

REVELATION



Figure 1

Before we study the book we need to do preliminary study. The Book of Revelation is a series of visions, or waking dreams that John received from our Lord. They are not given as to time, like this one happened in this year and then this in twenty years and so on. It is a case of an expanding horizon of understanding or understanding that successive visions or pictures reveal more and from different aspects.

Also before we begin the study it is good to review certain basic Principles Of Interpretation.

1) Scripture Interprets Scripture

We do not need other books to explain to us what God's Word says. The Word of God radiates its own light. Naturally, since the Holy Spirit accompanies the Word, it being the Sword of the Spirit, we can expect God Himself to disclose to us the meaning and understanding.

2) Christian Teaching Must Be Based on Clear Passages

Everything necessary for salvation is set forth in Scripture. Confusion in Christian teaching is largely traceable to the unscholarly use of passages to support somebody's own ideas instead of what God says. Our God is not a God of confusion. He discloses to us clearly, but we are the ignorant ones. In connection with this principle there is also...

3) Clear Passages Must Interpret Less Clear Passages

God gives us His Word for understanding. As we learn we move from ignorance to understanding, by using the passages that are clear to interpret those less clear to us due to our lack of understanding.

4) Context

The interpretation of a passage or word must be in agreement with the context, that is the words surrounding it in a sentence, paragraph, and book.

5) The Bible Does Not Contradict Itself

God does not say 'yes' and 'no', as He is the author of truth. The devil is the liar and deceiver, not our loving God.

6) The Author Used a Word in Its Common Meaning

We assume the normal ordinary sense of a word unless the context shows the writer is employing the word in a different manner.

7) Every Passage Has One Intended Meaning

Can you imagine the confusion if every passage had several meanings? This is related to the previous principle. We take the passage or word in its ordinary meaning, unless there is indication that it is figurative language. Of course in Revelation we see with the symbolic language and visions that so much after Chapter two and three is figurative. That is the meaning then.

8) All Interpretation Immediately or Ultimately Centers on Christ

The Scriptures are not interested in politics for instance. Christ and salvation in Him is the heart of Scripture and He is glorified by Scripture as Lord and Savior.

9) In Interpreting We Seek the Point of Comparison in Figurative Language

It is so easy to go astray if we do not center on this in viewing the visions of Revelation. And we do not want to go beyond the point of comparison.

10) The Cardinal Teaching of Justification Cannot be Contradicted

The message of Scripture is salvation won by Christ on Calvary and imparted by faith. If an interpretation violates this, then it is in error and has to be rejected.

While there are other principles that apply in understanding Revelation, these are the basic ones. We draw these principles from Scripture itself. What follows is at least one passage illustrating each (and of course these principles are just plain common sense):

1) 1 Cor.2:13

2 &3) 2 Tim. 2:15, Acts 17:11, We move from what we know to what we don't know to further know

4) Acts 2:11, 2 Pet. 3:16

5) Jn. 17:17

6) 2 Pet. 1:19-21

7) 2 Cor. 1:18

8) Jn 5:39, 2 Pet. 3:18

9) We draw this from Jesus' teaching on the parables

10) Rom 5:18, 3:28

We must remember that the visions John received recorded throughout the book are in figurative or symbolic language. The signposts of this begin in 1:10 when he says he was "in the Spirit." After the seven letters to the churches in 4:1 he says, "I looked and lo in heaven." This sets the tone for all that follows and

we are reminded over and over again about this perspective. He writes: 5:1, “And I say,” in 6:1, “Now I saw,” at the interlude that begins in 7:1, “After this I saw,” 7:9, “After this I looked,” at the seventh seal and with the six trumpets “then I saw,” 10:1 with the second interlude and the seventh trumpet, “then I saw,” 12:1, “a great portent appeared in heaven,” continuing in 13:1, “I saw,” and 13:11, “I saw,” with the Lamb on Mt. Zion 14:1, “then I looked,” 14:6, “I saw,” 15:1 with the seven bowls of wrath, “I saw,” 17:1 an angel says, “Come, I will show you,” 17:6, “I saw,” 18:1, “I saw,” 19:11, “I saw, 19:17, “I saw,” 19:19, “I saw,” 20:1, 4, 11, 12, 21:1, 2, “I saw.” Continuously throughout the book John records the visions that he saw and these were symbolic.

To understand what these symbols mean sometimes takes a little time and searching of Scripture as with the seven stars and seven angels in 1:16 explained in 1:20. Then again it may take more effort as with the morning stars meaning from 2:28 explained in 22:16. And yet again we may need to go to other books to get some basic understanding or help. Background to the throne vision of Rev. 4 is Ezekiel chapter one. The imagery of the four different color horses in Zech. 6 leads into that of Rev. 6. The idea of a horn and numbers in Daniel can help to better understand the same in Revelation.

Also just consider the following three different examples of figurative language.

Metaphor

This is a way of speaking that uses one thing for another. It can use the verb “to be” to make a comparison. Jesus said, “I am the door,” in Jn. 10:7. This is obviously figurative language since Jesus is not made of wood. He is the way into the kingdom. So in Revelation we have this figure of speech. In 1:16 to 1:20 we see what the stars and angels are. They stand for something else.

Simile

This is a way of speaking that uses the words “like” or “as” to make a comparison. Jesus said that “the kingdom of heaven is like,” Mt. 13:31. So in Rev. 1:10 we have “a loud voice like a trumpet.”

Type

This is one thing that stands in for another, or that in the one you see the other represented. Moses was a real person. In Deut. 18:15-18 we see that God would raise up a prophet like Moses, that is Jesus Christ. So in this way Moses portrayed Christ or was a type of the One who was to come. Gog and Magog were real, Gen 10:2. In Ezekiel they represent the enemies of God in a figurative sense and the same in Rev. 20:7. Babylon was real and then in Rev. 17-18 is used as the wicked worldly enemy. And just as judgment fell on Babylon of old, so it will fall on ‘Babylon’ pictured in Revelation.

We also need to understand the uses of numbers and their symbolic meaning.

- “3” The number of God: the three Persons of the holy Trinity at the throne (1:4-5); threefold, three-verse praise of the living creatures (4:8; salvation, power, and kingdom of God (12:10); 30 references to ‘the Lamb’ (14:1 and others); salvation, glory, and power (19:1).
- “4” The number of the created world, the earth, and all people; ‘the four living creatures’ (4:8), representing the created world; four horsemen riding the earth (6:1-8); nation, tribe, people and

language (7:9; 11:9), representing all people; four angels, four corners of the earth, and four winds of the earth;(7:1); four-sided Holy City and four gates (21:13).

- “6” The number of evil, deception, and things that are imperfect or incomplete; the number of the beast is 666 (13:18).
- “10” the number of completion, an amount designated and limited by God; ‘ten days’ of persecution for the members of the congregation at Smyrna (2:10); ten thousand times ten thousand angels (5:11); half of ten, vie (9:5, 10); ten horns (23:3; 13:1; 17:12); ten times ten times ten, a thousand (20:2-7).
- “12” The product of God’s number “3” and man’s number “4”; thus, the result of God’s gracious work among men, that is, the church: 24 elders (4:4; 19:4); 12 tribes of Israel (7:4-8; 21:12); 144,000 elect (7:4; 14:1, 3); 12 apostles (21:14); the measurements of the Holy City (21:12-21); the tree of life (22:2). (From pp5-6 “Revelation” by Mueller).
- “7” And of course we have the predominance of the number that represents God “3” acting on this earth “4”, a number of completion. These are seven churches 1:4;11, 20, spirits 1:4, 3:1, 4:5, 5:6, candlesticks 1:12, 20, 2:1, stars 1:16, 20, 2:1, 3:1, lamps 4:5, seals 5:1,5, horns 5:6, eyes 5:6, angels 8:2,6, trumpets 8:2, 6, thunders 10:3, 4, thousand 11:13, heads 12:3, 13:1, 17:3, 7, 9, crowns 12:3, angels 15:1, 6, 7, 8, 16:1, 17:1, 21:9, plagues 15:1, 6, 8, 21:9, vials 15:7, 17:1, 21:9, mountains 17:9, kings 17:10, 11. We see that the number seven is a number of completion in Mt. 18:21-22 when our Lord combines it with the other number of completion, 10, to say total forgiveness is required. This is also the case in Dan. 9:24 when 7 times 10 is the period of time for completion again.

As we go through the study of Revelation we never want to lose sight of the gracious One who has gone ahead to prepare a place for us. In the midst of the pictures of judgments we want to remember that He is the merciful One who will sustain us. We want to remember the invitation in 22:17, “The Spirit and the bride say, ‘Come.’ All is prepared and we proceed to Him.”

Thumbnail Sketches - Revelation

Where does one start to do a brief summary and sketch of this deep book? Before even studying it one should study the clear passages of the New Testament on the end things such as 1 Thess. 4:13-18, Mt. 24-25 and others. Next one should go to the Old Testament books whose imagery is used in Revelation: Ezekiel, Daniel, Zechariah. The book is meant to give a message of hope and victory. Scattered throughout the book are visions of the church triumphant; ch. 7:4-8 the sealed of the Lord a picture of the church complete, 7:9-12 the great white host showing the church varied and throughout mankind with joy in salvation, 14:1-5 on Mt. Zion with the victorious Lamb the redeemed in holiness, 21:1-14 coming down out of heaven, the new heaven and the new earth as the new Jerusalem forevermore with Him. There are more passages that give this encouragement also. In 10:11-16 we have the white horse with the Faithful and True One upon it victorious throughout time and the world.



Figure 2

As you study the book, one way to try and remember the contents is to go by the number “7”, a number of completeness and fulfillment. What follows is my own outline for study.

Chapter 1: Introduction

Chapter 2-3: The Seven Churches of Asia Minor - These were real churches and also represent all Christianity.

Chapter 4: The Throne Vision - With this chapter begin the visions that build upon: What we know from the clear passages in the New Testament, the Old Testament prophesy books. What is learned in Revelation itself as we go through it.

Chapter 5: The Lamb Vision

Chapter 6-8:5: The Seven Seals - There is an interlude from 7:1-17 which is encouragement in the face of the judgments that fall. This is repeated throughout the book.

Chapter 8:7-11:19 The Seven Trumpets - There is another interlude from 10:1-11:14. The Word is portrayed variously followed by announcement of consummate victory.

Chapter 12-14:20 The Seven Mystic Figures - The last of these is the Lamb on Mt. Zion, 14:1-5. This is followed by an interlude with six angels and the Lord pictured in 14:6-20.

Chapter 15-16:21 The Seven Bowls of Wrath

Chapter 17-18:24 The Judgment on Babylon - The wicked world is judged.

Chapter 19:1-21 The Judgment on the Working of Worldly Powers and Propaganda

Chapter 20:1-15 The Judgment of the Devil

Chapter 21-22:5 Our Eternal Home

Chapter 22:6-21 An Epilogue - After the sometimes overwhelming portrayals given through John it is indeed calming to have these concluding words.

Notes on Chapter 1

While this study is going to be a verse by verse one, there will not be notes on these sheets for every verse. We will try to have artists ideas of the different visions remembering that it is only the artist's idea.

Vv. 4-5 portray the Trinity



Figure 3

In this first chapter we see the dependence on Old Testament verses and visions and pictures. V.4 Is. 11:2 had the seven fold Spirit. V.7 Zech. 12:10 & Is 53:5 are fulfilled.

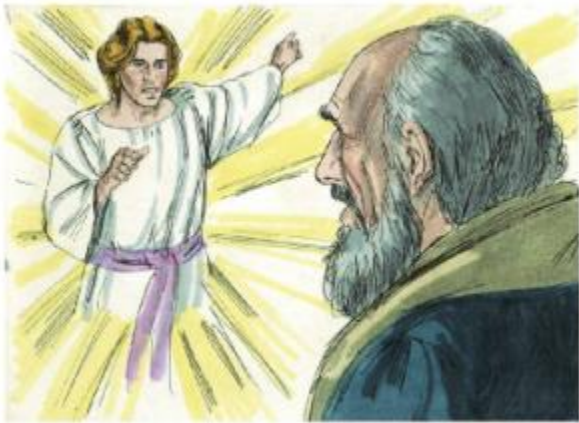


Figure 4

Vv. 13-15 is compared with Dan. 10:5-6 appearance - Rev. "like the Son of man"/Dan. "A certain man"

Clothing - R. "Clothed with a garment girded about the chest with a golden band"/D "clothed in linen, whose waist was girded with the gold of Uphaz"

Face - R. "His head and hair were white like wool, as white as snow"/D. "Face like the appearance of lightning"

Eyes - R. "Eyes like a flame of fire"/D. "Eyes like torches of fire"

Arms and feet - R. "Feet were like fine brass, as if refined in a furnace"/D. "Arms and feet like burning bronze in color"

Voice - R. "As the sound of many waters"/D. "His words like the voice of a multitude."

Notes on Chapter 2-3

Now begins the first of the "7's". The seven churches of Asia Minor which were real churches and stand for the whole Christian Church throughout the ages from the time of Christ's ascension to His second coming.

With each letter there is the arrangement as noted in the chart. There is law spoken by the Lord and the Gospel promise ends each letter. Jesus is in each letter as well as sending each letter. You can see traits of your congregation in the different letters.



Figure 5

#	NAME	KEY FEATURE	PRAISE	REBUKE	JESUS	REWARD
1	Ephesus	Evangelism. Lost first love. False apostles.	Persevered. Opposed false apostles and the Nicolaitans.	In their zeal they have lost their first love - evangelism.	Seven stars and seven lamps (light)	Eats from the tree of live
2	Smyrna	Martyrs. Persecution and apostasy from without.	Rich in faith. Martyrs, faithful until death.	None	Resurrected. Was dead and alive	Eternal life

3	Pergamos	Apostasy. Persecution and apostasy from within.	Praises those who are faithful in the face of outright apostasy.	Nicolaitan Apostasy caused many Christians to fall into immorality and compromise with pagan idolatry.	Sharp two-edged sword of the word of God	Hidden manna, white stone with a new name
4	Thyatira	Apostasy and Persecution.	The good works, faith and love and the patient endurance	Jezebel. Fosters and tolerates paganism and refuses to repent.	Eyes like fire and feet burnished	Authority over the nations. Morning star.
5	Sardis	Reformation. The Post Reformation Church- that does not continue into full light - full maturity.	A few in Sardis have not soiled their garments - have remained righteous.	Has the name of being alive - but is dead. Her works are unfinished.	Seven spirits, seven stars. (Light and the Holy Spirit of truth)	White clothes, name in the book of life, Christ represents them by name before God and the angels.
6	Philadelphia	Revelation (Open Door). The Loving Church - open door to the Heavenly Sanctuary	Have kept Christ's Word and refuse to deny His name.	None given	Holy, true, key of David, opens and shuts	Permanent pillar in the temple. Has the name of God and the New Jerusalem written on them.
7	Laodicea	Judgment, Witnesses. Means "judging the people."	None given.	They think they are strong and rich, but they are lukewarm and poor. Not "on fire" as witnesses	True witness, beginning of creation and the Amen (end)	Sits on God's throne

There is also advice given to each church. In view of the pictures of the judgments that fall on this world it is good advice. But the motive for following the advice must always be that of the Gospel Promise in each letter.

We each have our own personal fight of faith to wage, though THE victory is already ours through Him who conquered. This and He is the power in the personal like and in the Church.

Notes on Chapter 4



Figure 6

This chapter begins a new phase in the book of Revelation. The church plays a prominent role in the first three chapters, mentioned over 18 times. After chapter 3, the church is not referred to again until chapter 22:16. In chapter 4, John the Apostle, called up to heaven, reports to the reader what he sees and hears. John is the eyes and ears of the believer.

Chapter 4 presents the reader with the throne of God and events taking place in Heaven. This begins a chain of events leading to the return of the Messiah, Jesus Christ, who Revelation 19 pictures as conquering King. From chapter 4, we see God's throne and the events surrounding it.

Chapter 5 continues from 4, and takes the reader to the throne itself and the opening of the scroll with seven seals. This chapter is the Throne Vision. Also in Ez. 1 there is a Throne Vision. By comparing the two we can see how God is in charge of this world both then and now and that He directs all things in the interest of His Church. Ezekiel chapter one gives comfort and confidence to know our God will work all things out for His people. In Rev. 4 there is joy unbounded to look beyond the clouds to see that we share in the great victory of our God.

That both chapters are speaking of the same thing is clear in ten parallel expressions between the two.



Figure 7

In Ez. 1:4 there is fire flashing forth continually from the bright cloud and there was brightness to it all around. From the midst of this came the likeness of four living creatures. Ez. 1:13 says that in their midst were burning coals of fire. Out of this fire went forth lightning. In Rev. 4:5 the lightning came forth from the throne. In Ex. 13:21 we remember the pillar of cloud and of fire showing God's protective, guiding presence. In Ez. there is again His presence shown with His repentant people. In Rev. we see the culmination of the fire, lightning from the throne. This is a significant shift to final judgment from which there is no remedy. The cloud reminds also of the shadow of the OT, while in the NT we have the substance, the final clear end portrayed. We all must stand before the throne of God. The lightning of Ez. is singular, while in Rev. it is plural indicating the intensity of the end.

In Ez. 1:5 the four living creatures come from the midst of the fire. In Rev. 4:5 the living creatures are in the midst of and around the throne. The throne is again central. In Ez. the living creatures have the form of men and are called in ch. 10:15 cherubim. They are not called that in Rev. showing that they represent something broader than the angelic servants. Rev. 6:11 each of the living creatures in turn beckon one of the four horses, "Come." the living creatures are differentiated from the angels in Rev. 5:11. In Ez. each living creature has four faces and went wherever the Spirit would go. In Rev. 4:6 they are centered on the throne and each has one of the different faces. They are joined with the 24 elders in v. 4 in culmination of the praise in vv. 8-9 in adoration of the Lord, in 5:8-9 joined by the angels in the new song of triumph. One of the living creatures was instrumental in giving the bowls of wrath in Rev. 15:7. In Rev.

19:4 they are again with the 24 elders in worship of Him saying, "Amen. Hallelujah!" In Rev. their activity centers on the throne in heaven, while in Ez. there is yet a time of grace as the angels still serve Him wherever the Spirit will. It is possible that the four living creatures are symbolic for the four fold Gospel that goes into all the world to all of creation.

In Ez. 1:6 the living creatures have four wings reminding of the cherubim that the people of God know from the mercy seat. From Ez. 1:8 we see they have also human hands. In Rev. 4:8 these living creatures have six wings. I think this points out the instrumentality of the angels on earth during Ez.'s time as opposed to the picture in Rev. of heaven's glory. Hands replaced by wings for the scene shifts from earth to heaven.

In Ez. 1:7 there is the mention of legs and feet to the living creatures, and their movement in vv 7-14 and the introduction of wheels in v. 15 again seem to indicate they are busy for God in all directions (the number four) and wherever He wills. There is nothing like this in Rev. 4. Now we are the church militant fighting the good fight of faith with His angels protecting us and we carrying on as His instruments. The throne scene reminds us that we shall be the church triumphant praising Him for all eternity.

In Ez. 1:13 something like burning coals of fire, like torches moved to and fro among the living creatures. In Rev. 4:5 the seven torches of fire are before the throne and represent the Holy Spirit. This points up again culmination from among the creatures to before the throne. The seven spirits specification and completion remind us how God's will is done as we move from earth to heaven, from grace to glory.

In Ez. 1:18 the wheels have eyes round about. In Rev. 4:6 the four living creatures are full of eyes in front and behind. Rev. 5:6 tells us "...seven eyes which are the seven spirits of God sent out into all the earth." This is an expansion of Ezekiel's vision. And it is the Spirit of God who accompanies the Word, the Gospel. The living creatures have the eyes which represent the Spirit.

In Ez. 1:22 above the heads of the living creatures we find the firmament like crystal. In Rev. 4:6 the sea of glass, like crystal is before the throne. In Rev. 4:2 the throne is in heaven. In Rev. 15:2 those who had conquered were upon the sea of glass. Time has passed since Ezekiel's day. The Messiah had come the first time and would come the second time. Up to the second coming those who fought the good fight of faith and obtained the crown of glory would be in victory and they would be a great host from every tribe, nation, tongue and people. Rev. 7:9 in battle those who by faith conquered gain heaven. It is no longer just one chosen people, Israel. It is the elect from every nation mounting up.

In Ez. 1:26 much the same is said of the throne here as in v. 22. One seated on the throne had the likeness as it were of human form. Then in v. 27 he has the appearance of gleaming bronze, fire, and brightness round about. Here is the glory of God and the human form has to indicate that our Jesus, who took human form is true God. In Rev. 4:2 there is one seated upon the throne, who is like jasper and carnelian, the Father. The great white throne is in Rev. 20:11 and it is for judgment. Jesus said He would come to judge, "For the Son of man is to come with His angels in glory of His Father, and then He will repay every man for what he has done." Mt. 16:27 In Ezekiel there is immediate judgment on Jerusalem and other nations, while in Rev. it is for all and forever.

In Ez. 1:28 the scene shifts from the cloud to the throne, while in Rev. 4:2 the throne is central from the outset. In Ezekiel's day they were moving toward the coming of the Messiah the first time as the Son

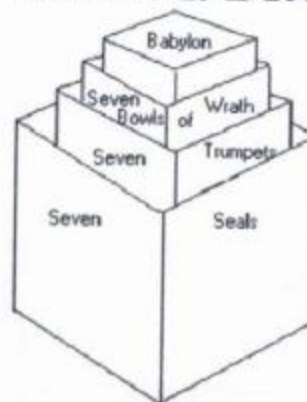
of Man, whereas now our focus is on the coming judgment day which is our glorification. As the activity in Rev. 4 focuses on the throne, so our focus is from the cross to the throne. In Ez. 1:28 the rainbow is like that in the cloud on the day of rain. In Rev. 4:4 the rainbow looked like an emerald, no ordinary rainbow. From Ezekiel's day until the first coming would then be succeeded by that which we look forward to as the culmination. Promises of God's blessings turn to extraordinary promises in heaven.

There are additions in Rev. 4 beyond Ez. 1.

- In Rev. 4:10 the 24 elders around the throne in worship and song represent the OT church, the 12 sons of Israel, and the NT church, the 12 apostles, united in triumph with Him. They cast their crowns before the throne acknowledging who has won for them.

- In Rev. 4:8 the four living creatures "never cease to sing." The song is referred to in the next chapter also. The great victory is expounded in song.

Box in a Box



One way that Revelation could be understood is that it is like a box that has new things revealed from it according to the diagram on this page.

The picture includes part of what has gone before, but it is unfolding revelation. You can also see this from the comparison below of Revelation 4:5; 8:5; 11:19; 16:18, 21. In each reference there are flashes of lightning, sounds and peals of thunder. In 8, 11 and 16 there is also an earthquake. Then in 11 and 16 hail is added. This is unfolding Revelation but covering part of the same picture.

Revelation 4:5 (ESV)

From the throne came **flashes of lightning**, and **rumblings**[a] and **peals of thunder**, and before the throne were burning seven torches of fire, which are the seven spirits of God

Revelation 8:5 (ESV)

Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were **peals of thunder**, **rumblings**,[a] **flashes of lightning**, and an **earthquake**.

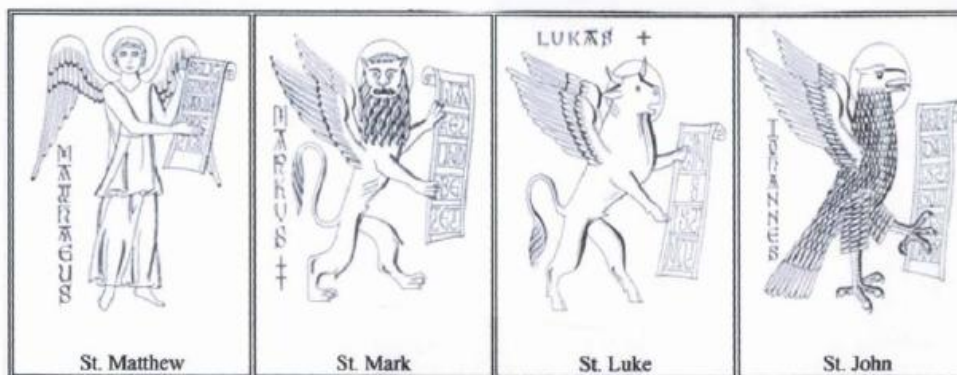
Revelation 11:19 (ESV)

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were **flashes of lightning**, **rumblings**,[a] **peals of thunder**, an **earthquake**, and **heavy hail**.

Revelation 16:18,21 (ESV)

And there were **flashes of lightning**, **rumblings**,[a] **peals of thunder**, and a great **earthquake** such as there had never been since man was on the earth, so great was that earthquake.

21 And great hailstones, about one hundred pounds[a] each, fell from heaven on people; and they cursed God for the plague of the **hail**, because the plague was so severe.



Above is an ancient artist's picture of the four living creatures with who he thinks each represents. The number four indicates the activity is over the earth. The Gospel in four records goes into all the earth.

Notes on Chapter 5

The Lamb and the Book



Figure 8

The opening tableau focuses the attention of the onlooker on the essentials. The message of the Apocalypse is centered around the symbol of Christ the Savior. Secondary symbols highlight the importance of the central symbol.

The Clouds

We live in darkness, yet we see a bright light.

The Lamb

Christ the Savior was sacrificed and died on the Cross for us.

The Horns and Eyes

The lamb with seven horns and seven eyes is a symbol of Christ's omnipotence and omniscience.

The Book

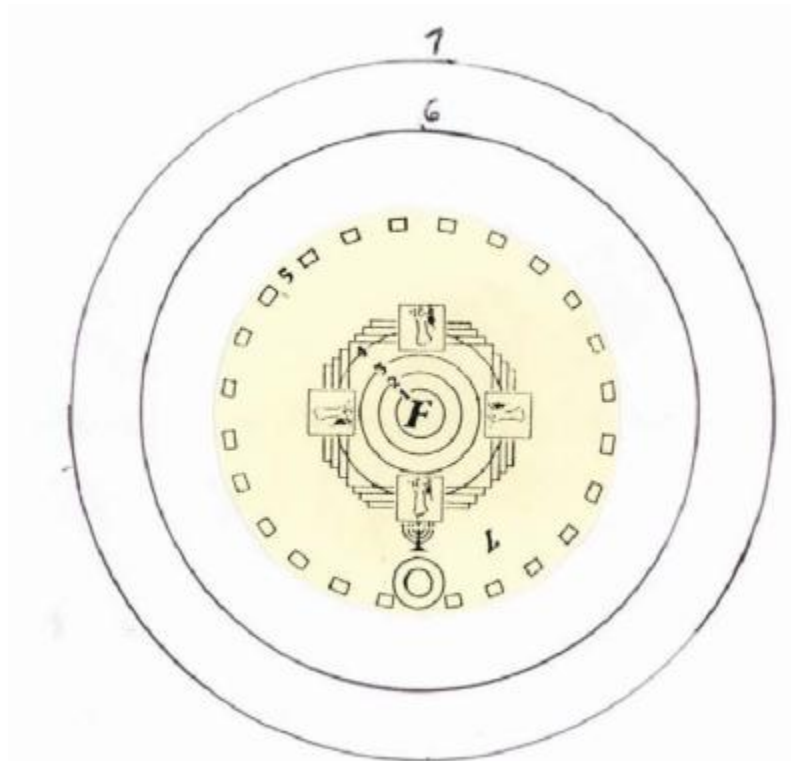
The lamb stands on a book with seven seals, meaning that Christ is the Lord of history. He breaks the seals, opens the book and unveils what is written within: the ultimate meaning of human history is in Jesus Christ.



Figure 9

THE DIAGRAM OF THE VISION DESCRIBED IN REVELATION 4 AND 5: THE UNIVERSE GOVERNED BY THE THRONE

The square in the center represents The Throne with steps leading up to it - In the center of the Throne sits the Father, Rev. 4:2 - The innermost circle, marked 1, represents the white sparkling diamond, 4:3. - The next circle, marked 2, represents the sardius, 4:3 - The circle marked 3, represents the emerald rainbow, 4:3. - The four living creatures comprise the fourth circle, 4:4 - The twenty-four thrones with their elders constitute the fifth circle, 4:4 - The many angels comprise the circle marked 6, 5:11 - All other creatures in the entire universe constitute the outermost circle, 5:13. - Notice also the seven lamps and the sea of glass before the Throne, 4:5-6 - Finally, observe that the Lamb is standing between the Throne and the living ones, on the side and twenty-four elders, on the other, 5:6. The Lamb did not remain there. He advanced to the Throne, 5:7, and is now seated upon it with the Father, 22:1. The Throne rules over all. While this is just one man's diagram, it may help us to get the perspective.



Jesus is both the Lion of the tribe of Judah Gen. 49:9-10 and the Lamb of God who takes away the sin of the world Jn. 1:29. From Is. 11:1, 10 we see Jesus is descended from Jesse, that is he sprung from the root of Jesse (David). Thirty times Jesus appears as a Lamb in Rev. The horn is a symbol of power as on an animal's head it is a butting and piercing power. Ez. 29:21, Lk. 1:69 So Jesus, the Lamb of God, though slain has all power. Jesus alone has the power to break the seals and disclose to us what is to take place.

We also have a picture of the unity of the Trinity here. The Father was on the



Figure 10

throne in chapter four. Now the Lamb, Jesus, stands in the center of the throne and He has the seven spirits of God (Holy Spirit) sent out into all the world.

The Lamb has ransomed from every tribe, tongue, people and nation and is alone worthy to open the seals.

Notes on Chapter 6



Figure 11

Chapter 6 begins with the opening of the seals on the scroll. John is reporting what he sees to the reader. The scene in chapter 6 continues from the events in chapters 4 and 5.

In Chapter 4, John, caught up into heaven, saw God on his throne surrounded by the four living creatures, the 24 elders and all the angels of heaven. In chapter 5, we see a scroll, which no one in heaven, on the earth or under the earth can open. Then a lamb appears on the center of the throne of God, He alone can take the

scroll. Jesus Christ is represented as the slain lamb, which died for the sins of the world. He alone who became man can take and open the scroll.

In Zech. 1 we have the vision of the four horses among the myrtle trees who have patrolled the earth and it remains at rest. V. 11 But God is jealous for Jerusalem and Zion, His church and is angry that the enemies of His people “furthered the disaster”, went beyond the chastisement He sent to His people. Vv. 14-15 In Zech. 6 we see the vision of the four chariots of judgment. Here the color of the horses is as in Rev. 6: red, black, white, dappled grey. So they patrol in the four directions but activity especially is toward on direction. V. 8 In Zechariah the activity is to one direction in particular, remembering that judgment would fall on successive empires. In Daniel 2 we have Nebuchadnezzar’s dream explained of each kingdom succeeded by another as God judges them: gold/Babylon, silver/Persia, bronze/Greece, iron/Rome. This is repeated in Dan. 7 with the four beasts vision.

As the first four seals are opened these four horses in Rev. 6 can go into all the world, anywhere. It is far more expansive than in Zech. Since the death and resurrection of Christ we are commanded to take the Gospel to all: Mt. 28:19 “all nations,” Mt. 16:15 “all the world,” Lk. 24:47 “all nations,” Jn. 20:21, 23 “I send you...If you forgive the sins of any, they are forgiven.” Just as the Gospel goes into all the world, so God’s judgments fail to bring people to repentance.

With the red, black and pale horses we see war, famine and death upon mankind to bring to repentance. With the white horse going at the same time we see that the Gospel goes forth also, that when man repents he may believe in the Lamb of God who has taken away the sins of the world. In Rev. 19:11-16 the one on the white horse there is unmistakably the Lord going forth. That reference comes back to chapter six to explain the white horse. With the rider of the white horse having a bow in chapter six it reminds of the outreach of the Word. White is a symbol of purity and holiness. The crown is a symbol of victory. We take these symbols in their normal meaning and it indicates the Lord’s Gospel going forth.

These first four seals begin the second set of sevens in Revelation.

Our Lord Himself prophesied of these judgments falling in His Mt. of Olives address. The chart below compares the accounts and the wording in the three Gospel records with Rev. 6.

COMPARISON OF THE OLIVET DISCOURSE WITH REVELATION 6

Matthew 24	Mark 13	Luke 21	Revelation 6
wars: 24:6	wars: 13:7	wars: 21:9	wars: 6:4
nations warring: v. 7	nations warring: v. 8	nations warring: v. 10	nations warring: v. 4
famine: v. 7	famine: v. 8	famine: v. 11	famine: vv. 5,6
earthquakes: v. 7	earthquakes: v. 8	persecution: v. 12	earthquake: v. 12
persecution: v. 9	persecution: v. 9	heavens shaken: v. 26	persecution: v. 9
heavens shaken: v. 29	heavens shaken: v. 35	pestilence: v. 11	heavens shaken: vv. 12-14
			pestilence: vv. 7, 8

Some may wonder if the white horse as a picture of the Gospel going forth could be in connection with the other three horses of judgment. But remember 2 Cor. 2:15-16 “For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life...” He that believes not shall be damned.

With the opening of the fifth seal we hear the appeal not only for vengeance which is God’s to carry out, but it is also an appeal for the honor of the true God to be upheld for that is what they died for His truth. The comment is made that the end is not yet. The ‘white’ we see in Is. 1:18 and the ‘robe’ in Is 61:10. In the opening of the sixth seal we are reminded of the final judgment to come. Besides the imagery in the Olivet Address we have it in Is. 13:9-10, 34:4. The judgments and the last judgment are repeated from various perspectives in the other visions.

Notes on Chapter 7

In the revealing of the fifth seal, 6:9-11, we have the picture of the souls of the believers from under the altar of God. They have victory in that they are given a white robe. The revealing of the sixth seal, 6:12-17, is a picture of judgment on the wicked world. Then in chapter 7, an interlude, we come back to two visions of the believers. In 7:1-8 it is the sealing, securing for God, of the whole church, 144,000. In 7:9-14 it is a vision of all in heaven in victory. The first shows the totality, the second shows the great variety. The first shows the church on earth, the second the church in heaven. In vv. 15-17 we have a comforting description of heaven for us. What we read in ch. 7 is repeated and expanded in chapters 21-22, an expanding horizon.

Revelation 7	Revelation 21-22
“Do not harm the earth or the sea or the trees, until we have sealed the bond-servants of our God on their foreheads.” (7:3).	...and they shall see His face, and His name shall be on their foreheads (22:4).
They have washed their robes and made them white in the blood of the Lamb (7:14).	Blessed are those who wash their robes (22:14).
They are before the throne of God (7:15).	God Himself shall be among them (21:3).

They serve Him day and night in His temple (7:15).	I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple (21:22). And His bond-servants shall serve Him (22:3).
He who sits on the throne shall spread His tabernacle over them (7:15).	Behold, the tabernacle of God is among men (21:3).
Neither shall the sun beat down on them, nor any heat (7:16).	The city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp is the Lamb (21:23).
For the Lamb in the center of the throne shall be their shepherd and shall guide them to springs of the water of life (7:17).	He showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb (22:1).
God shall wipe every tear from their eyes (7:17)	He shall wipe away every tear from their eyes (21:4).

God preserves His church on earth to bring it completely to heaven on the last day. Here there will be tribulation, suffering, persecution, but there eternal glory and bliss. Paul and Barnabas went back through the cities of persecution on the first missionary journey, “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.”



Figure 12

Notes on Chapter 8

In vv. 1-5 we have the seventh seal opened with silence in heaven for half an hour. There is awe over what is happening and will happen.

In vv. 6-13 we have the first four of the seven trumpets blown. They present partial judgments, “a third”, that fall upon the earth to warn the people to repent. Previously we have the comparison of 8:5 to 11:19 to 16:18-21. There are further judgments and ever increasing ones warning of the ultimate judgment and leading to it. The wicked world’s reaction draws down God’s judgment. In ch. 2:21 God gave Jezebel time to repent, but she refused, so that the judgment would fall. At the sounding of the

sixth trumpet, they did not repent, 9:20-21. When the two witnesses rose and ascended to the God of heaven, the people are terrified and gave glory to God, 11:13. But for how long? In 16:11 at the pouring out of the fifth bowl, they “cursed the God of heaven for their pain and sores, and did not repent of their deeds.”



Figure 13

<p style="text-align: center;">7 Seals</p>	<p style="text-align: center;">Revelation 6</p> <ol style="list-style-type: none"> 1. White Horse 2. Red Horse 3. Black Horse 4. Pale Horse 5. Persecuted Saints 6. Great Earthquake 7 	<p style="text-align: center;">Revelation 8-9</p> <ol style="list-style-type: none"> 1. Hail and Fire mingled with blood 2. Asteroid poisons 1/3 of the Sea 3. Asteroid poisons 1/3 of the waters 4. 1/3 of the sky darkened 5. Locusts from the earth torment humanity for 5 months 6. 1/3 of mankind dies 7. Earthquakes
<p style="text-align: center;">7 Bowls</p>	<p style="text-align: center;">Revelation 16</p> <ol style="list-style-type: none"> 1. Loathsome sores on those who take the mark of the beast 2. Sea becomes like blood all life in the sea dies 3. Waters are turned into blood 4. Men are scorched on the earth 5. Darkness and pain on the kingdom of the beast 6. Euphrates dries up, the kings of the east assemble. 7. The earth is shaken 	<p style="text-align: center;">7 Trumpets</p>

Below you can compare the 10 plagues on Egypt with the judgments under the seven trumpets and the seven bowls of wrath.

	EXODUS Ten Plagues on Egypt	REVELATION 8-9 Seven Trumpets	REVELATION 16 Seven Bowl Judgments
1	Waters turn to blood Ex. 7:19	Hail, fire mingled with blood, 1/3 of trees burned, all green grass Rev. 8:7	Sore on those who receive the mark. Rev.16:2
2	Frogs Ex.8:5	Burning mountain, thrown into the sea became blood, 1/3 of creatures died, 1/3 of ships Rev. 8:8	Sea became blood every living creature died Rev. 16:3
3	Lice Ex. 8:16	Burning star falls and 1/3 of rivers and springs of water made poisonous Rev.8:12	Rivers and springs become blood 16:4
4	Flies Ex. 8:21	1/3 sky without light, sun	Sun burns mankind Rev. 16:8
5	Livestock died Ex.9:2	Demon locusts from abyss Rev. 9:1-11	Kingdom of the beast filled with darkness Rev. 16:10
6	Boils Ex. 9:8	Four angels at Euphrates released 200 million demon horsemen, 1/3 mankind is killed Rev. 9:13-19	River Euphrates dried up, 3 frog-like demons gather man to Armageddon Rev. 16:12
7	Heavy hail Ex. 9:18 Fire & Hail Ex. 9:24		Great earthquake and cities fell, and great city was divided into 3 parts, hailstones Rev. 16:17-21
8	Locust Ex. 10:4		
9	Darkness over the land Ex. 10:21	(See 4 th Trumpet)	(See 5 th Bowl)
10	Death of firstborn Ex. 12		

In v. 13 we have the eagle flying in mid-heaven crying, “Woe, woe, woe...” This is God warning that the people should repent. The three ‘woes’ are as follows: the 1st edns in 9:12, the 2nd in 11:14, the 3rd in 13:18.

Notes on Chapter 9

The fifth trumpet - the star falls, Star=angel. In this case from v.11 we see it is the fallen angel, who led the rebellion and is now king over the bottomless pit of hell and the demon/angel forces. Jude 6 reminds of the same scene as here. In v. 1 it should be noted that this star, the devil, had already fallen. The word for ‘fallen’ indicates it was done long ago and the results continue. When we have the vision of the rebellion in heaven in ch 12:7 ff it is a flashback.

The evil angels swarm like locusts out of the pit and yet they are limited.

- They were not to harm the natural world.
- They could only inflict the evil on those “who did not have the seal of God on their foreheads.” v.4
- They could not kill.
- God limits the time they can wreak their spiritual havoc to five months. V. 5 this of course is great comfort to us. We are in God’s hand and no one can snatch us out of it. Jn. 10:29

In v. 11 the names for the devil mean ‘destroyer’ and how fitting. His legions are fearsome in appearance and yet not how what was on their heads appears to be or looks like crowns of gold. They do not have the real thing. They are false though powerful. We are reminded to fight the good fight of faith with the whole armor. Eph. 6:11-16

The sixth trumpet - God allows evil to bring about repentance. God is in charge in the end and over all. Vv. 20-21 remind us why judgments must continue to fall and get worse. In the first woe the enemy could not kill, while in the second they can. V. 18 Here again a ‘third’ indicates it is not the end yet.

Notes on Chapter 10

This is an interlude before the seventh trumpet. In Ez. 2:8-3:3 we have the prophet there eating the scroll. The Word of God is taken in. It is joyful to taste. Ps. 19:10, 119:103 We remember though that as preachers of the Word we will suffer and so the bitterness in the stomach. Ez. 3:14 has the ‘bitterness’ also. This is a reminder also of the two effects of the Word. 2 Cor. 2:15-16 As Ezekiel was to prophesy to Judah in exile, so John is to prophesy. But it will be about many peoples, nations, tongues and kings. In the New Testament era we are no longer the nation in exile to return to Jerusalem. We are the kingdom, Christ ruling in our hearts, that is worldwide and anticipating the new Jerusalem above. Despite the bitterness we have the joy of carrying His message to all everywhere.



Figure 14



Myriads of Myriads

In the book of Revelation there are 69 references to angels. There are also further references that go back to an angel with the use of a pronoun. They are referred to in 19 of the 22 chapters. The picture above is a representation by an artist of 5:11 "...many angels, numbering myriads of myriads and thousands of thousands." 'Myriad' was the word for 'ten thousand' or 'countless'. And then add to that that there are "thousands of thousands" and we know they can do all that God commands. There are sufficient number to take care of any number of believers. In the throne vision in chapter five we see them around the throne joining in praising God. Also 7:11 and 14:10.

In Groups of Seven

The number seven denotes a completeness and so in Revelation we have the whole Christian Church typified by seven churches of Asia Minor. To each of the angels of these churches a letter is addressed. Ch. 2-3 In ch. 8:2-11 we have the seven angels blowing the trumpets that herald judgment. Likewise in ch. 15:1-16 we have seven angels pouring out the bowls of wrath of judgment.

In Group of Four

The number four is symbolic of the earth, this world that God created and sustains and will judge. In 7:1 we have the "four angels holding back the four winds." In 7:2 we have another angel calling to these four to "Do not harm...till we have sealed..." Then in 9:15 "So the four angels were released who had been held ready...to kill a third..."

In Group of Twelve

In Rev. 21:12 there are twelve angels posted at the twelve gates. Perhaps we could think of these as ushering believers into the eternal city.

Not to Worship

As we proceed with the references to individual angels some of them seem very powerful and even magnificent. Twice in Revelation though John and you and I are warned not to worship them. In 19:9 it was the angel who said in v. 10 that the angel was not to be worshiped as he was a “fellow servant” like John. In 22:8 we read, “I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me.” but the angel reprimands John, v. 9 “You must not do that! I am a fellow servant with you and your brethren the prophets...worship God.”

Individual Angels

Looking at the following references we see that the angels do mighty and varied tasks for our God..



Figure 15

- 5:2 “a strong angel proclaiming with a loud voice”
- 7:2 “another angel ascend from the rising sun with the seal of the living God and he called with a loud voice to the four angels, v. 3 ‘Do not harm...’”
- 8:3 “And another angel came and stood at the altar with a golden censer...v5 Then the angel took the censer and filled it with fire from the altar and threw it on the earth...”
- 10:1ff “...another mighty angel coming down out of heave...cloud...rainbow...sun...fire. V.2 ...little scroll...sea...land. V. 3...lion roaring...seven thunders sounded v. 5...right hand to heaven and swore... v.9 take the scroll...eat...”
- 12:7 “...Michael and his angels...”
- 14:6 “another angel flying in mid-heaven with an eternal Gospel...v.7”
- 14:8 “another angel...’fallen...Babylon...”
- 14:9 “another angel...saying in a loud voice, ‘If any one worships the beast...’”
- 14:15 “and another angel...with a loud voice...’Put in your sickle and reap...”
- 14:17 “and another angel...sharp sickle.”
- 14:18 “Then another angel came...who has power over fire...with a loud voice...”
- 17:1 “...on of the seven...v. 3 he carried me away”
- 18:1 “...another angel coming down from heaven having great authority...earth made bright with his splendor...v.2...might voice.”
- 20:1 “...angel coming down from heaven...in his hand the key...chain vv.2-3...bound.”
- 21:9 “one of the seen...v. 15 measuring rod.”
- 22:1 “he showed me ...v. 6 he said...has sent his angel to show...”
- 22:16 “I Jesus have sent my angel to you with this testimony...”

We have with these individual angels some very magnificent and powerful ones. The question in chapter ten is whether that is Jesus as described though also called an angel or is that one of the created spirits called angels? We know Michael is very powerful and a leader among the angels. We saw in chapter eighteen a very powerful one. They cast fire; they seal the saints; they speak with loud voices; the one chains satan in the pit; they are mighty, strong and have great authority.

Among these His servants we see Jesus: speaking at the end, in ch. 19 on the white horse, in 14:14 with the crown of god, in ch. 14: as the Lamb on Mt. Zion, 12:5 the male child, in 7:9 and ch. 5 the Lamb, 1:12-20 the Lord of the church among His people in ch. 2-3 and in His glory. He who is with us is greater than he who is with them. And they who are with us are greater than they who are with them.

Notes on Chapter 11

In vv. 1-14 there is a picture of the church on earth in the time of testing, while in vv. 15-19 it is the church in heaven.

-Three Woes

These are paralleling the presentation of the seven trumpets. The first woe ends at 9:12; the second at 11:14; the third at 11:18. Looking at the second woe we can see the first part of that was dealing with the hordes of hell plagued people being tempted; the second part was picturing Jesus commissioning John to take the message of the scroll to the world; the third deals with the church and its messengers.

-The Temple

This is not in heaven, but symbolically dealing with the visible church on earth. This 'visible' church has both true believers in the sanctuary and in the 'outer court' hypocrites. The measuring of the temple parallels the vision of Ez. 40-48.

-The 42 Months in v. 2 - The 1260 days in v. 3 equal 3 ½ years. It is used again in 12:14 as "a time (1), times (2), and half a time". In Dan. 7:25 and 12:7 we have this numerology also, and there for the time of the enemy of God operating from the 4th kingdom. Here it is the time of the church in the New Testament era, the whole New Testament age. It could be viewed as 3 ½ for the Old Testament time and 3 ½ for the New Testament time. Seven is the perfect or whole time. This time here is portrayed as a time of judgment and testing. It is through many tribulations we enter the kingdom. Testing of faith produces strong faith and blessings come forth.

APOCALYPTIC NUMBERS

3 - TRINITY, GOD'S NUMBER

3 ½ - HALF OF PERFECT

3 ½ YEARS = 1260 DAYS

42 MONTHS = 3 ½ YEARS

4 - REFERENCE TO CREATION OR NATURE

6 - IMPERFECTION, FAILURE, DEFICIENCY

7 - PERFECTION (3 = 4)

12 - WORLDLY COMPLETENESS

12 - THE CHURCH (3 X 4)

24 = 12 + 12

666 - ULTIMATE IMPERFECTION, FAILURE + FAILURE

1000 - MAGNITUDE, VASTNESS (10 X 10 X 10)

144,000 - COMPLETE CHURCH (12 X 12) X (10 X 10 X 10)

The symbolisms are only a general rule - not always fixed.

-The Two Witnesses

We can't help but think of Moses and Elijah on the Mt. of Transfiguration. The Word is a sharp two-edged Sword of the Spirit. It comes forth from Jesus' mouth, 1:16, 2:12. As everything should be confirmed by two or three witnesses, so here the two witnesses confirm the truth of God in His Word. In v.4 the two witnesses are called the "two olive trees and the two lampstands." The olive trees come from Zech. 4:1-7 and of course the lampstand goes back to chapter two with the image of the seven golden lampstands as the church. The olive trees supply the lamps with oil. And so it is the Spirit who works with our spirit to testify that we are the children of God. Through Him we receive the spiritual.

-The Beast from the Abyss

This is the same in v. 7 as in 9:11 "the angel of the Abyss." The devil and his spirit and human agents overpower the Word and silence it for a time. Sodom and Egypt are referred to in a spiritual sense as symbolic of those who refuse to listen to the Word, they refuse God's message.

-Three and a Half Days - In v. 9 we see that for a relatively short time the enemy gloats. This reminds us of the short time in Mt. 22:14 and Rev. 20:3. But then the witnesses revive and ascend, as there will be victory. Judgments fall and in the end it will be this Word that they refused that will condemn them. "...that very word which I spoke will condemn him at the last day." Jn.12:48.

-The 7th Trumpet -

Here we see the victory scene in heaven. Why should we fear, though we will be tested? We do not face the Woe.

Halfway through this Revelation study it is good to review the following chart to remember where we are.

I N T R O D U C T I O N	I The Seven Letters	II The Seven Seals	III The Seven Trumpets	IV The Seven Visions	V The Seven Vials	VI Christ and Antichrist	VII Christ and Satan	C O N C L U S I O N	
	Ephesus 2:1-7	<i>1st Seal:</i> The white horse 6:1,2	<i>1st Trumpet:</i> Hail and fire 8:7	<i>1st Vision:</i> The woman clothed with the sun 12:1-17	<i>1st Vial:</i> Sore (Ulcer) 16:1,2	The Power (17:1-18) and Destruction (18:1-24) of Antichrist and the Final Victory of Christ (19:1-21)	The Victory over Satan, the Last Judgment, and the Triumph of Christ and His Church (20:1-22:7)		Rev
	Smyrna 2:8-11	<i>2nd Seal:</i> The red horse 6:3,4	<i>2nd Trumpet:</i> Blood 8:8,9	<i>2nd Vision:</i> The beast from the sea 13:1-10	<i>2nd Vial:</i> Bloody seas 16:3				
	Pergamos 2:12-17	<i>3rd Seal:</i> The black horse 6:5,6	<i>3rd Trumpet:</i> Bitter waters 8:10,11	<i>3rd Vision:</i> The beast from the earth 13:11-18	<i>3rd Vial:</i> Bloody rivers and fountains 16:4-7				
	Thyatira 2:18-29	<i>4th Seal:</i> The pale horse 6:7,8	<i>4th Trumpet:</i> Darkness 8:12,13	<i>4th Vision:</i> The 144,000 in heaven 14:1-5	<i>4th Vial:</i> Burning heat 16:8,9				
	Sardis 3:1-6	<i>5th Seal:</i> The souls under the altar 6:9-11	<i>5th Trumpet:</i> Smoke obscuring the sun, locusts 9:1-12	<i>5th Vision:</i> The flying angels 14:6-13	<i>5th Vial:</i> Darkness 16:10,11				

Philadelphi 3:7-13	<i>6th Seal:</i> The last judgment 6:12-19	<i>6th Trumpet:</i> The army from the east 9:13-21	<i>6th Vision:</i> The last judgment 14:14-20	<i>6th Vial:</i> The army from the east 16:12-16	agents		
Laodicea 3:14-22	<i>Interlude:</i> The church on earth 7:1-8 The church in heaven 7:9-17	<i>Interlude:</i> The witnessing church in its sufferings 10:1-11:14	<i>7th Vision:</i> The seven angels with the seven vials 15:1-8	<i>7th Vial:</i> The end of the world 16:17-21			
<i>Interlude:</i> Prelude to the seven seals 4:1-5:14	<i>7th Seal:</i> The vision of the seven trumpets introduced 8:1-6	<i>7th Trumpet:</i> The end of the world 11:15-19					



Figure 16



Figure 17

COMPARISON OF THE BEASTS		
Revelation 12	Revelation 13	Revelation 17
Red Dragon (Gr. Drakoon)	Beast out of the Sea (Gr. "theorion")	Scarlet Beast (Gr. "Theorion")
7 (12:3)	7 (13:1) On head had fatal wound that was healed.	7 (17:3)
10 (12:3)	10 (13:1)	10 (17:3)
7 (12:3)	10 (13:1)	
-1260 days (12:6)	42 months (13:5)	
-Time, Times & ½ time (12:14)	Exercise authority	
-War in Heaven (12:7) -Dragon hurled to earth (12:9) -Dragon pursues women who gave birth to man-child (12:13) -Women flees into wilderness from dragon (12:14) -Earth protects women (Israel) for 1260 days (12:15) -Dragon makes war with offspring of women (12:17)	-Dragon gave beast his power, throne & authority (13:2) -Men worshiped dragon -Men worshiped beast -Beast uttered blasphemes against God, and those in Heaven (13:5-6) -Beast given power to make war against the saints (13:7) -All inhabitants of the earth will worship the beast (13:8) -Great and miraculous signs performed in beast's name (13:13) -Image of beast set up	-10 horns (kings) & beast will make war on the Lamb (Jesus) (17:14) -Lamb will defeat beast (17:14)

Notes on Chapter 12

In this chapter we have four of the mystic figures of the seven. And notice that it is clearly marked as figurative language with "a great portent appeared in heaven" in v. 1.

-vv. 1-2 The Woman with Child

This is not Mary, but the church from whom the Lord came forth, that people preserved throughout the ages until the fullness of the time. The crown of 12 stars points at the church.

-vv. 3-4 The Dragon

This is satan as we see in 20:2. His power is great upon this earth with the seven heads and ten horns.

-vv. 5-6 The Male Child

Christ is born of woman from the seed of Abraham. He is of God's people as prophesied. The "woman" fled into the wilderness. Think of the church in this New Testament age, for we live as the off scouring of all nations, in the wilderness for now. Our glory is to come.

-vv.7-12 The Angel Michael

The war in heaven ended there with the expulsion of the devil and his evil angels "thrown down." Jude 6, 2 Pet. 2:4 The spiritual battle continues with us against them, but with Christ victorious. Col. 2:15. We wrestle not alone against flesh and blood, but against principalities and powers of darkness above this earth's view though they no longer inhabit heaven. Eph. 6:12

-vv. 13-17 The devil fails against the church as God preserves it, but eh devil still fights. With the earth "swallowing" we want to remember that Jesus has all power and will accomplish His will as He sees fit.

Notes on Chapter 13

In this chapter we have two beasts come forth as servants of satan. The first is demonstrating satan's power and the second shows the devil's propaganda how he is deceitful and treacherous in all his ways. We have an artist's portrayals of the dragon and the two beasts later.

-vv. 1-10 The Beast from the Sea

Power is portrayed here with the horns. The crowns and blasphemous names mock God in His power and glory. The "wound" indicates that not always does the devil succeed on this earth. But throughout this New Testament age v. 5 for "42 months" the devil exercises his power. But as it says in Dan. 7:18, "the saints of the Most High will receive the kingdom and will possess it forever - yes, forever and ever."

-vv. 11-18 The Beast from the Earth

The image of a "lamb" points up the trickery of satan. As false teachers come in sheep's clothing, but are really ravening wolves so the devil comes in deceit to fool. This beast is bound for destruction with its limit of the human number symbolizing imperfection and failure. It exerts itself in men's affairs to their harm.

Notes on Chapter 14

The great victory belongs to our Christ. In the Lamb on Mt. Zion we see Christ with His church, 12X12X100=144,000. The Old Testament and New Testament churches symbolized with 12 each and then multiplied and then by 1000 to perfection, all with Him in heaven. How important to keep looking to heaven and this scene of total victory with Jesus which is ours. Mt. Zion is also a term used for the church.

In comparison below of the beast out of the sea with our Lord Jesus you can see how the beast seeks to

rival Christ and in this sense is an anti-Christ.

THE BEAST OUT OF THE SEA	JESUS CHRIST
A grotesque monster from the sea in league with the dragon. A Satanic being.	The Son of God from heaven. A divine Being.
A beast resembling a leopard but having some features of a bear and a lion.	A human Being, God-incarnated, spoken of as the "Lamb of God."
In possession of the dragon's power, throne and authority.	In possession of many divine attributes.
One of his seven heads was slain to the point of death but later it was healed.	Was crucified, dead, buried and resurrected.
Amazed people so that the whole world followed him.	Had many followers who were amazed over His miracles and teaching.
The whole world worshiped the dragon because he had given authority to the beast. They worshiped the beast also.	People worshiped God the Father and Jesus Christ.
Was regarded as invincible.	Was actually invincible, but voluntarily submitted to crucifixion and death.
Spoke great things and blasphemies and exercised authority for three and on-half years.	Spoke God's words and ministered for about three and one-half years.
Blasphemed God, His name, His dwelling place, and those who live in heaven.	Never blasphemed God, but honored Him and served as His prophet.
"Was given power to make war against the saints and to conquer them." (13:7)	Did battle against Satan, sin and death and emerged the Victor.
"Was given authority over every tribe, people, language and nation." (13:7)	Was given "all authority in heaven and on earth." (Mt. 28:18)
Is worshiped by all people on earth whose names are not written in the book of life.	Is worshiped by countless people over the whole world - those whose names are written in the book of life.

Below we can see how the beast from the earth seeks to rival the Holy Spirit. And then in a comparison we see how our God, the Trinity, is rivaled by the dragon and the two beasts.

THE BEAST OUT OF THE EARTH	THE HOLY SPIRIT
Comes from the earth (earthly, worldly).	Comes from heaven (divine).

Has the appearance of a lamb but speaks like a dragon (deceptive, hypocritical).	Appeared at Christ's baptism in the form of a dove and on Pentecost as tongues of fire (genuine, honest).
Exercises all the authority of the beast out of the sea and on his behalf.	Exercises, as part of the Godhead, the authority of God in behalf of Christ Who sent Him.
Makes people worship the beast out of the sea, the one whose fatal wound has been healed.	Creates saving faith in people by means of the Gospel so they will worship God and His Christ.
Performs miraculous signs in the full view of people.	Empowered the apostles to do miracles.
Deceives people through his miraculous signs so that they become worshipers of the beast out of the sea.	Deceives no one in the process of turning hearts to God and His Christ.
Orders people to make an image in honor of the beast out of the sea.	Counsels people to avoid idolatry and to worship God and the Lord Jesus Christ.
Was empowered to enliven the image he made so that it could speak and cause everyone who would not worship the image to be killed.	Breathes into people the breath of life regenerating them spiritually so that, through faith in Christ, they will worship God and enjoy His blessing forever.
Forces "everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name." (13:16-17)	Marks people as Eph. 1:13-14 shows. "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession."

THE DRAGON & THE TWO BEASTS	BOWL NUMBER	THE TRIUNE GOD
Make people bad and wicked.	1	Makes people good and righteous.
Cause the seas to be unproductive and deadly.	2	Causes the seas to be productive and useful.
Contaminate fresh water resources making them deadly. Are unjust and murderers of God's saints and prophets.	3	Provides life-sustaining water. Is just and holy.
Create distressing climatic conditions. Cause people to curse God and remain impenitent.	4	Creates climatic conditions conducive to good health. Leads people to repentance so they will bless Him.

Plunge people into spiritual darkness so that they are in turmoil and agony.	5	Enlightens people spiritually so that they are happy and serve Him joyfully.
Motivate rulers to do evil and to oppose God actively.	6	Motivates rulers to be godly and to live under Him in love and obedience.
Judged by God and brought to utter ruin.	7	Victorious over the dragon and his two beastly agents.



Figure 18



Figure 19

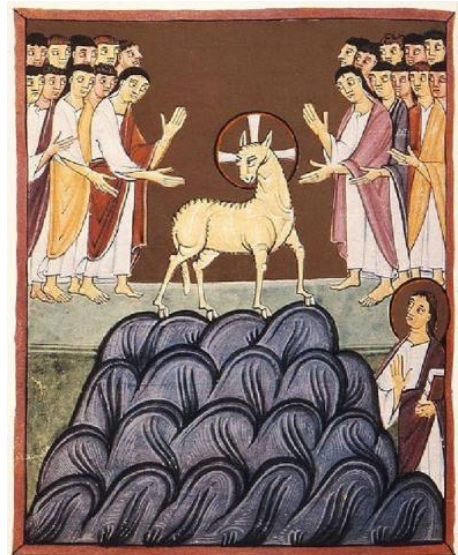


Figure 20

In chapters 12, 13, 14 we have seven mystic figures: the woman with child, the dragon, the male child, the angel Michael, the beast from the sea, the beast from the earth, the lamb on Mt. Zion.

The victory figure of our Savior ends the seven. The Lamb of God, our Savior is with His Church.

While we have on this page artists' rendering of the dragon and the beasts, we also have a reminder from chapter 5:6 of the Lamb who was slain but has all power, which in chapter 14 has Him in His glory and victory on Mt. Zion. No matter how dreadful our enemies may seem, He will preserve us for His heavenly kingdom.

From 14:6-20 there is an interlude before the last set of sevens in a vision. In these verses we have six angels coming forth, each referred to as "another angel." After the presentation of the first three and before the last three there is a voice from heaven and in v. 14 one seated on a cloud like a son of man. This would seem to be our Lord Jesus as He was previously presented in chapter 1. So we have again a seven, three angels, the Lord, and three angels. The Lord is in the midst of the angels who serve Him in heaven.

-vv. 6-7 - The first angel reminds us that the Gospel is for all people and that it must go to all people.

-v. 8 - The second angel tells of the fall of Babylon which will be expanded on further. Babylon, the ancient city was also an enemy of God's people. So here the name symbolizes that.

-vv. 9-12 - The third angel announces the outcome of the judgment that falls on this wicked world/Babylon. As Jesus warned in Mat. 25:41, so this angel announces.

-v. 13 - Here we have the comfort for us in the midst of this world, blessed/happy are those who die in the Lord.

-v. 14 - The Lord in the midst of His angels.

-vv. 15-20 - These three angels all are involved in the reaping. But this is not just the reaping into the barns of the souls saved. It is the harvest of the unbelievers who are cast into the fire. As Jesus taught, His angels are the harvesters. Mt. 13:39 The symbol of grapes is one of wickedness and it is total and overflowing.



Figure 21

Figure 22

Notes on Chapter 15

This is an introductory to ch. 16 and the seven bowls of wrath. These are pictured as the last. And the imagery is that they lead up to the last day. In contrast to judgment we have the comforting picture of the sea of glass with the believers with harps standing and singing praise to God. As we look at the last judgment we have to praise our God also. He has been so patient and longsuffering. He has been steadfast in His love. The Son was sent for all and died for all.

Notes on Chapter 16 The Seven Bowls of Wrath

The first four bowls poured out upon the earth in judgment remind us of the first four trumpets and of the plagues upon Egypt in Moses' day. Ex. 7-11 Go back and notice the comparisons. The fifth bowl of darkness also hearkens back to the plague on Egypt. Notice men's reactions: v. 9 they "cursed the name of the God who had power...and did not repent and give Him glory," v. 11 they "cursed the God of heaven...and did not repent of their deeds." Our Lord said, "Because of the increase of wickedness, the love of most will grow cold." Mt. 24:12 And so it will be.

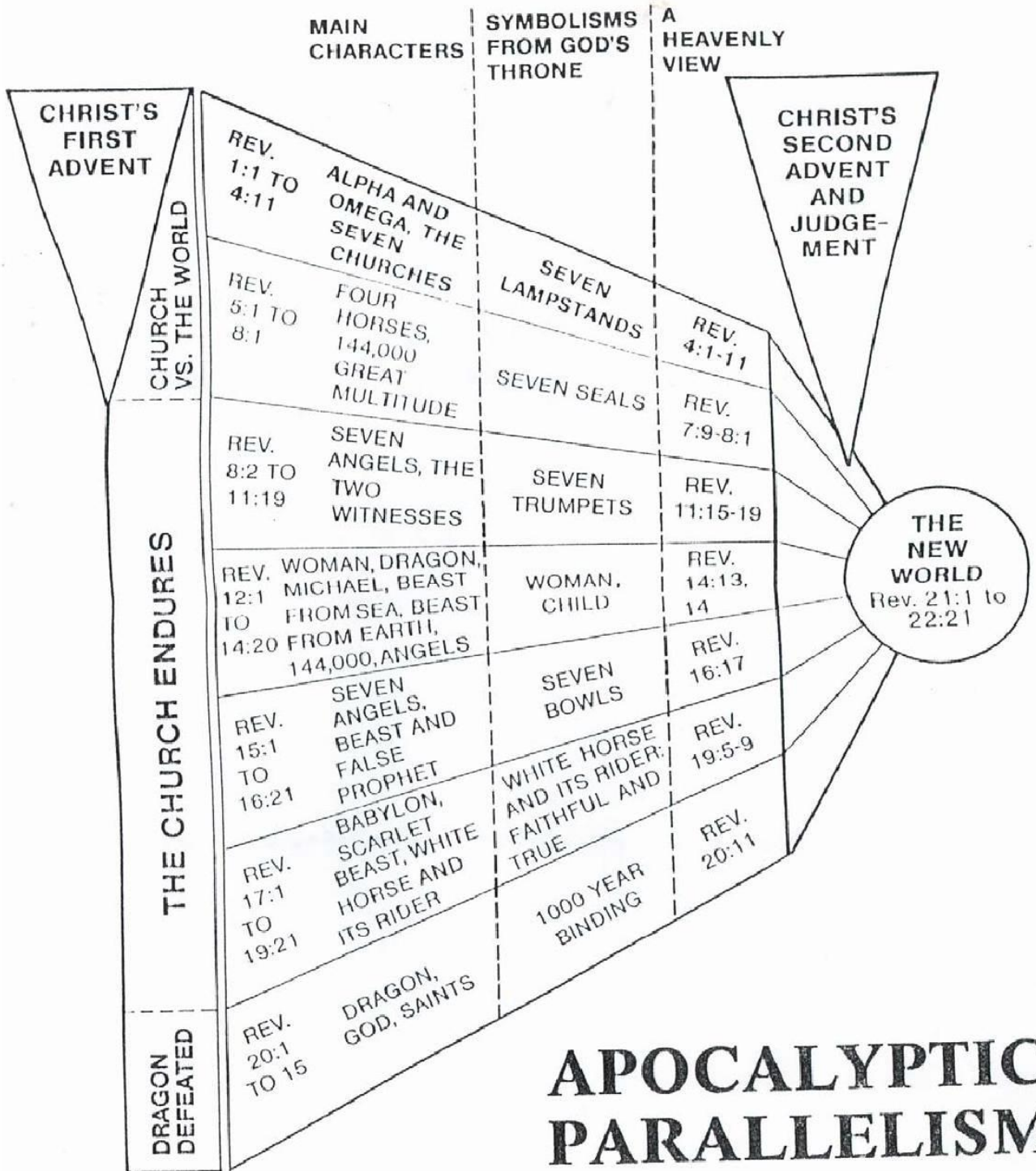
With the sixth bowl we have a parallel with the sixth trumpet. And here also the image goes back to the Egyptian plagues with the frogs. But here the image of frogs is far worse. These are three evil spirits of the devil, the beast and the false prophet (who is also the second beast in ch. 13). There are differences also though. The bowl judgments stand in contrast to the seven trumpet and seven seal judgments. The bowl judgments do not move men to repentance but are a demonstration of God's wrath. For example the second trumpet judgment effected on third of the sea, while the second bowl judgment effects the whole sea. In v. 15 Jesus reminds us that He will come like a thief in the night, for we know not the day and the hour. Let us be ready.

In v. 16 we have the place Armageddon mentioned. Now the great battle takes place hearkening back to Megiddo where King Josiah fought Pharaoh Neco of Egypt. In that battle the good king, Josiah, died. In this battle the Lord, the good king, is victorious. We are now fighting the fight of faith. We come back to this in 19:11-21. Armageddon symbolizes the stubborn, united resistance with which God's enemies face Him.

In vv. 16-21 we have the last bowl poured out. God's patience is at an end. The Last Day is pictured. Compare 2 Pet. 3:10-13. Despite this dread judgment it is not for us. Is. 54:10.

This marks the end of that portion of Revelation which began in chapter 2. There have been the five sets of seven in visions: Chapters 2-3 - Seven Churches, Chapters 4-7 - Seven Seals, Chapters 8-11 - Seven Trumpets, Chapters 12-15 - Seven Mysterious Persons, Chapter 16 - Seven Bowls of Wrath. Previously you also have an outline to give you a picture of where we are in our study. Coming up you have diagrammed the material and how it is narrowing down to the ultimate, the new heaven and new earth, heavenly Jerusalem coming down out of heaven as our eternal home. In the following diagram we are reminded again of how the visions parallel each other adding new dimensions and aspects to what God reveals.

Throughout we see the great comfort our God would give us that He is in charge of this world's affairs. The judgments that fall, the turns of events, this all is in His will. Our God is not a god of the plain or of the mountain, but He is God over all and in all. As we get this panoramic view from Revelation it should give us great help in keeping focused on our task of taking His wonderful good news into all the world, a world facing the final judgment. Be faithful unto death, and I will give you the crown of life. Blessed are those who die in the Lord.



APOCALYPTIC PARALLELISM



Figure 23

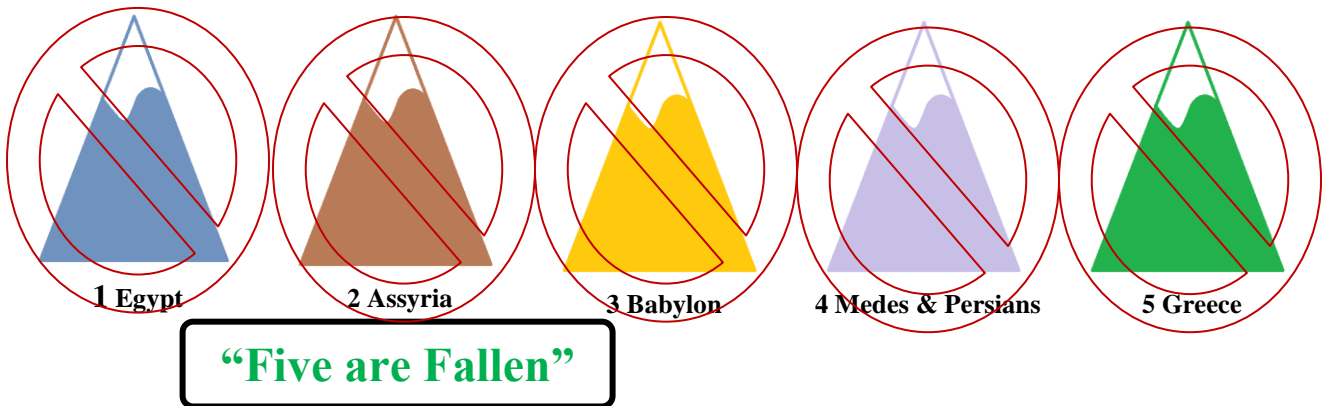
The apostle John saw a vision of a woman clad in scarlet and riding a beast with seven heads and ten horns. This woman represents a false religious system responsible for the persecution and murder of God's saints.

Vv/ 7-17 The woman identifies herself as "Babylon the Great." This is the great enemy of Christ's Church and its destruction was predicted in 14:8. The false church and false religion teaches that we are saved by works and not by grace through faith in Christ alone. Even as John wrote this book he was being persecuted on the Isle Patmos "because of the Word of God and the testimony of Jesus." 1:9 The beast represents secular power under Satan's control. The number 7 symbolizes all secular governments that claim divine rights and overrule God. They ally themselves with the false church. An example of this is in Jerusalem when the Jews gladly had the Roman governor condemn Jesus. Another example of this is the Roman papacy which was allied with government authorities.

The Seven Mountains - Revelation 17

Revelation 17:10-11

The Seven Mounts are Seven Kings



7 Rome
Pagan = Ceasar
"one is"
In John's day



6 Rome
Papal = Pope
"is yet to come"

**The Woman &
The Ten Kings
are the next Beast
The 8th Beast
"The eight is
of the seven"
Use Daniel 2 Iron & Clay**

Notes on Chapter 17

vv 1-6 The image of the woman in the desert, 12:6, 14, was Jesus' true church. Here we have a harlot or prostitute as representing false religion. The true church becomes the Bride of Christ at His return, 19:7-9, while this false one is judged and condemned. In v. 1 it says that she sits upon "many waters." v. 15 interprets this for us, "The waters you saw...are peoples, multitudes, nations and languages." Citizens of many lands, speaking many languages, will cheerfully embrace her satanic approach toward personal and spiritual relationships - her spiritual harlotry. They will welcome, with approving fascination her influence and power over them. She will boast, "I sit as queen, and am no widow, and will not see sorrow." 18:7 God will condemn her and her practices and all who follow her and destroy them. Since the beast here is the same as in chapter 13 consider the comparison with chapter 13.



Figure 24

CHAPTER 13 V. 1, 2	DANIEL 7 v. 2ff	2 THESS. 2	REV. 17 v. 3
1 beast: ----- body - leopard feet - bear mouth - lion	4 beast: lion, bear, leopard, = #4		Scarlet beast
7 heads ----- 10 horns ----- 10 crowns	v. 8 10 horns + 1-----		7 heads 0 horns
Blasphemous names -----			Blasphemous names
v. 2		v. 9	v. 8
Power & authority ----- from dragon v. 3, 14		Power from Satan -----	Ascends from the Abyss
Wounded by a sword but recovers			
v. 4		V. 10-12	v. 8
In awe, the world ----- worships dragon & beast		Has many followers -----	Unbelievers in awe of him
v. 5	v. 8, 15		
Proud words & ----- blasphemies	Boastful & blasphemous v.25		
42-----	3 ½		
v. 6	v. 25	v. 4	
Blasphemes God, ----- His tabernacle & its inhabitants	Speaks against God: ---- wears down saints	Opposes & exalts self above God	
v. 7	v.21		v. 14
Wars against saints ----- & overcomes them	Wars against saints ----- & overcomes them		War against Lamb & His followers v. 13
v. 7,8		v. 10-12	
Authority over people --- of all nations		Has many followers -----	10 kings give authority to the beast
v. 8		v. 10-14	
No authority over ----- saints		Saints safe in Christ	
v. 9, 10	v. 26, 27	v. 8	v. 14
Final victory is God's ----	Final victory is God's ----	Final victory is Christ's --	Final victory is the Lamb's

In addition, Rev. 17:9 says that the 7 heads are 7 hills and 7 kings (5 gone, 1 present, 1 to come).

17:11 says that the beast is the 8th king and is of the 7.

17:12 says that the 10 horns are 10 kings without a kingdom, but who will receive kingly authority along with the beast.

17:15 says that the waters are people from every nation.

The seven hills are the same as the seven kings. Five world powers in Old Testament times are gone and are replaced. One was in power at the time John wrote, the Roman Empire. The 10 kings or powers are to receive power for only a time as they make war on the Lamb. The number ten means that God limits them as we also see in v. 14 “the Lamb will conquer them.” The woman is the “great city that rules over the kings of the earth.” v. 18. The great city is Babylon which represents the combined antichristian forces in the world. 14:8, 16:19, 17:5, 18:2, 10 For us this “great city” is replaced with our eternal home, heavenly “Jerusalem coming down out of heaven.” 21:10

Notes on Chapter 18

This chapter deals with the fall of “Babylon.”

Vv. 1-3 The Doom of Babylon is Announced

The ancient city of Babylon of course at this time lay in ruins. The picture is that this present enemy of God will fall just as surely. Old Babylon was rich, proud, powerful and pagan and so she fell. The same is modern symbolic Babylon. Babylon is of this world with “the lust of the flesh and the lust of the eyes and the pride of life.” 1 Jn.2:16. God destroys this Babylon for three reasons:

- 1) She deceived the world with her “adulteries” v. 3, 14:8, that is her unfaithful teachings about and against Christ,
- 2) She sinfully allied herself with worldly governments 17:3 and
- 3) She forsook her spiritual treasure in pursuit of earthly riches 17:4.

Vv. 4-8 The Call to Come out of Babylon

Is. 52:11 “Touch no unclean thing! Come out from it and be pure.” Rom. 16:17, Mt. 7:15 The message of God does not change nor does the enemy of God. Final justice will come in the fires of hell. 14:10-11 “She will be consumed by fire.” v. 8 For all the anguish she has caused, she will suffer.

Vv. 9-19 The Lament of the World over Babylon

Those who are allied with her will “weep and mourn over her” v. 9. But is it really over her or over what they lose? Quickly her doom comes “in one hour” vv. 10, 17, 19. And so those allied also lose because they trusted in her and did not have time to prepare or so their lament goes. In all their lamentation there is not true spiritual remorse, but sorrow over their losses. Their terror will intensify when they realize they are going to share her eternal punishment.

Vv. 20-24 Heaven’s Rejoicing and Babylon’s Doom Symbolically Portrayed

Our God would have all to be saved and to come to the knowledge of the truth, than none perish. 2 Pet. 3:9, 1 Tim. 2:4 “As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but that they turn from their ways and live.” Ez. 33:11 But they would not, as it was said of Jerusalem before the crucifixion. God judges Babylon for how she treats the Christians v. 20. Heaven’s joy is in the vindication of the truth of God that His people proclaimed. The judgment on Babylon is final and total as we see in the symbolism of the boulder hurled into the sea that sinks to the bottom not to rise again. So the

great city is “thrown down, never to be found again” v. 21. All that is then nothing, no life, no musicians, no workers, no lamps, no marriages. When Babylon lies in ruins we find in her streets, “the blood of prophets and of the saints” v. 24. She falls because she rejected the blood and merit of Jesus and persecuted His followers.

As we begin to look at chapters 19 and 20 we remember that there are some who teach so wrong on this section and especially on the “1000 years.”

Notes on Chapter 19

Vv. 1-10 The Lamb’s Wedding Supper

Now the scene changes from judgment day to heaven. This is again what we see in Revelation over and over that one aspect is focused on and then another. It is not a chronological presentation. Here is great joy in the praising of God for what He does. The elders represent all believers and the living creatures represent this created world into which the Gospel has gone.

And see in v. 8 the “fine linen stands for the righteous acts of the saints,” but not that that is the basis for salvation. It is not by works. Eph. 2:8-10 The fine linen was “given” to the saints and not of their own making. The great wedding supper celebration is what Jesus promised to those who believe. Lk.11:28

In v. 10 we read, “Worship God! For the testimony of Jesus is the spirit of prophecy.” “Prophecy” is the work of every believer to explain and share the Scripture with others. The “spirit” of prophecy is the heart and soul of the Christian activity. The whole purpose for understanding the Bible and talking to others about it is to testify to Jesus. The whole Bible points to Jesus. And in the next verses we see Him in His glory.

Vv. 11-21 The Rider on the White Horse and the Defeat of the Enemy

In ch. 6:2-8 we had the first horse upon which a rider went forth and it was white. Here again we have the image and it is expanded on. This is that overlapping and recurring practice of these visions. The white horse and rider was symbolizing Jesus’ wielding His power in the Word as it sped throughout all the world. You can interpret the points of this rider in ch. 19 based on what we have studied so far.

V. 12 “His eyes are like blazing fire” “on His head are many crowns.”

V. 13 “He is clad in a robe dipped in blood:

v. 14 “the armies of heaven”, “arrayed in fine linen, white and pure”

v. 15 “from His mouth issues a sharp sword” “He will tread the winepress of the fury of His wrath

There is one description in v. 12 which we can look at which we saw earlier in 2:17, He “has a name written on Him that no one knows but He Himself.” “Name” in Scripture often has the broader meaning of reputation, that is, what is known about a person. Only in heaven will the believer fully appreciate all that Jesus is. “Now we see but a poor reflection as in a mirror, then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known” 1 Cor. 13:12. While we wait for heaven, we will not press for an explanation of the name of Jesus beyond what He has told us in His Word. The point is that we must keep focused on Jesus and heaven as our home to which He is leading us, as now we fight the good

fight of faith.

When we look at this picture we see how Jesus will return as He said, “with great power and glory.” Mk. 13:26 The promises of this victorious return are of victory and glory for us. Lk. 22:29-30, Rev. 1:6, 1 Cor. 6:2, 2 Tim 2:12.

But for His enemies it will be utter defeat and destruction. In v. 20 both the first beast and the false prophet or second beast, 13:1-18, are thrown alive into the “lake of fire that burns with brimstone.” And all their followers are killed, v. 21.

KING OF KINGS AND LORD OF LORDS (REV. 19:11-16)

King of Kings

On his robe and thigh was written this title King of kings and Lord of lords. Revelation 19:16

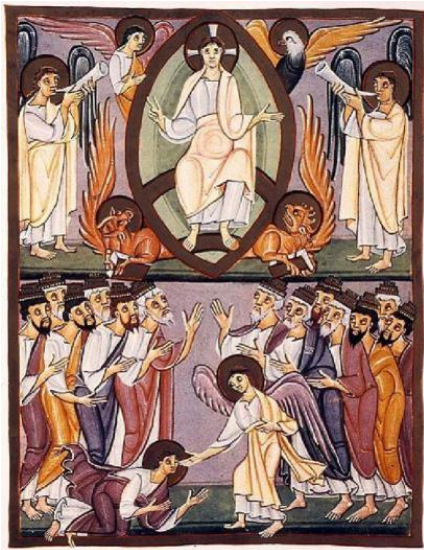


Figure 25

Our wonderful King when He comes is He who said He went ahead to prepare a place for us that where He is we might be also. He is the one who beckons all men to Himself. He has died for all that all might have the abundant life not alone on earth but in heaven. The tragedy is that so many turn to their own ways and the Devil’s way that leads to destruction.

18:9...the smoke of her burning..The Doom of Babylon

Here is a chart to help remind of the significance of numbers in Revelation.



Figure 26



Figure 27

1	singularity; God in monotheism (Deut 6:4); unity for humans (Jn 10:16; Eph 4:4)	24	Christian number of completion/restoration: OT tribes + NT apostles
2	duality; contrary (light/dark, good/evil) or complimentary (material/spiritual; human/divine)	30	days in month in ancient lunar calendars (not used in Rev)
3	God's actions; 3 "visitors" (Gen 18:2); "third day" (Ex 19:11); later "trinity" (Mt 28:19)	40	very long time; years of Israel's Exodus, days of Jesus' temptation (not in Rev)
3 1/2	half of seven; thus things in process, still incomplete	42	number of months in 3 1/2 years (see also 1260 days)
4	earth, directions, winds, empires; later "four Gospels/Evangelists"	100	= 10 x 10 (not used in Rev)
6	human work/effort (Lk 13:14); incompleteness, imperfection (not yet 7)	144	= 12 x 12, thus perfect completion
7	days in week, Sabbath rest (Gen 2:1-3); thus natural & divine completeness/perfection	360	number of days in a lunar year
8	Jewish Day of Circumcision (Ex 22:30); Xn Day of Resurrection (Jn 20:26) (not in Rev)	365	number of days in a solar year (Gen 5:23)
10	completion; basis of many number systems (# digits on fingers/toes!)	666	number of the beast (Rev 13:18 only; variant reading is 616)
11	in completion; only eleven apostles remain after Judas' death	1000	= 10 x 10 x 10
12	months per year, tribes of Israel, apostles of Jesus, human completion	1260	= number of days in 3 1/2 years (thus in completion)
13	(used in later superstition; based on Judas, but not used in Bible itself)	10,000	"myriad"; highest ancient number with its own name

Larger numbers in the Bible are often multiples of these basic numbers, thus combining their significance:

7000 = 7 x 1000 **12,000** = 12 x 1000 **20,000** = 2 x 10,000 **144,000** = 12 x 12,000

"200 million" in Rev 9:16 is an English equivalent of 20,000 x 10,000; but there is no word in Hebrew or Greek for "million" or "billion"

Notes on Chapter 20

The clear passages of Scripture interpret those that are less clear to us or harder to understand. As we study ch 20 remember the clear Word.

1. There is only ONE resurrection, in which both the good and the evil will rise. Jn 5:28-29, Acts 24:15, Dan 12:2

2. The believers will rise ON the Last Day and not before. Jn 6:39-49
3. Nothing comes between our death and the Judgment. Heb 9:27
4. Nowhere does Scripture speak of TWO returns of Christ.
5. When Christ does come again, it will be for Judgment, and not for an earthly battle. Mt 25:31f, 1 Thes 4:16-17, Heb 9:28
6. All the earthly days of the Christian will be days of tribulation, which will INCREASE until the Last Day. Mt. 24, 25, Lk 21, Jn 16:33
7. Christ's kingdom IS NOT of this earth. It is spiritual and our battle is spiritual, not physical. Jn 18:36, Eph 6:12f, 2 Cor 10:4, Lk 17:20-21, Rom 14:17-19, Mt 5:3, 5-15, Acts 14:22

Vv. 1-3 The Binding of Satan

In this chapter we go back to the beginning of the New Testament age and to the conclusion on judgment day. During the New Testament time Satan was bound and could only go so far in his evil work. Having been cast out of heaven the eternal abyss is his home and base of operations. Jesus has the keys of death and hell. 1:18. By His death on Calvary "It is finished," the whole work of salvation, but the end was not yet. Having ascended into heaven He promised He would come again. Just as in the case of Job the devil can only go so far to tempt us. He is chained by God's overruling power. But man does not know how far the devil can go. Watchfulness is called for. Our comfort is that we will not be tempted beyond what we are able to endure. 1 Cor 10:13

With the 1000 we come back to the symbolic use of numbers, 10 x 10 x 10. This is a perfect period of time in which the Gospel goes into all the world. It extends from Christ's death and resurrection to the last judgment. Peter tells us that the devil prowls as a roaring lion seeking whom he might devour, and James 4:7 reminds us that if we "resist the devil, and he will flee from you." At the end of the "1000 years" he will be allowed to do his worst for a short space. As our Lord taught "for the sake of the elect those days will be shortened." Mt 24:22 But from Mt 24:11-12 we know that those will be hard days.

Vv 4-6 The Thousand Years

In v. 4 it is the "souls who came to life." These are the souls of believers which live with God in heaven. In 14:13 the rest the believers has is in heaven. Because we were buried with Christ through faith we will live with Him. Rom 6:4-8 In v. 5 "the rest of the dead" are the unbelievers who do not have that joy and bliss but whose souls die in the present hell until the Last Day. The "first resurrection" is when the soul goes to live with God in heaven to await the Last Day. The "second death" is well understood as 20:14 tells us it is eternal death, of body and soul in the lake of fire.

Vv. 7-10 The Loosing of Satan

Repeatedly, the Word wars us about his power in the last days. 2 Tim 3:1-5 These will be terrible times in the last days. But through it all our God preserves us in faith. And being faithful unto death we possess the crown of life. Gog and Magog are symbolic of God's enemies marshaled against Him and His people. This vision is brought forward from Ez 38-39 where the terms Gog and Magog are used as enemies of God's people in reality and then in vision. We are "the camp of God's people, the city He loves" v. 9. Our

enemies live in constant fear of suffering without end, while we live in confidence of victory.

Vv. 11-15 The Great White Throne

You notice that throughout Revelation we have seen the judgments fall. This is to bring to repentance. But when all the dead “great and small” v. 12 must appear before God the time of grace is done, the time in which one may repent and believe. “We will all stand before God’s judgment seat.” Rom 14:10 In v. 12 “the dead were judged” are those mentioned in v. 5 “as the rest of the dead.” They do not have the atoning work of Christ to cover over their sins and they face judgment. All are to appear from anywhere and everywhere and any time. The lake of fire is the place of the second death when body and soul die forever.

Those who refuse what Jesus has done for them will be judged on the basis of their own actions. No matter how good they seemed to be, they fall short of the glory of God and His demand of perfection. “No one will be declared righteous in His sight by observing the law.” Rom 3:20 Only those who by faith claim a righteousness better than their own will stand before the Judge. Only those washed by the blood of the Lamb and clothes in His righteousness have their names in the Book of Life. “If anyone’s name was not found written in the Book of Life, he was thrown into the lake of fire.” v. 15

Notes on Chapter 21

vv. 1-8 The New Heaven and the New Earth

This existence of body and soul for eternity was promised before by God and at the end will be a reality. Is 65:17, 66:22, 2 Pet 3:13 The idea of heaven relates to our souls and the idea of the earth relates to our bodies. This new home comes “down out of heaven” and is not this earth fixed up. This creation will be destroyed by fire. “The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare...” 2 Pet 3:10, 13

Paul taught that the church is the bride of Christ, Eph 5:25-33, so that now the heavenly bridegroom comes to take His earthly bride to heaven. How great to remember that Christ our Lord loved the church and gave Himself for her. Gone will be our sorrows as Jesus promised, “You will grieve, but your grief will turn to joy.” Jn 16:20 We know how we like “new” things. Jesus promises in v. 5, “I am making everything new!” We know how dry and tired we are when thirsty. Jesus promises us that we will never be thirsty spiritually again. We who have hungered and thirsted after righteousness have it in Jesus. He is that well of water springing up to eternal life. Jn 4:14 He sustains us in this world and for all eternity.

Vv. 9-14 The New Jerusalem - the City

The description of this new city where we live forever was also in Heb 12:22-24, the city of the living God. God’s full glory will shine through His church like a resplendent jewel.

21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away.

It is a clear choice: be attached to the earth that is destroyed (21:1) and then in the lake of (20:14) fire or in New Jerusalem (21:2).

THE NEW JERUSALEM

And I John saw the holy city, new Jerusalem, coming down from God out of heaven.

There is the use of the number 12 here and that as we know symbolizes the church. This new city is the home of God's church, His people.

Vv. 15-21 The New Jerusalem - Its Measurement

Like the Holy of Holies in Solomon's Temple, 2 Chron 3:8, the holy city is laid out in a perfect cube. As we see the immense size of the city, it is a picture of 'there is room for all.' The "great multitude" of 19:1 will easily come in and live. Using precious earthly items like jewels, pearls and gold convey that great value of this our eternal home. The earthly terms describe the indescribable.

Vv. 22-17 The New Jerusalem - Its Light

There is no need of a temple for God Himself is its temple, the Lord God Almighty and the Lamb. These are again some of the descriptions we just cannot understand, but just with open mouth and wide eyes to think of this. There is no need of light for the glory of the Lord is there. It is not just in a burning bush, or in a small Holy of Holies, but throughout the whole city. There is peace and safety. In Is 11:6-9 there is the description of such peace that the lion lays down with the lamb. Jesus promised us the peace that comes from knowing our sins are forgiven. The resurrected Lord left peace with His disciples. In Ph 4:7 Paul wrote of a peace that surpasses human understanding that is ours in Christ Jesus. And while on earth all these passages supported and comforted us. In heaven this peace will be a reality with no dangers or threats to annoy.

Notes on Chapter 22

vv. 1-5 The New Jerusalem - Its Blessings

The great benefits of our new home are further described. What we lost in Eden through Adam's sin, we more than regain in the New Jerusalem. The tree of life that produces the 12 kinds of fruit is yet another reminder that this is the church's. There is no longer a curse and thus no longer suffering. The pleasure of seeing God face to face will be ours. On earth as sinners we could not. For due to our sin we would be consumed before the holiness of our God. But that sin is gone forever and so we see God forever.



Figure 28

Vv. 6-21 Conclusion

There are so many things in these verses that we have already had reference to like the bride of Christ and Jesus as the morning star. John is in awe of God and what he has seen in these visions, vv. 8-9. So should we be. And this should lead us to worship God all the more. In v. 17 we still hear the gracious invitation of our loving Lord, "Come." Grace is proclaimed, "take the water of life without price." And there is the warning to not add to the Word nor take from it. So we join in saying, "Come, Lord Jesus!"

Seven Blessings

In the book seven times a blessing is pronounced.

1:3 Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near.



Figure 29

14:13 “Blessed are the dead who die in the Lord henceforth.” “Blessed in deed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”

16:15 “Lo, I am coming like a thief! Blessed is he who is awake keeping his garments that he may not go naked and be seen exposed!”

19:9 “Blessed are those who are invited to the marriage supper of the Lamb.”

20:6 Blessed and holy is he who shares in the first resurrection! Over such the second death has not power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

22:7 Blessed is he who keeps the words of the prophecy of this book.

22:14 Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates.

Angel Study

The word “angel” is found more than 300 times in the Bible. The Old Testament word for it is *mal’ak* and means messenger. The single book that has the most references to angels is Revelation.

Appearance

The artistic presentations by Moses and Solomon for the Mercy Seat for the Ark of the Covenant in the Temple shows them with wings. Ex. 37:6-9, 1 Kings 6:23-28 Also, Is 6:2-6, Ez 1:5-9, 10:5. Daniel makes mention of the swift flight of an angel. Dan 9:21

They are clothed in beautiful garments Mt. 28:2-3 or in ordinary clothing Gen 19:1-5. They take the form of men. Gen 18:2, Mk 16:5, Lk 24:4, Acts 1:10. And in the form of men appearing to Abraham they could eat, wash and take hands. Gen 19:1-10

Other Characteristics

They do God’s pleasure. Ps 103:21 And in doing such serve us. Heb 1:14

They possess extraordinary strength. Ps 103:20, 2 Pet 2:10-11, Dan 6:21, 22

They do not marry or propagate Mt 22:30

They live forever. Lk 20:36

They enjoy singing Rev 5:11-12

They experience joy. Lk 15:10

They are wise. 2 Sam 14:20

They inhabit the throne room of God. 1 Kings 22:19

They know God's plan. Acts 1:10-11 Though they do not know all. 1 Pet 1:12

They are swift. Lk 2:13, Acts 12:7, 12:23

Their Number

Heb 12:22 says "thousands upon thousands."

Jesus could have called down 12 legions or 72,000. Mt 26:53

Daniel saw 10,000 times 10,000 or 100 million. Dan 7:10

They are an "army" as Elisha saw. 2 Kings 6:15

Around the throne they are myriads of myriads and thousands of thousands. Rev. 5:11

Their Ranks

Seraphim is the plural of seraph which means "burning one." These with six wings are found described only in Is 6:1-6.

Cherubim is the plural of cherub which means "one who intercedes." They are first seen in Gen 3:24. They have four wings. 1 Kings 6:23f, 7:29, 36

Archangel is a leader of angels with the "arch" prefix indicating leadership or being first among. The word is found twice. In 1 Thess 4:16 the archangel is unnamed. The one named is Michael ("who is like God") Jude 9. He is also referred to in Dan 10:13, 12:1, Rev. 12:7. The other angel who is named is Gabriel ("hero of God"). Lk 1:19, 26, Dan 8:16, 9:21. While we could assume he is also an archangel, the Word does not say so.

Guardians

The guardian angel in Gen 3:24 prevented men from going where they would be harmed. Joseph was warned by an angel to take his wife and Jesus to Egypt to protect. Mt 2:13. While Ex 23:20 also pictures the angel as leading safely on a path away from danger, that appears to be THE angel of the Lord.

God did open eyes to see angels. 2 Kings 6:13-17.

The promise is that they will guard. Ps. 91:11

This care of them is seen in connection with Lot and his family. Gen 19:1-29

Peter experienced this care also. Acts 12:5-11

An angel opened the prison door and brought out the apostles. Acts 5:19

An angel told Paul all would be safe on the ship. Acts 27:23

In the killing of Herod it was likely to prevent more harm from him. Acts 12:23

While it might appear the same in Dan 3:22-27 and 6:19-22, in both those cases it appears again to be THE angel of the Lord.

Personal Encounters

Lot met them personally. Gen 19

Elisha saw the fiery chariots and horses which appear to be the angel army when Elijah was taken into heaven (2 Kings 2:11) and when at Dothan (2 Kings 6:17).

At the tomb and at the ascension New Testament followers encountered them. Lk 24:4, Acts 1:10

Philip was told to go to Gaza by an angel. Acts 8:26

Cornelius was visited by an angel on a mission. Acts 10:3

It is possible for us too. Heb 13:2

Ministering to Jesus

Gabriel announced to Zacharias about his son John. Lk 1:11-20 And Mary of her Son. Lk 1:26-37

A host of angels heralded His birth. Lk 2:9-15

At His temptation Mt. 4:11

In Gethsemane Lk 22:43

In Death and Judgment

They serve God's judgment on man. Sennacharib - 2 Chron 32:21, Sodom and Gomorrah - Gen 19:1, 12, 13 (We are about to destroy.) In various judgments - Rev 16:1f with the seven bowls of wrath, 8:1-21 the four angels released...

At His second coming Mt 24:31, 1 Thes 4:16

Gathering the righteous Mt 24:31

Dividing the righteous from the evil and observing the judgment. Mt 13:49, 2 Thes 1:7-9, Jude 14, 15

Casting in everlasting fire. Mt 13:41-42

The Angel of the Lord

This is a special expression used in Old Testament times showing how our Lord before His incarnation appeared on earth and carried out God's will in a variety of ways. The expression is "*mal'ak Jehovah.*"

How do we know in each of the references below that it is no ordinary angel but "the angel of the Lord" God Himself?

- Hagar - Gen 16:7-16
- Abraham - Gen 22:11-19
- Moses - Ex 3:2-12
- Joshua 5:13-6:7
- Gideon - Judges 6:11-24
- Manoah's wife - Judges 13:3-23
- Zechariah 3:1-4
- Malachi 3:1-4

There are other references also.

Those Who are Angels No More

Satan was the leader of the angels who rebelled in heaven against God. They were cast down 2 Pet 2:4, Jude 6, Rev 20:1-2, Is 14:12

Satan

- Transforms himself to look like an angel of light - 2 Cor 11:14
- He is already condemned - Jn 16:11
- He is under the control of God - Job 1:12
- He roams the earth - 1 Pet 5:8, Job 1:7
- He is cunning - Eph 6:11
- He harms man's body - Lk 13:16

- He takes man's possessions - Job 1:12f
- He harms men's souls - Acts 5:3
- He promotes unbelief - 2 Cor 4:4
- He spreads false doctrine - Mt 13:25
- He tempts the faithful - 2 Cor 12:7
- He is a liar and murderer - Jn 8:44
- He may enter the presence of God if God requires it, or allows it - Job 1:6, 7; 2:1, 2
- He will flee with God on our side - James 4:6, 7

The evil angels who were cast down with the devil are also called demons.

- They wage war against the believer - 1 Tim 4:1, 2
- They follow a pattern when tempting the saints - 1 Tim 4:1, 2
- They are spirit beings - Eph 6:12
- They know about Jesus - Mk 1:23-24
- They are well organized - Mt 12:24
- They deceive us - 1 Tim 4:1
- They can occupy humans and animals - Mk 5:8-12, Acts 16:16-19
- They can have names - Lk 8:30
- They speak - Lk 4:33-34, 41, 8:28-30
- They experience emotions - Lk 8:28, James 2:19
- They are powerful - Acts 19:16f, Mk 5:3

In the end the devil and all who follow him will be cast into the lake of fire to be tormented forever.
Rev 19:19-21, 20:7-10

Image Copyright and Attribution Information

Image 1: {{PD-1923}} – published before 1923 and public domain in the US.

Figure 2: {{PD-1923}}

Figure 3: {{PD-1923}}

Figure 4:

Link: [http://commons.wikimedia.org/wiki/File:Book_of_Revelation_Chapter_1-1_\(Bible_Illustrations_by_Sweet_Media\).jpg](http://commons.wikimedia.org/wiki/File:Book_of_Revelation_Chapter_1-1_(Bible_Illustrations_by_Sweet_Media).jpg)

Figure 5: {{PD-1923}}

Figure 6: {{PD-1923}}

Figure 7:

Link: <https://www.flickr.com/photos/mareeshastar/2511923671/>

Copyright: <https://creativecommons.org/licenses/by-sa/2.0/>

Figure 8:

Link: <http://www.flickr.com/photos/therevsteve/2388812577/>

Copyright: <https://creativecommons.org/licenses/by-nc-sa/2.0/>

Figure 9:

Link: <https://www.flickr.com/photos/paullew/1016641460/>

Copyright: <https://creativecommons.org/licenses/by-nc/2.0/>

Figure 10:

Link: <https://www.flickr.com/photos/waitingforthework/6044050435/>

Copyright: <https://creativecommons.org/licenses/by/2.0/>

Figure 11: {{PD-1923}}

Figure 12: {{PD-1923}}

Figure 13: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 14: {{PD-1923}}

Figure 15: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 16: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 17: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 18: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 19: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 20: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 21: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 22: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 23: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 24: {{PD-1923}}

Figure 25: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 26: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 27: {{PD-1923}}

Link: http://es.wikipedia.org/wiki/Apocalipsis#mediaviewer/Archivo:Apokalipsis_XVI.jpg

Figure 28: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse

Figure 29: {{PD-1923}}

Link: http://commons.wikimedia.org/wiki/Category:Bamberg_Apocalypse