences are in harmony with the distinct purpose that each writer had in mind. Ezekiel tells us, in 10:20, that the beasts or living creatures are the Cherubim. Therefore in Revelation, the four beasts are the Cherubim. They are a very high order of angels, one of the highest orders. The Cherubim guard the holy things of God. (Gen. 3:24; Exodus. 25:20) Hence it is natural and normal that we find them here in this vision close to the Throne. We find them here in the heavenly Holy of Holies, where we would expect to find them. (Exodus. 25:20) Their song is the song of angels. In Isaiah the seraphim sing it, Isaiah 6:1-4. Why should not the Cherubim sing? This conclusion is confirmed from the fact that the “beasts” or “living creatures” are described as being in

to be a great disappointment. (Rev. 17:16) In a single hour the vast wealth of the world is destroyed.

The third lamentation proceeds from the mouths and hearts of the Ship Masters; the captains, passengers intent on business, sailors, and as many as gain their living by the sea, that is, exporters, importers, fishermen, those who dive for pearls, etc. These see from afar the smoke of Babylon’s burning, the fall of the world of lust. They threw dust upon their heads as a token of grief, (Ezekiel 27:30), and cried out, weeping and wailing, Revelation 18:17-19. These wicked ones base their entire hope upon the luxuries and pleasures of this life, and when “the fashion of this world” perishes, they perish with it! Their “all” vanishes.

The saints, apostles and prophets of God are told to rejoice from their heavenly abode, for Babylon’s fall is God’s judgment and just vengeance, on the world because it persecuted the church. (Rev. 6:9; 8:5)

The final part of this chapter suggests the thorough - going, irrevocable, and irreparable character of Babylon the Great’s fall. A strong angel picks up a great millstone. He lifts it up and throws it into the sea so that it may be buried in the ocean floor. So thoroughly and completely will be Babylon’s fall. Never will the great millstone be retrieved. Thus, this wicked world, as center of lust and seduction, will perish forever.

Notice a form of the expression “not be found anymore” occurs six times. Notice the climax in the arrangements of the six: “the great city Babylon shall be thrown down, and shall not be found anymore”. The city as such is gone. “The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore.” All music disappeared. One can live without it. “No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.” No business being transacted. Nothing that sustains life, grain and grinding of it, is gone. “The light of a lamp shall not shine in you anymore.” (Jer. 25:10) Utter darkness reigns supreme. A darkness that can be felt, which symbolizes the final and complete effusion of God’s wrath upon this wicked, pleasure-loving, seductive world! and that condition lasts throughout eternity. And now the final touch! “The voice of bridegroom and bride shall not be heard in you anymore.” Whatever imparts unity, love, and every love-relationship has disappeared completely and forever.

The nations are deceived. (Isa. 47:9) The gold and glamour of this world deceived the wicked. The beast out of the earth, also called “the false prophet,” had been successful in his attempt to lead people astray. False teachers are false religions continually tell people they can love the world, seek its pleasures and riches, live in sin and lust, be ignorant of God and His word, live in luxury, and

God admonishes His people to leave Babylon, to have nothing to do with her, vs. 4 (See Isa. 48:20; 52:11; Jer. 50:8; 51:54; Zech. 2:7; Matt. 6:19-34; James 4:4; 1 John 2:15-17; 2 Cor. 4:16-18; 6:14-18). Babylon is the world, the center of seduction and lust in every age. To depart from Babylon means not to have fellowship with her sins, not to be ensnared with her allurements and enticements. Those who set their heart on the world will also receive of her plagues. It may seem as if God has forgotten Babylon's sins. He has not. In the day when Babylon falls, it will become evident that he has called them to remembrance.

Babylon will receive "double" according to her works. This does not mean that she will receive twice as much punishment as she deserved, but will receive a great portion, she will receive the punishment she has earned, which she deserves. The punishment is the "double" the counterpart, of sin. The torment and mourning, vs. 7, are the exact equivalent for her pride and arrogance. The scales balance exactly. In her self-glorification, presumption, and boastfulness, she has said in her heart - which is even worse than others saying it, or saying it to others, "I sit as queen, and am no widow, and will not see sorrow." Therefore, death, mourning, and famine will ruin her in one day, because the Lord God, who she has opposed is strong.

The next section, vs. 9-20, is a threefold lamentation on the part of kings, merchants, and Ship Masters - followed by the rejoicing of heaven. First, the kings or mighty men, men of influence, of the earth. They have committed whoring with this harlot, Babylon. They have yielded to her temptations and enjoyed her luxuries. They see the smoke of her torment and stand afar off for fear of her torture and lament her.

Next, the merchants - all those who set their hearts on the wares and luxuries of the world - weeping and wailing because their cargoes have suddenly become worthless. (Luke 12:16-21) All that delighted in them are suddenly destroyed. They can do nothing to save it. They stand afar off, amazed. Babylon, the pleasure mad world, the seductress, perishes in utter helplessness. The list of cargoes that had been Babylon's delight are named. The emphasis is on luxury. These wicked people trade in everything, including the bodies and souls of men and women, slaves, as if they constituted articles of merchandise! Anything to enrich themselves. When the Harlot perishes, the economic chaos is complete; the world of the unbeliever, on which he has pinned his hopes and built his trust, collapses. This is true with respect to the fall of every Babylon - whether literal Babylon of old, Ninevah, Rome, Greece, Egypt, France, Spain, Russia or any worldly empire. The harlot Babylon sees the heyday of the lust of her life slipping away from her. The dainty and sumptuous things perish from her, so that no one can find in her anything that is attractive. In the end the Harlot proves

strength like the lion in ability to render service like the ox, intelligence like me, (also the many eyes, indicating intellectual penetration), and in swiftness like the eagle, ever ready to obey God's commandments and to render service. The characteristics of strength, service, intelligence, and swiftness are ascribed to angels. (Psalm 103:20-21; Heb. 1:7,14; Dan. 9:21; Luke 12:8). In Rev. 7:11 we read that "all" refers to the "many" of 5:11. Hence the beasts or living creatures are the angels. The angels enhance the significance and power of the Throne. They glorify God the Father. They dwell in His immediate presence. They see His glory. They take notice of His wisdom and they see better than we do in this sinful world that history is the realization of His will.

On the right hand of the Father lies a scroll (book). It represents God's eternal plan, His decree which is all-comprehensive. It symbolizes God's purpose with respect to the entire universe throughout history, and concerning all creatures in all ages and unto all eternity. The CLOSED book indicates God's plan unrevealed and unexecuted. If that scroll remains sealed God's purposes are not realized; his plan is not carried out. To open that book by breaking the seals means not merely to reveal but also to carry out God's plan. Hence a strong angel asks, "Who is worthy to open the scroll and to loose its seals?" When the scroll is opened and the seals are broken, then the universe is governed in the interest of the church. Then, God's glorious, redemptive purpose is being realized: his plan is being carried out and the contents of the scroll come to pass in the history of the universe. If the scroll is not opened, then no protection for God's children in the hours of bitter trial; no judgments upon a persecuting world; no ultimate triumph for believers; no new heaven and earth; no future inheritance!

The Lamb, our Lord Jesus Christ is worthy to open the scroll. He has seven horns, indicating all power and authority. He has seven eyes, for he is filled completely with the Holy Spirit. Jesus, at His ascension, received authority to rule the universe according to God's eternal decree. (Psalm 24:7-10) This refers to the coronation of the ascended Christ, (Heb. 2:8-9) for we see Jesus crowned with glory and honor. As a reward for His redemptive work, Jesus, upon ascending to heaven, received for Himself a kingdom, (Luke 19:12; Heb. 1:8-12; Phil. 2:5-11; John 18:36-38; Matt. 28:18; Eph. 1:18-23; 1 Pet. 3:22) as predicted and promised during the old dispensation. (Psalm 2; 110; Daniel 7:9-14)

This does not mean that the Father leaves the Throne. It does mean that Christ the Son and Mediator, the Lamb, is seated upon the Throne with the Father. From this moment on it is the Throne of God and of the Lamb. (Rev. 22:1) That is Christ's reward; our comfort. It means that there is the beginning of a new era in heaven (Rev. 20:4); also on earth (Rev. 20:2-3). A most significant moment in history, this coronation, the Mediator's investiture with the office of King over the universe.

The beasts and the elders worship and sing a new song. It is new because never before had such a great and glorious deliverance been accomplished and never before had the Lamb received this great honor. Here is definitely the Mediator's present rule or dominion over the universe set forth, and described as being a reward for his suffering and death. Both the particular and universal aspects of the atonement are beautifully combined. The Lamb did not purchase the salvation of every single individual. No, he paid the price for men "out of" every tribe and tongue, etc. There is nothing narrow or national about His redemption. It is worldwide in its scope and embraces every group: ethnic (tribe), linguistic (tongue), political (people), and social (nation). Together all redeemed constitute a kingdom and priests. (Rev. 1:6) By means of the incense of their prayers the saints even now reign upon the earth.

Seven excellencies are ascribed to Christ, representing all virtues and excellencies in heaven and on earth. (6:12) In verse 13 the entire universe joins in the chorus of praise to the Lamb. We have in this verse the climax of what is found in chapters 4 & 5. Chapter 4 relates to God and creation; chapter 5 has reference to the Lamb and redemption. These last two verses, 5:13-14, relate to the conjoined glory and adoration of God and the Lamb. All the universe praises God and the Lamb because of their work in creation and redemption.

We should remember that the Lamb, Jesus Christ, reigns. He conquered, and we shall conquer. Believers need not fear in times of tribulation, persecution and anguish. Let the trials come! If we die, we are triumphant. We are conquerors! And so the trials come, Chapter 6, as the scroll is opened and the seals are loosed!

(Psalm 9:17) Again and again the beast appears in a new form, but the essence remains the same throughout history until the Judgment Day.

The seven heads have a twofold symbolical meaning. They indicate both the present form of the beast and all of its forms throughout history. These seven heads symbolize seven mountains, Rome, viewed as a city and a capital of the Empire. It rules over the kings of the earth. In John's day it was the center of lustful, evil seduction, seducing people from God. But the woman, the harlot, sits on seven mountains with the beast. They go together in Rome and always have and always will! Secondly, these seven heads symbolize seven kings or kingdoms. They are those named above. The eighth is the Holy Roman Empire, the one that "was and is not", and is the most terrible dominion of anti-Christ known in the world. Now then kings are mentioned. All the mighty ones of this earth in every realm: art, finances, commerce, education, industry, etc., as they serve the central authority of the beast is meant. They are opposed to Christ. They reign in company with the beast for "one hour." Every worldly ruler has his satellites. They help the beast in his conflict with Christ and the church.

The Lamb constantly defeats and shall defeat every form of anti-Christian dominion. Every kingdom of men perishes (Daniel 2:44). The Lamb shall finally crush the power of the last, great anti-Christ, at the close of the world's history.

All goes well for awhile. Then there comes a time when worldly people who are infatuated with the harlot, see what great fools they have been. But it is forever too late. (Think of Judas Iscariot) Rev. 17:16 reveals the course of worldly individuals; first, they become infatuated with the pleasures and treasures of the world, and harden themselves against God; then, they are hardened; and finally, when it is too late, they experience a revulsion of feeling. They are punished by the results of their own foolishness. (Read Matt. 4:8ff) Another angel announces the fall of Babylon the great. The world is destined to pass away with all its lusts. Christians should have no part or lot with Babylon the harlot.

John now sees another angel coming down from heaven, with authority, illuminating the earth with his glory crying with a mighty loud voice. He announces the fall of Babylon the great, 18:1-3. Here Babylon's fall is announced as if it had already occurred, so certain is it to happen. The utter desolation of Babylon is vividly described when it is said that it has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird. (See Isa. 13:20; 21:9; Jer. 50:2, 39, 45; 51:37, 42; Zech. 2:14). The reason for Babylon's fall is that the nations, kings, and merchants allowed themselves to become infatuated with Babylon's pleasures and treasures. These merchants represent all those who have set their hearts on the wares of the world.

industry, art, commerce, culture, etc., which by means of all these things seeks to entice and seduce the believer to turn him away from God. It symbolizes the concentration of the luxury, vice, and glamour of this world. It is the world view as the embodiment of the “lust of the flesh, the lust of the eyes, and the pride of life.” (1 John 2:15-17)

Babylon viewed here is past, present and future. Its form changes its essence, basic nature, remains the same. Babylon the harlot is very closely associated with the beast, Rev. 13:1-10, and is said to be sitting on the beast, 17:3. The beast is the entire anti-Christian persecution movement throughout history, embodied in successive world empires. The beast is clearly past, present and future, 17:8-10. Hence we conclude that the harlot represents the world as center of anti-Christian seduction at any moment in history. The harlot, Babylon, was present in one form in John’s day, Rev. 17:9, “the seven heads are seven mountains on which the woman sits.” See also verse 18 here the reference is clearly imperial Rome. The imperial city attracted to her pleasures the kings of the nations, the rulers in every domain of life; art, industry, commerce, etc. The apostle sees the Rome of his own day, filled with vanity, luxury, etc. It was a pleasure-mad city. Even the saints were torn to pieces in its circuses for the amusement and entertainment of the public. The harlot was drunk with the blood of the saints, Rev. 17:6. Babylon, then, represents the world as the center of seduction, of lusts and evil, that entices the believer away from God. The harlot, Babylon, is ever that which opposes the bride, New Jerusalem. The Babylon’s fall refers not only to the final destruction of the world at Christ’s second coming, but also to the demolition of every preceding concentration of worldly seduction and enticement. Babylon’s fall takes place throughout history but finally at the Judgment.

The harlot holds a golden cup in her hand, enticing men to drink something precious from such a precious vessel. But it is full of abominations, the unclean things pertaining to her whoredom. Everything lustful - of the flesh, eyes, and pride of life - is here in this cup. The close association between the harlot and the beast, the empires and rulers of the world and the woman, seduction, should be noted. Worldly people drink of the wine of the woman’s whoredom, indulge in her pleasures; and the evil, lustful world always works in close cooperation with worldly rulers in opposing the truth, the true church and believers. Anti-Christian governments do not destroy every church building; they change them into places of worldly amusements!

The angel relates the history of the beast. He is manifested in Old Babylon, Egypt, Assyria, New Babylon, the Medo-Persian Empire, the Grecian Empire, Rome and Holy Rome. The beast has seeming ability to raise his head after every defeat. This excites the wonder of the unbelieving world. They fail to see that, under every form and in every embodiment, the beast goes into perdition.

Revelation 4 and 5

1. (1) John, (2) Jesus, (3) Paul, looked and a _____ was opened in heaven and he saw things which must be _____.
2. In the Spirit, what did he first see? _____
3. Around the _____ were (1) 12, (2) 24, (3) 2, seats and _____ elders were sitting upon them, and they were clothed in _____ garments and had _____ of gold upon their heads.
4. What burned before the throne? _____ What are these? _____
5. Before the throne was a (1) field, (2) stream, (3) sea, of _____ and around the throne were four _____ full of eyes.
6. What were the four beasts like? (1) _____; (2) _____; (3) _____; (4) _____. (See Ezekiel, chapters 1, 10)
7. The four beasts each had six _____, were full of _____ within, _____ and day and night they praised God.
8. As the beasts gave thanks to the One on the throne, the _____ elders fall down before the throne and worship Him, saying, “You are worthy, O Lord, to receive glory and honor and _____; for you created all things. And by Your will they exist and were created.”
9. The One on the throne had, in His _____ hand, a book written within and on the back side, sealed with _____.
10. No (1) angel, (2) demon, (3) man, in _____, nor in _____, neither under the _____ was able to open the book or to look at it.
11. An Angel came and opened the book sealed with seven seals. T / F
12. (1) God, (2) John, (3) Jesus, wept much because no one was found worthy to open and to read the (1) book (2) scroll, (3) letter.
13. One of the angels spoke and told John do not weep. T / F
14. The _____ of the tribe of Judah, the _____ of David, had _____ prevailed to open the _____, and loose its _____ seals.

15. John then saw in the midst of the throne and the _____ and the _____, a (1) sheep, (2) goat, (3) Lamb, as it had been slain, having seven horns and _____ eyes.
16. What are the seven horns and seven eyes? _____
17. John came and took the _____ out of the right hand of Him that sat _____ upon the _____. T / F
18. Of the Lamb the elders sang, "You are worthy to take the _____ and to open its _____; For you were _____ and have redeemed us to God by your blood out of every tribe and tongue, and people and nation; and have made us _____ and _____ to our God: and we shall reign on the _____."
19. John heard the _____ of many angels, as well as the beasts and elders, and the number of the angels was _____.
20. The angels said that the Lamb was worthy to receive seven things. What _____ are they? _____

The Fall of the Great Harlot and of the Beast.

Lesson 10 - Revelation 17, 18

In chapters 17 thru 19 of Revelation, we have the sixth minor division of the book. In this section, as in the previous five sections, this entire dispensation from the first to the second coming of Jesus is covered, and a principle of divine government is set forth.

This section may be subdivided as follows: chapter 17 describes the nature and tells the history of the great harlot, Babylon. Chapter 18 show the inevitable, complete and irrevocable character of Babylon's fall. Chapter 19 introduces us to the rejoicings in heaven because of the complete overthrow of Babylon and because of the wedding of the Lamb. It also presents the author of this victory, the Rider upon the white horse, who triumphs over Babylon, the false prophet, the beast, and executes final judgment on all his enemies.

Five enemies of Jesus have been introduced, chapters 12-14: the dragon, the beast out of the sea, the beast out of the earth, the harlot Babylon, and the ones who have the mark of the beast. We have seen what happens to the ones who receive this mark, chapters 15 -16. In the present vision the apostle shows us by means of symbolic pictures, what happens to Babylon the harlot, the beast out of the earth, and the beast out of the sea. The dragon's (Satan's) defeat is described in chapter 20.

The woman in Revelation 17, sitting upon the beast, is the great harlot. She is gorgeously arrayed, excessively adorned. She is adorned with gold, precious stones and pearls. Kings of the earth are her paramours. Worldly-minded people are made drunk with abomination: the unclean things pertaining to her whoredom. On her forehead is a name written: "Mystery, Babylon The Great, The Mother of Harlots and of The Abominations of the Earth." She and her paramours are drunk with the blood of the martyrs of Jesus. John wonders greatly, not understanding the picture. The angel explains its meaning, verses 7-18.

Babylon is called "the great harlot", symbolizing that which allures, tempts, seduces, draws people away from God. This harlot is a worldly city, namely Babylon, reminding us of pleasure-mad, arrogant presumptuous Babylon of old. (Read Genesis 10:10; 11:11; Isaiah 13,14,21,46,47,48; Jeremiah 25,50,51; Daniel 2; 4:30; 7; Habakkuk 3; also Ezekiel 27, concerning the fall of Tyre.) It becomes evident from 18:11ff that the symbol has reference to a great industrial and commercial city. Babylon, therefore, must indicated the world as a center of

The Seven Trumpets of Judgment.

Lesson 4 - Revelation 6 and 7

The first four seals reveal horses and their riders. The horse is generally mentioned with the ideas of strength, terror, warfare and conquest. (Isaiah 30:16; 31:1; Job 39:22-28; Rev. 9:7; 14:20; 18:13; 19:11)

The language and symbolism of the Revelation is rooted in the Old Testament. In Ezekiel and Zechariah we have similar symbolism as in chapter 6 of Revelation (See Ezekiel. 5:17; 14:21; 11:19; 33:11; Zechariah. 1:8ff). As in Zechariah, so in Revelation. The second, third and fourth riders are subservient to the first rider: Christ's instruments for the refining and strengthening of his people. The wicked world is persecuting the church. But the world, in turn, is but an instrument in the hand of the one unfolding the scroll. Satan is foiled by his own weapons: that which was intended by Satan as a means of destroying God's people becomes a means of strengthening the church. This is shown under the second, third and fourth seals. The fourth rider shows what God's children experience along with the rest of the world.

The rider upon the white horse symbolizes Christ. He is the conqueror. (Rev. 5:5; 3:21) The horse is white, meaning that which is holy and heavenly. The rider is Jesus, wearing a crown. (Rev. 14:14) This same rider is identified in Rev. 19:11 as being Jesus. Jesus conquered death; sin; temptation. He is going to continue to conquer until the day of Judgment. Jesus is conquering now. Throughout this present dispensation his cause goes forward. By means of the word of God preached to men, the testimony and tears of his disciples, by prayers and by persecutions, our Lord is riding forth victoriously, conquering and to conquer. Wherever the gospel is preached and sinners saved, Christ is a conqueror over Satan.

The second horse and rider refers to religious persecution of God's children rather than to war between nations. It refers to slaughter and sacrifice rather than to warfare. Believers are slaughtered "for his name's sake". It is the persecution of the world upon believers in Jesus. Wherever the gospel goes and believers are found, persecution follows. Jesus said this would happen. (Matt. 5:10-12; 10:34). This same word is used in 1 John 3:12; Rev. 5:6; 5:9; 5:12; 6:9; 13:8; 18:24 and means "slaughtered". The wicked have ever slaughtered the righteous.

These believers were slaughtered “for the word of God.” (Rev. 6:9) The sword possessed by the rider on the red horse is the “machaira”, the sacrificial knife, not the great broadsword used by soldiers in battle. The rider on the red horse does not refer to one definite person. Throughout this dispensation, from the first to the second coming of Jesus, believer in Christ will be persecuted. Many will be “sacrificed” or slaughtered because of their faith in Jesus.

The third seal shows a rider upon a black horse. This rider has a pair of scales, a balance, in his hand. To eat bread by weight refers to economic hardships. A man would buy one quart (measure) of wheat or three quarts (measures) of barley for a penny (the Roman Denarius). A penny, a day’s wages, would buy this much wheat or barley. This would sustain one person, but how can a man sustain a family on this little food? Famine is not indicated here, but the general rule God’s children will be poor (poverty-stricken) as compared to the world. Wheat and barley were the diet and staple foods of the poor; oil and wine represents the comforts and luxuries of life, that which exists plentifully but these luxuries are beyond the reach of the man who is poor, who earns a penny a day! Who are these poor who are hard pressed? They are believers in this dispensation.. Christians cannot hold many jobs that unbelievers can hold; Christians cannot resort to schemes, frauds, deceptions, etc. practiced by men of the world; believers cannot be greedy of filthy lucre and resort to dishonesty to gain wealth as the world does. The world oppresses believers and subjects them to physical want. God’s children are often crowded out of their jobs and work because they are true to their convictions as Christians. For example a man refuses to work on the Lord’s day is fired. He has to take another job at lower wages. He refuses to join in a strike where violence is done. He loses his job. The oppressor, meanwhile has abundance. No one damages his “oil and wine” So under the second seal, some believers are killed, sacrificed, slaughtered. Under the third seal, oppression, injustice, economic hardship is the lot of the child of God. But it turns out to be a blessing in disguise, for the oppressed believers feel his dependence upon God. Thus the second and third horses are riders show that the world will persecute and hurt the church in every conceivable way!

The fourth seal shows the woes and troubles which believers suffer along with the world, because the believer lives in the world. A pale (livid, greenish) horse is seen. The gruesome color symbolizes disease and death. The rider on this horse is named DEATH. Death in every form is meant, affecting both believers and unbelievers. Right behind death is HADES - the receptacle of the dead. Death takes his victims and Hades receives them! Yet death and Hades cannot do as they please. We read that “power” (authority) is given them only over a 4th part and no more. They cannot touch all the human race at once. They are allowed to kill “with the sword (warfare; the giant broadsword of soldiers is meant); famine (hunger; pestilence (plagues or diseases); and the wild

19. The kings of the east, of the earth, and of the whole world were gathered together against God at a place called _ _ _ _ _ . This word is a
(1) Greek (2) Hebrew (3) Latin Word.
20. Every _ _ _ _ _ fled away, and the _ _ _ _ _ were not found.

7. A loud _____ from the temple told the seven angels to go and pour out the _____ bowls of God's _____ on the earth.
8. The first bowl was poured out and a foul and loathsome sore came upon the men who had the _____ of the beast and those who worshiped his (1) idol, (2) image, (3) god.
9. The second bowl was poured out upon the (1) sea, (2) earth, (3) sky, and it became _____ as of a dead man; and every living creature in the _____ died.
10. The third bowl was poured out upon the _____ and springs of waters and they became _____.
11. The angel of the waters spoke and another angel out of the altar and they were opposed to God pouring out the bowls of wrath. T / F
12. The _____ angel poured out his _____ upon the _____ and power was given to him to _____ men with _____.
13. The men who were scorched with great heat blasphemed the name of God, but they repented and gave Him glory. T / F
14. Where was the fifth bowl poured out? _____ His kingdom was full of what? _____. Men gnawed their (1) hands, (2) lips, (3) tongues, for because of their pain and they blasphemed the God of heaven because of their pains had their ores, and did not repent of their deeds. T / F
15. The _____ angel poured out his bowl of wrath upon the great river _____, and its water was dried up, so that the way of the kings from the (1) west, (2) east, (3) south, might be prepared.
16. Three _____ spirits like _____ came out of the mouth of the _____, out of the mouth of the _____, and out of the mouth of the _____.
17. These three spirits are the spirits of _____, performing _____ which go out to the kings of the _____ and of the whole _____, to gather them to the battle of that great day of _____ Almighty.
18. We are warned that (1) Jesus, (2) Satan, (3) Demons, will come as a _____ . Blessed is he who watches, and keeps his _____, lest he walk naked and they see his _____.

beasts.” (Please notice the same thing in Ezekiel 14:21). The “sword” in this passage is “rhomphaia” a great sword, like the one with which David cut off the head of Goliath. Wars between nations and peoples will occur throughout this dispensation. They will affect Christians. Many believers will be killed in war, along with unbelievers. Famine and hunger will kill many (a fourth part) through out this dispensation. Some of them will be believers. Pestilence, disease, will take lives - some of them believers. Wild beasts would kill many. Thus these four universal woes come upon all throughout this dispensation.

The fifth seal is opened and the souls of them that were killed, slaughtered (under the 2nd seal) are seen beneath the altar of God. They still live. Men have killed the body but not the soul. (Matt. 10:28; Luke 12:4-5). The life is in the blood (Lev. 17:11) and these had shed their blood, gave their life, in the cause of Jesus. They were faithful unto death. (Rev. 2:10) Now they are crying for vengeance upon those who killed them. By killing believers, ungodly men (unbelievers) have defied the holy and true God of the universe! These saints do not desire personal vengeance but they yearn for the coming of the great day of Judgment when the righteousness and power of God will be revealed before the universe of unbelievers, and the cause of the Christian will be vindicated. But this day of vengeance by God is delayed until other servants of God also suffer and the world fills up its full measure of God's wrath.

The sixth seal introduces the Judgment Day. It describes that last Great Day. The dread and terror, the awe and fear of the unbelieving world on that day is pictured in the two scenes of the crashing universe and the terrified human race. The world is seized with alarm. Six classes of men are mentioned - all terrified. They are: (1) the kings of the earth; (2) the princes; (3) the officers, military dictators and generals; (4) the rich men, leaders in commerce and industry, the money magnates; (5) the strong men, the politicians, those who exert power and influence' (6) the freeman and the slave, the lowest classes of humanity. The ending of the world, the universe is shown in six points. They are: (1) A great earthquake; (2) Sun and moon are darkened an fail to give light; (3) the stars fall from the heavens; (4) Heaven itself is folded up, curled up, like a piece of paper. (See Heb. 1:10,12; 2 Pet. 3:7-13); (5) Every mountain and island disappears, moved out of their places. People beg for death now but find it not. The door of God's grace is now forever closed! They want to hide from the face of the one on the Throne and from the wrath of the Lamb but there is no hiding place.

At the beginning of chapter 7 everything seems ready for the execution of the Judgment. All is ready. The winds of woe are about to set off on their mission of destruction. Four angels are pictured as controlling the agencies of destruction from every direction - north, east, west and south. But another angel from the east with the seal of the living God appears and restrains them.

The Judgment must not come until all the servants of God are sealed in their foreheads - until all are converted who will be converted.

The one sealed has no fear of the Judgment. The seal of God protect and shows ownership and certifies genuineness. The forehead denotes the mind and intelligence of man. Thus the one converted, the believer, is sealed in the forehead. The believer enjoys the Father's protection, (Eph. 1:4-5; 1:13; John 10:27-29; Rom. 8:28-39); God certifies us as His sons (Rom. 8:16): and the number is given as 144,000 (Rev. 14:1; 22:4; 7:4). The seal is the name of the Lamb and of the Father (Rev. 22:4). John hears the number. Later he sees this vast multitude of the redeemed, the saved. Only God knows how many truly sealed people there are and will be. (2 Tim. 2:19) The number 144,000 is a symbolical number. It is not to be taken literally. It represents all the redeemed ones from the old dispensations and the new - those who were faithful and true in the times of the patriarchs, under the law of Moses and under the gospel of Christ. (See symbolical numbers in another way - Rev. 21:9-14, 21). The 144,000 sealed individuals out of the twelve tribes of literal Israel symbolize spiritual Israel, the church of God on earth.

Then John beholds the most glorious vision of all. It is the redeemed in eternity as they dwell forever in the immediate presence of God and his throne. It is a great multitude which no man could number. They were gathered out of every nation and of all tribes and peoples and tongues. The multitude is clothed in white. The ascribe this work of salvation to God and to the Lamb and not to their own wisdom or goodness. They have come out of great tribulation. The blood of the Lamb has washed them and kept them clean. They are before the throne of God forever and ever. He dwells in the midst of them - He is their God and they are His people (Heb. 8:10-12; Rev. 21:3). God wipes the tears from their eyes and out of their eyes. There are no more tears. Nothing but perfect joy, bliss, glory, sweet fellowship and abundant life eternally remains. Tribulation has ended in triumph.

Chapter 7 brings to a close the second of seven sections of Revelation. The first section, chapters 1-3 shows Jesus in the midst of His church throughout this dispensation. The fortunes of the church, its internal conditions, are shown. In the churches, throughout this dispensation, there is the good and the bad, the faithful and the unfaithful, the true and the false. The faithful believer is promised eternal life. (Rev. 3:21)

The second section of Revelation, chapters 4 thru 7 show the ruler ship of God and of the Lamb throughout this dispensation. They rule from heaven. The believer in all his trials and tribulations must ever remember that the Throne in Heaven rules and he, the believer will be triumphant. Chapter 6 shows the persecutions of the wicked world upon believers. Throughout this

Satan's little season, Rev. 11:7-11; 20:3, 7-10. When the world under Satan is gathered against the church of Christ for THE FINAL BATTLE and the need is greatest; when God's children cry for help; then suddenly Christ will appear to deliver His people and time will be no more. This is Armageddon! It is for this reason that Armageddon is the sixth bowl of God's wrath. The seventh bowl is the Judgment Day.

The sixth bowl is emptied upon the Euphrates river. This river represents Assyria and Babylon, the wicked world of unbelievers. When the river is dried up, the way is prepared for the wicked to make their assault upon God's people, their attack upon the church. The three unclean spirits are compared to frogs to indicate their abominable, loathsome, repulsive character. They represent satanic, hellish ideas, plans, projects, methods, introduced by hell itself. The kings of the earth persecute and war against God's people, inspired by hell itself. At the moment of greatest tribulation and anguish, of oppression and persecution Christ suddenly appears. He comes as a thief, unexpectedly. His people know He is coming suddenly so they should be ready. The unbelieving world does not believe He is coming. This section ends with a picture of the Judgment, the seventh bowl. Babylon, the world, falls, utterly ruined. Its cities and nations are ruined. God's anger now explodes. The world receives the cup of the wind of the fierceness of His wrath. Great hailstones, weighing 100 pounds, fall in the vision upon the wicked. They continue to blaspheme God. Even in hell these impenitent sinners curse God in the hardness of their hearts.

Revelation 15 and 16

1. _ _ _ _ now saw _ _ _ _ angels having the _ _ _ _ last plagues, and in these plagues are filled up with the (1) love, (2) mercy, (3) wrath of God.
2. John saw those who had gained the victory over the _ _ _ _ , and they were singing the song of _ _ _ _ _ and of the _ _ _ _ _ .
3. The redeemed were singing that only God is _ _ _ _ _ , and your _ _ _ _ _ have been manifest.
4. John now saw the temple of the tabernacle of the testimony in heaven was opened and _ _ _ _ _ angels came out. What did they have? _ _ _ _ _ .
5. What did one of the four living creatures give the angels?
_ _ _ _ _
6. The temple in heaven John saw was filled with _ _ _ _ _ from the glory and power of _ _ _ _ _ , and no one was able to enter the temple till the seven _ _ _ _ _ of the seven _ _ _ _ _ were completed.

righteous character of all God's judgments (Phil. 2:5-11). The apostle now leaves the triumphant multitude of the future and returns to the present dispensation.

The sanctuary is now opened and God's wrath is revealed - as God's wrath, not just accidental happenings! The bowls are of gold for they are used in God's service. They are full, denoting the fierceness and final character of the wrath. The smoke is symbolical of His holy anger. (Isaiah. 6:4; 14:31; Psa. 18:8) You will notice the resemblance of the bowls of wrath to the plagues of Egypt (Exodus chapters 7-10). Those plagues foreshadowed God's final wrath upon the wicked. (Deuteronomy. 28:20) God uses every part of the universe to punish the wicked and impenitent persecutors of His people. Whoever refuses to be warned by the trumpets of judgment is destroyed by the bowls of wrath.

The first bowl is poured out and our Lord is shown to use vicious and incurable ulcers and diseases to hurl the wicked into Hades. (Exodus. 9:10; Deuteronomy. 28:27; Acts 12:23). Under the second bowl, God uses the seas as the instrument of destruction of the wicked. It is turned into blood like a dead man's coagulated blood that emits a foul odor. By sea disasters the wicked are turned into Hades. The third bowl shows God's curse upon rivers and springs of waters and they turn the wicked into Hades. The fourth bowl of God's wrath shows that the sun is used to scorch and to kill the wicked and those who blaspheme the name of God. They will not repent. The fifth bowl is God's wrath upon the seat of the beast, the world rulers and anti-Christian governments which collapse. (Psa. 9:17; Nahum 3:1; Habakkuk. 3:12-14) The wicked lose courage when they see their rulers killed and their nations collapse. Notice in the bowls that the finality aspect is emphasized. Under the trumpets only a third were killed; here "every living creature" died. This is God's final wrath.

Now the sixth bowl and the battle of Armageddon or Har-Mageddon. This same battle has been seen in Rev. 11:7-14, and will be seen again in Rev. 19:11-21 and 20:7-10. This word "Armageddon" means "the hill of Megiddo." (Judges 5:19). This was a famous spot in Jewish history. Here God fought for Israel and they overcame Jabin, Sisera and the Canaanites. (Judges 4-5, especially 5:20-21). Here King Josiah was slain. (2 Kings 23:29-30) The Jews understood that "Armageddon" meant divine interposition by God. Often in their history they had seen God intervene. He delivered them from Egypt, Exodus 14; Delivered them in the wilderness, Exodus 17; delivered from the Canaanites, Judges 4-5; delivered them from the Assyrians, 2 Kings 19. Armageddon is not a literal battle fought by literal armies, weapons, planes and tanks. It is THE Battle - the last battle - between Christ and Satan, between believers and unbelievers. Armageddon is the symbol of ever battle in which the Lord suddenly reveals His power and assists His people at the time of their greatest need and defeats the enemy. The real, the great, the final Armageddon coincides with the time of

dispensation, believers will be hurt, will suffer, will be persecuted, will be poor, will suffer all the calamities common to man's existence here. Chapter 7 shows the triumph of the believer after the gospel has been preached, and after the Judgment of God.

Thus this dispensation has now been covered two times, chapters 1-3 and 4-7. The dispensation is looked at from a different standpoint each time. The next section, chapters 8 thru 11 will cover the entire dispensation again (from the first to the second coming of Jesus) and another principle of the divine government in human affairs will be shown.

Revelation 6 and 7

1. The _ _ _ _ _ opened one of the _ _ _ _ _ and (1) the Lamb, (2) the beast, (3) John, saw a white _ _ _ _ _ , and the rider had a _ _ _ _ _ , and a _ _ _ _ _ was given to him, and he went forth conquering and to _ _ _ _ _
2. Under the _ _ _ _ _ seal the horse was (1) white, (2) red, (3) black, and the rider took _ _ _ _ _ from the earth that men should kill one another and a great _ _ _ _ _ (the sacrificial knife) was given unto him.
3. Under the _ _ _ _ _ seal John saw a _ _ _ _ _ horse, and the rider had a (1) pair of balances, (2) sword, (3) lantern, in his hand.
4. A voice said, " A quart of _ _ _ _ _ for a _ _ _ _ _ and three quarts of _ _ _ _ _ for a _ _ _ _ _ ; and do not harm the oil and (1) whiskey, (2) fruit of the vine, (3) wine.
5. The fourth seal revealed a _ _ _ _ _ horse, and _ _ _ _ _ was the name of the one sitting upon the horse, and (1) Hell, (2) Hades, (3) Heaven, followed him.
6. Power was given them over the _ _ _ _ _ part of the earth, to kill with the (the great sword, as used in battle), with _ _ _ _ _ , and with _ _ _ _ _ , and with the _ _ _ _ _ of the earth.
7. What was seen under the fifth seal? _ _ _ _ _
_ _ _ _ _
_ _ _ _ _
8. Those whom John saw cried for the _ _ _ _ _ to avenge their _ _ _ _ _ on them that dwell in the (1) sea, (2) land, (3) earth.
9. How long must they wait before God takes vengeance? _ _ _ _ _

10. Under the sixth seal, there is a picture of the final judgment of God. Six things are described as happening. Name them: _____

11. Seven classes of men beg for the _____ and rocks to fall on them, to hide them from the _____ of the one on the Throne from the wrath of the _____.
 Name these classes of men: _____

12. Four _____ held back the winds, and another _____ instructed them to “Do not harm the _____, the _____ or the _____ till we have sealed the _____ of our God on their _____.”
13. How many were sealed of all the tribes of the children of Israel?

14. In this list of tribes, what two tribes of Israel are not found?

15. In verse 4 John heard the number of those sealed. In verse 9 he _____ (saw) this multitude which no one could _____, if all nations, _____, and people, and _____, standing before the Throne, and before the _____, clothed in white _____ with palms in hand.
16. The angel told John who those were arrayed in white. T / F
17. Those in white were young women about to get married. T / F
18. They had come out of great _____, and washed their _____, and made them _____ in the _____ of the Lamb. T / F
19. They shall neither _____ anymore nor _____ anymore; the shall not _____ them, nor any _____.
20. The _____ who is in the midst of the _____ will shepherd them, and _____ them to living fountains of _____. And (1) God, the Lamb (3) angels, shall wipe away every _____ from their eyes.

The Seven Bowls of Wrath

Lesson 9 - Revelation 15 and 16

In this section of the Revelation, we will cover the gospel dispensation again. This section deals with the pouring out of God's final punishment and wrath upon the unbelieving world, those who have the mark of the beast upon their right hand and upon their forehead. In chapters 8-11, we had God's warnings to the wicked world revealed under the symbolism of the sounding of seven trumpets. Trumpets are to warn! Here we have God's punishment, His wrath poured out, chapters 15-16, under the symbolism of pouring out of seven bowls of wrath. The time of warning is past; God's wrath is now manifested.

Whenever in history the trumpets sound and the initial plagues fail to bring about repentance and conversion in men, what does God then do? Does He permit impenitence and hardness of heart to go unpunished until the final judgment? The answer is that whenever the wicked fail to repent in response to God's initial warnings, the final effusion of His wrath follows. Final, though not complete, until Judgment Day. These plagues of chapter 15-16 are the last. They leave no more opportunity for repentance. When the wicked continue to harden their hearts, death finally plunges them into the hands of an angry God. But even before they die they may have crossed the line - the line between God's patience and mercy, and His wrath. (Exodus. 10:27; Matt. 12:32; Rom. 1:24; 1 John 5:16). Throughout the history of the world God's final wrath again and again reveals itself, striking this one and that one in the midst of their sin and impenitence. The impenitent ones are those who receive the mark of the beast (9:21; 13:16; 16:2,9). They worship the dragon and are the friends of the two beasts and of the harlot. Babylon, even though they might pretend to be worshippers of God and doers of His will.

John sees great and marvelous signs in heaven, the seven last plagues by which God smites those who worship and serve the devil. He sees first the redeemed, the victorious ones, singing the song of Moses and the Lamb, and praising God. Their song of victory turns our minds back to Exodus 15 and the song of victory the Israelites sang when delivered from the Egyptians. This victory over the Egyptians was a foreshadowing of the victory of all God's redeemed over the beast. Often times God appeared to immediately help His people in time of great distress as he did when He delivered them from Egypt. Those whom John saw had been delivered. He sees a sea of glass mingled with fire, symbolizing God's transparent righteousness revealed in judgments upon the wicked, "for Your judgments have been manifested." (v.4) These redeemed ones declare that in the end of time the entire world of men will have to acknowledge the

Lesson 5 - Revelation 8 and 9

We have twice covered the entire gospel dispensation from two standpoints. The first time, chapters 1-3, we learned of Christ's dealings with his churches throughout this dispensation; a picture of the churches of the Lord as they will exist throughout the dispensation. This is a picture of INTERNAL conditions within the church. In the second section, chapters 4-7, we learned that God rules the universe, the Lamb now rules with him, and we see the EXTERNAL, conditions which affect the church throughout this dispensation, that is, the persecutions by the world and the hardships and sufferings of Christians. Yet the world is condemned, (6:12-17), and God's faithful are eternally saved. (7:1-17)

We now come to study the third section of the Revelation, chapters 8-11, in which this entire gospel dispensation is again covered and looked at from another standpoint. This section deals with God's warning to a wicked world of their impending doom. We see under seven trumpets the various ways in which men of the world, unbelievers and wicked, are afflicted, which afflictions and calamities are evidence of God's dominion and the fact that God will once and for all finally bring the world before Himself in one Great Judgment Day.

These trumpets of Judgments, chapters 8-11, indicate series of happenings, that is, calamities that will occur again and again throughout this dispensation. They do not symbolize single and separate events, but they refer to woes that may be seen any day of the year in any part of the world. The matters set forth under the seven seals and those set forth under the seven trumpets are happening at the same time.

These trumpets are retributive (exacting recompense) in nature. Terrible calamities befall the wicked in order to punish them for opposition to Christ and for their persecution of the saints. Yet even by means of these judgments God is constantly calling the ungodly unto repentance. These woes do not symbolize God's final and complete displeasure. On the contrary, they indicate His initial judgments. They are charged with serious warning not with final doom. Trumpets are to warn! Final doom is set forth under the bowls of wrath, chapters 15-16. It is for this reason that these trumpets affect only the third part - not the whole - of men, earth, sea, sun, moon, stars, etc.

The very function of the trumpet is to warn? (Ezekiel. 33:3; Nehemiah 4:18-20). The trumpets affect the whole universe. Nowhere is there safety for the wicked. Nowhere can they escape God's judgments. The first four trumpets harm the wicked PHYSICALLY; the last three trumpets harm the wicked SPIRITUALLY; all hell is let loose on the wicked as a warning of their impending eternal doom!

In John's series of visions, there is now a silent period of about a half hour. This rivets and centers his attention on ours upon the sounding of the trumpets. An angel appears with a censor and much incense is given him. The prayers of the saints accompany the incense and are heard in heaven. The Throne sees the sighs and sufferings, He hears the request and the thanksgiving of His children who are in the midst of tribulation. Our prayers are heard! The angel now takes the empty censor, fills it with fire from the altar, and empties it upon the earth. God has heard the prayers of the saints, and the judgments upon earth are his answer to them.

The first angel trumpets. There is a storm of Hail and fire, mixed with blood. The third part - not all - of the earth, trees and grass are destroyed. Many people loss their lives. This refers to those calamities of nature - hails and great fires - which destroy forests, property, fields of grain. These will occur throughout this dispensation. People should see God's punishing power in such. In the Old Testament God frequently used hail (Exodus. 9:18-35) and fire (Gen. 19:23-25) to punish. The wicked lose their lives in these calamities. These are land calamities.

The second angel trumpets. Calamities upon the sea are pictured. Throughout the dispensation, there will be great maritime (sea) disasters. Great ships will burn and sink at sea. Many lives will be lost. Sea creatures will lose their lives. This is another of God's initial judgments upon the world.

The third angel trumpets. Now the land waters are used by the Lord to punish the unbelieving. Rivers, springs, streams, which are usually placid, calm and sweet, the servants of men, become raging torrents and flood-swollen. They are now "bitter" and the masters of men. These waters destroy property and take lives, leaving men penniless and helpless. God once destroyed the living world, except Noah and his family and the animals in the ark with them, by this means. (Genesis 7:1-24) Wormwood is bitter sorrow. (See Lam. 3:19; Jer. 9:15) Many lose their lives in floods and by disease for the water becomes contaminated.

The fourth angel trumpets. For one third of the time the sun, moon and stars are darkened. Their usual light and brilliance is not seen. Instead they

13. John saw an _____ having the everlasting _____ to preach to them on the earth and he said, "Fear _____ and give glory to Him; for the hour of _____ has come: and worship him that made heaven, and _____, and the springs of waters."
14. Another _____ said that Babylon is fallen, that great _____ which made all nations drink of the _____ of the wrath of her _____.
15. A third _____ said that those who have the (1) mark, (2) image, (3) name, of the beast shall drink of the _____ of the wrath of _____, which poured out full strength into the cup of His indignation. And he shall be torment with _____ and brimstone.
16. Those who worship the beast will have no rest day or night, and the _____ of their torments ascends forever and ever.
17. The patience of the saints is that they keep the commandments of _____ and the _____ of Jesus.
18. John was to write, "_____ are the dead who die in the Lord from now on; Yes says the Spirit, that they may _____ from their _____ and their works follow them."
19. Who did John see on a cloud? _____ What was on his head? _____ What was in His hand? _____
20. An angel came out of the _____ in heaven, having a sharp _____.

Revelation 13:8-18 and 14

1. Who is it that worships the beast coming out of the sea? _____

2. He who leads into _____ must go into _____; he who kills with the _____ must be killed with the _____. This is the faith and _____ of the saints of God.
3. John saw a second _____. It came up out of the _____. It had two horns like a _____, and spoke like a _____.
4. This beast had the same power as the first beast, and he caused the dwellers on the earth to worship (1) God, (2) the Pope, (3) the first beast.
5. The second beast did great _____, made fire come down out of heaven, deceived the world by his miracles, and taught those on the earth to make an (1) idol, (2) image, (3) god, to the first beast.
6. The second beast caused all, _____ and _____, rich and _____, free and _____, to receive a mark in their right hand and in their _____ and no one may buy or _____ except one who had the _____ or the _____ of his name.
7. The number of the beast is the number of man _____
_____.
8. John saw a _____ on Mount Zion with Him _____ having His Father's name written on their _____.
9. A voice from heaven sounded like many _____ and like the voice of _____ and John hear the sound of _____ playing their _____.
10. The new song sung by the harpers could be learned only by the _____
_____.
The 144,000 were _____ from the earth.
11. Those redeemed from the earth are _____, not defiled with women; they follow the _____ wherever he goes; they were redeemed from among men and being first fruits to _____ and to the _____.
12. No _____ is found in their mouth and they are without _____.

are darkened by the hurricanes, tornadoes, cyclone and violent storms which sweep the earth and the seas. By day and by night such mighty turbulence in the atmosphere comes. Many lose their lives.

Four trumpets have sounded. God has warned men through use of Physical calamities - forces of nature. Now John sees and hears an eagle. It soars aloft so that it may be seen everywhere. The very fact that this bird is an eagle foretells evil, for the eagle is a bird of prey. (Matt. 24:28) The eagle warns and the meaning is clear: the three remaining trumpets will be worse for mankind than the first four.

The fifth angel trumpets. A star falls from heaven. This Satan, once a Prince (star) in heaven, but now rebellious and wicked, in opposition against God. (See Luke 10:18; 22:16) He is Abaddon and Apollyon, the destroyer. He has the key (authority, power) of the Abyss, the bottomless pit, the lower regions of sheol where the spirits of wicked men are kept awaiting the Judgment. (See Deuteronomy. 32:22; Isaiah. 14:9; Prov. 9:18) Satan opens the Abyss and releases the spirits of the wicked - the Demons! Satan incites to evil. He fills the world with demons, and with their wicked influences and operation. When the Abyss is opened there comes forth columns of dirty black smoke like from a great furnace. It is the smoke of deception and delusion, of sin and sorrow, of moral darkness and degradation that constantly comes from Satan. The smoke blots out the light of the sun - God's way and righteousness - and darkens the air. The power to do this is "given" to the Devil, that is, by God's permissive decree Satan is not prevented from carrying out his wicked designs in the hearts of men, a wickedness for which God is not responsible. (See Job, chapters 1 & 2) This is one of the trumpets. God uses even the work of the Devil as a punishment and as warning for the wicked, a warning in order that they might repent. These demons from the abyss are described as "locusts." Plagues of locusts in the Old Testament were most destructive. (See Exodus 10:4-15; Joel 1:7-12) These locusts symbolize, in their destructive power, the far more terrible and destructive hellish locusts - the demons - as they operate in the hearts and lives of men. These locusts do not destroy vegetation they harm men who have not the seal of God in their foreheads. These demons strike terror into the hearts of men, fill their souls with dread and hopelessness, so that they seek death but cannot find it. The demons rob men of light, true righteousness and holiness, joy and peace, wisdom and understanding. Their king is the Destroyer - Satan! The entire picture John sees emphasizes ONE idea: spiritual terror and destruction, for this is Satan's work!

The sixth angel sounds his trumpet. Now the same powers of darkness that carry on the work of destruction in the hearts of men change men into devils, as it were. For in time of war men become as incarnate demons. The

sixth trumpet describes WAR: not one particular war but all wars of the past, present, and future. General Sherman said that “war is hell” and he was correct, for war is from hell, instigated by Satan. The symbol refers especially to those most frightful wars that shall be waged toward the close of the dispensation. War was also symbolized under the fourth seal. There it is mentioned as a trial or tribulation which believers - along with the rest of the world must endure. Here war is described as a punishment and a warning voice to unbelievers. The river Euphrates, represents Assyria and Babylon, the two might war nations on this river who ever afflicted Israel and Judah. Here the river represents the wicked world in warfare. The four angels here are evil angels. They desire to plunge the world into war. Yet they can do nothing unless God permits. In finally permitting them to be released God uses war as a voice of warning for the wicked, Rev. 9:20. Thus warfare included in God’s decree, its very hour, day, month and year having one purpose, that is, to destroy. They represent all the weapons, tolls, instruments of every kind, used in warfare. They kill one third of mankind. IN times of warfare, there is always the breaking down on morals, of love, of kindness. Hatred, bitterness and cruelty fill the hearts of wicked men. Thus Satan uses warfare to destroy the souls of men, and God uses warfare to warn men of their impending doom eternally.

The general meaning of these trumpets is clear. With each sounding of trumpets judgments become progressively intense. Throughout this entire period, extending from the first to the second coming, our exalted Lord Jesus Christ, who rules all things in accordance with the scroll of God’s decree, will again and again punish the persecutors of the church by inflicting upon them disasters in every sphere of life both physical and spiritual. The blood of the martyrs is precious in the sight of the Lord. The prayers of all the saints are heard. God sees their tears, their suffering. Yet, in spite of all these warning voices, mankind in general does not repent. Foolish and stubborn men continue to transgress both the first and second parts of the law of God, verses 20-21. The persecuting world becomes the impenitent world. It is impenitence that brings about not only the outpouring of the bowls of final wrath, chapters 15-16, but also the culmination of this wrath in the final judgment. Delay is now no longer possible. The seventh and final trumpet announces the final Judgment of God upon the wicked world!

and in service to Satan! The number of the beast’s name is six hundred sixty six.

There are several ideas as to the meaning of this number. I do not know what the meaning of the number is.

In chapter 14, the triumph of the church, believers, is set forth. There are three paragraphs, verses 1-5, 6-13 & 14-20. First the Lamb is seen standing on Mount Zion. It is heaven. With him are the 144,000, the redeemed host of the ages, the sealed multitude of chapter 7. In chapter 7 they were on earth, surrounded by enemies. Here they are enjoying the blessedness of heaven after the final judgment. The 144,000 are virgins, that is, they have not defiled themselves with the devil. They are entirely faithful to Christ. They are pure and they follow Jesus. (2 Cor. 11:2; John 10:27-29) They are the first fruits to God, purchases away from the masses of unbelieving men. They are sealed with the name of God and of the Lamb. The second paragraph shows three angels warning mankind of the coming Judgment that men might turn to God in faith. Mankind sits on the earth, easy going, indifferent, unconcerned, careless. Doom draws near but men fail to believe it. Yet for God’s people the angel’s message is good news for it means their deliverance. A second angel warns of the destruction of Babylon the Harlot, the world of sin and lust. The world as men know it is to be destroyed. A third angel announces that all who love the world and are attached to it are going to perish with it. If you serve Satan, you must receive your reward. (Rom. 6:23) The third paragraph (verse. 14-20) shows the blessedness of the saved, resting from their labors. They see God face to face. The final Judgment is pictured under the symbol of a two fold harvest, a white cloud meaning holiness and a cloud meaning Judgment. Jesus has a sharp sickle in his hand. He harvests his own, the first fruits. Two angels carry out the judgment upon the wicked (Matt. 13:41-43; 25:31-33). One angel holds a sharp vile-knife; the other comes from the grapes are individual unbelievers. The wicked are pressed, punished and destroyed. The wine press of God’s wrath has trodden down the wicked and the righteous ones are in bliss forever in His presence.

The sea is the people of all nations. (Isaiah. 17:12; Rev. 17:15) The beast is the persecuting power of Satan in all nations and governments of the world throughout history; world rulers directing their power against God's people. The beast has seven heads; it assumes different forms. There were Old Babylon, Assyria, New Babylon, Medo-Persian, Grecian, Roman, and the Holy Roman Empires. The dragon, Satan, rules and his plans are executed by the governments of the world. The "crowns" represent this rulership. The Roman Empire of John's day, the day in which the Revelation was given, represented every facet of Satan's power. In the old Pagan Roman Empire there were persecuting rulers, false religions, the worst kinds of lusts, evils and immoralities (Babylon the Harlot), and an empire full of worldly unbelievers who daily and under all circumstances persecuted God's children. The four beasts which Daniel saw in his vision (chapter 7), are combined into one beast here. Daniel's 4 beasts represented world empires. The beast receives a death stroke in one of its heads but this wound was healed. This denotes that there are periods in which this persecution by world governments almost cease, wound. But God will avenge all the wrongs done His people by the persecuting powers of the world who do their evil at the instigation of Satan, the dragon.

John sees another beast. It arises from the earth. This beast has two horns like a lamb (ram). But it speaks like a dragon. This second beast is the servant of the first beast, fully cooperative with the first. It performs many tricks, false miracles and wonders and deceives the masses of people. It teaches people to make an image to the first beast and to worship the image. It makes the image speak, that is, the people so ignorant and superstitious are so deluded they actually believe the image speaks. The second beasts orders all killed who will not worship the image of the first beast. Those who refuse this mark are boycotted and hurt in every way. They are not permitted to buy or sell. Whoever has wisdom can explain the number of the beast which is the number of a man, 666.

The second beast is the false prophet, 16:13; 19:20. It symbolizes all false religions and false teachers throughout this dispensation. Such war against Christ and against the children of God. This beast is outwardly like a lamb but inwardly is a beast, under the influence of Satan. (Matt. 7:15-20). It is Satan as angel of light. (2 Cor. 11:3,14) Heathen religions and heathen politics have ever cooperated with one another in the battle against God, the truth, and the Lord's church. False teachers will every deceive the masses (Matt. 24:24), and strengthen the hand of persecuting world rulers as they oppose true Christians. To all, small and great, rich or poor, the false prophet gives a mark (the mark of the beast) on the right hand and on the forehead of the masses. The right symbolizes the strength and power of man; his forehead symbolizes man's intelligence, his mind. Thus the masses of men use their strength and their intelligence in service to false teachers and religions, in service to world rulers,

Revelation 8 and 9

1. After _ _ _ _ _ in heaven for half an hour, _ _ _ _ _ saw angels standing before God, and they were given seven _ _ _ _ _ .
2. Another elder had a golden _ _ _ _ _ , and was given much incense, _ _ that he might offer the incense with _ _ _ _ _ of the saints, and the _ _ incense and the _ _ _ _ _ ascended up before God. T / F
3. After offering incense, the angel filled the censer with (1) money, (2) water, _ (3) fire, and cast it into the _ _ _ _ _ .
4. The first angel sounded his trumpet, and _ _ _ _ _ and _ _ _ _ _ mixed with blood were cast upon the _ _ _ _ _ , and trees and green grass burned.
5. The second trumpet sounded, and a great _ _ _ _ _ burning with fire was cast into the _ _ _ _ _ , the third part of the sea became _ _ _ _ _ , the third part of creatures in the sea _ _ _ _ _ , and third part of _ _ _ _ _ were destroyed.
6. The third _ _ _ _ _ blew and a great _ _ _ _ _ fell from heaven, burning and fell on a third of the _ _ _ _ _ and on the springs of _ _ _ _ _ , and the name of the star is _ _ _ _ _ , A third part of the waters became wormwood and many _ _ _ _ _ died from the water because it was made bitter.
7. The fourth trumpet revealed the (1) second, (2) third, (3) fourth part of the _ _ _ _ _ and stars was struck, so that a third of them were lighted and a third part of day and night was affected. T / F
8. After these four _ _ _ _ _ had sounded, an _ _ _ _ _ (eagle) flying through the midst of hell saying, "Woe, Woe, Woe to the inhabitants of the earth, because of the remaining blasts of the trumpets _ _ _ _ _ who are about to sound." T / F
9. What was given the star that fell from _ _ _ _ _ to the earth when the fifth trumpet sounded? _ _ _ _ _
10. The bottomless _ _ _ _ _ (the abyss, the lower region of sheol where wicked spirits are kept) was opened, and smoke like the smoke of a great _ _ _ _ _ arose out of the pit, so the _ _ _ _ _ and _ _ _ _ _ were darkened because of the smoke of the pit.

11. (1) Locusts, (2) Scorpions, (3) Flies, came out of the smoke upon the _____ and the were given power as the scorpions of earth have power.
12. These locusts afflicted men who have not the seal of _____ in their foreheads, but did not hurt the _____, nor green things, nor _____.
13. These locusts could not _____ men, but could torment them _____ months, and men would seek _____ but would not find it. T / F
14. The _____ were like _____ on their heads were crowns like _____, their faces like _____ faces, they had hair like _____ hair, teeth like _____ teeth, breastplates like _____, their wings sounded like _____, running to battle, they had _____ like scorpions with _____ in them, and their power was to hurt men _____ months.
15. The (1) ruler, (2) prince, (3) king, of the locusts is the angel of the abyss, whose name in Hebrew is Apollyon and in the Greek Abaddon. T / F
16. What does "Abaddon" and "Apollyon" mean? _____
17. When the _____ angel sounded it was commanded that the _____ angels bound at the great river _____ be released, and they were prepared for the hour, _____, a month and a _____ to kill a _____ of mankind.
18. What was the number of the army of horsemen? _____
19. The power of the horses was in their mouth and in their _____.
20. The rest of mankind who were not killed by these _____ repented of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone and wood, which can neither see nor hear nor walk.

The Woman and Man-Child Persecuted

Lesson 8 - Revelation Chapters 13 and 14

Chapter 13 shows us the agents which the dragon (Satan) uses in his attack upon the church. They are two beasts. The first is a monster of indescribable horror. The second has a harmless appearance and for that reason is even more dangerous than the first beast. The first beast comes up out of the sea; the second beast arises from the land. The first is Satan's hand; the second is his mind. The first beast represents the persecuting power of Satan operating in and through the nations of this world and their governments. The second beast represents the false religions and philosophies of this world. Both of these beasts oppose the people of God throughout this dispensation.

In chapter 14:8 a third agent is mentioned - Babylon the Harlot. This is the world with all its enticement, lusts, allurements - ever urging the Christian to turn from Christ, to live in the world of lust and sin. Thus Satan uses world government and political rulers, false teachers and false religions, and the lusts and enticement of the world, to fight against, persecute and hurt the children of God.

A fourth agent is used by Satan - those ordinary men and women of the world, the unbelievers - those who have the mark of the beast in their right hands and on their foreheads, 13:16-17. These are all the unbelievers of the world who daily promote the devil's cause and who daily oppose the people of God.

A great beast comes up out of the sea, 13:1-10. John sees the horns. There are 10 horns with crowns on them. The beast has 7 heads and on them blasphemous names. The body comes into view. It is like a leopard ready to spring on its victim. The feet are like a bear's, ready to tear and crush. The mouth is like a lion's, growling and roaring, eager to devour and anxious to destroy. To this monster the dragon (Satan) give his authority and power. One of the 7 heads seemed to have received a mortal wound, but the wound has healed. The world worshiped the beast and in so doing worshiped the dragon who gave power to the beast. The beast utters great boasts and blasphemies, directed against God and God's saints. The beast makes war with the saints and overcomes them. He has power over every tribe, tongue and nation. The only ones not worshiping and serving the beast are those who are written in the Lamb's book of life - Christians. The beast kills them and leads them into captivity, but in time the beast will be killed and taken captive (Rev. 13:7-10)

25. The beast out of the sea spoke great things and _____ : and power was given him to continue _____ and _____ months.
26. The beast blasphemed _____, His _____, His _____ and them that dwell in _____

The Seven Trumpets of Judgment.

Lesson 6 - Revelation 10 and 11

Six trumpets of warning have sounded. The first four trumpets told of physical calamities, warnings from God, upon the unbelieving world throughout this dispensation. The next two told of spiritual calamities which afflict the unbelieving world. All of these warnings and judgments are preparatory to the final Judgment of God upon the world. But the unbelieving world fails to heed the warnings, fails to see God's hand in the warnings, and continues its rebellion against Him.

Now, in chapters 10:1-11 and 11:1-13, we see something else which is taking place throughout this dispensation, that is, the preaching of the gospel and the intense hatred and persecutions of the world against true believers. After the gospel has been preached and believers persecuted for as long as God intends, then the seventh trumpet sounds and the believers are eternally saved and the unbelievers are condemned, 11:14-19. So chapters 10 and 11:1-13 are parallel to chapter 7 where it was shown that the final Judgment of God is delayed until all believers are sealed. Then the Judgment came. Here in these chapters believers are "measured" where in Chapter 7 they are "numbered." After believers are measured, and the world has intensely persecuted them and hated them, then the Judgment comes! We should keep in mind that the matters described in chapters 10 and 11:1-13 are occurring at the same time as those things described under the first six trumpets and under the seven seals of Chapters 4-7. All these things are happening throughout this dispensation!

A mighty angel appears. He stands upon the sea and the land. The message he bears (the book in his hand, the gospel) concerns the entire universe and must be heard by all. Seven thunders answer him but their reply is unknown to us. John cannot reveal it. The final Judgment is about to come. But before the seventh trumpet sounds which brings the final Judgment, something else must be shown us. The suffering, work and final victory of the church must be set forth so that believers may be comforted and consoled as the calamities under the six trumpets are brought upon the wicked world. The wicked world does not heed God's warnings, and will not heed the preaching of the gospel (the testimony of the two witnesses), chapter 11:1-13. Instead the world despises and hates those who preach the gospel, persecutes and kills them, but by this means God is "measuring" his sanctuary, his own people.

The angel has a little book in his hand. John is commanded to take the book and eat it. In his mouth it will be sweet as honey but in his belly be bitter. (See

Ezekiel 2:1-10; 3:1-3; Psalm 119:103-104). Thus to those who teach the gospel and live by it, it brings sweetness and goodness and joy, but it also brings the hatred, persecution and opposition (the bitterness) of the unbelieving world and the worldly-minded in the church. John, though an old and aged apostle, is told he must prophesy again about many people, nations tongues and kings. John is still doing that very thing, for the New Testament is the record of his teaching and that of all the inspired apostles and prophets.

John is give a reed like a measuring rod and is told to measure the temple of God, the altar, and those who worship. He must leave out the court outside the temple. (See Ezekiel 40:5; 42:20; 22:16 and Zechariah. 2:1-2). Measuring the temple means to set it apart from that which is profane; in order that, thus separated, it may be perfectly safe, protected from all harm. The temple is accepted while the court is rejected!

John in the vision sees the old temple of Herod in Jerusalem. He had seen it many times in his lifetime, but that temple had been completely destroyed some twenty-six years ago, in 70 AD. No in 96 AD, in a vision, John sees it again as it used to exist. He is told to measure the temple, the Holy place and the Most Holy Place, but the outer court which is the court of the Gentiles he is not to measure. He sees earthly Jerusalem, the old "Holy City", where our Lord Jesus was crucified but now trodden down by the Gentiles as Jesus had said. (Luke 21:24) They would trample upon it forty-two months, the entire period of this dispensation. The old city of Jerusalem is no longer holy, no more so than any other city in the world. The Old city of Jerusalem is rejected Jesus and therefore has no claim now to being holy. Now what is the meaning of this vision which John sees? What does it symbolize? The vision is one thing; the meaning is another.

The temple of God symbolizes true believers, those in whose hearts Jesus dwells and in which His truth, the gospel, is supreme. All the true children of God, who worship Him in spirit and in truth, are measured, that is, protected. They are spiritually safe while God's calamities and judgments are being inflicted upon the wicked, unbelieving world. These saints suffer severely but they will never perish; they are protected against eternal doom. (John 10:27-29) This divine promise and protection does not extend to the "court", the unfaithful, worldly-minded, pretending Christian. The world invades the false Christian and takes him. Worldly-minded church members welcome the ideas of the world, they get along with the world, feel themselves perfectly at home among the worldly, have a good time in worldly company; they love the world and the world loves them. But the world hates the true, strong Christian, the one in whose heart the truth of God dwells supreme! The temple of God is the true church (1 Cor. 3:16-17; Eph. 2:21) John measures people, "and those who worship there." (Rev. 11:1) In chapter 7, God's people are numbered and appear under the symbolism of Israel's tribes; here they are measured and appear under

14. Satan is overcome by the _____ of the Lord Jesus, and by the word of their testimony, those who gave their lives for the word. T / F
15. The dwellers in _____ rejoice, but _____ to the dwellers of the _____ for the devil is come down to you, he has great _____, and he knows he has but a (1) little while, (2) few years, (3) short time.
16. What did Satan do when cast down to the earth? _____
17. The woman was given two wings of a great _____, that she might fly into the _____, into her place, where she is nourished for a _____, and _____, and half a time, from the presence of the _____.
18. The serpent spewed out of his mouth _____ like a flood, trying to carry the (1) woman, (2) church, (3) Jews, away in the flood.
19. The _____ helped the woman, opening her mouth and swallowing up the flood which the _____ spewed out of his mouth.
20. The dragon (Satan) was enraged with the _____, and went to make war with the rest of her offspring. Who is the rest of her offspring? _____
21. John stood on the sand of the sea and saw a _____ rising up out of the sea, having seven _____ and ten _____, and on his horns ten _____ and upon his heads a _____ name.
22. The beast was like a _____, his feet were like a _____ and his mouth like the mouth of a _____, the dragon gave him his power, his throne, and great _____.
23. One of the heads was mortally wounded, his deadly wound was healed and the (1) nations, (2) world, (3) church, marveled and followed the beast. T / F
24. The world worshipped the _____ who gave power to the _____ and they worshipped the _____, wondering who could make _____ with him.

Revelation 12 and 13:1-7

1. John saw a (1) man, (2) woman, (3) church, clothed with the _ _ _ _ , and the moon under her feet, and a crown of twelve_ _ _ _ _ on her head.
2. What was the woman doing? _ _ _ _ _
3. In the vision a great red _ _ _ _ _ appeared, having seven_ _ _ _ _ and ten _ _ _ _ _ , and seven _ _ _ _ _ on his heads.
4. His tail drew the third part of the _ _ _ _ _ of the heaven and cast them to _ _ _ _ _ .
5. What did he stand ready to do? _ _ _ _ _
6. Whom did the woman bring forth? _ _ _ _ _
 What was he to do? _ _ _ _ _
 What happened to him? _ _ _ _ _
7. The woman fled into the (1) desert, (2) house, (3) wilderness, where _ _ _ _ _ had prepared her a _ _ _ _ _ , that she should be fed there. How long was she to be fed?_ _ _ _ _
8. What took place in heaven? _ _ _ _ _
9. Who won the fight in heaven? _ _ _ _ _
10. The great _ _ _ _ _ , that old _ _ _ _ _ , called the _ _ _ _ _ , and _ _ _ _ _ , was cast out of heaven into the earth and his _ _ _ _ _ were cast out with him.
11. What does Satan do?(verse 9)_ _ _ _ _
12. _ _ _ _ _ heard a voice in heaven saying, “Now _ _ _ _ _ , and strength, and the kingdom of our God, and the power of His _ _ _ _ _ .”
13. In verse 10, what does Satan do?_ _ _ _ _
 (See also Romans 8:31-39)

the symbolism of Israel's temple. God's faithful people is God's temple! In verse 8, earthly Jerusalem is clearly the symbol of whatever opposes the true church of God. It is the center and symbol of whatever opposes the true church of God. It is the center and symbol of anti-Christianity, that is of immorality (Sodom) and of the persecution of God's children (Egypt). So since earthly Jerusalem in the vision of John represents the wicked, unbelieving world, so does the sanctuary represent true believers.

The true church, true believers, are now represented as two witnesses, the apostles and prophets! By these inspired men the truth was first revealed and taught, and the church exists because of their teaching. All teaching of truth today is still the teaching of the apostles and prophets. (See Luke 11:49; 1 Cor. 12:28-29; Eph. 2:20; 3:5; 4:11; Rev. 18:20). They are still the witnesses, and all faithful believers who teach the words and live by them are witnesses. The wicked, unbelieving world hated them and will hate all who do and teach as they did. (John 15:18-25) The witnesses, all those faithful believers who teach the truth first taught by the apostles and prophets, will do this work for twelve hundred and sixty days, the period of time extending from Christ's ascension almost to the Judgment Day. (Rev. 12:5-6, 14) This is the same period of time as the forty-two months of verse 2. Forty-two times thirty (30 days to a month) is twelve hundred and sixty days. "A time (year) and times (2 years), and half a time (half a year)" is three and a half years, or forty-two months, or twelve hundred and sixty days Thus this is all the same time - this present gospel age. This is a period of persecution and affliction for true believers - they are clothed in sackcloth, the garb of mourning and affliction. They are compared to olive trees and candlesticks, giving goodness and light to the world. God will avenge them and whoever hurts them will be hurt. The apostles and prophets confirmed their words by miracles, verse 6, and the miracles still stand today as proof of the message they taught and that we teach. (Acts 7:54-60; Psalm 10:14-15)

The beast comes up out of the Abyss, the unbelieving world urged on by Satan, and battles against the church and seemingly destroys it. This is the battle of Armageddon. (More on this in a late lesson) The beast will not kill every believer. Just before the second coming the corpse of the church, having been persecuted unto death and silenced, lies on the great city's Main Street. This is the Main street of immoral and anti-Christian Jerusalem, the wicked, persecuting world. Jerusalem crucified the Lord. Because of its immorality and persecution of the saints, it has become, spiritually, Sodom and Egypt. It has become the symbol of Babylon, of the immoral and anti-Christian world. When we read of the corpse of the church lying on the broad avenues of the great city, this simply means that in the midst of the world the church is dead: it no longer exists as an influential and powerful spiritual force. Its leaders have been slaughtered; its voice has been silenced. This condition lasts three days and a half, a very brief season, Matt. 24:22; Rev. 20:7-9. The world so hates believers

that it will not even allow the dead bodies of the witnesses to be buried. The corpses lie there and the people celebrate, send each other presents and gloat over these they have killed. The foolish world things they have rid themselves of these who condemn their wickedness and sins.

Yet they rejoice too soon. The corpse stirs. Life is given again. The believers, the two witnesses here called two prophets, verse 10, are told by God to “Come up here.” The true believers ascend to heaven in the clouds. And their enemies behold them!

Now all is ready for the final Judgment. The world has remained impenitent. The testimony of the gospel was rejected, and all the calamities under the six trumpets were not heeded by the wicked world. The seventh Angel sounds. The Final Judgment is introduced. First the angels sing. God always reigns. Sometimes that power and authority which God exercises with respect to the universe is not always apparent. At times it seems as if Satan is the supreme ruler. But once the Judgment Day arrives; the full royal splendor of God’s sovereignty will be revealed, for all opposition will then be abolished. Then it will be clear to all that the dominion over the world has become the dominion of our Lord and of His Christ.

The entire redeemed multitude, represented by the twenty-four elders, responds to this song of the angels by rendering homage unto God in the most humble manner. In this anthem the Lord is no longer called the “One who is and who was and who is to come,” as in Rev. 1:8, for he has come! (See the American Standard Version on this passage). The church rejoices in the fact that the Lord has reached the zenith of his power and authority, now publicly displayed. The heathen and wicked are angry: they made war with the witnesses, conquered them, killed them, and gloated over their misery. But now those who fear God receive their reward, while the destroyers are destroyed.

In order to understand the final verse of chapter 11, be sure to remember that this is still a vision. John sees not heaven itself but a picture. In this picture the temple of God in heaven is now wide open. Nothing remains veiled. The ark of the covenant is now seen. That Ark of the covenant is the symbol of the superlatively, real, intimate, and perfect fellowship between God and his people for eternity. But for the wicked that ark is the symbol of wrath. This wrath is now fully revealed. There follows flashes of lightning, and rumbling, and peels of thunder, and quaking, and a great hailstorm. The Judgment upon the wicked has come!

We have now covered this dispensation three times - chapters 1-3; 4-7 and 8-11. Each time we have learned principles of God’s government: (1) With the church, 1-3; (2) with unbelievers as they afflict the church 4-7; (3) with His

(3) By this defeat, Satan’s second, final defeat at the end of the world is made known and he knows that he has but a short time. (ver. 12)

The dragon, being hurled to earth, persecutes the woman, God’s people, who gave birth to Christ (verses 13-17). The woman receives wings of an eagle that she may fly into the wilderness, into the place where God has prepared for her, to sustain her and nourish her for a time, times and half a time - three and one half years, forty-two months, or twelve hundred and sixty days. (Rev. 11:2-3; 12:6, 14; 13:5; 20:2-5). This is the same period of time that the Gentiles trod down the Holy City and the two witnesses prophesy. (Rev. 11:2-3) This period is the same as the millennium, the thousand years of Rev. 20:2-5. The dragon tries to engulf the woman with a flood - a stream of lies, delusions, lusts, evils - but the true church, true Christians, are not deceived by him. Failing to destroy the church in this way, he directs his attack and efforts against “the rest of the her offspring” against individual believers. The wilderness into which the woman flees is this world of sin and unbelief, this desert of affliction, this earthly sojourn, where here in this life God nourishes His people by the manna, the spiritual food, the Word of God. (John 6) Here, nourished by God’s word, the church resides “away from the face of the serpent,” away from his most direct and deadly attack. The devil cannot destroy the church. This time is a time, times and half a time.

Why is this period called “a time, times and half a time”? In the Old Testament, in the days of Elijah the prophet when Ahab was king in Israel, there was one of the worst of all time affliction, that affliction lasted 3 1/2 years. (1 Kings 17; James 5:17) Then God’s people were persecuted, but not destroyed. Elijah and other faithful were sustained by God (1 Kings 17:4, 9ff). During this long dispensation God’s people in the world are nourished and sustained, persecuted but not destroyed. The expression “a time, and times, and half a time” occurs first in the book of Daniel. (7:25; 12:7) It is the period of the anti-Christ. John declares that the anti-Christ is in the world already. (1 John 4:3) Hence in the Revelation this period of three years and a half refers to the entire Gospel Age. It is followed by the “three days and a half” (Rev. 11:19) or the period of time Satan is loosed (Rev. 20:7-), during which “the beast (Satan) that comes up out of the abyss” - along with the anti-Christian world - will kill the witnesses, and will seemingly silence the voice of the gospel. (Rev. 11:7-10)

(Comments on Chapter 13:1-7 will appear with our next lesson)

2:27). The Dragon, Satan is there. He has tried to prevent the birth of this child but he has failed. Now he hopes to devour the child after He is born. The child is born and is caught up into heaven, away from the wiles and devices of Satan. (Rev. 5:7; Phil. 2:5-11; Heb. 1:8-13). The dragon now directs all his fury against the radiant woman. She flees into the wilderness where God has prepared food and shelter for her for a thousand two hundred and sixty days.

The dragon, Satan, has seven crowned heads and ten horns. These crowns are symbolic of usurped authority - complete in this world until Jesus came. (Matt. 4:8-10; John 16:11; 14:30; 12:31; Eph. 2:2; 2 Cor. 4:4). The ten horns indicate strength, his destructive power. (Dan. 7:2, 7-8)

The Old Testament becomes one story when view from the standpoint of Satan trying to destroy the Christ, to keep Him from being born into the world. He is the serpent of Gen. 3; the dragon of Rev. 12. In the flood, 8 righteous souls were saved. After the flood Abraham, Isaac, and Jacob were righteous. The Jews were preserved in Egypt. David was spared from Saul. Queen Athaliah destroyed all the royal seed of David's family except Joash (2 Kings 11). A remnant of the Jews were preserved in Babylonian bondage and in Persian bondage (Esther, Daniel, and Ezekiel). The Jews returned to Jerusalem and were preserved until Jesus was born but Herod, through Satan's instigation, tried to kill the baby. Jesus was saved in Egypt. Satan finally brought about the death of Jesus, but God raised Him from death and took Him to heaven. By death Jesus triumphed over Satan, broke his power in the world, and now conquers him every time a soul is saved. (Heb. 2:14-15; 1 Cor. 15:54-55)

John now sees a battle in heaven. Michael, the leader of the good angels and defender of God's people (Dan. 10:13,21; 12:1; Jude 9), makes an attack upon the dragon, the leader of evil angels and the opponent of God's people. The dragon is defeated, cast out of heaven. (Rev. 12:7-9) Satan is cast down from heaven in the sense that he has lost his power; his domain (the world) was invaded by Jesus and conquered, the angels of God now war against him, and men can triumph over him in Jesus. (John 16:11; Matt. 12:22-30; Heb. 2:14-15; 1:13-14) Satan can no longer accuse the brethren of Christ before God (Heb. 2:10-13; Rom. 8:33-39), because they are free from sin, dead to it, and no longer in service to Satan. (Rom. 6:6-7, 16-18, 23; Col. 1:13)

Please note the threefold affect in heaven when Satan is cast down. (1) The salvation made possible by God in Christ becomes manifest, God's power is vindicated, His royal rule in the hearts of His people is established, His authority is revealed; therefore, there is a might acclaim in heaven! (ver. 10) (2) By Satan's defeat, God's people triumph who bear witness concerning their faith in Jesus and in His blood, and by faith they persevere even unto death. (ver. 11)

warnings upon and to an unbelieving world, 8-11. Being in Chapter 12, we begin to see the second great division of the Revelation - chapters 12 thru 22. We also begin to cover again this dispensation, chapters 12-14. Here we will have a "behind the scenes look" at things, the conflict between Christ and Satan, which is the real reason for the conflict between the church and the world which we have studied.

Revelation 10 and 11

1. Another _ _ _ _ _ angel appeared, in his hand a little _ _ _ _ _ was open, and his right foot was on the _ _ _ _ _ and his left foot on the _ _ _ _ _ .
2. When the angel cried out _ _ _ _ _ spoke but John could not record what was uttered by them. T / F
3. The mighty angel swore that there should be (1) sin, (2) salvation, (3) time, no longer but when the seventh angel would sound the _ _ _ _ _ of God would be finished as He had declared to the _ _ _ _ _ .
4. God told _ _ _ _ _ to take the book and _ _ _ _ _ it; and it will make your _ _ _ _ _ bitter, but it will be as sweet as _ _ _ _ _ in your mouth. (Read also Ezekiel 2:1-10; 3:1-3; Psalm 119:103-104) T / F
5. The angel told _ _ _ _ _ that he must _ _ _ _ _ about many _ _ _ _ _ , and nations, and _ _ _ _ _ , and kings.
6. John was given a reed like a measuring rod and was told to measure the _ _ _ _ _ of God, and the _ _ _ _ _ and those who _ _ _ _ _ there.
7. What was John told not to measure? _ _ _ _ _
8. The court was given to the _ _ _ _ _ and they would tread the holy city under foot for _ _ _ _ _ months. (Please read these scriptures: Rev. 21:15-17; Ezekiel. 40:5; 42:20; 22:26; Zechariah. 2:1-2. Then read Matt. 27:53; Luke 21:24. Then Rev. 12:5-6; 12:14).
9. How long did God give his "two witnesses" power to prophesy? _ _ _ _ _ (Note: the 42 months in verse 2, the 1,260 days in verse 3 and in 12:6, and the time and times and half a time in 12:14, are all the same period of time.)
10. To what are the two witnesses compared? _ _ _ _ _
11. Those who hurt God's two witnesses will be _ _ _ _ _ .

12. The two witnesses have power to shut heaven that no _____ falls, and power over _____ to turn them to _____ and to strike the earth with _____.
13. When their testimony was finished the (1) Lord, (2) beast, (3) angel, which ascends from the bottomless _____ made war against them and overcame them and _____ them.
14. The dead bodies of the witnesses will lie in the street of the great city called _____ and _____, where the _____ was crucified. What city is talked about here? _____.
15. The dead _____ of the witnesses would be seen lying in the streets for (1) 3 1/2 days, (2) 3 1/2 months, (3) 3 1/2 years and the unbelievers would not allow the bodies to be put in (1) graves, (2) Tombs, (3) sepulchers.
16. Those that dwell on the earth (unbelievers) will rejoice over them, make _____ and send _____ to one another, because the two _____ torment them.
17. After _____ days, the _____ from God enters them and they stood upon their _____.
18. The witnesses (prophets) were called into _____ and ascended there in a _____, and their enemies saw them.
19. The _____ angel sounded, and it was announced that the _____ of this world have become the kingdoms of our _____, and of His _____; and he shall reign _____.
20. The _____ of God was opened in heaven, and there was seen in God's temple the _____ of his _____.

The Woman and Man-Child Persecuted

Part II: The War Between Christ and Satan, Chapters 12-22

Lesson 7 - Comments on Chapter 12

In unmistakable symbolism John carries us back to the time of Jesus' birth and ascension, 12:1-5. The vision does not end until we see "One sitting like the Son of Man" with a golden crown and a sharp sickle in his hand, 14:14ff. The Judgment Day has again arrived.

Chapter 12 is the beginning is the beginning of the second major section of the Revelation and the fourth minor division. This major division covers chapters 12-22. The four minor divisions again covers this gospel age, chapter 12-14. The main characters that arise in opposition to Jesus had His church are introduced in chap. 12-14. They are: (1) the Dragon or Satan; (2) the Beast out of the Sea; (3) the Beast out of the Earth; (4) Babylon the Harlot; (5) the Men who have the Mark of the Beast. The visions which follow show us what happens to each of these characters: (1) to those having the Mark of the Beast, chap. 15-16; (2) to the Harlot Babylon, chap. 18; (3) to the two Beasts, chap. 19; (4) to the Dragon or Satan himself, chapter 20.

The central theme of the first main division, chap. 1-11, is continued in the second division, chapters 12-22. That theme is: The Victory of Jesus and His Church over the Dragon and his helpers. The first major division pictured the outward struggle between the Church and the World; the second major division reveals the deeper background, the War between Christ and Satan. Because Jesus and Satan are at war is the reason for the conflict on earth between the church and the world.

In chapter 12, the Dragon is first pictured as trying to destroy the Christ, vs. 1-12. Failing in this, he persecutes the woman because she brought forth the Christ, vs. 13-17. Also unsuccessful in this, he makes war with the rest of her seed, vs. 17b.

There is a radiant woman in John's vision. She symbolizes the church of the Old Testament, the Hebrew people, and those who were faithful to God among the Jews. Through them Jesus came into the world, born of a Jewish woman. (Gal. 4:4; Rom. 4:11). She is about to give birth to a child and a mighty dragon waits to devour the child. The child is the seed of the woman, Gen. 3:15, the Lord Jesus Christ, He is to rule the nations with a rod of iron. (Psalm 2:9; Rev.