

THE REVELATION

LESSON 1: FOUR APPROACHES TO THE REVELATION

Intro:

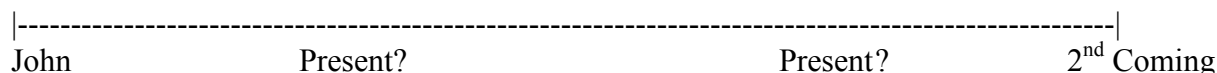
BIG IDEA: The _____ you bring to the text determine how you _____ the text.



We all look at *The Revelation* thru a pair of _____.

¹⁷ The one who states his case first seems right, until the other comes and examines him. **Proverbs 18**

Historicist: views *The Revelation* as “a prewritten record of the course of history from the time of the apostle to the end of time.”¹



12th century: Anselm of Havelberg & Joachim of Floris => The Franciscans => Reformers

Today, 7th Day Adventists

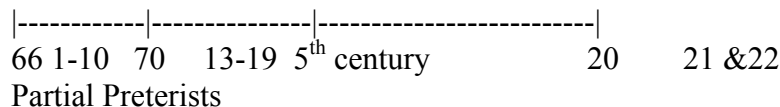
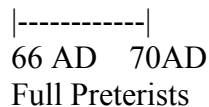
Futurist: “yet to be fulfilled”.



Counter-Reformation => John Nelson Darby

Preterist: mostly fulfilled in 70 AD (and the Fall of Rome). The Revelation predicts the destruction of _____ and judgment upon unbelieving _____.

Degrees of Preterism: R.C. Sproul summarizes *full preterism* as “consistent”, theologically driven and more extreme. He calls *partial preterism* more moderate, exegetically driven and within the bounds of orthodoxy.²



¹ Gregg, Steve. *Revelation: Four Views- A Parallel Commentary*. Nashville, Thomas Nelson Publishing. 1997. pp. 2.

² Sproul, R.C. *The Last Days According to Jesus*. Grand Rapids, Baker Book House. 1998. pp. 155.

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Differences Between Preterists³

	Full Preterists	Full Preterists	Partial Preterists	Partial Preterists
	70 AD	End of History	70 AD	End of History
Coming of Christ				
Resurrection & Rapture				
Day of the Lord				
Judgment				

“The resurrection and judgment at AD 70 were once-for-all events like the Cross and Christ’s resurrection.” **Edward Stevens** (a full preterist)⁴

Jesuits=> John Gill => Conservative Reformed theologians

Idealist: “does not attempt to find individual fulfillments of the visions, but takes *Revelation* to be a great drama depicting transcendent spiritual realities...”⁵

Examples:

	Historicist	Futurist	Preterist	Idealist
The Beast	Pope/Luther	Antichrist	Roman Emperor	Persecuting state
Locust Plague	Islamic invasion of the West	Apache attack helicopters	Moral decay of Rome	Picture of the misery of sin

TALK ABOUT IT:



Strengths of the Views

Historicist- connects the material with _____ time, if vaguely.
Affirms a future & final crisis.

Futurist- points to a future & final crisis.

Preterist- connects the material with the _____ context of the _____ audience.

Idealist- connects the material with the historical context of the original audience, with our present time, and a future & final crisis.

Weaknesses of the Views

Historicist- lots of _____ and _____ where you are on the timetable.

³ Ibid, pp. 157, adapted for use.

⁴ Stevens, Edward. *What Happened in A.D. 70?* Bradford, PA, Kingdom Publications. 1997. pp. 33.

⁵ Gregg. pp. 2-3.

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Futurist- Application to any generation is by _____. Little/no connection to _____ audience.

Preterist- Application to current generation is _____.

Idealist- can make _____ a fulfillment such that _____ is a fulfillment.

APPLICATION: Combining the Insights!

Recall the historical situation of the original audience.

Realize there are similar situations today as patterns repeat.

Recognize the movement of Revelation toward the end.

“The major symbols of Revelation represent a repeated pattern. This pattern has a realization in the first-century situation of the seven churches. It also has an embodiment in the final crisis. And it has an embodiment now. We pay special attention to the embodiment now, because we must apply the lessons of Revelation to where we are.” Vern Poythress⁶

⁶ Poythress, Vern. *The Returning King: A Guide to the Book of Revelation*. Philipsburg, P&R Publishing. 2000. pp. 37.

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LESSON 2: GETTING ORIENTED TO THE BOOK

Intro:

BIG IDEA: The basic _____ of the *Revelation* help us to properly _____ the *Revelation*.

AUTHOR:

“... his servant John,² who bore witness to the word of God and to the testimony of Jesus Christ...” **Revelation 1**



Tradition: John the brother of James and author of the Gospel and 3 letters to churches.

Against: Not John, son of Zebedee.: little overlap in _____ and _____.

Defense: 1.) While in exile, he may not have had access to an amanuensis- or _____. Such a person may clean up grammar. 2.) It is unfair to expect John to use the same style and vocabulary when writing something so incredibly different.

AUDIENCE- the original audience was the church, particularly of Asia Minor (_____), which was enduring great persecution.

“For what possible good would the suffering and severely persecuted Christians of John’s day have derived from specific and detailed predictions concerning European conditions which would prevail some two thousand years later?” **William Hendriksen**⁷

DATE- 2 options in the lifetime of John: Nero reigned from A.D. 54- 68 and Domitian from A.D. 81- 96.

“One cannot find a single really cogent argument in support of the earlier date.” **William Hendriksen**⁸

(Cogent) Arguments for 60’s:

- Revelation 11:1-2 speak as if the _____ is still standing unless you want to take a futurist position and say there will be another temple.
- _____ character of much persecution- prior to the destruction of the Temple and Jerusalem unbelieving Jews persecuted Christians throughout the Roman Empire (see the Acts of the Apostles). After this persecution was largely limited to Rome. After AD 70, the Jews were being persecuted!



⁷ Hendriksen, William. *More Than Conquerors*. Grand Rapids, Baker Book House. 1940. pp. 9-10.

⁸ Ibid. pp. 14.

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- Revelation 17:10 mentions 7 kings, 5 who have fallen, one who is the last who is not yet (king). Nero was the 6th to be recognized as Emperor, and the 7th would destroy Jerusalem (in 68-69 3 men struggled for control, all 3 claiming the throne).
- Revelation 13:18. Many see _____ as identified by “_____”.
- It is predicting events that are about to happen. No such events happened shortly after Domitian’s reign, but did after Nero’s.
- Over 130 scholars and commentators have favored the early date, including Kenneth Gentry, Jay Adams, Philip Schaff, J.B. Lightfoot and Alfred Edersheim.

Arguments for 90’s:

- External evidence for the late date is based primarily on the testimony of _____.
- Revelation 13- the mortal wound that healed, some apply to a legend that many thought _____ would rise from the death.
- Claim that emperor worship was not enforced until the reign of _____, widely considered the “Second Nero”.
- The Seven Churches experienced a spiritual decline that seems more fitting for A.D. 90 than A.D. 65. But the NT letters indicate big problems for many churches.
- _____ - Hendriksen argues that since there was an earthquake in A.D. 60, the early date is too soon for them to rebuild the city.
- Some interpret _____ to mean there was no church in Smyrna before Paul died (“we knew him not”) in A.D. 67.



PURPOSE: To encourage persecuted Christians with knowledge that Christ indeed reigns and will bring justice to the persecuted.

“Revelation’s main focus of attention is this: God will soon judge the first century Jews for rejecting and crucifying his Son, their Messiah.” **Ken Gentry**⁹

GENRE:¹⁰ While containing 7 letters, the book is primarily _____, the unveiling of that which has been kept hidden. As Apocalyptic, it contains many _____ which are not intended to be interpreted literally but as signs of a deeper reality.

Daniel 2:28-30, 45	Revelation 1	Revelation 4:1 & 22:6
²⁸ but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head as you lay in bed are these:	The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, ... ¹⁹ Write therefore the things that you	After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take

⁹ Pate, C. Marvin editor, *Four Views on the Book of Revelation*. Grand Rapids, Zondervan, 1998. pp. 46.

¹⁰ Beale, G.K. *The Book of Revelation* (NIGTC). Grand Rapids, Eerdmans. 1999. pp.50-58

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<p>²⁹ To you, O king, as you lay in bed came thoughts of what would be after this, and he who reveals mysteries made known to you what is to be.</p> <p>³⁰ But as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind. ... A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.”</p>	<p>have seen, those that are and those that are to take place after this.</p>	<p>place after this.”</p> <p>⁶ And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”</p>
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“*Make known*” or “to show by a sign”.

“*to show*”

_____ Level => _____ Level What He _____ => What it _____

Metaphor violates the normal boundaries for meaning of words. “I am the door”.

Door- a moveable, usually solid, barrier for opening and closing an entranceway, cupboard, cabinet, or the like, commonly turning on hinges or sliding in grooves.¹¹

You use one word with some of the associated meanings of the other. While Jesus doesn’t have hinges, grooves or is in a wall, is a means of approach to God.

Simile: when two words are linked by “_____”. The 2 words usually have very different meanings, so one is compared to another; there is often the “impossibility of any intelligible literal interpretation” or would be outrageously false if taken literally.

Numbers:¹² they have a symbolic significance. The most common numbers are 3, 4, 7 and 12. They and their multiples have symbolic meanings.

7 is a number of completeness.

4 is a number of completeness indicating a _____ or _____ scope.

12 is a number of completeness conveying _____ in _____.

¹¹ <http://dictionary.reference.com/browse/door?s=t>

¹² Beale, pp. 58-64.

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We find 4 _____ of 7 _____ - the _____ scope of God's _____ wrath upon all of (unbelieving humanity).

The fourfold formula "every tribe, tongue, people and nation" is used _____ times.

"the Lord God Almighty" and "the one who sits upon the throne" both occur _____ times.

Christ is used _____ times, Jesus is used _____ times, and the Lamb _____ times indicating "the universal scope of the Lamb's complete victory."

STRUCTURE: This question is greatly affected by your overall orientation to the *Revelation*. Futurists and Historicists view the book largely in chronological order. Preterists and Idealists view the book as a series of 7 p_____ p_____ visions that recapitulate the same events from different perspectives with a different emphasis, as we find in the Prophets.

The repetition of events and phrases point to these parallel visions.

"Battle"- Revelation 16:14; 19:19; 20:8

"3 and ½ years" – Revelation 11:2, 3; 12:6, 14; 13:5

This is one example put forward.

Christ in the midst of the Church (1-3)

Christ and the 7 Seals (4-7)

The 7 Trumpets (8-11)

The True God and His People vs. The Counterfeits (12-14)

The 7 Bowls of Wrath (15 & 16)

Judgment of the Beasts and the Harlot (17-19)

Judgment on the Dragon & Cosmic Renewal (20-21)

Time-Frame Matters

"time is near"- 1:3; 22:10

"soon" – 1:1; 2:16; 3:11; 22:6, 7, 12, 20

Conclusion:

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LESSON 3: THE REVELATION OF JESUS CHRIST, PART 1

Introduction:

Big Idea: Revelation reveals the _____ Messiah who is both _____ and _____.



¹The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, ² who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

- *Apocalypse* refers not the _____ of time, but to something _____ being _____ or uncovered.
- Is the revelation _____ Jesus or _____ Jesus? A little of both.
- We see it originating with the _____, who gave it to Jesus to show to His _____.
- Father => Son => Angel/Messenger => John => All Christians
- “*To show*” or _____ out, make _____.
- “*Soon*” (tavgos)- in a short time, _____, without delay.
- “*made it known*” has the idea, since it deals with the future (immediate or distant), of foretelling. It is a _____ prophecy.
- “*Saw*” indicates that John received _____, much like Ezekiel and Daniel. Often he uses _____ to explain “as best he can” something utterly foreign to his experience and theirs, just like Ezekiel & Daniel.

³ Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

⁴John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

- This was meant to be read in front of the church. Covenant _____ are promised for those who keep, or pay full attention to it.
- It is self-consciously a _____.
- The time is ‘*near*’. When used of the _____ it is a ‘short time ago’. For the _____, in a little while.

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- “Seven churches”: while there are 7 churches, they also represent the _____ church as 7 often symbolizes _____.
- “him who is...” is used _____ in this chapter, and _____ more times in the book. Here is refers to the _____, since Jesus is distinguished in the next verse. It is most likely a reference to _____, the covenant name introduced at the burning bush to Moses.
- “seven spirits” is used _____ times. Likely refers to the _____ of the Spirit.
- Jesus is revealed in a few ways corresponding to His role as _____.
- As prophet, He is the _____ witness. He will not lie about what was, is or is to come.
- He is the _____ One who will _____ all that will be _____.
- He is the _____ of earthly kings. What He does influences _____ earthly kingdoms.

To him who loves us and has freed us from our sins by his blood ⁶and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

- John breaks out in _____, revealing more about Jesus and about us.
- Jesus did all that He did for us because He loves us.
- He set us free from our _____, and their condemnation, by His sacrificial death for us.
We are forgiven!
- He is the King and the redeemed form His _____. He rules over us and we are _____ to Him.
- He is the Great High Priest, and we serve as _____ under Him offering praise and prayers to the _____.
- “coming” ejvrcomai vs. parrosia. To come, to make an appearance. The parousia has the added meaning of coming and staying. It refers to the Second Coming.
- “coming with clouds” is an allusion to Daniel 7:13 & Matthew 24:30 & 34 (also 16:28; 26:64).

What does this refer to in Daniel?

Historicist	Futurist	Preterist	Idealist
Future second coming that is now nearly 2,000 years after the	Future second coming that now nearly 2,000 years from the	Jesus judged Jerusalem & unbelieving Jews in	Any judgment of God upon a nation for great wickedness.

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prophecy. All the earth will see, but not the ones who actually pierced Him.	prophecy. All the earth will see, but not the ones who actually pierced Him.	A.D. 70. All the tribes, gathered in Jerusalem saw the sign within a generation (Mt. 23-4).	Many tribes will see Him, but not necessarily the generation of those who pierced Him.
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- “*those who pierced him*” alludes to Zechariah 12:10, in which the inhabitants of Jerusalem see Him. The word “*earth*” can be translated “_____”.

Talk It Out: Which view makes better sense of the text in the context?

⁸ "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

- “*Lord God*” We are not sure who says this, Jesus or the Father.
- A & W refers to the first and last. He starts and finishes _____. It is under His _____.
- The Father spoke this about Himself earlier, but later (22:12, 16) it refers to Jesus.
- “*Almighty*” most likely is El Shaddai pointing to God’s infinite _____.
- Jesus is granted titles reserved for YHWH. He is divine

APPLICATION: Why would the original audience need to know that 1. Jesus loves them, and 2. He has infinite power?

Why do you need to know this?

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LESSON 4: THE REVELATION OF JESUS CHRIST, PART 2

Review:

Big Idea: Revelation reveals the glorified Messiah who is both transcendent and immanent.



⁹I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. ¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet ¹¹saying, "Write what you see in a book and send it to the seven churches, ...

- John self-identifies as their _____ and _____ in tribulation.
- They were all experiencing _____. Persecution was breaking out against them.
- He shares with them the _____ found in Christ to withstand this tribulation.
- John's tribulation was enduring exile on _____, a small Greek island in the Aegean Sea just off the coast of Asia Minor.
- He was there for the testimony of Jesus.
- "*in the Spirit*" or under the _____ of the Spirit much like the visions of _____.
- The loud voice commands him to record what he sees and send it to the seven churches.



What is the significance of this?

¹²Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

- He starts by seeing seven golden lampstands.
- In Zechariah 4:1-7 we see lampstand with _____. "Not by might, not by power, but by my Spirit" says the Lord.
- Exodus 25:31ff we see the 7 lampstands in the _____ & then temple.

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- “one like a son of man” is found in _____ in referring to the eschatological Son of Man who judges the nations.
- In Ezekiel, the phrase “son of man” refers to _____ and is spoken by God. Here it points to one greater than the one receiving the vision.
- Patmos has _____ producing thunderous noise.

Describe Him: What do the various images convey to us?

Bronze is an alloy of copper and tin dating back to the 4th millennium BC in Susa (Babylon, modern Iran). It was harder and more durable than stone, copper and wrought iron. Roman _____ had bronze swords.

What does it mean that THIS Jesus loves you?

How would you respond to seeing something/someone like this?

¹⁷ When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, ¹⁸and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. ¹⁹ Write therefore the things that you have seen, those that are and those that are to take place after this. ²⁰As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

- _____ fell on his face (1:28; 3:23; 9:8; 11:13; 43:3; 44:4) often after the _____ fell on him. _____ fell on his face, in a deep sleep (8:17, 18; 10:9).
- “Fear not”. John is to draw _____ from the _____ of Jesus.
- “First and the last” alludes to the Alpha & Omega.

He died and yet lives. Why is this pertinent to their context?

What has he seen?

All views understand those things that are to be at the time of the Revelation. Where they disagree is the time frame of those to take place after this. Are they past tense to us, or future tense to us? What are the present things?

“angels” can also mean “messengers”. The 7 letters are written to the “ajvggelo” of the church. Do you think he’s referring to angels or men?

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- He holds them in His right hand. They are _____ from any enemies there (John 10:28).
- Jesus is among the churches. He is present (immanent as well as transcendent) to _____ and _____.
- The priest often _____ the lamps: pure oil & bright light.
- Jesus has been examining the churches and is about to reveal what He finds.

Pattern:

- Focus on one aspect of Jesus' self-revelation. It pertains to their circumstances.
- Their _____ traits (all but 2 churches) which should continue.
- Their _____ (all but 2 churches) which need _____.
- Promises of _____ and _____.

Historicist	Futurist	Preterist	Idealist
View the churches as each representing successive periods of church history. Only one would directly pertain to us today	Some view them as historic churches with application to us. Some view them as representative of successive periods in church history.	Historical churches whose letters are applicable to us.	Historical churches whose letters are applicable to us.



Typical Historicist Breakdown

- Ephesus Apostolic Age => 100 AD
- Smyrna Church Enduring Persecution
100 => 313 AD
- Pergamos Carnal Church 313 => 500 AD
- Thyatira Papal Church 500 => 1500 AD
- Sardis Reformation Church 1500 =>
1700 AD
- Philadelphia Missionary Church 1700 =>
Present
- Laodicean Lukewarm Church Pre-

Rapture?

Discuss the pros & cons of this view?

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A Better Option

The province of Asia comprised modern day Turkey. They are listed in order of delivery if sent by messenger. A circular road held together this “populous, wealthy and influential part of the Province.”¹³

Conclusion: Jesus is not disinterested in the Church. He walks among the churches and evaluates the churches. He offers blessings for faithfulness and threatens discipline for unfaithfulness. All of this is evidence of His love and power.

¹³ William Ramsay quoted in Stott, John. *What Christ Thinks of the Church*. Wheaton, Harold Shaw. 1990. pp. 7.

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LESSON 5: THE CHURCH OF EPHESUS: WHERE IS THE LOVE?

Intro:

Background Information:

- Population of about _____. Largest & most important city in the Province of _____.
- It was the _____ of the Province, a prosperous _____ center on the trade route to Rome.
- Its _____ was able to accommodate very large ships.
- Due to silting up of its river, the city had _____ a few times.
- 560 B.C. Croesus of Lydia conquered and moved it further _____.
- The Artemision, temple to Artemis, or _____, was built.
- Cyrus defeated Croesus in 547, and it came under _____ control until _____.
- A fire damaged the Artemision in 356 B.C. It was rebuilt in 250 B.C. & is one of the Seven Wonders of the World.
- Lysimachus, one of Alexander's general, moved the city to higher ground due to floods.
- 189 B.C. it was given to the king of Pergamum as a _____ for military assistance.
- 133 B.C. it came under direct Roman control
- _____ planted the church in Ephesus on his 2nd journey (about 52 AD).
- John probably served there prior to being exiled to Patmos.

Jesus' Self-Revelation

¹"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

- Jesus holds the "angelo" of the churches in His right hand.
- They rest securely in His powerful hand from which not even Satan can snatch them (Jn. 10:28-9).
- If it refers to men, pastors, they are secure though suffering persecution.
- Jesus is the divine _____, the ultimate _____, of the churches.
- Jesus will now assess this particular lampstand, or church.

"Christ visits his people. He dwells with them. He walks among them. He inspects them. He knows them." **John Stott**

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How do you hear this news? What does it produce in you?

The Good:

² "I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. ... ⁶Yet this you have: you hate the works of the Nicolaitans, which I also hate.

What is good about this church, according to Him who sees perfectly?

- _____ was not the only one worshiped in Ephesus.
- It was a center for _____ worship in the province.
- Many citizens practiced _____ (Acts 19:18ff).
- _____ often required the worship of various gods.
- Christians would be persecuted, ostracized, for not worshiping these gods.
- Their ability to work, buy and sell would be _____.
- The Nicolaitans were a dangerous sect, a corrupt form of _____. Nikolao" means "_____ of the _____".

"You all live according to truth, and no heresy has a home among you; indeed, you do not so much as listen to anyone if they speak of anything except concerning Jesus Christ in truth."

Bishop Ignatius of Antioch to the Ephesian Church in the 2nd century

Does this description remind you of any churches you've been?

The Bad:

⁴But I have this against you, that you have abandoned the love you had at first.

What is the problem they had?

What does this even mean?

Why is this so important?

The Commands:

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⁵Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- Jesus did not leave them _____ as to what to do.
- Jesus didn't _____ them without _____ them.
- Early date: 1st generation of believers there. Late date: 2nd generation of believers.

What does it mean to remember?

Remember: to be _____ of, _____ to mind, to think about, _____ in memory

Why does remembering come before repenting?

Repent: to change one's _____ and/or _____. Hebrew word has the idea of "turn, return"; _____ from sin toward God.

What was their repentance to result in?

What would happen if they didn't repent?

"No church has a secure and permanent place in the world. It is continuously on trial." **John Stott**

The Promise:

⁷He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

- Not everyone would hear. They lacked "_____ ears".
- The _____ will hear what the Spirit says.
- Note the _____, churches. Churches in Ephesus or the 7 churches?
- Access to the _____ of _____ will be restored to all who overcome (nikaww).
- Jesus' words anticipate Revelation 21-22 and the _____.

"The cross is the blazing fire at which the flame of our love is kindles, but we have to get near enough to it for its spark to fall on us." **John Stott**

Application: What does God want us to learn about ourselves from this letter to Ephesus?

Conclusion:

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LESSON 6: THE CHURCH IN SMYRNA: HERE'S THE LOVE

Intro: B.B. Warfield



BIG IDEA: The church that loves Christ is willing to suffer for Christ.

Smyrna was one of those churches.

“A willingness to suffer proves the genuineness of love. We are willing to suffer for those we love.” **John Stott**¹⁴

Background Info:

- 35 miles _____ of Ephesus.
- A _____ City: Destroyed around 700 B.C. is lay in ruins for _____ years.
- Boasted of being the “pride of Asia” and was a very _____ city.
- Often competitive with Ephesus for prominence.
- It had an excellent natural _____, and a road to the interior. It was a _____ center.
- It was surrounded by rich _____.
- 195 B.C.: built a temple to Dea Roma. Known for their loyalty to the Empire.
- Built a temple to Emperor _____. Faithful to _____!
- Largest _____ population of any city in Asia.
- Rumored to have been founded by Paul on his way to Ephesus on his 3rd missionary journey.
- The location of the modern city of _____. Only one that remains a city.

Jesus' Self-Revelation:

⁸“And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.

Jesus focuses on His death and resurrection. Why is this important?

⁹“I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. ¹⁰Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation.

¹⁴ Stott. pp. 28

THE REVELATION

Past and Present Suffering

- Following Jesus was _____ in Smyrna.
- Their refusal to worship at the temples would be costly.
- “*Poverty*”: Gentiles may have refused to _____ with them or _____ them.
- Following Jesus often resulted in economic _____.
- Though financially poor, they had a treasure the rest of the city lacked!
- “*Slander*”: _____ were _____ from the sacrificial obligations of other citizens in Smyrna.
- They opposed the Christians and made false _____.
- Rejecting Messiah, they were not true Jews. Now under the power/influence of _____.

Can you think of a similar parallel today for someone considering the claims of Christ?

Is such suffering for Christ to be expected or out of the ordinary?

²⁹For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, ... **Philippians 1**
¹²Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, ¹³while evil people and impostors will go on from bad to worse, deceiving and being deceived. **2 Timothy 3**

Future Suffering

- Some will be thrown in _____ for their faith.
- The _____ of their faith will be tested.
- The testing will be _____, “10 days,” though it will be _____.

What was their possible response to the increased persecution?

What could this fear look like?

Why is they should not fear?

Similar conditions existed at least until the time of Polycarp, the Bishop of Smyrna. In 156 he was put to death for refusing to offer sacrifices to the emperor.

THE REVELATION

The Promise:

Be faithful unto death, and I will give you the crown of life. ¹¹ He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

- Faithfulness springs from _____.
- Jesus also promises the crown of _____ to those who remain _____.
- Jesus, as He who died and came to life, is able to keep this promise.
- The crown is for the _____ - the one who conquers. 2nd death does not touch them.
- Jesus alone can give the crown. Not their goddess _____ who's on their coins.

⁴"I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. ⁵But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. **Luke 12**

Conflict is inevitable, and only one opponent can win. How is victory described here? How is this different from what we normally think?

Application: What does God want us to take away from this letter to the church in Smyrna?

Conclusion:

THE REVELATION

LESSON 7: THE CHURCH IN PERGAMUM: TRUTH MATTERS!

Intro:

BIG IDEA: Gospel _____ leads to gospel _____!

Background on Pergamum

- Pergamum means “_____”, a fortress for defending a city or region.
- _____ city of Asia.
- One of the great _____ centers of the Hellenistic Period- theaters, libraries (2nd only to Alexandria) etc..
- It is surrounded by the richest _____ land in Mysia (eastern Turkey).
- 20 miles inland, 3 miles from the Caicus River on a 1,000 foot high hill.
- It had temples for _____, Athena, Dionysus and Asclepius (serpent-god of _____).
- All this made for a strong commercial city that accumulated and stored wealth.
- It has a famous school of _____.
- The strong Attalic Dynasty helped Rome defeat the Seleucid kingdom (Syria), and received large land grants.
- 55 miles due north of _____.
- 29 B.C.: granted permission to build a temple to Augustus. 1st provincial temple for a _____ emperor. It was the center of _____ worship.



Jesus' Self-Revelation

¹²"And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.

- Jesus has the 2-edged sword. He is a _____. He is also an executioner (**Romans 13**).
- Jesus can wield the sword to _____ His people.
- Jesus can wield the sword to _____ His people (**Hebrews 4:12-13**).

The Good

¹³"I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.

- Jesus knows they live in _____ territory, _____ by false gods.

THE REVELATION

- They “*hold fast*” or “*cling to*” Jesus’ name.
- They had a solid _____ and understanding of the core doctrines of the faith.
- They exercised _____ in Christ despite being forced to _____ Christ.
- Antipas refused to offer some incense & say “_____ is Lord”.
- Caesar’s authority is limited; he cannot demand worship for that is God’s alone.
- Resisted direct assaults on Christianity.

“Love becomes sentimental if it is not strengthened by truth, and truth becomes hard if it is not softened by love.” **John Stott**¹⁵

The Bad

¹⁴But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. ¹⁵So also you have some who hold the teaching of the Nicolaitans.

- They are not Christians, they did not hold to Christ, but the teaching of _____.
- If you can’t threaten them, _____ them! They brought corruption into the church.
- False teachers were advocating moral compromise. Bad _____ => bad _____!
- Go to the parties, eat, drink & enjoy (to keep your job?). Just don’t mean it.

“Seduction, or persecution- a choice of evils which the world offers the church. For a soft-centered permissive society can be curiously hard on those who refuse to go along with it.”
Michael Wilcock¹⁶

What stumbling blocks can be put up before us in our society?

The Warning

¹⁶Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth. ¹⁷ He who has an ear, let him hear what the Spirit says to the churches.

- There must be repentance. This repentance is produced by clear gospel _____.
- The church should _____ these erring members before it is too late.
- If we will not be disciplined by the truth, Jesus will make war against false teachers.

¹⁵ Stott, pp. 44.

¹⁶ Wilcock, pp. 48.

THE REVELATION

“The very gospel of Christ which saves those who obey it destroys those who disobey it.” **John Stott**¹⁷

The Promise

To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.'

What are the 2 gifts Jesus promises to those who conquer or overcome?

- _____ fed the people of Israel in the wilderness. It _____ them.
- Jesus is the true manna, offering _____ to sustain His people in the “_____”
(Jn. 6).
- He's hid from _____ eyes, though we're not hid from _____.
- This looks past this life- we will forever “_____” on Christ.
- Stones had many purposes: tickets, amulets, ballots etc.
- **Option 1:** white stone indicating the judge _____ a prisoner. Not guilty!
- **Option 2:** winners of the games given access to free _____.
- **Option 3:** Urim may have been white. Privileges of the _____.
- **Option 4:** Local _____ granite was used in buildings there. Imported _____ stones were used for inscriptions. They were quite valuable. Despised now, _____ later!
- A new name is written on it: ours or Christ's (3:12)?

³²Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. ³³For the bread of God is he who comes down from heaven and gives life to the world." **John 6**

³⁵Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. ³⁶But I said to you that you have seen me and yet do not believe. ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. **John 6**

Application: What should we take away from the letter to Pergamum?

Conclusion:

¹⁷ Stott, pp. 54.

THE REVELATION

LESSON 8: THE CHURCH IN THYATIRA: THE DANGER OF SELF-DECEPTION

Intro:

BIG IDEA: Jesus speaks to free us from self-deception.

Background on Thyatira

- Founded by the Lydian kingdom. Captured by Seleucus, Alexander's general.
- A border city of Pergamum, without natural _____.
- Mid-way on the road between Pergamum and _____. 40 miles SE of Pergamum.
- Surrounded by natural resources making it a _____ city.
- Center for numerous _____, including armorers.
- Guilds had festivals with food offered to idols and a mingling of _____ & _____.
- Site of a famous temple to _____, son of Zeus.
- _____ attracted many _____ to the area.
- _____, one of Paul's first converts in Europe, was from Thyatira.
- Thyatira prided itself on its _____ products- guarding their secret _____ for making it.



The Self-Revelation of Jesus

¹⁸"And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

- Jesus finally reveals Himself as the true _____ of the true _____.
- Jesus sees not only what is done in _____, but also what is done in _____.
- The fire can symbolize eyes that pierce the _____ and/or burn with _____.
- His bronze feet symbolize incredible _____. He will stand firm and trample His enemies (**Is. 63:3, 6**).

Imagine this was Jesus' self-revelation to us. How would you respond to it?

THE REVELATION

The Good

¹⁹ "I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first.

- His eyes beheld their works- all they did.
- They were a _____ church.
- They were marked by _____ which was proved by _____ (**James 2**).
- They endured _____ patiently. But there is no hint of persecution here.
- Knew they hadn't arrived, and were making _____.

The Bad

²⁰ But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. ²¹ I gave her time to repent, but she refuses to repent of her sexual immorality.

- They were not marked by _____, but had been compromising with sin.
- They were the reverse of Ephesus: tolerating sin out of "_____".
- Jezebel, a _____ Queen of Israel, led them into _____ worship w/its vile practices.
- They divorced _____ from _____. It was a corruption of _____.
- There was an _____ woman, a prophetess, corrupted the lifestyle of Christians.
- Implies she took this position to herself and was not _____ by leadership.
- "_____" or led astray implies their faithfulness & purity was _____.
- She anticipates the _____ of _____ who seduces the church by prosperity.
- People were taught participation in guild festivals was okay. It was all secret!
- _____ Christians were being led into _____ immorality.

³ For this is the will of God, your sanctification: that you abstain from sexual immorality; ⁴ that each one of you know how to control his own body in holiness and honor, ⁵ not in the passion of lust like the Gentiles who do not know God;... **1 Thessalonians 4**

How much pressure do you experience to adjust your sexual standards?

How is it exerted?

How can we resist the temptations to adjust our sexual standards to "fit in" with culture?



THE REVELATION

“They were as weak and spineless towards the new Jezebel as Ahab had been towards the old.”

John Stott¹⁸

“If he (a Christian) quits the union, he loses his position and his standing in society. He may have to suffer want, hunger, persecution.” **William Hendriksen**¹⁹

The Warning

²²Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, ²³and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.

- They may have been able to fool one another, but not Jesus.
- Jesus alludes to _____ 17:10; 11:20. As Son of God this is true of Him.
- Living before the face of God means throwing off our _____, even our _____ sin.
- Her time to repent is coming to an end.
- From throwing herself on a bed of _____ she'll be thrown onto a bed.
- They get exactly what they tried to _____ in the first place.
- Her _____ will be struck dead by Jesus.

“Many of the vile practices of the Jezebel party were being indulged in secret. Perhaps the church itself did not fully know what was going on behind locked doors and in the darkness. But Christ knew.” **John Stott**²⁰

“Sin can always come up with excuses to do what it wants, to do what is convenient and comfortable.” **Vern Poythress**²¹

The Promise

²⁴But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. ²⁵Only hold fast what you have until I come. ²⁶The one who conquers and who keeps my works until the end, to him I will give authority over the nations, ²⁷and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. ²⁸And I will give him the morning star. ²⁹He who has an ear, let him hear what the Spirit says to the churches.'

- Not everyone had been seduced by Jezebel.
- She probably claimed they were the _____ of God, secret _____.
- They did not hold to the “deep things of Satan”, the true source of _____ teaching.

¹⁸ Ibid, pp. 64.

¹⁹ Hendriksen, pp. 71.

²⁰ Abid, pp. 64.

²¹ Poythress, pp. 89.

THE REVELATION

- He doesn't advocate _____ in place of antinomianism.
- "*Hold fast*" to what you do have. There will be a reward for those who overcome.
- The Son of God will make them sons of God with _____ to rule (**Ps. 2**).
- Christ is the Morning Star (22:16). He will give Himself to them.

Historicists view Thyratira as the church of Middle Ages under Papal control (neglects the reality of the eastern church), and the judgment as the Black Plague which wiped out much of Europe.

Conclusion:

THE REVELATION

LESSON 9: THE CHURCH IN SARDIS: THE WALKING DEAD

Intro:

BIG IDEA: Jesus is able to _____ our true _____ condition.

Background

- Capital of the province of _____.
- Located in the _____ River valley, NE of Ephesus. It is 35 miles SE of Thyatira & 50 miles east of Smyrna.
- The steep ridge of Mt. Tmolus offered _____ and _____. Located 1,500 ft above the plains.
- _____ scaled the cliffs under the cover of darkness to capture the city in 549 B.C.
- Conquered by Antiochus the Great in 218 B.C. by _____ to keep _____.
- Had a temple to _____, goddess of love and _____.
- Archeologists have also unearthed a large _____.
- It was famous for its _____ dye and _____ goods.
- It was a busy center for trade and prosperity.
- Greek historian Herodotus notes they were also known for _____.

The Self-Revelation of Jesus

¹"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.

- Some argue the seven spirits are the _____ of God. Jesus is able to see what only God can.
- Some that they represent the _____ of the Spirit. Jesus is able to give spiritual life.

Why would Jesus want them to know that He holds the Spirit?

The Good

⁴Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.

- In a city filled with immorality, only a _____ have not _____ their garments.
- Unlike the common red fabric for which they were famous, these people wore _____.
- They were not _____ by the _____ of the _____.
- Even the "worst" churches may have some _____ members of the true body.

THE REVELATION

What sins of this city are we free from?

The Bad

"I know your works. You have the reputation of being alive, but you are dead.² ... , for I have not found your works complete in the sight of my God.

- "_____": they had a great reputation, enjoying the praise of men but not God.
- It was probably a large, _____ stable and _____ church.
- They were _____ active and seemed lively. No overt _____ doctrine.
- But they were _____. Jesus saw beneath the façade to the real heart of the situation.
- Their works did not fulfill God's _____ or _____ for the church.
- Most of them had _____ their garments: secret defilement, participating in immorality.
- This immorality was not connected to the worship of _____ in _____.
- Inscriptions from pagan shrines declared those with _____ clothes as excluded from _____.

How do people often evaluate churches that are superficial?

What is the true source of vitality for a church?

What sign of life were they missing?

What sins of this city have stained us?

"It had no shortage of money, talent or human resources. There was every indication of life and vigor." **John Stott**²²

"None would be more surprised at the accusations than she herself." **Michael Wilcock**²³

The Commands

²Wake up, and strengthen what remains and is about to die ... ³Remember, then, what you received and heard. Keep it, and repent.

- "*Wake up*" while not dead yet, time was running out.
- Their stronghold had been captured 2 times by soldiers scaling the _____ at _____.

²² Stott, pp. 78.

²³ Wilcock, pp. 52.

THE REVELATION

- “*Strengthen*” their spiritual _____ left them in a _____ state.
- “*Remember*” the truth they had. They had to remember the _____ they had received.
- “*Keep*” they needed to _____ the truth in the _____ of the gospel.
- “*Repent*” they had to turn away from their sin and _____ to God.

“A dynamic minority of awakened and responsible Christians is able by prayer, love and witness both to preserve a dying church from extinction and to fan its flame into a fire.” **John Stott**²⁴

The Warning

If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

- Strength can lead to _____ if one is not careful. Their ease of life led to _____.
- They needed to be _____ to keep watch, being _____.
- Robbers hid in the _____ around Sardis, springing upon unexpected travelers.

The Promise

⁵ The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. ⁶ He who has an ear, let him hear what the Spirit says to the churches.'

- The ones who conquer will be pure, symbolized by the white, _____, garments.
- Their name will be found in the _____ of _____.
- Those who confess Him with _____ will have their names _____ by Jesus before the Father (**Mt. 10:32**).

“When earthly citizens die, their name are erased from the records; the names of the spiritual conquerors would never be blotted out; their glorious life would endure.” **William Hendriksen**²⁵

Conclusion:

²⁴ Abid, pp. 85.

²⁵ Hendriksen, pp. 74.

THE REVELATION

LESSON 10: THE CHURCH IN PHILADELPHIA: THE PATIENTLY ENDURING CHURCH

Intro:

BIG IDEA: Jesus is the One who determines who _____
the New Jerusalem.



Background

- It is about 28 miles _____ of _____.
- Founded in 140 BC by Attalus II of Pergamum to spread Greek culture.
- It was on a fertile plain with _____.
- The area was dangerously _____.
- In AD 17 it was nearly demolished by an _____ & granted disaster relief from Tiberius.
- Strabo- “a city full of _____.”

The Self-Revelation of Jesus

⁷“And to the angel of the church in Philadelphia write: ‘The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.’

- “*The holy one*” is how God referred to Himself in the Old Testament. Jesus claims to be _____.
- “*The true one*” who was being _____ by the Jews in Philadelphia. He’s the authentic _____, the real deal.
- “*key of David*” (read Isaiah 22:15-25).
- Jesus is the new “_____” over Israel. He has the keys and authority to determine who enters the true Jerusalem (see below).

² Open the gates, that the righteous nation that keeps faith may enter in. ³ You keep him in perfect peace whose mind is stayed on you, because he trusts in you. ⁴Trust in the LORD forever, for the LORD GOD is an everlasting rock. **Isaiah 26**

The Good

⁸“I know your works. ... I know that you have but little power, and yet you have kept my word and have not denied my name. ... Because you have kept my word about patient endurance, ...

- This church does not have much _____ and _____.
- But they are _____. They experienced persecution, but have not _____.
- This persecution seems to have come from the _____ community in Philadelphia.

THE REVELATION

Why, biblically, were they able to patiently endure?

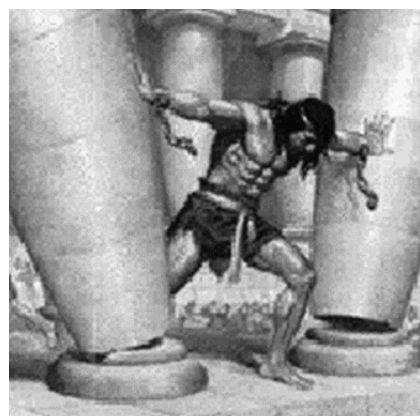
Is Jesus put off by their lack of influence and size?

“But we are sometimes in a greater hurry than God. Instead, we need to be patient, pray hard and love much, and to wait expectantly for the God-given opportunity to witness.” **John Stott**²⁶

The Promise

Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. ⁹Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet and they will learn that I have loved you. ¹⁰Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. ¹¹I am coming soon. Hold fast what you have, so that no one may seize your crown. ¹²The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. ¹³He who has an ear, let him hear what the Spirit says to the churches.'

- They had an open door, an opportunity, that no one could stop because _____ had opened it.
- A city founded to spread Hellenistic culture now had a church to spread the gospel. _____.
- Don't just hold the truth, _____ the truth so others can enter the door!
- The Jews were saying Christians were not in the _____: the door was _____ to them.
- Those Jews who persecuted them would eventually bow before them. _____!
- Truth is Jesus has loved them!
- They will be preserved in the coming time of trial.
- Futurists believe this is a reference to the _____ of the church.
- Preterists believe that this refers to the crisis of _____ which affected Jews throughout the Empire.
- They were to hold fast, continuing to _____ to their faith and _____ the victors prize.



²⁶ Stott, pp. 107.

THE REVELATION

- They will become pillars in the new _____ (symbolic, see 21:22). They are reliable!
- Not merely _____ - they hold the building together.
- They will be marked with God's name, Jesus' name & the name of the new Jerusalem.

¹¹ Your gates shall be open continually; day and night they shall not be shut, that people may bring to you the wealth of the nations, with their kings led in procession. ... ¹⁴ The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel. **Isaiah 60**
⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name,
¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,
¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. **Philippians 2**

“The synagogue at Philadelphia was criticized, not for being Jewish, but for being hostile to Christians.” **Bruce Metzger**²⁷

“No earthquake will ever fill them with fear or drive them out of the heavenly city. They will abide there.” **William Hendriksen**²⁸

Application: How does this letter apply to us in 2012?

Conclusion:

²⁷ Metzger, pp. 41.

²⁸ Hendriksen, pp. 75.

THE REVELATION

LESSON 11: THE CHURCH IN LAODICEA: THE NOMINAL CHURCH

Intro:

BIG IDEA: Jesus tells us how things are because He _____ the Church.



Background

- The largest of 3 cities on the border of Phrygia, 40 miles SE of _____ in the valley of the River _____.
- On the highway that ran from Ephesus to Syria (Antioch), 10 miles west of _____.
- Well-known for its wealth, produced primarily from _____ and _____.
- Rebuilt the city w/out Rome's _____ after a massive _____ in AD 60.
- In AD 79 they dedicated a large stadium to _____ built by the city.
- Known for its _____ school, treatment for the ears and an _____.
- No local _____ supply: brought in from hot springs _____ miles north thru stone pipes- tepid.

The Self-Revelation of Jesus

¹⁴And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- "*The Amen*" is the verb of _____, indeed or truly, _____ something.
- He fulfills all the _____ of God (2 Corinthians 1:20).
- He is faithful, and His words can be _____ upon.
- His testimony should be received and _____ upon.
- "*beginning of creation*" refers to the _____ of creation, not 1st created being.

The Good-

The Bad

¹⁵"I know your works: you are neither cold nor hot. Would that you were either cold or hot! ...
¹⁷ For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.

- They were like the water they drank, _____.
- It is about total _____ for or against.
- Their earthly wealth _____ them to their _____ needs, their true condition.

THE REVELATION

- They were full of _____, glorying in their city.
- Though _____ rich they were _____ poor.
- Though famous for their eye salve, they were still _____.
- Though famous for their wool, they were _____.

“The one who neither opposes nor serves offers Christ the ultimate insult- affirming His existence, but not taking Him seriously.” **Steve Gregg**²⁹

“What Jesus Christ desires and deserves is the reflection which leads to commitment and the commitment born of reflection. This is the meaning of wholeheartedness, of being aflame for God.” **John Stott**³⁰

“Christ urges the church to be refreshing (cold) or medicinally healing (hot), rather than like the Laodicean water supply.” **Vern Poythress**³¹

The Warning

¹⁶So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. ... ¹⁸I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.

- He will “vomit” or “_____” them out of His mouth. This is a graphic image of forceful _____.
- Jesus doesn’t issue a _____, but offers counsel or advice.
- Christ has all they need. Not _____ wool, but _____ garments to cover their shame.
- The Historicist position often says this represents the _____ church.



The Promise

¹⁹ Those whom I love, I reprove and discipline, so be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹ The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. ²² He who has an ear, let him hear what the Spirit says to the churches.”

- He _____ (filw) them.
- He is not showing _____ in His words but providing the opportunity to _____.
- His _____ is meant for repentance but may end in _____.

²⁹ Greg, pp. 79.

³⁰ Stott, pp. 115.

³¹ Poythress, pp. 93.

THE REVELATION

- “Be zealous” contrasted with their _____.
- “Repent” It is an _____. It is removing all that is _____ from the _____.
- Jesus offers _____ with them but they are not _____ hosts.
- Those who gain victory will be _____ with Jesus on the _____.
- _____ and _____ place this in the millennium and make it _____.
- _____ place it in the millennium as well, but see that a representing the time between _____.
- Since they have _____, it may refer to the _____ state as the elect await the resurrection.

“Repentance is the vomit of the soul.” **Thomas Brooks**³²

Conclusion:

³² Brooks, Thomas. *Precious Remedies Against Satan's Devices*. Carlisle, Banner of Truth Trust. pp. 63

THE REVELATION

LESSON 12: A CHANGE OF VIEW: THE THRONE ROOM

Intro:

BIG IDEA: Despite apparent _____, God _____ & _____ to the praise of the heavenly beings.

Next!

¹After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this."

- "After this" is repeated twice in verse 1.
- The first one is simple: after John's vision of Jesus and being Jesus' _____.
- John sees an open door to heaven. He's about to move from _____ to _____.
- He hears a voice _____ a trumpet, not a trumpet.
- It beckons John to _____ that he might see what will take place "after this".

"After This"

Historicist	Preterist	Futurist	Idealist
It refers to what happens next. Since they view it as written in AD 90, it refers to the fall of the Roman Empire.	It refers to what happens next. Since it is written around AD 60, it refers to the Fall of Jerusalem.	It refers to "the things of the church". So the rest of the book is referring to what happens after the Rapture.	Refers to the vision he saw next.

Why After the Rapture?

- John's transportation to heaven is viewed as a Rapture: in the _____, voice like a trumpet => the _____ trumpet & _____.
- The _____ is not named in the rest of the Revelation.

Counter-Arguments

- Revelation 1:10. John was in the _____ then too.
- They typically argue for a _____ series of visions, but the trumpets have not been used yet.
- The rest of the book is not about the _____, but about God's judgment. The question is more on _____: Israel or Rome?

"When we are told 'This means that', we are still entitled to ask why." **Michael Wilcock**³³

³³ Wilcock, pp. 60.

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Talk it Out: This is one of the more important differences. Which view(s) make the most sense of the text and why?

The Throne

²At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. ³And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ⁴Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. ⁵From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, ⁶and before the throne there was as it were a sea of glass, like crystal.

- “*In the Spirit*”: John was not _____ present, but this was an experience produced by the Holy Spirit.
- As Poythress notes³⁴, the Spirit _____ all prophetic revelations God gives, and our _____ through _____.
- “*Throne*”- heaven is God’s _____ room, from which He reigns and rules.
- The Revelation stresses God’s _____ over the affairs of men. The _____ does not mean God is ceasing to reign and rule.
- He does not _____ God apart from the “appearance of jasper and carnelian.
- Jasper is _____ or translucent. Carnelian is _____.

The 4 Living Creatures

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: ⁷ the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. ⁸And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

"Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!"

- On each side of the throne there is a living creature. They _____, but are not, creatures for earth.
- The eyes allow them to see “_____”.
- They _____ praise God with a song similar to that which we find in Isaiah 6.

³⁴ Poythress, pp. 100.

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Historicist	Preterist	Futurist	Idealist
Similar to Ezekiel 1. God's throne is supported by living creatures, not carved ones. They are seen to represent the wild, domesticated, flying and intellectual creatures. They therefore represent all of creation.	They are usually seen as the cherubim of Ezekiel 1 (which also symbolize the gods of the Babylonians-YHWH is over them). Chilton says they represent the signs of the Zodiac, such that the heavens declare God's glory (Ps. 19).	No consensus on their identity. Some think they represent the attributes of God. Some follow the rabbinical teaching of Ezekiel 1 like many historicists. Others view them as angelic beings.	They recall the descriptions of the cherubim (Ezekiel 1) and seraphim (Is. 6) joined together.

“So great is the throne that even the all-glorious and holy cherubim arrange themselves around it in reverence, humility, and awe, ever ready to carry out the will of the Sovereign of the universe.” **William Hendriksen**³⁵

“Revelation constantly utilizes earlier Scripture, but uses it creatively, in new configurations.” **Vern Poythress**³⁶

The 24 Elders

⁹And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, ¹⁰the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,

¹¹ "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

- Ezekiel saw 25 men in his visions (8:16; 11:1), the high priest and the heads of the 24 orders of priests.
- The _____, not _____, respond to the glory, honor & thanks given to God by the living creatures.
- They fall down before him, the _____, and worship him.
- They humble themselves and declare his supreme worth as _____.

“In typical oriental fashion they lay down their crowns as a sign of their homage, and as a dramatic demonstration of their acknowledgment of God's sovereignty.” **Bruce Metzger**³⁷

Historicist	Preterist	Futurist	Idealist
The 24 elders	Most see them as the	Often they are viewed	They are the celestial

³⁵ Henriksen, pp. 88.

³⁶ Poythress, pp. 105.

³⁷ Metzger, pp. 51.

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represent the “church triumphant” rendering praise to God.	church or the “representative assembly of the Royal Priesthood”. Jay Adams sees them as distinguished from the church. They are not angels, but represent the heavenly court.	as exalted angels. Others view them as NT saints who’ve been raptured into heaven. This is used as further proof of a pretribulational rapture.	representatives of the redeemed. Some, like Morris, say they are angelic. 24 represents the 12 patriarchs and the 12 apostles. Hendriksen sees them as redeemed people.
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Talk it Out: How important is it for us to get this right? Which view fits the text best?

Conclusion:

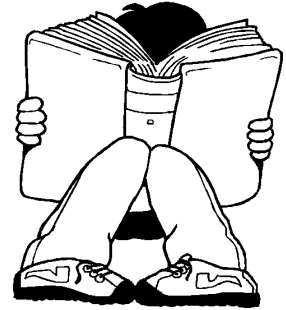
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LESSON 13: THE SCENE IN HEAVEN CONTINUED: EXPECT THE UNEXPECTED (5)

Intro:

Conflict => Rising Action => Climax => Conflict Resolution

BIG IDEA: Jesus is the _____ one able to bring about the _____ of God.



The Crisis

¹Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. ²And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, ⁴and I began to weep loudly because no one was found worthy to open the scroll or to look into it.

- God is holding a _____ in his right hand. (**Daniel 12:4; Ezekiel 2:9-10**).
- The scroll is full, _____ and _____. He has covered every detail necessary.
- A mighty angel seeks one _____ to open the scroll.
- Even he, perfectly _____, is not worthy to do this!
- The secret cannot be _____!

The Scrolls

Historicist	Preterist	Futurist	Idealist
The scroll is usually seen as God's purposes and plans for the church and the world.	Jay Adams sees this as the divine courtroom and the scrolls as the verdict & sentence upon guilty Israel. John would be sad that the blood of the martyrs is not being avenged.	Most see them as the "title and deed to the earth". Walvoord appeals to Roman law that a will is sealed 7 times. Judgments are poured out upon usurpers after the rapture of the church. This would put the scene in the context of land being redeemed by the kinsman redeemer (but what is redeemed in this context?).	It is the "redemptive plan of God". In his right hand, it is a symbol of his power.

Talk it Out: What are the strengths and weaknesses of each position?

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What interpretation(s) seems most likely in the context?

What is John's response to this crisis? Why?

What do you think yours would be?

The Twist: The Worthy One

⁵And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

⁶And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. ⁷And he went and took the scroll from the right hand of him who was seated on the throne.

- An elder addresses John, telling him not to _____. There is someone- _____!
- "*Lion of the tribe of Judah*" He is a King from a kingly line. He will _____ his enemies.
- "*Root of David*" comes from Isaiah 11 pointing to His _____.
- The Messiah has _____ (Col. 2:15; Heb. 2:14) and can open the scrolls.
- He is in the _____, surrounded by all, for He is the center and _____ of all.
- John doesn't see a Lion but a _____ which looked like it had been slain.
- He was a sacrifice (salvation), but he will begin the second part of his work- _____.
- "*Seven horns*" point to his _____, _____ power.
- "*Seven eyes*" we are told is the all-seeing Spirit sent into all the earth (Trinitarian).
- Jesus possesses the _____ & _____ to carry out what is contained in the scrolls.

"David exists for the sake of Christ, not the other way around." **Vern Poythress**³⁸

"He looked to see power and force, by which the enemies of his faith would be destroyed, and he sees sacrificial love and gentleness as the way to win the victory. The might of Christ is the power of love." **Bruce Metzger**³⁹

Should we see this as fulfilling Daniel 7:13-14 (also see Hebrews 2:8-9)?

The Resolution: The Work of the Lamb

⁸And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of

³⁸ Poythress, pp. 109.

³⁹ Metzger, pp. 52.

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the saints. ⁹And they sang a new song, saying,

"Worthy are you to take the scroll
and to open its seals,
for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation,
¹⁰and you have made them a kingdom and priests to our God,
and they shall reign on the earth."

- Those who worship God, fell down and worshiped the Lamb. The Lamb is _____!
- The elders bring the _____ of the saints to the Lamb. He will _____ them!
- They break out in song, praising him not for creation but for _____.
- He is worthy because of his work of redemption: his sacrificial _____ for _____.
- The atonement is _____ in that people from all tribes, languages, peoples and nations are represented.
- He made them a _____ for God.
- He made them _____ to declare the _____ of God.
- _____ is no longer the "kingdom of priests" (Ex. 19:5-6 => 1 Pt. 2:9 Heb. 7:12; 8:13).
- He makes them kings who will rule the earth.

"Both the particular and universal aspects of the atonement are beautifully combined. The Lamb did not purchase the salvation of every single individual. No, He paid the price for His elect, that is, men out of every tribe and tongue." **William Hendriksen**⁴⁰

They Will Reign on the Earth

Historicist	Preterist	Futurist	Idealist
Many historicists say this means either Christians will rise to power either in or after the millennium. Some argue for a spiritual sense, amillennial, the continues until the return of Christ.	National Israel has been "replaced" by the true Israel as a kingdom of priest. This redemptive shift is clarified, made public, with the destruction of Jerusalem. The reign begins in AD 70.	Opening the scroll begins the process of the 2 nd coming. The reign is seen as the millennial reign of the saints with Christ.	This is the fulfillment of Daniel 7:9-14. Christians now spiritually reign with Christ on the earth (Eph. 2- we are seated with Him who rules the earth).

Talk it Out: Which view(s) makes the most sense of the context?

⁴⁰ Hendriksen, pp. 91.

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The Turn: The Worship of the Lamb

¹¹Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, ¹²saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" ¹³And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" ¹⁴And the four living creatures said, "Amen!" and the elders fell down and worshiped.

- The creatures & elders are not _____.
- They worship the _____, pointing to redemption.
- All of creation joins the heavenly chorus to worship the one on the throne & the Lamb.
- All of _____ has a vested _____ in what is going on.
- Contrast with Patmos where only _____ worships, and _____ where the church is persecuted.

What difference does the time of this vision make? In other words, does Jesus have power, wealth, wisdom, might, honor, glory & blessing now or will this await the Rapture & 2nd coming?

Conclusion:

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LESSON 14: THE SEVEN SEALS PART 1 (6)

Intro:

BIG IDEA: God is _____ in control of _____.

The First Seal

¹Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!" ²And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- This is a _____ revelation and not all the items are _____.
- Seven indicates a _____ revelation, from this perspective.
- The voice of one of the creatures sounds like thunder. He, not Jesus, calls forth a white horse.
- He also wears a “crown”. Not diadema representing _____, but stephanos one given to a _____ or represent high _____.
- The rider is ready for _____ and he is able to _____.
- No one _____ (sphere of _____) apart from the will of God.

The First Horseman

Historicist	Preterist	Futurist	Idealist
The first seal, and rider, refer to the Roman imperialism under Domitian (A.D. 96) thru the reign of Commodus who made a treaty with the Germans (A.D. 180). This covered 5 emperors: Nerva, Trajan, Hadrian, Antonius Pius & Marcus Antonius Aurelius. They extended the rule of Rome to include territory formerly ruled by Babylon and Greece. They seem to treat this positively as the Pax Romana	Most believe the seals refer to the progression of events culminating in the destruction of Jerusalem in A.D. 70. The 4 horsemen do not represent successive ages, but different aspects of the judgment upon Jerusalem. This horseman indicates that war is breaking out- the Jewish War in particular. The war began in A.D. 67. God is sending these calamities upon apostate Israel thru Rome just as He	This refers to the beginning of the Tribulation. Some see the rider as Christ (Kuyper, Ladd, Morris), and this as the proclamation of the gospel. Most reject this. Some (Walvoord, Ryrie, Lindsey) think this represents the anti-christ who conquers the world. His the head of the revived Roman empire. Some progressive dispensationalists see this as referring to the Fall of Jerusalem despite dating the	Many think the first rider is Christ and this is about the success of the gospel (Ps. 45:3-5; Rev. 19:11). Some wonder how Christ can be both the One who opens the scroll and the rider the scroll reveals. For others, this is “merely” the universal sequence which is often repeated in history.

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<p>increases. The bow may refer to Nerva, who was a Cretan. They were famous for using bows. Some think it refers to mounted Parthian warriors who wore white known for their skills with a bow. A few have views similar to preterists. Pinkowski, a 7th Day Adventist, thinks the bow refers to the spread of the gospel since arrows could be used to carry messages.</p>	<p>judged Israel thru Assyria and Judah thru Babylon. The closer Scriptural parallel of the rest of this vision is the destruction of Jerusalem in Mt. 24.</p>	<p>book in the 90's.⁴¹</p>	
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Talk It Out: Which of these interpretations makes the most sense in the context?

“Our Lord Jesus is conquering now; that is, throughout this present dispensation His cause is going forward, for He is exercising both His spiritual and His universal Kingship.” **William Hendriksen**⁴²

“The rider on the white horse ‘bent on conquest’ represents the victorious Roman march toward Jerusalem to engage the Jewish war in the springs of A.D. 67.” **Kenneth Gentry**⁴³

The Second Seal

³When he opened the second seal, I heard the second living creature say, "Come!" ⁴And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.

- The 2nd living creature issues the summons to the 2nd horse and rider. This is the pattern.
- This horse is bright _____, or _____ red.
- The rider removes _____ from the land or earth so war breaks out.
- War, the sphere of the _____, comes under the sovereignty of God.

The Second Horseman

⁴¹ Pate, C. Marvin, *Four Views on the Book of Revelation*. Grand Rapids, Zondervan. 1998. pp. 145-157.

⁴² Hendriksen, pp. 96.

⁴³ Pate, pp. 53.

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Historicist	Preterist	Futurist	Idealist
From Commodus to Diocletian (284) which was marked by civil wars throughout the Roman empire.	Peace is removed from the land of Israel. The war with the Romans led to civil wars among themselves.	The time of war as the Tribulation progresses. Hal Lindsey identifies the rider with Russia who attacks Israel leading up to Armageddon. Ray Stedman thinks the large sword is a nuclear weapon. Henry Morris sees this as a time of civil wars and organized crime running rampant.	Represents war in general. Empires established by conquest often fall apart thru internal conflict. Others, like Hendriksen, see this as the persecution of the church after the progress of the gospel.

The Third Seal

⁵When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. ⁶And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"

- Jesus opens the 3rd seal so the 3rd living creature calls out to the 3rd horse.
- This horse is _____ and brings _____.
- The denarius is able to buy about 1/8th-1/16th of what it normally purchases.
- Times of famine, and _____, are under the providence of God, not natural disaster.

Historicist	Preterist	Futurist	Idealist
Often viewed as the economic oppression caused by taxes in the 3 rd century. They could be paid in produce, particularly wine, wheat, and oil. Many farmers destroyed their crops to avoid paying taxes. An edict forbid the destruction of olive trees & grapevines.	It points to shortage and famine, as predicted in Leviticus 26:26. Black was associated with famine in Lamentations 5:10. A denarius, a day's wage, would only feed 1 person. The Jews in Jerusalem experienced horrible food shortages. Josephus records mothers eating their	This is a worldwide famine during the Tribulation. Some blame this on international capitalists who manipulate the market.	Famine is one of the 4 severe judgments God uses for corrupt societies (Ezekiel 5:16; 14:21). Hendriksen also applies this to the persecution of the church.

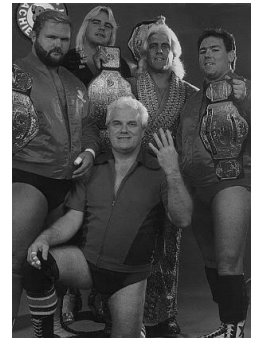
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	children. Some Jews stole the wine and oil from the Temple.		
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The Fourth Seal

⁷When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"
⁸And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.

- After the 4th seal is opened the 4th living creature summons the 4th and last horse & rider.
- This time the identity is given to us- _____. Hades follows behind to claim the dead.
- A _____ of the earth, or land, is given to them to _____ in a variety of ways.
- God is in control of _____ and _____. They are not independent of Him.



Historicist	Preterist	Futurist	Idealist
Many locate this from A.D. 248-268 as Rome was overrun by barbarians, tyrants and more. Historian Gibbons notes 5,000 people a day died in Rome. Some estimate that half the population of the earth died at this time. Some translate it as "four parts of the earth" referring to the 4 divisions of the Empire.	The color denotes pale yellow or green, often associated with pestilence. Conditions in besieged Jerusalem produced pestilence similar to the destruction of Jerusalem by the Babylonians as recorded by Ezekiel (14:21). Josephus notes the horrible effects of the pestilence.	A quarter of the earth is destroyed. Due to the population of the earth now, this is called a tribulation of unprecedented magnitude to which they apply Mt. 24:21 (instead of the destruction of Jerusalem in A.D. 70). As part of the Great Tribulation this falls within the last half of the Tribulation. Some others place the beginning of the Great Tribulation in chapter 11.	This points to geographically limited judgments, not global catastrophe. These recur throughout history.

The Fifth Seal

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⁹When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. ¹⁰They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" ¹¹Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

- There is an _____ in the throne room. The _____ are under the altar.
- They cry out for _____ against those who _____ them. Their blood cries out like Abel's.
- Now was not the time. There were still more martyrs who would die for the faith.
- These would be, in part, the same martyrs from chapters 2-3. They are _____, not _____.
- The time is _____, but _____. _____ is under His control. Judgment happens on His _____.

Historicist	Preterist	Futurist	Idealist
Most understand this to be the persecution under Diocletian beginning in A.D. 303. In A.D. 306 Constantine would become emperor, and eventually the protector of the church after his conversion in 312.	Just like sacrificial blood poured at the foot of the altar, the blood of the martyrs is there. This suggests their persecutors were still alive. Prior to A.D. 70 the church was primarily persecuted by the Jews. Jesus predicted that the generation alive before His death would be judged for all the martyrs (Mt. 23:35ff). The destruction of Jerusalem is coming! As those martyrs have been vindicated, so God will vindicate martyrs since that time.	Instead of referring to the persecuted saints in chapters 2-3, it oddly refers to persons martyred during the Tribulation (how's that?).	The suffering church sees the state of those killed for their faith. The altar points to the sacrificial nature of their lives & death. We are reminded that the dead in Christ live in the presence of God. All martyrs will be vindicated.

Talk it Out: Which interpretation makes the most sense and why?

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“Martyred saints cry out for justice, not because of selfish desires, but in tune with the justice of God’s throne.” **Vern Poythress**⁴⁴

“In slaughtering them, the world has scorned Him!” **William Hendriksen**⁴⁵

The Sixth Seal

¹²When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, ¹³and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. ¹⁴The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. ¹⁵Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, ¹⁶calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, ¹⁷for the great day of their wrath has come, and who can stand?"

- With the 6th seal the scene shifts to _____.
- The great physical signs are ones that usually point to a change in _____.
- It is as if _____ itself is _____.
- It is so terrifying that even the leaders of the earth/land are hiding in _____ (Hosea 10; Rev. 9:28ff).
- They are hiding from the _____ of the One on the throne & the Lamb.
- Who can stand? See Malachi 3:2.
- He expresses His anger _____ He wants to and _____ He wants to.

Historicist	Preterist	Futurist	Idealist
May refer to the fall of paganism to Christianity with Constantine’s Edict of Tolerance. Others refer this to the division of the Empire into East & West in 395. It anticipated the final fall of the Empire in 476. Barnes sees the invasions by Goths &	This is the predicted day of God’s wrath against Jerusalem and apostate Israel (Mt. 24:29, 34). The Jewish state is destroyed. The physical aspects are symbolic representations of the end of a nation or king (Is. 13:10; 34:4; Ezekiel 32:7-8, 13).	There are differences of opinion about how literal to take this section. Some like Ironsides and Gaebelein seem them as mostly symbolic. The earthquake, as in other views, is literal but with symbolic meaning. Others like Bullinger, Ryrie and Walvoord	They are split as to whether this represents the 2 nd coming. Those who deny this see it as God’s judgment on those oppressing the Church (due to the late date Rome). Others see the 7 structures of creation and 7 classes of men to symbolize the

⁴⁴ Poythress, pp. 116.

⁴⁵ Hendriksen, pp. 107.

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Vandals (376-418).	According to Josephus, the leaders of the rebellion against Rome were hiding in caves from God and Rome (<i>Wars</i> , 6:7:3)	emphasize the literal. The falling stars are similar to what we mean. Hal Lindsey argues that this is the first nuclear exchange with the falling stars as Russian bombs.	universality of the disasters. No one is too great or too small to avoid God's wrath.
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“Like Adam and Eve, they can only think of fleeing and hiding to avoid exposure and punishment.” **Vern Poythress**⁴⁶

Talk it Out:

Which views make the most sense of the text and why?

Conclusion:

⁴⁶ Poythress, pp. 117.

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LESSON 15: THE SEVEN SEALS: A BRIEF INTERLUDE THE FINAL SEAL (7- 8:5)

Intro:

BIG IDEA: God brings _____ in response to our _____, but _____ His people in that judgment.



Sealing God's Servants

¹After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. ²Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads." ⁴And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

⁵12,000 from the tribe of Judah were sealed, 12,000 from the tribe of Reuben, 12,000 from the tribe of Gad, ⁶12,000 from the tribe of Asher, 12,000 from the tribe of Naphtali, 12,000 from the tribe of Manasseh, ⁷12,000 from the tribe of Simeon, 12,000 from the tribe of Levi, 12,000 from the tribe of Issachar, ⁸12,000 from the tribe of Zebulun, 12,000 from the tribe of Joseph, 12,000 from the tribe of Benjamin were sealed.

- 4 angels hold back the _____. They have the power to _____ earth and sea.
- Another _____ from the rising sun in the east. He carries God's _____.
- Seals are proof of _____ or _____.
- The angel is here to place God's seal upon God's _____ from the tribes of Israel.
- These people seem to be on the earth at the time.

Read Ephesians 1:13-14. Who is sealed, and with what?

Read Ezekiel 9:3-8. Who is sealed, and why?

“The seal confirms both God’s ownership and his protection.” **Vern Poythress**⁴⁷

Historicist	Preterist	Futurist	Idealist
The destructive angels are often seen as the barbarian hordes that are unleashed against the Roman Empire. The servants are	While Israel is an apostate nation, some Jews were faithful. As the destruction of Jerusalem looms, God seals them for their	The servants of God are Jews saved during the Great Tribulation after the Rapture.	The 4 winds are the 4 horsemen (Zechariah 6:5). So this takes place before the first 4 seals. Those terrifying judgments create the

⁴⁷ Poythress, pp. 118.

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<p>protected from the invaders. Alaric, king of the Goths, was heard saying he waged war with the Romans and not Christians. Others view this as those saved from false doctrines leading up to the Reformation.</p>	<p>protection. They would be the ones who fled the region for Pella after seeing the “abomination that brings desolation” prophesied by Jesus and recorded by Eusebius and Epiphanius.</p>		<p>question answered here- what of God’s people? God, throughout history, has identified and protected His faithful people.</p>
<p>The 144,000 are symbolic of the entire church.</p>	<p>God always has a remnant, and knows their number (7,000 in the days of Elijah). This number is symbolic and they represent all the Jewish Christians who escaped Jerusalem’s fall as firstfruits (14:4). If before the 2nd coming, they’d be last fruits, right? Makes so much more sense in this context!</p>	<p>144,000 Jews will be sealed for their protection from the plagues to come. Non-dispensationalists like Ladd & Mounce think they symbolize the church in the Tribulation, the last generation of Christians.</p>	<p>Represents the church militant as the true and spiritual Israel. In all ages the church is preserved from God’s judgments on the nations. Usually use equations where each # represents something that is not very obvious.</p>

Talk it Out: What are the strengths and weaknesses of the various views? Which one makes most sense, or does less violence to the text?

⁹After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" ¹¹And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹²saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

¹³Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" ¹⁴I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb."

- The scene shifts back to _____.
- This _____ was beyond counting and comprised of _____.
- They stand before the throne and worship the God who saves.

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- Worship resumes before the throne of God with a _____ ascription of praise.
- The elder reveals their identity as those “*coming out of the great tribulation*”.
- “*Come*” can mean to _____ from one location to another, or to _____. It has a _____ use, to come into _____ or _____ in influence, and to be established.
- Their robes are _____ because they’ve been washed in the blood of the Lamb: _____.

Historicist	Preterist	Futurist	Idealist
Elliott identifies them with the 144,000. Others that this represents the Gentiles in the church, who shall outnumber the Jews in the church.	The vision moves from those Jewish Christians preserved from the destruction of Jerusalem to the many Gentiles who will be saved through their preaching the gospel. Others say they are Christian martyrs slain by the Romans after the fall of Jerusalem.	These are the Gentiles converted after the Rapture by the preaching of the 144,000 (who apparently preach Christ). The distinction between the church (raptured in 4:1) and the rest of the saved is important. Both groups in Rev. 7 are distinct from the church responding to the gospel of the kingdom, not the gospel of grace. They enter the millennium in an inferior status to the church. Others argue this is not in heaven, but before the millennial throne on earth. Non-dispensationalists (who deny the pre-trib Rapture) see them as Christian martyrs from the Tribulation.	This is the church triumphant & glorified. Via death, they come out of the Tribulation.

Talk it Out: What interpretation(s) makes the most sense?

¹⁵“Therefore they are before the throne of God, and serve him day and night in his temple;

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and he who sits on the throne will shelter them with his presence.

¹⁶ They shall hunger no more, neither thirst anymore;
the sun shall not strike them,
nor any scorching heat.

¹⁷ For the Lamb in the midst of the throne will be their shepherd,
and he will guide them to springs of living water,
and God will wipe away every tear from their eyes."

- This song reflects a number of Psalms about pilgrimage and worship in the temple.
- They are sheltered by God himself, even in the heat (Ps. 91, 121).
- The Lamb is their shepherd (Ps. 23).

Read Isaiah 25. What is the context of this passage? How is it fulfilled here?

Read Isaiah 49: 8-11. What is the context of this passage? How is it similar to the Revelation passage?

¹When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

²Then I saw the seven angels who stand before God, and seven trumpets were given to them.

³And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, ⁴and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.

⁵Then 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, flashes of lightning, and an earthquake.

- Finally the 7th seal is opened by Jesus which prompts _____ for 30 minutes.
- The 7 angels are given 7 _____ which will link us to the next vision.
- The prayers of the saints are _____, with incense, before the _____.
- These prayers result in _____ unleashed upon the earth!

Read Zechariah 2. How does this passage inform our understanding of the silence? Is it a similar context?

Historicist	Preterist	Futurist	Idealist
The silence refers to the 70 years between Constantine's victory and Alaric's revolt. Matthew Henry thinks this refers to the time between the destruction of	Similar to Matthew Henry, it is an interval of peace between the destruction of Jerusalem (ending persecution at the hands of the Jews) and persecution at the	The silence of expectancy and foreboding.	Heaven anticipates the completion of God's purposes- the lull before the storm.

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<p>Jerusalem and persecution at the hands of the Roman Empire (hence the prayers).</p>	<p>hands of the Roman Empire.</p>		
<p>The angel is Christ exercising his priestly role. The martyrs are those slain by Rome who will soon be vindicated as God prepares to destroy the Empire with barbarian hordes, Muslim Arabs & Turks.</p>	<p>The apostate city will be burned from heavenly fire (see Deut. 13:16; Judges 20:40) in response to the prayers of the saints.</p>	<p>The prayers are those of the saints on earth during the tribulation (Ryrie). Many identify the angel as Christ. The judgments are in response to their prayers.</p>	<p>The judgments of God upon the world are in response to the prayers of the church.</p>

Conclusion:

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LESSON 16: THE SEVEN TRUMPETS (8:6- 9:21)- SAY IT AGAIN!

Intro:

Big Idea: God's judgment distinguishes between the _____ and _____.

“The seals are concerned with history from the vantage point of earth ... The trumpets view the same history, but this time from the vantage point of heaven, looking down on earth.” **Derek Thomas**⁴⁸

The 1st 4 Trumpets

⁶Now the seven angels who had the seven trumpets prepared to blow them.

⁷The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

⁸The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood. ⁹A third of the living creatures in the sea died, and a third of the ships were destroyed.

¹⁰The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter.

¹²The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night.

¹³Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!"

- Like the seals, the first 4 are set apart from the last 3. This time the “_____” are coming.
- Generally speaking, trumpets announce _____ - the calling or _____ of soldiers. Sometimes they are for the call to _____, but not here.
- All _____ of creation are _____ by these judgments.
- Everything comes from _____. Judgment comes from _____.
- The first 3 all include _____, a symbol of _____.
- The first 2 include _____, symbolizing _____.
- The eagle, a bird of _____, proclaims a three-fold woe for _____.

Read Revelation 6:12-13 again. What can we learn about the time sequence from these 2 passages?

⁴⁸ Thomas, pp. 82.

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“The fraction is symbolic of the mercy of God. The calamity is not universal but leaves those who can learn from the tragic events.” **Bruce Metzger**⁴⁹

“The burning up of one-third of the trees of ‘the land’ reminds us of the Romans’ setting villages on fire in conjunction with their denuding the land of its trees.” **Kenneth Gentry**⁵⁰

Historicist	Preterist	Futurist	Idealist
The hail & fire (lightening?) recall the plagues of Egypt. Most identify this with military conflicts against the Goths and Vandals. Historian Gibbon uses similar language, including a “Gothic trumpet”. The Goths burned everything in their path. Unclear if it refers to the Roman Empire (oft said to be 1/3 of the known world) or 1/3 of the Empire.	This concerns the Jewish War (66-70), taking place in the land, not globally. Jay Adams notes this describes the devastation to the land of Israel prior to the siege of Jerusalem. Roman soldiers destroyed much of the vegetation and trees in Israel (described by Josephus). Josephus also notes that there were battles in the bodies of water in and around Israel. The Jews built ships and became pirates near Syria, Phoenicia and Egypt. In a battle upon the Dead Sea, dead bodies filled the water.	These are taken to be literal, global and in the future. Hal Lindsey points to this as evidence of nuclear warfare.	Since ‘only’ 1/3 of the earth is affected, this is not viewed as the final judgment but a warning of the final judgment. All of them indicate repeatable (not consecutive) calamities. Most see the resemblance to the Egyptian plagues. They often say the church will be uninjured by these calamities.
Mountains are symbols of strength and can represent kingdoms. In this case, seen as the Vandals under Genseric, “Tyrant of the Sea”. They destroyed the ships and commerce of Rome, leaving the water blood red.	Mount Zion was a symbol for Israel (note: like a mountain) meaning that Jerusalem was burned by the Romans. It was totally destroyed. Josephus records a battle in which Galileans were pursued into the sea of Tiberius where they were slaughtered.	Again, mountains represent kingdoms. The sea is a symbol of the gentile nations. Ironside ties this in with Jeremiah 51:25 and ends up with a spiritual Babylon or counterfeit church. Henry Morris takes a more literal approach of a huge meteor crashing into the sea. Lindsey also argues for a meteor or H-bomb.	The imagery is drawn from Babylon’s fall in the OT. It may be taken to refer to the fall of a spiritual Babylon. Others think this refers to a volcano which in many instances flowed into the sea destroying ships and sea creatures. Wilcox notes the shift from our environment to commerce.
The star is Attila the Hun, the “scourge of God”, who suddenly sprang upon the Roman scene. Attila was the master of the rivers. The waters ran red with the blood of as many as 300,000 dead. Some, like Matthew Henry, think this points to various heretics like Arius or Pelagius.	Wormwood, or Bitter, refers to the curse mentioned in Deuteronomy 28 including making the waters bitter like at Marah. Wormwood is also used in the OT to warn Israel of the penalty for apostasy. So this refers to the destruction of apostate Israel.	Some see the star as leaders who lead God’s people astray or possibly the anti-Christ. Ironsides thinks it is the Pope. Ryrie and Morris argue for a more literal interpretation- a meteor falling to earth contaminating fresh water. Ray Stedman says it is no	Natural resources are now subject to God’s judgment. Hendriksen expands it to include floods and other ways water can devastate civilization.

⁴⁹ Metzger, pp. 66.

⁵⁰ Pate, pp. 58.

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		coincidence that Chernobyl means “wormwood”, and Hal Lindsey sees this as another salvo in the thermonuclear exchange.	
The sun, moon and stars represent the foundation of Rome. Its conquest is in view, accomplished in 476 by the Heruli led by Odoacer. 1/3 of the Empire was vanquished when the Western Empire fell.	The symbolism used has a long history of use to describe the fall of nations (Isaiah 13:9-11; 24:19-23; Ezekiel 32:7-8). Leading figures in Rome and Israel were assassinated or committed suicide.	Ironsides- the diminishing spiritual perception in the Tribulation. Gaebelein- the authority of the revived Roman Empire is struck. Walvoord & Ryrie- natural order is struck.	The darkness prefigures the gloom of the ungodly as a prelude to the new Exodus of God’s people.
The 3 woes turn our attention to the Eastern Roman Empire. First the Saracen conquest of the southern & eastern 3 rd , then the Turkish conquest of the remaining east and then the bowls are poured upon the Papacy.	The eagle was on the banner of Rome. The woes refer to the destruction of Jerusalem: the seditions of the Jews; the besieging of the city; the taking and sacking of the city & temple. Nearly a million men lost their lives.	They simply signify “you ain’t seen nothing yet!”	They indicate that the calamities to follow will be even more intense.

“The last three trumpets are grouped together as three woes. These plagues explicitly discriminate between the righteous and the wicked, as did the later Egyptian plagues.” **Vern Poythress**⁵¹

The 5th Trumpet: The 1st Woe

¹And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. ²He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. ³Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth. ⁴They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. ⁵They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. ⁶And in those days people will seek death and will not find it. They will long to die, but death will flee from them.

⁷ In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces, ⁸their hair like women’s hair, and their teeth like lions’ teeth; ⁹they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle. ¹⁰They have tails and stings like scorpions, and their power to hurt people for five months is in their tails. ¹¹They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon.

¹² The first woe has passed; behold, two woes are still to come.

- Another star falls, but the star is a _____.
- The creature has the _____ to the bottomless (*abyss* in Greek) _____ (see 20:1).
- He opens the abyss to _____ the first woe upon the earth.
- Locusts, as in the Exodus, arose as _____ of God’s judgment.

⁵¹ Poythress, pp. 123.

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- They only _____ those who do not bear God's _____ of ownership.
- This happens for 5 months, the _____ of locusts.
- It is so bad people will _____ to die, but _____.
- The locusts are symbols of an _____.

Historicist	Preterist	Futurist	Idealist
<p>Nearly 100% say the locusts refer to the Saracens (Muslim Arabs). They waged war against the Eastern Roman Empire from 612-763. The fallen star is a symbol for someone who lost his rank, possibly Mohammed whose family lost their rank & title in the previous generation. The instructions are similar to Mohammed's in the Koran: "Destroy no palm trees, nor any fields of corn, cut down no fruit trees." The Saracens were not able to completely destroy the church or possess the Empire. Using a day means a year, they fought for 150 years. In 732, Charles Martel stopped their progress into Europe. In 763 they ceased their aggressive policies. Some Roman Catholics view the locusts as Luther and the Reformation.</p>	<p>This is seen as a flood of moral and spiritual errors connected with the delusions of anti-Christian Jews. Josephus notes their many atrocities in <i>The Jewish War</i>. The siege drove people mad. The 5 months is not a symbol but refers to the period from May to September during the siege. People wanted to die. There were riots, cannibalism and more. Rome waited while Jerusalem devoured itself. Josephus refers to transvestitism in Jerusalem- looking and acting like women (& engaging in immorality) they would suddenly produce weapons and kill people. The Romans developed terrible methods of torture to learn where food was stored (<i>Wars</i> 5.10.3).</p>	<p>Ironside sees the key as false teaching, what we now call New Age religions. Ryrie, Walvoord and Morris shift gears from literal to symbolic on this falling star. They and Hal Lindsey see the star as representing Satan. The locusts are often seen as demonic hoards released against unrepentant sinners. Hal Lindsey thinks they are Cobra attack helicopters. Ryrie thinks people won't be able to die, though they try to commit suicide. Moorehead sees the locusts as an invading army (Ezekiel 38). He thinks Russia will have a key role in this.</p>	<p>The locusts are often viewed as demonic forces that have been unleashed. People's minds are further darkened. The ravages correspond to the average lifecycle of locusts. They are powerful, seductive and invulnerable while exercising illegitimate authority. Poythress sees Apollyon as perhaps in ironic reference allusion to Nero or Domitian who saw themselves as imitating Apollon.</p>

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They often wore turbans, but had beards and long hair. They had iron coats of mail and were skilled at fighting backwards, over the tails of their horses.			
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Read Revelation 20:7-9. Does it sound like these passages are talking about the same thing, or something different?

Talk it Out: Which views make the most sense and why? Which seem the most inconsistent?

“God uses even the work of the devil as a punishment and as a warning for the wicked, a warning in order that they may repent.” **William Hendriksen**⁵²

The Sixth Trumpet: The Second Woe

¹³Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, ¹⁴saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." ¹⁵So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind. ¹⁶The number of mounted troops was twice ten thousand times ten thousand; I heard their number. ¹⁷And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. ¹⁸By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. ¹⁹For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

- A voice comes from _____ the altar issuing a _____.
- The timing has been _____ ahead of time, and the 4 angels are _____.
- This woe kills 1/3 of _____. This woe is an enormous _____.
- His description of the horses is quite _____.

Historicist	Preterist	Futurist	Idealist
This woe falls upon the eastern third of the Roman Empire, the Byzantine Empire. Just before 1000 the Tartars, or Turkomans, established an empire	Many of the Roman forces, including the 10 th Legion, had been stationed beyond the Euphrates. The destruction of Jerusalem, as foretold by Daniel (chapter 9)	These 4 angels are seen as “evil angels”. The invading army comes from the east, the Orient. Earlier (since view chronologically) ¼ of humanity was killed,	The Euphrates was the eastern boundary of the Roman Empire, a barrier to invaders. While the locusts represent internal decay, this represents a foreign invasion.

⁵² Hendriksen, pp. 120.

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<p>and converted to Islam. The conquered many lands east of the Euphrates. In 1453 they finally moved west of the Euphrates. They would conquer Constantinople. There were 4 sultanies bordering the river, confined there until after the Crusades. The size of the army is symbolic- 2 myriads. The breastplates are the same color as the those of the Turks. The armies under Sultan Mahomet had 67 cannons. Decorations on the horses tails indicated ranking officials.</p>	<p>is pictured as a flood, at a specific time set beforehand. Jesus noted that it would happen within a generation of his earthly ministry. The size of the army is enormous, but shouldn't be pressed literally. David Chilton notes that the promised curses in Deuteronomy 28 correspond to many of those in Revelation- including a great army from the east.</p>	<p>they view this as killing 1/3 of those remaining. So half of the population of the world has been killed. There is a split: some see this as a demonic hoard, and others as a literal army. Ray Stedman notes that the largest armies in the world are only 2-3 million troops. Lindsey returns to thermonuclear war. For Gaebelien, the revived Roman Empire is the objective of the hoards. Moorehead rejects this since the revived Roman Empire is led by the Anti-Christ.</p>	
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The Result

²⁰The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, ²¹nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

- Those who were not killed did not _____.
- The focus is on _____, and sins against the _____ of God.
- Humanity is _____ in its sin.

Historicist	Preterist	Futurist	Idealist
<p>The unrepentant are the apostate churches, east & west. Matthew Henry points to the use of images, the murder of the Albigenses & Waldensians by the Pope and the immorality of the</p>	<p>The unrepentant are the rebellious Jews in Jerusalem. Per David Chilton: "As Josephus reports, even up to the very end- after the famine, the mass murders, the cannibalism, the crucifixion of their</p>	<p>The unrepentant are the unbelievers in the Tribulation. They continue to follow New Age religions, commit violent crimes, use mind altering drugs, sexual immorality etc.</p>	<p>The unrepentant represent no particular class of people except those outside of Christ.</p>

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Popes.	fellow Jews at the rate of 500 per day- the Jews went on heeding the insane ravings of false prophets who assured them of victory.”		
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Conclusion:

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LESSON 17- REVELATION 10: INTERMISSION

Intro:

BIG IDEA: God _____ His people thru His _____ on His enemies.

Read 2 Peter 2:4-9. What was God able to do? Why did Peter want them to know this?

¹Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. ²He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, ³and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded. ⁴And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down." ⁵And the angel whom I saw standing on the sea and on the land raised his right hand to heaven ⁶and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, ⁷but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- John sees another mighty _____ who is carrying a _____.
- His voice is like a lion’s roar. Lions roar _____ committing to their attack- it _____ their prey.
- The seven thunders respond to his call, but John is _____ from writing it down.
- The angel swears an oath that there will be no more _____ - no more opportunities for _____.
- The 7th trumpet will _____ the mystery. Indication this _____ the process.

“God will not allow human rebellion to trace an endless cycle of injustice and misery; in fact, he hastens to his people’s relief.” **Dennis Johnson**⁵³

Historicist	Preterist	Futurist	Idealist
With the fall of the Roman Empire, the Catholic church filled the power void, becoming Antichrist. The angel is often identified with Christ since the scroll is open (assuming it is the same scroll from earlier). This book is often viewed as the Bible which was kept from the people before the Reformation. The aggression of the Turks	The angel is Jesus (note the similarities with chapter 1). He roars like a lion, the Lion of the Tribe of Judah (5:5) Most view the scroll as the same as in chapter 5. The 7 thunders are viewed as the voice of God (see Ps. 29). What was said was too horrible to write (though why is John not visibly moved). Chilton views it as simply for	Some think the angel is Jesus (Ironside, Morris), others that it is ‘just’ an angel (Ryrie, Walvoord). The scroll is different from the one in chapter 5. It could be some Old Testament prophecies, a message to the church or a title deed.	This interlude resembles the one before the last seal. The angel is either Christ or a special envoy of His. Hendriksen notes that John did not worship the angel. The message is for the whole world (land & sea). The 7 thunders represent the voice of the Lord(see Ps. 29). Not all of God’s counsel will be revealed.

⁵³ Johnson, pp. 161.

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pushed Greeks scholars into Europe assisting the Renaissance. There are almost as many interpretations as there are thunders to be interpreted.	John's ears alone- but God wanted the church to know there were things He didn't want them to know.		
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Read Amos 3:7-8. What elements are present here?

⁸Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land." ⁹So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey." ¹⁰And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. ¹¹And I was told, "You must again prophesy about many peoples and nations and languages and kings."

- The voice from heaven commands him to take the _____ from the _____.
- The scroll will be _____ in his mouth, but _____ in his stomach.
- John was _____, and the angel was _____.
- John is _____ to _____ about or before many people, nations, languages & kings.

Read Ezekiel 2:8-3:3. What is the context of this passage? Does this help us to understand the context of John's vision?

“That gospel is in itself glorious and sweet. But its proclamation is always followed by bitter persecution.” **William Hendriksen**⁵⁴

This is true, but is that the reason for the bitterness in the context? Is it better to see it as the bitter taste of judgment (Metzger)?

“The word of God provides communion with him and his goodness; hence, sweetness accompanies even a message of woe.” **Vern Poythress**⁵⁵

Historicist	Preterist	Futurist	Idealist
This symbolizes the church receiving the Scriptures during the Reformation. (Why is John representing the future church?). The gospel is sweet, but the reaction by Rome	The allusion to Ezekiel shows clear parallelism. Both are about the destruction of Jerusalem for its idolatries. Some take this as a shift in the rest of the	Generally, the Scriptures must affect the messenger before preached. Some apply this to all Christians. The world is the subject of John's message.	The whole world must now hear John's message.

⁵⁴ Hendriksen, pp. 125.

⁵⁵ Poythress, pp. 126.

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was bitter persecution.	book to be the nations, particularly Rome.		
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Is the message about the nations, or is the message to the nations about Israel's destruction so they can be warned about their own coming judgment (see Hosea 1)?

What is the main point of application for this passage in light of what we have seen?

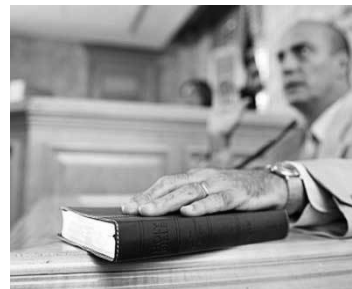
Conclusion:

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LESSON 18- Revelation 11: The Two Witness & the Final Trumpet

Intro:
Martyr-

BIG IDEA: God _____ His servants even when the world
_____ them.



¹Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, ²but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. ³And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

- John has the task of _____ the temple (Ezekiel 40-47). He is marking off the people of God, the people who truly worship there.
- He does not measure the courts _____ the temple proper. The nations will _____ Jerusalem for 3 ½ years.
- The temple will be _____ during that time.
- During that time, 2 _____ are given authority to _____.
- As 2 witnesses they fulfill the minimum standard for finding people _____ & deserving of _____.
- The sackcloth means they are crying out for _____ in the face of judgment.

Historicist	Preterist	Futurist	Idealist
The time frame is the time of the Reformation. The days are years, representing the 1,260 years of papal power. The temple refers to the living temple: the church. The rod represents the Word of God by which the Reformers measured the church. The witnesses are the Waldenses &	The days refer to either the Jewish War or Nero's persecution (or both). The witnesses refer to real prophets in Jerusalem or the civil and religious authority in Jerusalem. Both Ezekiel & John's actions define the true spiritual temple in light of impending destruction of the physical	This refers to the 3 ½ years of the Tribulation. The witnesses refer to prophets yet to appear or a larger body speaking against Jerusalem sometime in the future. Since there currently is no temple in Jerusalem, his return seems less than immanent. John is distinguishing between faithful Jews	This refers to the whole church age. It is not literal, but points to a limited amount of time (and used to synchronize the other events viewed lasting as the same amount of time). The temple is symbolic of the church (1 Peter 2, Eph. 2). It is measured for preservation. The court refers to

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Albigenses who resisted the papacy and were persecuted.	temple. The language of the trampling alludes to Luke 21:24 prior to the fall of Jerusalem.	and unfaithful ones. God will protect faithful Israel, but destroy apostate Israel. People differ as to whether this refers to the first or 2 nd half of the Tribulation.	nominal Christians. The witnesses are the church during that age.
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Albigenses: they were a _____ Christian sect that opposed the Pope. They were _____ by Pope Innocent III in a crusade after the Franciscans failed to convert them. They were far from orthodox!

Talk it Out: Which makes more sense, for John to measure the temple prior to AD 70 or for John to measure a futuristic temple that will be judged just like the one in AD 70 was? In other words, is God going to repeat his judgment upon Israel? Or are we to see this as a judgment upon the church (1 Peter 4:17)?

⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. ⁷And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them, ⁸and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. ⁹For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, ¹⁰and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. ¹¹But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. ¹²Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them. ¹³And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. ¹⁴The second woe has passed; behold, the third woe is soon to come.

- John uses the symbols of the olive trees (Zech. 4?) and the lampstands (Rev. 1?) to say something about the _____.
- They are able to _____ themselves from their enemies during the time granted to them.
- They are like _____, able to stop the _____.
- When their time is done and they have finished prophesying, _____ begins.

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- _____ leads the rebellion, and the witnesses will be _____.
- _____ is now referred to as _____ and _____ - both brought under God's judgment for _____ and _____ God's people.
- The witnesses are _____ and taken into heaven much like Elijah and Enoch.
- Jerusalem begins to be _____.

Read Zechariah 4. How does this help us to understand the olive trees and the lampstands? Who are the 2 key figures in Zechariah? What offices do they hold?

Historicist	Preterist	Futurist	Idealist
<p>The witnesses represent the long line of faithful witnesses prior to the Reformation. They speak judgment, symbolized by the fire. The plagues fell upon the papacy. Christian burial was denied to those Rome deemed heretics and destroyed. The resurrection of the witnesses is viewed as the Reformation. The earthquake is a symbol for the political upheavals that hit Europe during the Reformation. 7 provinces or countries fell away from Rome's power.</p>	<p>In connection with Zechariah, the witnesses represent the leaders of the church (Joshua) and the state (Zerubbabel). For Chilton, they represent all the witnesses of the Old Covenant. For Russell, they are James and Peter. Respectively the death refers to the end of law and order, the death of Christ and the persecution of the church by Jerusalem & Rome. In AD 68 two Jewish high priests were killed during the siege of Jerusalem. The earthquake is one of the judgments on Jerusalem killing many.</p>	<p>The 42 months refers back to Daniel 9:27 (it does, but not like he thinks it does). The 2 witnesses are real people who preach in Tribulation era Jerusalem. Some think they are Moses and Elijah (the Law and Prophets) relying on Malachi 4:5-6. Their resurrection may or may not prompt the conversion of the Jews (Lindsey thinks it will).</p>	<p>The witnesses are the witnessing church in a symbolic Jerusalem through the entirety of the church age. Hendriksen thinks they refer to Word and Sacrament. The time of the trampling by the Gentiles is often seen as the whole church age. Those who seek to destroy the church will reap God's wrath. The beast is often seen as the same beast from chapter 13- symbolizing political power opposed to God's kingdom. The defeat of the church will not last long, symbolized by 3 ½ days. The church, apparently defeated, rises up again. The whole of the church age is one of tribulation. Derek Thomas sees this as the resurrection that</p>

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			accompanies the return of Christ. Yet, the earthquake is seen as connected to the final judgment.
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Talk it Out: What are some of the strengths & weaknesses of each view?

“The heretics Huss and Jerome seem now to be alive again in the person of Luther.” **Pope Hadrian in 1523**

“Christ’s holy temple-city is secure and vulnerable; secured from apostasy and divine wrath by the power and grace of the Lamb but vulnerable to attack through persecution by the world’s non-covenant peoples.” **Dennis Johnson**⁵⁶

“We who belong to Christ cannot but share in his victory. So the martyr’s death is not defeat, but victory in union with Christ.” **Vern Poythress**⁵⁷

Take Away: Despite persecution that may lead to death, God is still _____. His people do not perish, but still _____ of his grace. They will see the _____ of God’s people and God’s vengeance upon their enemies.

¹⁵Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." ¹⁶And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, ¹⁷saying,

"We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. ¹⁸The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."

¹⁹Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

- Finally the 7th trumpet is blown. The _____ of Christ over the _____ takes place.
- The elders fell down before God to worship in _____.
- Allusion to Psalm 2: God has begun to _____ out his _____ upon the nations.
- The dead will be _____, and his saints _____.
- John sees into heaven, beholding the ark of the covenant and natural phenomenon.

None by the great high priest could see the ark of the covenant, and only once a year. What does it mean that John sees the ark?

⁵⁶ Johnson, pp. 168.

⁵⁷ Poythress, pp. 131.

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“The ark was the most holy object in the tabernacle. It was normally concealed from sight behind the tabernacle curtains. The revealing of this innermost object signifies that God has fully revealed his glory, both the glory of his law and of his mercy.” **Vern Poythress**⁵⁸

Historicist	Preterist	Futurist	Idealist
This trumpet blast forwards us to the end of the age. This blast brings us to the 7 bowls of Rev. 16 which are poured out at the end of time. The bowls begin in the French Revolution.	This does not refer to the end of time but the fall of Jerusalem which in Mt. 24 includes the sign of the Son of Man taking up his authority over the nations. The kingdom of Israel comes to an end, becoming the spiritual kingdom of Christ. The martyrs will be vindicated by the destruction of Jerusalem and the temple. Jay Adams notes that this ends the first prophecy with the second beginning in 13.	This is viewed at the 2 nd coming of Christ to establish his millennial kingdom. This passage would seem to present problems for the dispensational view of the resurrection. Typically they say dead Christians are raised at the Rapture and everyone else at the end of the millennium, not the beginning. Hal Lindsey adds a 3 rd resurrection, that of the OT believers and believers who died during the Tribulation.	This trumpet begins the consummation of the reign of Christ. It is the 2 nd picture of the end. God’s power is displayed in all the natural phenomenon.

Talking it Out: None of these views is without problems. Which view has the most and least problems?

“Despite the rage of its enemies, the church is secure in the presence of its holy champion.”
Dennis Johnson⁵⁹

Conclusion:

⁵⁸ Poythress, pp. 131.

⁵⁹ Johnson, pp. 176.

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LESSON 20: THE WOMAN AND THE DRAGON (12)

Intro:

What if there really was something like Ghidorah?

Greek mythology has a horrible serpent, Python, which tries to kill Apollo, son of Zeus. Apollo later kills Python.

William Blake's Great Red Dragon



BIG IDEA: God _____ His people despite the wrath of the most _____ of enemies.

The Sign in Heaven

¹ And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ² She was pregnant and was crying out in birth pains and the agony of giving birth. ³ And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. ⁴ His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. ⁵ She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶ and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

- What John sees in heaven is a _____, it is symbolic of something.
- The woman is decked out in _____ bodies. She is _____.
- But she is about to give _____.
- Another _____, or symbol appears, the great red _____ ready to _____ the child.
- The dragon has horns representing _____ and crowns representing the power of the _____.
- The child's identity is clear. He is the fulfillment of _____ . He is the Messiah- _____.
- The child _____ to heaven to sit at the _____ hand of God the Father.
- The woman is the _____, the true _____, from which Messiah has come.
- She wears a _____ because the _____ reigns with Christ.
- She has to flee into the _____ where, like Elijah, God nourishes her for 3 ½ years.

Historicist	Preterist	Futurist	Idealist
Some see this a	There are 2 main	This section	This is the beginning

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<p>“retrogressive”, a departure from the time line. This is a second set of visions. The first dealt with the outward realities of the church. This series with the internal realities of the church. The woman is the true church, the child represents the children of the church. The dragon represents Imperial Rome which seeks to prevent the children of the church from realizing their destiny. It is often identified as referring to the reign of Maximim (313) while 2/3 of the church received protection under Constantine. The enthronement is the enthronement of Constantine over the whole empire in 324.</p>	<p>preterist interpretations. First, the full preterists believe that the rest of the book still refers to the destruction of Jerusalem. The first series of vision reveals the power of the Lamb in judgment on Jerusalem. This new series of visions shows the church in conflict with the powers and principalities. Partial preterists see this as the churches conflict with Rome. This chapter is the transition from Israel to Rome (under the power of Satan) as the main persecutor of the church. Both camps see the Woman as OT, faithful, Israel, the Child as Christ and the Dragon as a combination of the 4 beasts in Daniel. The flight of the woman represents the flight of the faithful from Jerusalem prior to its destruction. The dragon then continues its war against the church. The 3 ½ years is the time frame for the Jewish War and Nero’s persecution of the church.</p>	<p>chronologically precedes the consummation. Roman Catholic interpreters view the woman as Mary in her “post-assumption” role as Queen of Heaven. Some cults, founded by women, identify her with their leader. Most see the Woman as Israel and the Child as Jesus. The heavenly bodies reflect Joseph’s dream (Gen. 37). Non-dispensationalist see her as the “messianic community”, the faithful remnant in Israel. The dragon, though seen as Satan, is associated with the revived Roman Empire at the end of time. The anti-christ persecutes Jews during the Great Tribulation. Hal Lindsey sees the great eagle as representing a massive airlift on their behalf to find safety in the U.S.. The 3 ½ years refers to the last half of the Tribulation. So the vision jumps from 30 AD to some time still in the future. The church dispensation is totally excluded. Ladd has a more</p>	<p>of a new act (actually 11:9 is probably the beginning). This is about the birth of Christ and His ascension & enthronement. The 7 heads represent a universal authority, and the horns point to military strength. The 3 ½ years represent the church age in which God continues to provide for and sustain His people.</p>
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		idealist approach.	
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Talk it Out: What are the strengths or weaknesses of the various views? Which help us make more sense of the passage?

“Herod’s action was the first in a series of satanically engineered attempts to prevent the accomplishment of God’s salvation.” **Vern Poythress**⁶⁰

The War in Heaven

⁷ Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, ⁸ but he was defeated, and there was no longer any place for them in heaven. ⁹ And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. ¹² Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”

- John describes a war in heaven between angels _____ and _____.
- The _____ seems to be with God and the faithful angels.
- Michael, leading the faithful angels, triumphs over the dragon.
- The identity of the dragon is revealed- _____. He was thrown to the _____.
- A loud voice declares that the Messiah, the Son of Man, has taken up His throne.
- Though Satan _____ Christians, they prevail by the _____ of the Lamb.
- The heavens rejoice, but earth will experience the _____ of the _____ for a short time.
- The red may point to _____, the blood he spills to _____ the church. Jesus shed his own blood to _____ the church.
- If we love this life _____ than Christ (and eternal life), we will be _____ to endure persecution.
- The testimony of Jesus should move us out of an idolatrous view of this life and set our hope in the next.

Read Daniel 10. How is Michael described? Does this help us to understand Revelation 12? How?

Historicist	Preterist	Futurist	Idealist
This is often taken out	The war is not	This is the fulfillment	Michael and his

⁶⁰ Poythress, pp. 136.

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<p>of heaven and placed on earth. Some say this is the church's struggle with Julian the Apostate (361-3). When he died he said "O Galilean, thou hast conquered! The establishment of the kingdom refers to Rome under Christian rule though from time to time heretical persecutors arose. It culminates in the rise of the Papacy. So this is a bit of a rewind.</p>	<p>chronologically after the flight into the wilderness. Chilton & Russell see Michael as Jesus (not like JW's do). He is not an angel, but the one who leads the angels. The defeat of Satan at the cross ended his role as Accuser of the Brethren. But he seeks to stamp out the church which prevails through the work of Christ.</p>	<p>of Daniel 12, connected to the Great Tribulation. Opinions differ as to mid-Tribulation, the 5th trumpet, the time of the Rapture etc. The declaration of the kingdom is the announcement of salvation as another stage of the conquest has been completed. No longer in heaven, Satan continues to attack the Tribulation saints. He seems to prevail physically, but they prevail spiritually. His attacks will end with the millennial kingdom.</p>	<p>angels prevailed as a result of Christ's atonement. The announcement marks the beginning of the New Covenant age. He loses his place as Accuser because of the blood of Christ. He still accuses us, but not before God. We are defended by the blood of Christ. We go on the offense with the testimony of Christ.</p>
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Talk It Out: Weighing the strengths & weaknesses, which interpretations make the most sense of the passage?

"This twofold position, that Satan is hostile but under restraint, is what Revelation wants us to appreciate." **Derek Thomas**⁶¹

¹³ And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. ¹⁴ But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. ¹⁵ The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. ¹⁶ But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. ¹⁷ Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

- Satan seeks to destroy the church. He uses his mouth- _____!
- He makes war on those who keep the _____ of God and _____ to Jesus.
- Like the Giant Angel, he (Satan) stands by the sea shore.

⁶¹ Thomas, pp. 102.

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“The very structure of God’s created world restricts and frustrates Satan’s plans.” Vern Poythress⁶²

Historicist	Preterist	Futurist	Idealist
<p>The two wings are often viewed as the eastern and western divisions of the Roman Empire. The persecution is often seen as the rule of the Arian emperors. Others see the dragon as now representing the Papacy which informally ruled the Holy Roman Empire. They take the days to represent years in which the true faith was obscured by false teachers & teaching.</p>	<p>This picks up where vs. 6 left off. This refers primarily to the escape of the Judean Church during the Jewish War in conjunction with Mt. 24:15-28. The wings of the eagle alludes to Exodus 19:4, a description of redemption from oppression. Having failed, Satan turns against the Gentile Christians.</p>	<p>This picks up where vs. 6 left off. Most do not take Lindsey’s perspective of the eagle but see this as an allusion to Ex. 19:4 and God’s care for Israel. Some interpret the flood literally, some see it as representing false teaching. Others, like Lindsey, see it as a large army. The focus seems to be on Israel and then Jewish Christians.</p>	<p>Satan seeks to destroy the witnessing church since he cannot directly attack Jesus. There is the allusion to Ex. 19. This refers to the time period from Christ’s enthronement to the final judgment. The flood is seen as a host of things sent to deceive and destroy the Church. While the Church is preserved, individual Christians may suffer death.</p>

Talking It Out: Which views make the most sense of the text?

Practical Application

- Satan seeks to destroy the Church thru _____ and _____.
- He does this because he cannot defeat _____.
- He no longer _____ us before God, but to _____ face.
- We triumph thru the work of Christ _____ to us and _____ to others.
- We have hope despite opposition because Christ has _____.

⁶² Poythress, pp. 138.

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Lesson 21: Leviathan- The Persecuting Power of Government

Intro:

Read Job 41

BIG IDEA: God warns us that _____, under the power of _____, seek to destroy the Church thru _____.



The Beast from the Sea

¹ And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. ² And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. ³ One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. ⁴ And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

- The dragon, seeking _____ in his war on the saints, summons help from the _____ and the _____.
- A hideous _____ arises from the sea that bears a striking resemblance to the _____.
- He is the _____ of the Dragon, as Christ is the image of the living _____.

Dragon	Leviathan
7 heads	7 heads
10 horns	10 horns
7 crowns on its heads	10 crowns on its horns
Giant red serpent or dragon	Like a leopard (body), bear (feet) and lion (mouth)

- The beast resembles the bodies of the first 3 beasts that arise from the sea in _____, but has 10 _____ like the 4th beast.
- The beast has _____ more crowns than the dragon.
- The horns have _____ names on them. Kings often took on the titles of "god" and "savior" including the Roman Emperors.
- The beast receives _____ & _____ on earth from the dragon. He is the dragon's _____.
- The beast has a _____ that _____.
- Unbelievers _____ the dragon and the beast thinking them all _____.
- Given authority, rising from the dead... this beast is the _____ Christ!

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- The _____ is here viewed as a counterfeit for the _____.
- Rome fell into disarray with the suicide of _____. This halted the Roman assault on the Jews and _____.
- The power of Rome was revived with _____ who resumed the Jewish War in earnest.
- Rome became the _____ source of _____ against the church.

Read Daniel 7. How does this help you to make sense of John’s vision?

_____ => Medo-Perisians => _____ => Rome

Historicist	Preterist	Futurist	Idealist
<p>The beast is identified as Rome. Many historicists view this first beast as pagan Rome and the 2nd as either the Papacy or the apostate priesthood of Rome. Another view is that the first is the political power of papal Rome and the 2nd is the ecclesiastical power.</p> <p>The sea is often interpreted as the flood of Gothic invasions.</p> <p>The 7th head which is wounded is often viewed as Julian the Apostate. Theodosius no longer tolerated pagan worship in the Empire. This is seen to have resumed under the influence of the papacy with Charlemagne.</p> <p>7th Day Adventists see the wound as occurring during Napoleon’s victory in 1798, and revived by Mussolini’s Concordat of 1929 which restored the papacy.</p>	<p>The sea refers to the Gentile world from which Daniel’s beasts arose. The dragon looks to the sea for coming help.</p> <p>There is disagreement as to whether this beast refers to an individual or an empire. The individual leads an empire- the Roman Empire. The beast is often viewed as Nero. Rome is introduced now as the chief instrument of judgment on apostate Israel, and the great persecutor of the Church.</p> <p>The beast survives the mortal wound to a head, the head itself dies. Nero’s death threatened to undo the Empire. Within a year there were 3 emperors and the Empire recovered under the rule of Vespasian.</p> <p>David Chilton argues that the wound was caused by the prosperity of the Gospel.</p>	<p>The sea refers to the Gentile world. The beast refers to a Gentile kingdom, Rome.</p> <p>Dispensationalists believe that this represents a revived Roman Empire. This revived empire is an amalgamation of the empires it has absorbed (Babylon, Medo-Persian, Greece) (again?). This time the people will love Rome.</p> <p>The mortal wound is often viewed as an assassination attempt against the anti-Christ.</p>	<p>The beast symbolizes any governmental system that opposes the Church. Governments regularly oppose the Lord’s Anointed and His people (Ps. 2). The similarity of appearance suggests the beast is the “governmental incarnation” of Satan. The dragon works thru the beast.</p>

Talk it Out: What views make the most sense of the passage?

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“The death and resurrection of Jesus has caused a fatal blow. The beast is not dead, but dying.”

Derek Thomas⁶³

“Behind the Beast, a perversion of state power, stands the Dragon, who energizes and endorses him. Christians are to be alert to satanic influence, not only with individuals, but also with institutions and whole societies.” **Vern Poythress**⁶⁴

“Interestingly, the beast arises from the sea which reflects the geographical perspective of Rome when considered either from Patmos or Israel.” **Kenneth Gentry**⁶⁵

The Power of the Beast

⁵ And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. ⁶ It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. ⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, ⁸ and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. ⁹ If anyone has an ear, let him hear:

¹⁰ If anyone is to be taken captive,
to captivity he goes;

if anyone is to be slain with the sword,
with the sword must he be slain.

Here is a call for the endurance and faith of the saints.

- The beast was filled with _____ and spoke blaspheme against God, heaven and all who dwell there.
- He boasts of the counterfeit _____ as the true god, earth as heaven (counterfeit _____) and its subjects as those truly saved (counterfeit _____).
- It was given power for _____ years.
- It was granted power to make war upon the _____, trying to _____ them.
- It had _____ authority over the whole world, _____ Christ’s authority over every tribe, nation, language and tongue.
- Though he’s _____, he cannot _____ the saints from that book which was written before _____.
- God is in _____ even though it _____ like the Beast and therefore the Dragon are.
- The saints must persevere, _____ in God’s election, Christ’s work and God’s _____.

Historicist	Preterist	Futurist	Idealist
They usually point to the Pope as making such blasphemous claims, particularly Nicholas and	All of the emperors of Rome enforced worship of themselves. People who refused to worship, at	This refers to the 2 nd half of the Tribulation period. This, again, is the revived Roman Empire of the	They often see Rome as the initial fulfillment, but with many other governments falling suit

⁶³ Thomas, pp. 110-1.

⁶⁴ Poythress, pp. 141.

⁶⁵ Pate, pp. 68.

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<p>Innocent III. We find Pope Leo XIII (1894) making such audacious claims as well as Pius X (1922) that "I am God on earth". They use the day-year hermeneutic to arrive at 1,260 years of oppression. They point to the many Christians slain by the Church of Rome before, during and after the Reformation.</p>	<p>times, would be imprisoned or slain (see Pergamum). The Jews turned away from Christ to Caesar (we have no king but Caesar!). Nero's persecution of the church lasted 42 months or 3 ½ years. Some see this as the original meaning, but that this pattern continues until the end of time.</p>	<p>future since they don't see Daniel 9:27 as fulfilled in the Jewish War (which took, 7 years). The Beast is viewed as persecuting the Jews, not the Church. Ryrie takes an alternate translation of vs. 10 as a word of comfort that those who persecute will be destroyed in the lake of fire.</p>	<p>until the final fulfillment at the end of time. Particular governments will abuse their God-given authority and serve Satan. They persecute the Church. The 42 months are seen as symbolizing the time between the 2 advents of Christ.</p>
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Talk it Out: Which view(s) makes more sense of the passage?

"For John this meant, of course, the Roman Empire; but every succeeding generation of Christian people knows some equivalent of it." **Michael Wilcock**⁶⁶

"Successful modern democratic governments are not literally killing people. They do not need to, as long as their idolatrous programs are so successful! They tend not toward paternal severity, but toward maternal smothering." **Vern Poythress**⁶⁷

"In the last analysis, it is always a choice between the power that operates through inflicting suffering, that is, the power of the beast, and the power that operates through accepting suffering, namely, the power of the Lamb." **Bruce Metzger**⁶⁸

Practical Implications:

- _____ will often seek our _____ over our allegiance to God.
- This can be done thru _____ faith, a corrupted religion or the _____ of faith.
- One tool is the power of persecution- _____, deprivation, _____ or death.
- The state, apart from a lively _____ presence, will seek to be a _____ for God: hard or soft statism.

⁶⁶ Wilcock, pp. 124.

⁶⁷ Poythress, pp. 146.

⁶⁸ Metzger, pp. 77.

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LESSON 22: BEHEMOTH- THE POWER OF DECEPTION

Intro:

BIG IDEA: Satan seeks to _____ all humanity, but the saints stand firm by _____.



The Power of the 2nd Beast

¹¹ Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. ¹² It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. ¹³ It performs great signs, even making fire come down from heaven to earth in front of people, ¹⁴ and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. ¹⁵ And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

- The 2nd beast arises out of the _____.
- It _____ the Lion of the Tribe of Judah with 2 horns like a lamb.
- But it speaks like a _____.
- It doesn't possess authority on its own, but _____ that authority of the first beast.
- It is the _____ of the 1st beast, directing people to _____ the 1st beast.
- There are false _____ to lead the people astray.
- His is the power of _____. He leads people astray as a false _____ (16:13).
- It makes a _____ of the beast, like in Daniel 3. It seems _____.
- Those who fail to worship the image will be _____.
- It is a counterfeit of the _____, leading people to worship Leviathan instead of Christ.

Historicist	Preterist	Futurist	Idealist
The majority identify the 2 nd beast as the papacy. Some of the Popes wore outfits made of wool and hats with 2 points. The church of Rome repeatedly makes claims to miracles to support the power of the Church of Rome. Some claims include images starting fires, or seeming alive (sweating, bleeding, moving etc.).	3 main views. 1 st , the cult of the emperor (Chilton & Adams). 2 nd , a beast from Israel. Its sphere of influence is but a part of the Roman Empire. It is the Roman procurator or governor of Judea (Russell). 3 rd , Israel itself, referring to the Jewish religious system and leadership.	Ryrie- the horns suggest less strength than the 1 st beast. It may appear innocent, but isn't. Most futurists believe this is a religious leader, a counterfeit messiah, who heads an apostate church (often Rome). Some think it refers to a concept rather than a person- like organized religion. But most link him to the man of lawlessness (2 Thessalonians 2), the little horn of Daniel 7. They think the image will	While supporting the 1 st beast, the 2 nd seems harmless in order to deceive. It symbolizes false religion. In John's day it operated through the priests of the emperor cult. Some see the 2 horns as reflecting the dual aspect of civil and religious administration (Proconsul & Commune). The emperor cult was particularly powerful in Asia Minor. The most dangerous religious movements are those tied

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		be set up in the rebuilt temple as the abomination that causes desolation (denying the fulfillment in AD 70).	to nationalism.
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Talk it Out:

“Institutional religion too often plays into the hands of the state, supporting its pseudo-messianic claims and justifying its persecuting aggression against those who will not confess, “We have no king but Caesar.”” **Dennis Johnson**⁶⁹

The Number of the Beast

¹⁶ Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, ¹⁷ so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. ¹⁸ This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.

- Everyone is forced to wear a _____, identifying them as a _____: a counterfeit of the _____ of the Spirit seen earlier.
- Israelites would wear the law of God on their _____ and _____ to show that their thoughts & actions were supposed to be in submission to God.
- _____ is tied to the mark.

Options for 666

Gematria	The Number of Man	False Religion	The Beast
An ancient code in which letters have numerical value. To make it more difficult, the word was often translated into a different language. “Emperor Nero” in Hebrew is calculated to 666. (Johnson, Metzger, Gentry, Adams, Chilton)	There is no code. If 7 is the number of completion, 6 is the number of failure. Man apart from God fails, repeatedly. The Hebrews repeated things for emphasis. 3 was essentially ‘most’. John uses the 6 3 times- utter failure. (Hendriksen, Thomas)	It does not refer to Nero or Rome, but simply the beast (wait, isn’t that Rome?) which is the object of false worship. (Wilcock) Many historicists use various ways of pointing to the Church of Rome (Latin basileia, Apostaths, Hebrew for Roman, and Victarius filii Dei).	Very similar to false religion. It points to the Beast who falls short of the glory and accomplishments of Christ (Poythress)

Talk it Out: Which of these views seems most realistic?

“It is to such coins (that bear the likeness of the emperor) that John refers to as bearing the mark of the beast, without which ‘no one can buy or sell.’” **Bruce Metzger**⁷⁰

Historicist	Preterist	Futurist	Idealist
The mark was often thought to be Latin, the	The mark functioned to deprive Christians of the	The cashless worldwide economy instituted by the	Often this is viewed as invisible, just like the seal

⁶⁹ Johnson, pp. 197-8.

⁷⁰ Metzger, pp. 76.

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language of the Roman Catholic Church. The Popes often forbid commerce with heretics or Protestants.	common rights of citizens. The economic distress was meant to produce conformity.	anti-Christ. The number would be placed on the body via implanted computer chip or tattoo. It would be necessary to conduct business- like a worldwide labor union.	it counterfeits. To receive the mark is synonymous with worship of the beast.
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Conclusion:

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LESSON 23: THE LAMB AND THE REDEEMED (14)

Intro:

BIG IDEA: There is a coming _____ which will see the salvation of the _____ and eternal punishment of the _____.



“God’s people need assurance of their ultimate safety.”
Derek Thomas⁷¹

The 144,000 (Again)

Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.² And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps,³ and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.⁴ It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,⁵ and in their mouth no lie was found, for they are blameless.

- John sees _____ with the 144,00 by His side. They don't bear a _____, but God's _____ of ownership.
- There was _____ before the throne, worshipping God.
- Only those who belong to God can _____ and _____ this song.
- Like warriors before _____, they have not made themselves ceremonially unclean thru sex (Dt. 23:9-10).
- They remain with the Lamb, _____ He goes.
- They are the _____, not _____ of the redeemed.
- Unlike the beast, there are no _____ on their _____.

“They are branded as God’s property, under his protection; and they are imprinted with his identity, to share his holiness.” **Dennis Johnson**⁷²

Historicist	Preterist	Futurist	Idealist
This passage tells “the rest of the story”. The redeemed and faithful church (which resisted the papacy) is represented by the 144,000. Some understand Mount Zion to be the heavenly city.	This could conclude the previous section or begin a new section. Or stand alone. It has elements seen before, and introduces some new elements. It reveals that though powerful, the beasts &	It seems to have no organic connection to what is before or after it, but is distinct. It has to do with the end of the Great Tribulation. Many view this group as the same as in chapter 7, a	It is disputed as to whether Zion is terrestrial or celestial. Some think the 144,000 are on earth while the harpists are in heaven. Others think the voice is that of the 144,000 in heaven.

⁷¹ Thomas, pp. 116.

⁷² Johnson, pp. 201.

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<p>Others the true Church. But they are believed to be in heaven, before the throne. That they are undefiled does not necessarily refer to virginity since marital sex does not defile (incorrect, it did make one ceremonially unclean in the OT- see Exodus 19 and Leviticus 15). The firstfruits remind us that they represent the whole.</p>	<p>dragon are no match for Christ. As in Psalm 2, their rebellion is in vain. Their purity is not physical in nature, but spiritual. They were not seduced by Babylon who is about to be revealed. These saints are those who escaped the destruction of Jerusalem (Adams), the first Christians not the last. Others say they are the Christians and martyrs of the apostolic age.</p>	<p>distinctly Jewish remnant in future Palestine. Most view Mount Zion as the mountain is Israel (Walvoord, Morris, Ironside), though a few see it as in heaven (Ryrie). Their virginity is seen as spiritual, not defiling themselves with idolatry.</p>	<p>It is meant to assure the saints still on earth in the midst of persecution. They belong to the Lamb, not the Beast. It is the song of redemption in Christ, which the song which the Song of Moses foreshadows. The suffering saints get a glimpse of their future glory.</p>
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Talk It Out: What are the significant differences between the views? Which makes the most sense?

“This is the song of the Lamb’s redeemed choir-army.” **Dennis Johnson**⁷³

“Christ’s faithful followers keep away from Babylon the prostitute and are loyal to him exclusively as his pure bride.” **Vern Poythress**⁷⁴

A Warning

⁶Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. ⁷ And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.”

- An angel flies overhead, proclaiming the eternal _____ to people on earth without distinction based on _____, _____ or language.
- It warns of the coming _____. It is good news to the _____, who are being oppressed by the beasts.
- Unlike the beast, it calls people to worship the true _____ who has made everything there is.

Historicist	Preterist	Futurist	Idealist
<p>This angel is usually seen as the missionary era and the Great Awakening. This happened right before the bowls of wrath are poured upon the papacy in the French Revolution.</p>	<p>The angel represents the church who preaches the gospel. This is often viewed as referring to the preaching of the gospel in the land of Israel prior to the destruction of Jerusalem. Jerusalem’s hour of judgment is coming.</p>	<p>Some suggest that there is a shift to the Gentile world. Some think this is a reversion to the “gospel of the kingdom”, such that there are 2 gospels (kingdom vs. grace) (Gaebelein). Ironside sees this as identical to the church’s gospel. Walvoord</p>	<p>The angel is a symbol for the proclamation to repent before it is too late. It is a pronouncement of coming judgment. There is only 1 gospel, as Paul makes clear in Galatians 1:8.</p>

⁷³ Johnson, pp. 201.

⁷⁴ Poythress, pp. 148.

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		thinks it is neither, but that God is about to establish His sovereignty over the world. Non-dispensational futurists see this as all nations being summoned to repent.	
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Talk It Out: Which views make the most sense of the text? Are there significant, meaningful differences?

Introduction of Babylon

⁸ Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality.”

- The second angel tells of the coming destruction of _____.
- Babylon is introduced here as the _____ enemy of God.

Historicist	Preterist	Futurist	Idealist
This introduces Babylon which will be the focus on chapters 17 & 18. It is often interpreted as Papal Rome.	There is not full agreement on the identity of Babylon. Some think it refers to Jerusalem (Russell, Chilton). Some think it refers to Rome since it occupies much of the 2 nd half of Revelation (Clark, Adams).	The destruction is certain, though anticipatory. It could refer to a city, a religious system or a political system. Walvoord sees it as the apostate church which is destroyed in the second half of the Tribulation. It is used later to refer to an actual city, Rome or a rebuilt Babylon to be destroyed at the end of the Tribulation. Ironside sees it as a religious system. Mounce as Rome, a contemporary Babylon. Ladd sees it as the capital of the final apostate civilization.	It is often seen as a symbol for rebellious human society which seduces people. As a harlot, she makes her victims drunk. In talonic form, God makes her drunk as part of his wrath.

Talk It Out: Why are these differences significant? Which view(s) makes more sense?

A Clearer Warning

⁹ And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, ¹⁰ he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. ¹¹ And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.”

- The third angel warns of the wrath to fall upon those who worship the _____.
- Their judgment includes being cast into the _____ of _____.
- Their judgment takes place in the presence of the _____, and the _____.

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- There is an _____ judgment.

“The presence of the Lamb, which brings pure joy and comfort to his redeemed people, will bring unmitigated anguish to those who stake their lives on the dragon’s lies.” **Dennis Johnson**⁷⁵

Historicist	Preterist	Futurist	Idealist
Those who embrace the Papacy suffer eternal damnation. Those who drink her cup, will also drink from God’s cup of wrath.	It may be a reference to hell, or the permanent destruction of Babylon (Jerusalem or Rome). The destruction of Sodom is a type for this destruction. The cup of wrath may represent the practice of giving wine to condemned criminals. Unlike the righteous, there is no rest for the wicked.	This points to the final judgment upon all who worship the beast, and their eternal punishment.	On earth, his wrath is mixed with grace. But here we see unmixed wrath. This verse teaches an eternal judgment.

A Word of Encouragement

¹² Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

¹³ And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”

- There is a voice instructing John to write a word of _____.
- The saints are to _____: obeying God and continuing to trust in Christ despite _____.
- All who die united to Christ experience blessedness, not _____. Whether before or after this proclamation.
- The Spirit speaks as a 2nd _____ establishing the fact.
- They also experience God’s promised _____.

Historicist	Preterist	Futurist	Idealist
Focus on the idea that our good deeds follow us. They are remembered by God.	The idea of blessing may be that prior to their death, they experienced persecution which seems like anything but blessing. Others discuss how Christ’s death, ratifying the New Covenant, opened heaven to all God’s people.	2 nd of 7 beatitudes in Revelation. The blessing is pronounced on those who die as martyrs in the Great Tribulation.	2 nd of 7 beatitudes from the Lamb. “From now on” could mean from the time of Christ’s death, or the point of their own death.

Talk It Out: Are the differences in interpretation significant to understanding the Revelation?

⁷⁵ Johnson, pp. 206.

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The Harvest of the ...

¹⁴ Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. ¹⁵ And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." ¹⁶ So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

- The harvest begins with Jesus, harvesting the _____ from the earth.
- His work is announced by an angel who has just left the Father with the proclamation.
The Son _____ the Father's command (Mk. 13:32).
- There is an _____ harvest of wheat, which takes place at the proper time.

Historicist	Preterist	Futurist	Idealist
This is the consummation of all things (hit the FF button). This is the harvest of the righteous. The angel is often seen as representing the prayers of God's people.	The clouds refer us back to the destruction of Jerusalem, a sign that He reigns, instead of the 2 nd coming (which is later). So this points to the salvation of believing Jews (Mt. 13:30; 24:31-34) while ...	There is disagreement as to whether this is a gathering of the saints (Ironside, Ladd) or judgment (Ryrie, Gaebelien). Moorehead sees this as the resurrection of the righteous. All pretty much agree that this is the future fulfillment of Daniel 7.	This is the 3 rd picture of the final judgment found in Revelation. It begins here with the rapture of those who believe in Christ. A few view this as encompassing all humanity, while the grapes are a close up regarding only the wicked.

The Additional Harvest

¹⁷ Then another angel came out of the temple in heaven, and he too had a sharp sickle. ¹⁸ And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." ¹⁹ So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

- There is another harvest that takes place- that of the _____.
- _____ were harvested in late _____.
- The 2 harvests are distinct, but we are not sure of the time lag.
- It is described as a _____. Blood will fill the equivalent of Canaan.
- This is a fulfillment of _____ 3:13.

Historicist	Preterist	Futurist	Idealist
This is the judgment upon the wicked. They are completely decimated- the slaughter is complete.	This refers to the judgment upon unbelieving Israel (Is. 5). Though the same event, the righteous are delivered before the wicked judged. Josephus records a sea of blood covering the land.	Some see the vine as apostate Israel (Is. 5) (Ironside), others as all unbelievers (Walvoord). Ryrie & Gaebelien see this as referring to Armageddon. Most think this takes place outside Jerusalem	The vine represents all of wicked humanity. Some use the number as a symbol (the square of 4, which is the number of the earth, times the square of 10 representing completeness) representing the complete

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			earth.
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Talk It Out: Why are these differences significant? Which fits better with the overall flow of Revelation? Do you struggle with any of what this teaches?

“All of this would prove encouraging to the beleaguered Christians to whom John first wrote, but it is also a powerful incentive for us to persevere in the midst of our troubles.” **Derek Thomas**⁷⁶

Conclusion:

⁷⁶ Thomas, pp. 121.

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LESSON 24: THE SONG OF TRIUMPH

Intro:

BIG IDEA: God's _____ in judgment is met with _____ from His people.

Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

- It is _____ in many senses.
- He sees another _____. On _____, not on earth. This is from _____ perspective, not earth's.
- 7 angels with 7 plagues- God's wrath is about to be _____.

The Song of Moses and the Lamb

² And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. ³ And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

“Great and amazing are your deeds,

O Lord God the Almighty!

Just and true are your ways,

O King of the nations!

⁴ Who will not fear, O Lord,

and glorify your name?

For you alone are holy.

All nations will come

and worship you,

for your righteous acts have been revealed.”

- John explains some of this as best he can. It looks like a sea of _____, with _____ (4:6).
- This is the _____ before the _____.
- Those who _____ the beast by the testimony of the Lamb are there.
- They are beside the sea, with _____ at the ready.
- They sing the song of _____.
- The _____ is the One who made _____ victorious. Christ's _____ is the _____ cause of Israel's redemption.
- The coming plagues are similar to the plagues used by God to judge Egypt!
- God's deeds are amazing and great, the exercise of His infinite _____.
- God's deeds are also _____. God is not being _____ in judging the nation(s).

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- As King of the nations, He has the _____ to do this!
- Those who fear the Lord glorify the Lord in _____ and _____.
- There is no one like Him; He is set apart, _____.
- But all the _____ will worship Him. There is a worldwide _____ that expressed even though we see that many worship the Beast.
- The worship is _____ to His righteous acts. His justice and righteousness is on _____ eliciting worship from His people from every tribe, nation, tongue and language.

Historicist	Preterist	Futurist	Idealist
The announcement about these being the last plagues does not necessarily mean the final judgment, but the last plagues upon the Beast and his cohorts. The overcomers are those who were not corrupted by the Papacy.	This is parallel to the scenes in chapters 4-5, and 8:1-6. These are the last plagues upon Jerusalem at the end of the Jewish War. This does not preclude more wrath at the end of time. The overcomers are those who prevailed over apostate Jerusalem.	This is preparation for the final judgment at the end of time. The overcomers are Jewish believers converted after the Rapture. They were slain by the Beast. Some thing there are 2 songs here, the Song of Moses and the Song of the Lamb. The latter predicts that all the nations will worship in the millennial kingdom. (weren't they all destroyed at Armeggedon?)	Many take this to refer to the Final Judgment as God wrath is completely poured out upon rebellious humanity. Others see this as part of the pattern that continues thru this age which culminates at the final judgment. The song is one song, not two as the Exodus foreshadowed what is to come. The OT provides the pattern for NT judgment. The gospel prevails worldwide, though not over every person.

Talk It Out: What are significant differences between the views? Which make more sense in the context?

“From an earthly perspective, the beast overcame God’s witnesses, the saints. But the reality is that they overcame their enemies by the blood of the Lamb, holding fast to their testimony.”

Dennis Johnson⁷⁷

“Terrible disasters do not come by accident, but according to the just judgment of God. They are harbingers of the final judgment of the Second Coming.” **Vern Poythress**⁷⁸

“The same combination, ‘great and marvelous,’ described the plagues that God inflicted on Egypt in preparation for the Exodus (Deut. 28:59 LXX).” **Dennis Johnson**⁷⁹

Heaven Opened, Again

⁷⁷ Johnson, pp. 215.

⁷⁸ Poythress, pp. 154.

⁷⁹ Johnson, pp. 216

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⁵ After this I looked, and the sanctuary of the tent of witness in heaven was opened, ⁶ and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. ⁷ And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever, ⁸ and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

- This indicates another _____ vision. It views the judgment from another _____.
- The tent of _____ is the reality upon which the _____, built in the wilderness, was modeled.
- It is where God met with His people. It was filled with _____, hiding God's _____ like the Tabernacle.
- Mere mortals cannot bear the _____ of God.
- The 7 angels leave the sanctuary with the 7 plagues in 7 golden _____.
- They received the bowls from one of the 4 living _____ in God's presence.

Historicist	Preterist	Futurist	Idealist
These plagues are contained in the 7 th trumpet from 8:1. The bowls will be poured out in the next chapter. The events take place during the French Revolution into the unseen future. They reveal the destruction of papal Rome. No one is allowed in to intercede for them and divert God's wrath.	Chilton thinks the bowls are more like chalices to emphasize a "negative sacrament", the wine of his wrath (14:10). No intercession was permitted for them to avert God's wrath on Jerusalem.	In 5:8 bowls held the prayers of God's people. So this may point us to the judgment as the result of the prayers of God's persecuted people.	The Temple was opened to let the angels out, not people in.

Talk It Out:

"Nothing happens without God willing it to happen, and willing it to happen *in the way that it happens*, and willing it to happen *before* it happens." **Derek Thomas**⁸⁰

"The beleaguered church on earth, so seemingly weak and outnumbered, must never forget the mystery of God's kingdom growing powerfully through our frailty" **Dennis Johnson**⁸¹

Conclusion:

⁸⁰ Thomas, pp. 126.

⁸¹ Johnson, pp. 217.

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LESSON 25: THE SEVEN BOWLS- THE FULLNESS OF WRATH

Intro:

Pattern of Revelation:

Proclamation => _____ => Perseverance & Purification => _____ (of persecutors)

“In the Exodus story, the plague was a direct attack upon Pharaoh who was believed to be an incarnation of the sun god Ra.” **Derek Thomas**⁸²

BIG IDEA: God’s _____ judgment will affect all of _____.

Plagues of Egypt	7 Trumpets	7 Bowls
Nile turns to blood, killing all life.	Hail, fire and blood fall upon the earth. 1/3 of the earth destroyed.	Boils upon all who worship the Beast.
Frogs	Destruction of the sea, again with blood. 1/3 of the sea destroyed.	Sea turned to blood, all sea life dies.
Gnats	Destruction of the rivers and springs as a heavenly body falls to the earth.	Rivers and springs turned to blood.
Flies	Heavenly bodies (1/3) destroyed.	The sun burns men.
1/3 of the livestock dies.	Demons (locusts) from the Abyss to torment people.	The throne of the Beast is destroyed and darkness falls on its kingdom.
Boils on man and beast.	Invasion from the East, crossing the Euphrates. 1/3 of the people killed.	The Euphrates dries up, allowing armies to gather for battle- an unprecedented battle (6:15; 9:14; 16:14; 20:7-10). There is the symbol of frogs, an unclean creature.
Hail killing people, animals and vegetation.	Kingdom comes with lightning, thunder, earthquakes and hail.	Creation crumbles- lightning, earthquakes, hail.
Locusts		
Darkness falls upon the Egyptians, but not the Israelites.		
Death of the firstborn.		

⁸² Thomas, pp. 129.

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Bowl #1

Then I heard a loud voice from the temple telling the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.”² So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image.

- John hears the command and instruction to the ____ angels coming from the _____.
- These bowls represent the _____ of God.
- Those who bear the _____ of the beast, who _____ the image, suffer immensely from the plague of _____.

Historicist	Preterist	Futurist	Idealist
<p>This is a series of calamities that befall the papacy. Robert Flemming predicted this would occur in 1793-4, using a year-day scheme beginning with the decree of Justinian (533), saying it would begin in Italy or France. This is when the French Revolution began, which resulted in end of papal power worldwide. Moral corruption, atheism and the collapse of society occurred where the beast and his image were worshiped. The French Revolution lasted 5 years, and 2 million people were killed, including 24,000 priests. The power of the papacy was shattered in France.</p>	<p>There is a division concerning the recipient of these judgments. Some (mostly full preterists like Russell) believe it remains Jerusalem in AD 70. Others, like Jay Adams, recognize the shift to “Rome”, the 2nd great persecutor of the church. Which view you take determines who has the mark- apostate Jews, or all who reject the gospel worldwide. If it refers to besieged Jerusalem, such sores would be normal in unsanitary conditions.</p>	<p>Ryrie thinks that these plagues happen in quick succession. They are parallel to but more intense than the trumpets. Dispensationalists follow a more literal understanding of the plagues. This would be literal boils on people. Sometimes they are explained by radiation poisoning (Lindsey) after an explosion. These plagues come immediately before the 2nd Coming of Christ.</p>	<p>The evil world under the Beast resembles Pharaoh’s oppressive regime. Henricksen, with others, think that these are parallel to the trumpets, occurring at the same time throughout the time between Jesus’ advents. These sores could be incurable ulcers. Some spiritualize them to the corruption of the world breaking out.</p>

“The beast’s mark is useless to shield its servants from coming divine wrath.” **Dennis Johnson**⁸³

Bowl #2

³The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea.

- God now strikes the sea, with a plague like _____.
- All _____ dies.

Historicist	Preterist	Futurist	Idealist
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⁸³ Johnson, pp. 225.

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<p>Again they are applied to the destruction of the Papacy. This is the destruction of the navies that supported the Papacy (France, Spain & Portugal). In the naval war, largely with Britain, from 1793-1815 well over 1,000 ships were sunk.</p>	<p>The shift from the destruction of Jerusalem to the destruction of the Beast explains the greater level of devastation with the bowls. No place is safe in a world in rebellion. Others, like Chilton and Russell, think this is still dealing with Jerusalem. Either way, it refers most likely to the result of war on the high seas.</p>	<p>Some think the seas represent the Gentiles, so this is a plague on the Gentiles or the nations. Others see the oceans transformed into a red, putrid substance. Stedman thinks this is "red tide" which can kill sea life in affected areas. Lindsey continues his nuclear holocaust theme- the seas are poisoned.</p>	<p>Since the beast arose from the sea, or the nations, some think this symbolizes all of humanity. Society putrifies! Others think this points to the sea as an instrument of judgment, with some sea disasters in view. Other that the source of life- food, water, commerce- is destroyed.</p>
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Bowl #3

⁴The third angel poured out his bowl into the rivers and the springs of water, and they became blood. ⁵ And I heard the angel in charge of the waters say,
 "Just are you, O Holy One, who is and who was,
 for you brought these judgments.
⁶ For they have shed the blood of saints and prophets,
 and you have given them blood to drink.
 It is what they deserve!"
⁷ And I heard the altar saying,
 "Yes, Lord God the Almighty,
 true and just are your judgments!"

- The 3rd bowl affects the _____ water supply: rivers and springs. Again, it is _____.⁸⁴
- The angel declares the _____ and _____ of God from bringing these judgments upon humanity.
- The punishment is appropriate since they spilled the _____ of the saints and prophets.
- God's wrath is _____ as well as just.

"The gruesome implication is that the persecutors will drink their own blood, as the allusion to Isaiah 49:26 shows." **Dennis Johnson**⁸⁵

Historicist	Preterist	Futurist	Idealist
<p>This judgment upon the Papacy occurs inland. This is fulfilled in Napoleon's campaigns east as he tried to conquer Europe. Significant rivers in these campaigns include the Rhine, the Po and numerous Alpine streams in the regions of Piedmont and Lombardy. In those</p>	<p>Jerusalem: Rome poisoned water sources during the siege of Jerusalem.</p> <p>Fall of Rome: No corresponding event.</p> <p>Future: God brings judgment by contaminating the sources of fresh water.</p>	<p>Some see this as symbolizing the joys of life contaminated by sin. Others see it quite literally.</p>	<p>The focus is not so much on what the judgment actually is, but its meaning- just retribution of the killing of God's people. God does this in response to the cries of the martyrs.</p>

⁸⁴ <http://www.foxnews.com/scitech/2011/08/02/end-times-texas-lake-turns-blood-red/>

⁸⁵ Johnson, pp. 227.

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regions, many saints had been killed by the Papacy (Lutherans, Hussites, Moravians, Walenses and Huguenots).			
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Bowl #4

⁸The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. ⁹They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory.

- The sun, a heavenly body, is the object of the 4th bowl of wrath.
- Instead of being extinguished, it grows in _____ burning humanity.
- Creation is _____ as part of the judgment.
- Like the beast they worship, the people _____ God for his just judgments.
- They refuse to _____ for their sin.

Historicist	Preterist	Futurist	Idealist
The sun serves as a symbol for a prominent leader, perhaps Napoleon who devastated Europe.	There is no record of such an event in either the fall of Jerusalem or Rome. This passage could point to oppressive tyranny exercised by zealous sects. Chilton, who thinks this refers to Jerusalem, sees this as a reversal of the covenant blessing of protection from the heat of the day by God (Ps. 91, 121). This was promised in Deut. 28:22.	This is the opposite of the 4 th trumpet- extreme heat. Some take this symbolically, so that the government begins to torture those under their dominion. Others see this as God's great blessings turning into great curses and suffering. Some take it more literally: solar flares exacerbated by a depleted ozone layer. Lindsey sticks with the nuclear holocaust theme. Soon we'll have someone talking about global warming.	No detailed attempts are made to explain how the fulfillment will take place.

Bowl #5

¹⁰The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish ¹¹ and cursed the God of heaven for their pain and sores. They did not repent of their deeds.

- Now God's wrath falls on the corrupt _____ that serve the Devil.
- Like the land of Egypt, they are plunged into _____: confusion, _____ and blindness.
- The people begin to _____ themselves in their anguish.
- They still _____ God and refuse to _____ of their sin which brought this judgment.

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Historicist	Preterist	Futurist	Idealist
The beast's throne is Rome, so the judgment must be on Rome and its surrounding regions. Confusion, disorder, is symbolized by the darkness. France invaded this region in 1797-8, stripping the Vatican of its power and wealth. The Church of Rome was not extinguished, but continued its blasphemies.	Most see this as a reference to the city of Rome. Some think this refers to the time after the death of Nero, when Rome nearly fell to pieces. Others think this refers to the fall of Rome in the 5 th century. It is possible to think Rome serves as a symbol for all oppressive governments who will see their end culminating in the return of Jesus.	The kingdom of the antichrist is affected. The power of the beast is judged. The judgment on the Beast is not yet complete or final. Lindsey sees this as a literal blackout, allowing the 200 million Oriental soldiers to proceed into the Holy Land.	This symbolizes antichristian government. When major powers fall, the world is thrown into chaos. This darkness will cause such distress people will gnaw their tongues. Their pain only increases their hatred of God.

Bowl #6

¹² The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east. ¹³ And I saw, coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. ¹⁴ For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. ¹⁵ ("Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!") ¹⁶ And they assembled them at the place that in Hebrew is called Armageddon.

- The Euphrates dries up. It was a barrier between east and west. Gone, it allows _____ to flow west.
- The counterfeit trinity produces unclean spirits to go out to _____ the kings of the earth.
- They produce false _____ and gather them together to _____ against God.
- Jesus' declaration indicates that this is not the destruction of _____, but His return in _____.
- This is the final _____ when the Gentiles who punished _____ Israel are themselves _____.

"Satan's purpose is to assert his power; God's is to prosecute his justice. The result is the same: Armageddon." **Michael Wilcox**⁸⁶

"The world's rulers gather for war only because the dragon, the beast, and the false prophet have deceived them." **Dennis Johnson**⁸⁷

Historicist	Preterist	Futurist	Idealist
Some think this refers to the rise of the Turkish	Cyrus actually diverted the Euphrates once to move	This is the same as the 6 th trumpet. It is the final,	Rome feared a Parthian invasion from beyond the

⁸⁶ Wilcox, pp. 149.

⁸⁷ Johnson, pp. 233.

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<p>Empire in the 1820's. The 3 unclean spirits are seen as the spirit of infidelity from the mouth of the dragon, the spirit of popery from the beast, and the spirit of priestcraft from the false prophet. Others see them as paganism, the papacy and Islam. Some think Armageddon took place in WWI. Others speculate that the rise of the Bolsheviks was one of the unclean spirits to make war on Christianity.</p>	<p>troops under the wall to take Belshazzar by surprise. Many, like Adams and Clark, think this is the preparation for the downfall of pagan Rome. Chilton, Russell and others see this a related to A.D. 70. Josephus reports that Titus brought in thousands of soldiers from the region of the Euphrates. Spiritual Egypt is judged by spiritual frogs. Meggido is at the base of Mt. Carmel where Elijah had his conflict with the prophets of Baal. The plain there was the sight of many famous battles. Clark sees this as the destruction of every great power, in its time. They all experience their Armageddon. Some see Jesus' words are referring to the Second Coming. Some, seeing the parallel with 3:3 believe this connection is not necessary.</p>	<p>climatic battle as the armies of the East (China, Japan etc.) enter the Holy Land. Why a world war when there is a one-world government? Some say the armies, loyal to the beast anticipate the return of Jesus. The other suggestion is that they gather to rebel against the beast. Most see the words of Jesus pointing to a strong connection with the 2nd Coming.</p>	<p>Euphrates. Some see these forces as gathering to oppose Rome (the beast) and therefore fighting for God. This doesn't connect with the unclean spirits leading them into battle unless they, like Ahab, are being judged. This is the time of Jesus' return. This battle is seen as the same great battle in 11:7ff; 19:1ff; and 20:7ff.</p>
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“Armageddon, then, is a symbol of every battle in which Satan gathers his troops against the church.” **Kenneth Gentry**⁸⁸

“But once we appreciate the thematic concerns of Revelation, and the pattern of seven cycles all leading up to the Second Coming, the thematic unity of the various passages becomes a strong pointer to their inward unity. After all, how many last battles can there be, **on the great day of God Almighty** (16:14; cf. 6:16-17; 15:1!)? **Vern Poythress**⁸⁹

Bowl #7

¹⁷ The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” ¹⁸ And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake. ¹⁹ The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. ²⁰ And every island fled away, and no mountains were to be found. ²¹ And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

- Even the _____, as a part of creation, is struck by God's wrath.

⁸⁸ Gentry, pp. 116.

⁸⁹ Poythress, pp. 156.

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- The earth _____ with lightening, thunder, earthquakes.
- The great city of _____ was _____.
- Islands and mountains cease to exist.
- The people who remain are killed by _____.
- Still no repentance by the wicked.

Historicist	Preterist	Futurist	Idealist
<p>This final bowl is still future for the historicist. Air signifies “a convulsion, vitiation, and darkening of the moral and political atmosphere of Western Europe.” Others see it as referring to storms.</p> <p>The natural phenomenon refer to war and all that follows. The hail points to a judgment from the north. Russia, due to Ezekiel 38:9, is often seen as the best choice.</p> <p>All of the illegitimate gov’ts will tumble. The disintegrating city is the Papal empire</p>	<p>The split on the identity of the great city remains: Jerusalem and Rome. This brings the judgments to a completion on whichever city is in view. Full preterists point to an earthquake accompanying the dissolution of the covenant with Israel (Heb. 12:26-28) as with the initiation of the covenant. So this refers to AD 70. Jerusalem was divided into 3 sections by the warring factions during the siege. The size the hail is about the size of the stones used by the Romans in catapults which appeared to be white while flying to the city. Speaking of the siege, Josephus records hearing “The Son Comes!” not stone as they came. It may have been an attempt to mock Christians. But judgment is always associated with earthquakes, as God comes down displacing the created order with his glory (weightiness).</p>	<p>The air points to Satan’s sphere (Eph. 2). Lindsey returns to a nuclear holocaust to explain the earthquake. Stedman joins him. There are differing opinions as to whether or not the Great City and Babylon refer to the same city. Some say the Great City is Jerusalem, and Babylon is either Rome or a rebuilt Babylon. Oddly, the islands and mountains are seen as symbolizing what man has built by many dispensationalists.</p>	<p>The air is often taken for Satan’s sphere of influence. This series of judgments is done. People could not escape to islands or mountains- God’s judgment was pervasive.</p>

Talk it Out: The main issue for this passage is the event this refers to. Is it the fall of Jerusalem, the fall of Rome, the fall of the Papacy or the end of the age? Why?

“Neither the backwash of sin’s bitter aftertaste nor the first fruits of its lethal harvest can soften hearts of stone. Only God’s Spirit, applying the gospel of grace, can turn stony hearts into hearts of tender flesh.” **Dennis Johnson**⁹⁰

⁹⁰ Johnson, pp. 239.

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Conclusion:

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LESSON 26: THE GREAT PROSTITUTE (17)

Intro:



BIG IDEA: Satan’s remaining _____ against the church is _____.

Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great prostitute who is seated on many waters,² with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk.”³ And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.⁴ The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality.⁵ And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth's abominations.”⁶ And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus.

- The Greek root “*porn*” (found in _____ immorality and _____) is found _____ times in these _____ verses, almost like he’s _____.
- The great prostitute is seated “*on many waters*” and “*on the scarlet beast*”. The beast arose from the nations, the ocean.
- The Prostitute works in conjunction with the _____, _____ people into its service.
- She depends on the Beast. _____ (and prosperity) depended on the Pax Romana which was kept by the _____.
- She offers _____, full of abominations. _____ adultery is likened to _____ immorality.
- The cup contains all the God _____ the world offers: fame, power, sex, sports, art etc. (Hendriksen).
- Prostitutes in that day are believed to have worn _____ on their heads.
- Hers is a mystery to unfold- _____. That spirit of confusion and arrogance lives on!
- She _____!
- She gets _____ on the blood of _____ produced by the Beast she’s in bed with.

The Great Prostitute	The Bride of the Lamb
“Come, I will show you...” 17:1	“Come, I will show you ...” 21:9
“arrayed in purple and scarlet”	“fine linen, bright and pure” 19:8
“adorned with gold and jewels and pearls”	Adorned with gold and numerous jewels (21)

She is the counterfeit _____ for the counterfeit _____.

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“Babylon is a counterfeit church, seducing the world to give its allegiance to the counterfeit Trinity.” **Vern Poythress**⁹¹

“The three-fold combination of the drunken stupor, the spiritual compromise and the idolatrous alliances ensures the maximum effect in the description of Babylon’s degeneracy.” **Derek Thomas**⁹²

“Full economic and social participation in city life involved attendance at idolatrous feasts and pagan religious celebrations.” **Vern Poythress**⁹³

Application: How are we tempted to compromise to engage in “full economic and social participation”?

“Little babylons also operate in the recesses of our hearts.

The Beast controls his subjects through fear; the Prostitute seduces people by playing on their lusts with the enticements of illicit pleasures. However subtle the remaining sinful tendencies in the Christian’s heart may be, they also involve fear and lust. We capitulate and compromise with sin because of either fear or lust. We are afraid of suffering and shame. Or we lust after the desires of our heart. Sex, wealth, fame, power, health, and beauty can all be objects of our lust. ... The objects of our lust are only tawdry counterfeits of what God has created out of his own bounty and what he will bestow in unfathomable fullness.” **Vern Poythress**⁹⁴



Historicist

This begins the judgment on the unfaithful church, the Church of Rome. Her cup is filled with relics, indulgences and other extra-biblical practices as well as the sexual immorality found in monasteries and among Popes.

Preterist

Some (Stuart, Adams and others) see her as the City of Rome. Others (Russell, Chilton) see her as Jerusalem.

Futurist

Typically viewed as a symbol of Rome (in the future), often connected with apostate churches esp. the Church of Rome (Ryrie). Some see it as representing anti-God systems in any age (Ladd)

Idealist

It represents the seductive power of anti-God systems in the world, trying to lure us into apostasy.

When I saw her, I marveled greatly. ⁷But the angel said to me, “Why do you marvel? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. ⁸The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come. ⁹This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; ¹⁰they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while.

- Though profane, John _____. She is _____, though corrupt.

⁹¹ Poythress, pp. 159.

⁹² Thomas, pp. 137.

⁹³ Poythress, pp. 160.

⁹⁴ Poythress, pp. 161-2.

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- The beast “*was, and is not, and is about to rise from the bottomless pit*” while Christ “*was and is and is to come*”.
- “*rise from the bottomless pit and go to destruction*” sounds a lot like Revelation _____.
- The non-elect will _____ at the _____.
- The 7 mountains could point to a geographic location or refer to her _____.
- The 7 kings could refer to _____ emperors or 7 _____ (Egypt, Assyria, Babylon, Medo-Persian, Greek, Roman and ?). Or all the nations of the world.

“False worship is as tawdry and cheap as prostitution.” **Derek Thomas**⁹⁵

What about the Prostitute causes you to marvel? How does the world system appeal to you?

¹¹ As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. ¹² And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. ¹³ These are of one mind, and they hand over their power and authority to the beast. ¹⁴ They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”

¹⁵ And the angel said to me, “The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages. ¹⁶ And the ten horns that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire, ¹⁷ for God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled. ¹⁸ And the woman that you saw is the great city that has dominion over the kings of the earth.”

- The Beast itself is the 8th king. It symbolizes a power _____ to that of the other seven. They are all _____ to the Beast! They all have their own version of Babylon.
- The kings have but a short time, and use it to make _____ on the _____ who conquers them
- The beast _____ on the prostitute, and is the means of _____ upon her. She will be _____ and _____ by the beast (see Ezekiel 16).
- God puts it in their hearts to accomplish his purpose though their motives are _____ and His _____.

“Jesus challenges his people to look past appearances and perceive the horrendous spiritual reality at the rotten core of Rome’s impressive culture.” **Dennis Johnson**⁹⁶

⁹⁵ Thomas, pp. 142.

⁹⁶ Johnson, pp. 242.

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“God judges idols (15:1). Idols destroy idolaters (17:16-17).” **Vern Poythress**⁹⁷ God destroys the Beast after the Beast has destroyed the Prostitute.

Historicist

Her destruction is often viewed as the spoiling of Rome by the Gothic powers in the 5th & 6th centuries.

Preterist

The kings are those subjected to Rome who throw off Rome’s mantle. Some see these kings or provinces as executing Rome’s wrath on Jerusalem.

Futurist

These kings are in confederation with Rome, who turns them on the apostate church.

Idealist

Most take the number symbolically to represent the anti-Christian political powers.

Conclusion:

⁹⁷ Poythress, pp. 162

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LESSON 27: THE FALL OF BABYLON (18)

Intro:

“Someone shouted ‘Fair Warning’,
Lord, strike that poor boy down.”⁹⁸

Isaiah 52

Jeremiah 50-51

Ezekiel 27

BIG IDEA: All _____ comes to an end,
especially immoral pleasure which bears the
judgment of God.



Words of Warning

After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. ² And he called out with a mighty voice,

“Fallen, fallen is Babylon the great!

She has become a dwelling place for demons,
a haunt for every unclean spirit,
a haunt for every unclean bird,
a haunt for every unclean and detestable beast.

³ For all nations have drunk

the wine of the passion of her sexual immorality,
and the kings of the earth have committed immorality with her,
and the merchants of the earth have grown rich from the power of her luxurious living.”

⁴ Then I heard another voice from heaven saying,

“Come out of her, my people,
lest you take part in her sins,
lest you share in her plagues;

⁵ for her sins are heaped high as heaven,
and God has remembered her iniquities.

⁶ Pay her back as she herself has paid back others,
and repay her double for her deeds;
mix a double portion for her in the cup she mixed.

⁷ As she glorified herself and lived in luxury,
so give her a like measure of torment and mourning,
since in her heart she says,

‘I sit as a queen,
I am no widow,
and mourning I shall never see.’

⁸ For this reason her plagues will come in a single day,
death and mourning and famine,
and she will be burned up with fire;
for mighty is the Lord God who has judged her.”

- John sees a glorious angel with great _____ and a mighty _____.
- Babylon is a good as destroyed, using common prophetic language for _____
_____ (Is. 13:21-22).

⁹⁸ Van Halen, “Mean Street”

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- It is the home for the _____: spirits, birds and beasts.
- The kings of the earth enjoyed her and became _____ from all that she offered.
- He hears another voice from one who is _____.
- It is the warning to _____ the coming judgment, addressed to “my _____” (Is. 48:20; Jer. 51:6, 45).
- “Remember Lot’s wife.” She _____ the luxury of Sodom and was turned to a pillar of _____!
- He remembered her _____ => was about to _____ upon them. To remember ours no more => _____ act on them.
- She will receive a just penalty for her sin. It is “*the double*”, payment equal to its sin (Hebraic idiom- Jer. 16:18).
- Her _____ will now be matched by her _____ - “*a like measure*”.
- It is the Lord God who is _____. No one can _____ Him from bringing this judgment on her.
- Though done by others (Rev. 17), it is _____ by God Himself.

Historicist	Preterist	Futurist	Idealist
It is the use of the prophetic past to indicate the certainty of judgment. Papal Babylon will experience utter desolation like the real Babylon. Christians were to flee the Church of Rome.	Again, divided as to whether this is the Fall of Jerusalem (70) or Rome (476). Jerusalem was desolate for quite some time, but Rome never was. Allusions to previous judgments on wicked nations include God’s preservation of His people by calling them out. This matches the Olivet Discourse regarding Jerusalem. Many of the other allusions seem to point us to Jerusalem.	Oddly, they argue that it falls in stages. The Babylon here differs from that in 17 (Walvoord). This takes place late in the Great Tribulation. “My people” seems to refer to those who converted during the Tribulation (how?). Many of the OT prophecies about Babylon were not fulfilled so some expect Babylon to be rebuilt so they can be fulfilled literally.	This is a picture of patterns of economic collapse that will culminate in the great final economic collapse at the end of time. The call is to leave, not the world, but to be morally separate from the world.

“To leave Babylon means not to have fellowship with her sins and not to be ensnared by her allurements and enticements.” **William Hendriksen**⁹⁹

“The world is powerful, its message is attractive, and we know what it is like to be the bird held by the glittering eye of the snake.” **Michael Wilcock**¹⁰⁰

⁹⁹ Hendriksen, pp. 174.

¹⁰⁰ Wilcock, pp. 166.

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How can we sort out whether or not we have left “Babylon”? What are the various ways we can deceive ourselves (ei. What extremes can we go to)?

In what ways do we give pleasure a gateway into our lives?

Covetousness, or lust: the consuming _____ for what we don’t have. How does our culture feed covetousness?

Words of Lament

⁹ And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. ¹⁰ They will stand far off, in fear of her torment, and say,

“Alas! Alas! You great city,
you mighty city, Babylon!

For in a single hour your judgment has come.”

¹¹ And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, ¹² cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, ¹³ cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls.

¹⁴ “The fruit for which your soul longed
has gone from you,

and all your delicacies and your splendors
are lost to you,
never to be found again!”

¹⁵ The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

¹⁶ “Alas, alas, for the great city
that was clothed in fine linen,
in purple and scarlet,
adorned with gold,
with jewels, and with pearls!

¹⁷ For in a single hour all this wealth has been laid waste.”

And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off ¹⁸ and cried out as they saw the smoke of her burning,

“What city was like the great city?”

¹⁹ And they threw dust on their heads as they wept and mourned, crying out,

“Alas, alas, for the great city
where all who had ships at sea
grew rich by her wealth!

For in a single hour she has been laid waste.

- This section is heavily dependent on the fall of _____ recorded in Ezekiel 27-28.
- Those who benefited from her will _____ over her _____: kings, merchants, sailors etc.
- Repetition: fire & smoke, in a single hour (3 more times). Thorough destruction, not partial.

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- The cargo includes precious _____ and gems, expensive cloth, _____, building materials, food and livestock. They trafficked in _____!
- It was sudden and unexpected. They are _____ for their loss.

Historicist	Preterist	Futurist	Idealist
Papal Rome is likened to Tyre in its opulence. The Roman Church, it is argued, is inextricably linked to the economies of the EU. They argue that Papal Rome has shed the blood of more true Christians than any other false religion.	Both Jerusalem and Rome fit the descriptions here. Jerusalem killed the prophets, but Rome killed far more of the apostles. Jerusalem was not nearly the center of commerce as Rome and did not demand any such allegiance like Rome.	Many believe Babylon will be rebuilt and attain its former glory. Some are open to using Babylon as a symbol for pagan culture.	Rome can be identified through the sex and human trafficking, which was not prominent in Jerusalem. We see Rome's insatiable thirst for pleasure, entertainment and luxury. She was also guilty of the blood of the saints. She stands as a symbol for the anti-Christian system that engulfs many parts of the world.

“Even when people know that they are sinning, and when they know that destruction follows, they cannot bear to give up their sins.” **Vern Poythress**¹⁰¹

“... human flesh is the last of Babylon's imports, the culmination of a decadent culture's ruthless pursuit of pleasure, whatever the cost to others.” **Dennis Johnson**¹⁰²

What is the danger of putting all of this into the future?

How do you think you'd feel if there was an economic collapse, as part of God's judgment?

Are you getting fed up with how prevalent the seduction of the Prostitute is? Do you see how far reaching her grasp?

Words of Rejoicing

²⁰ Rejoice over her, O heaven,
and you saints and apostles and prophets,
for God has given judgment for you against her!”

²¹ Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying,
“So will Babylon the great city be thrown down with violence,
and will be found no more;

²² and the sound of harpists and musicians, of flute players and trumpeters,
will be heard in you no more,
and a craftsman of any craft
will be found in you no more,
and the sound of the mill

¹⁰¹ Poythress, pp. 169.

¹⁰² Johnson, pp.

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will be heard in you no more,
²³ and the light of a lamp
will shine in you no more,
and the voice of bridegroom and bride
will be heard in you no more,
for your merchants were the great ones of the earth,
and all nations were deceived by your sorcery.
²⁴ And in her was found the blood of prophets and of saints,
and of all who have been slain on earth.”

- Earth _____ but heaven _____!
- The time for the gospel has ended. We no longer weep with those who weep, but rejoice in justice.
- The angel is powerful enough to toss a _____ far into the ocean, never to be found again.
- _____ has seemingly ended.
- The charge: _____ and the murder of the _____.



How does this strike you? Does it feel right to rejoice at such utter destruction?

Why is it not right now, but will be right then?

Conclusion:

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LESSON 28: THE CELEBRATION OF HEAVEN (19:1-10)

Intro:

Have there been times you have just had to shout and sing in worship? When?



BIG IDEA: God's execution of _____ upon the enemies of the church will be cause for great _____.

After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah!

Salvation and glory and power belong to our God,
²for his judgments are true and just;
for he has judged the great prostitute
who corrupted the earth with her immorality,
and has avenged on her the blood of his servants."

³Once more they cried out, "Hallelujah!

The smoke from her goes up forever and ever."

⁴And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, "Amen. Hallelujah!" ⁵And from the throne came a voice saying,

"Praise our God,
all you his servants,
you who fear him,
small and great."

- The multitude is _____ God for his judgment upon the great prostitute. It is _____!
- It is an allusion to the worship at the _____ after Egypt was judged.
- Her 2 sins are noted: corrupting with her _____ and shedding the _____ of the saints.
- She will remain desolate. The judgment is final!
- They are joined by the 24 _____ and the 4 living creatures who _____ Him

What do you think of their rejoicing over destruction?

⁶Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

"Hallelujah!

For the Lord our God
the Almighty reigns.

⁷Let us rejoice and exult
and give him the glory,

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for the marriage of the Lamb has come,
and his Bride has made herself ready;

⁸ it was granted her to clothe herself
with fine linen, bright and pure” —

for the fine linen is the righteous deeds of the saints.

- John hears a deafening crowd _____ in God’s _____.
- This means that the long awaited _____ feast of the Lamb is about to begin.
- This is the true Bride: she is _____!
- Who is the Bride? Is it the Church (Eph. 5)? Is it the converted Jews of the Tribulation? Does Jesus have more than 1 bride? Or is Israel the Father’s (Hosea 2:19; Is. 54:1-8; Ezekiel 16:7)?
- Like any bride, she prepared herself with righteous deeds- _____!

Betrothal & Dowry => Period of Preparation => Procession, Feast & Consummation

If the Bride is to prepare herself, as a part of the Bride what are you doing to get ready?

How much does the anticipation of the Wedding Supper shape your ordinary life?

“The entire ministry of Jesus is a preparation for a wedding.” **Derek Thomas**¹⁰³

⁹ And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.” ¹⁰ Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophecy.

- Who are those invited to the marriage supper?
- The focus of the angel is the word of God. It is not his own _____, his own _____.
- Even John was _____ to worship the angel, a fellow servant.
- Our hearts are _____ toward _____. All of _____ competes with Jesus for the _____ of our sin-ridden hearts.
- The angel _____ the worship and points him back to God.

What good things are you tempted to worship?

Historicist	Preterist	Futurist	Idealist
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¹⁰³ Thomas, pp. 155.

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<p>Now that the papal system has been destroyed, the Church joins Christ in conquering the nations through the gospel. There are various views about the wedding supper-present state or future state of the church.</p>	<p>Chilton provides a side-by-side comparison of the 1st 6 verses with the last 5 verses of chapter 11 to show they deal with the same event. He views the marriage supper as the full establishment of the New Covenant. The Old Covenant is nullified and the New fully established with the destruction of the temple (after an overlap of 40 years). Essentially, God divorced Israel.</p>	<p>The marriage is a heavenly one, it is not with Israel but with the church. But many expect God to take back his adulterous wife, Israel. This scene is seen as taking place immediately after Rapture which took place 15 chapters earlier. Walvoord sees the invited guests as the OT saints and those of the millennial period.</p>	<p>The Bride is the Church, and this refers to the consummation at the end of time. It was announced in the OT, the betrothal & payment took place during Jesus' earthly ministry. He prepares a place for us now. No sharp distinction is to be drawn between the Bride and the guests.</p>
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“This feast is the climax of that entire process by means of which the Bridegroom, Christ, comes to His bride, the Church. It is the goal and purpose of that ever-increasing intimacy, union, fellowship, and communion between the Redeemer and the redeemed.” **William Hendriksen**¹⁰⁴
 “Unlike the beast, the false prophet, the harlot, and the dragon who backs them all, this faithful servant of God will not tolerate any worshiping of himself, a creature, instead of the Creator.” **Dennis Johnson**¹⁰⁵

¹¹ Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. ¹² His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. ¹³ He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. ¹⁴ And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵ From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name written, King of kings and Lord of lords.

- Heaven opens again; this is a _____ vision.

This is not a Bridegroom but a victorious _____!

- Jesus sits upon the _____ (Faithful & True, The Word of God).
- “True” can also be translated “Genuine”. He is the real deal as opposed to the _____ messiah.
- He is fearsome with eyes like fire and _____ robes. His _____ would appear to outnumber the Beast’s.
- The armies of heaven are dressed like the _____, in white, pure, fine linen. They ride white horses.



¹⁰⁴ Hendriksen, pp. 181.

¹⁰⁵ Johnson, pp. 264.

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- He strikes down the nations that rise against him with the sharp sword from his mouth.
- He treads the _____ of God's fury (Isaiah 63).
- Jesus _____ His enemies!

How comfortable are you with the "dark" side of the gospel, that those still in their sin are subject to God's wrath?

Is this a source of comfort or fear to you? Why?

"The wars of earthly armies typically leave much unjust suffering and destruction in their wake. This war, however, is utterly just, because of the supreme power and justice of the One who wages war." **Vern Poythress**¹⁰⁶

"In John's time it was not uncommon for a monarch to wear more than one crown in order to show that he was king of more than one country." **Bruce Metzger**¹⁰⁷

¹⁷ Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, ¹⁸ to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." ¹⁹ And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. ²⁰ And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. ²¹ And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

- The angel summons the _____ to devour the flesh of those who opposed God.
- The armies of the earth gather against Christ and his army. They have been deceived by the false _____.
- The Beast and the false prophet are _____, not killed. They are tossed into the _____ of burning _____.
- The people were slain and left for food for the birds (_____ 39:17-20).
- This portrays the fulfillment of _____ (Deut. 28:26).

"The wedding feast, the consummation of blessing and satisfaction, contrasts pointedly with the horrific feast ... Everyone will participate in one or the other feast." **Vern Poythress**¹⁰⁸

"One by one, Jesus is defeating every opponent. He is ensuring the triumph he has promised to his people." **Derek Thomas**¹⁰⁹

Historicist	Preterist	Futurist	Idealist
This represents the on-	Jay Adams, and others,	Jesus is coming to	The rider is Christ, at the

¹⁰⁶ Poythress, pp. 174.

¹⁰⁷ Metzger, pp. 91.

¹⁰⁸ Poythress, pp. 171.

¹⁰⁹ Thomas, pp. 158.

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<p>going victories of the gospel during the modern missions movement.</p>	<p>think this refers to the continuing warfare of the church thru the proclamation of the gospel. They generally argue that this does not refer to the Second Coming (Jesus didn't ascend on a horse). Most (but not all) are post-millennial. They believe all nations will be Christianized through the gospel proclamation. This happens prior to the millennium.</p>	<p>establish His millennial kingdom by judging His enemies. The army is interpreted in many ways (saints of other dispensations, the church, Tribulation saints, angels and the church). Non-dispensationalists often see the sword as the Word of God. Dispensationalists see it as a symbol of Christ's authority.</p>	<p>consummation, coming with an army (some say angels, some the church) to judge His enemies. He returns when the nations gather together to destroy the church.</p>
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Which time frame for these events makes the most sense of the text? Why?

Conclusion:

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THE FINAL CYCLE OF VISIONS: FOUR VIEWS OF THE MILLENNIUM

Intro:

BIG IDEA: Christ _____, at the end of time, to _____ by what people have done, not how they _____ this chapter.

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.² And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years,³ and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

- This refers to the next _____ John sees. It does not necessarily imply the vision is _____ after the previous vision.
- The angel comes under the authority of God, holding the _____ to the _____ and a chain.
- It is clearly symbolic, since the dragon is a _____ being who cannot be _____ bound.
- The dragon is the _____, _____, the one who _____ God's people.
- He is bound and thrown into the pit for a thousand years.
- His influence is _____, particularly his ability to _____ the nations for the duration.
- In particular, this deception is about gathering the nations against God.
- He will then be released again.

Is this 1,000 period to be taken literally and therefore referring to a 1,000 year earthly reign of Christ in which Satan is unable to exert any influence on humanity? If this view is true, who is alive during the millennium?

Or is this 1,000 year period to be taken as referring to the period of time after the conquest of the earth by the gospel, during which the saints reign and Satan has no influence, after which he will be released and Christ returns?

Or is this 1,000 year period to be taken symbolically as representing the period of time from the Fall of Jerusalem to the return of Christ during which the gospel is able to prosper due to Satan's limited influence?

Or do we not have enough information yet?

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When was Satan bound? What do Matthew 12:29; John 12:31; Col. 2:15; and Rev. 12:9 teach us about this?

Why a literal, earthly millennium that is essentially a repeat of what just happened?

Dispensationalists will argue a few things.

- 1) this is the fulfillment of the promises of a _____ state for _____.
- 2) It shows that _____, not Satan (who is now bound) is the problem.

“Jesus is reminding his churches that despite their experience of persecution and the traumas that had shaken the Roman Empire in the first century, such seemingly world-shaking troubles do not necessarily mean that ‘the last battle’ is imminent.” **Dennis Johnson**¹¹⁰

The Reign of Christ

⁴ Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ⁶ Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

- The location of the thrones is not clear.
- The _____ are present, but not in _____ form. This is an indication that this _____ the _____ of Christ.
- They _____ with Christ, having been raised to life but the others do not rise again until after the 1,000 years.
- At the death of Christ, certain saints were resurrected. Are these those saints?
- They are free from the second death because of the work of the Lamb.

What, if anything, does Ephesians 2:1-7 have to do with this text?

What, if anything, does Daniel 7:9-10, 22 have to do with this text?

How does 1 Corinthians 15:25-26 inform us about this text?

¹¹⁰ Johnson, pp. 288.

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If death was swallowed up in victory with the last trumpet (1 Cor. 15), why are people dying in a literal, earthly millennium?

Two Resurrections?

Dispensationalism separates the resurrections of the _____ and the _____ based on this text alone.

But, the resurrections are used in _____ to the _____. The first death is _____, and the second is that of _____. The first resurrection is that of _____ (Eph. 2:6; Col. 3:1-4), and the second is _____. Only those who experience the first _____ don't experience the second _____!¹¹¹

“The allusion to Revelation 4 and Daniel 7 signals to John’s hearers that these thrones are located in heaven.” **Dennis Johnson**¹¹²

“It turns out that it is impossible to defeat Christians. Even when demonic forces are ravaging the church, they are only establishing Christians in positions of real and permanent power!” **Vern Poythress**¹¹³

The Defeat of Satan

⁷ And when the thousand years are ended, Satan will be released from his prison ⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, ¹⁰ and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

- At the end of the time frame, Satan is no longer _____.
- He _____ the nations, gathering them for battle, just as we saw earlier. Same battle or different battle?
- Dispensationalists usually talk about Gog and Magog in the context of _____. But this follows Armageddon in their _____.
- They _____ the saints to destroy them, but God _____ sending judgment from heaven.
- Satan, the deceiver, is _____ into the _____ lake of fire that the Beast and False Prophet were thrown into.
- They are judged for _____. They do not _____ there, but are punished.

In both the pre- and post-millennial positions, those under the rule of Christ on earth revolt against Him. Is this problematic, and why?

¹¹¹ Poythress, pp. 179-180.

¹¹² Johnson, pp. 290.

¹¹³ Poythress, pp. 181.

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If, as pre-millennialists say, the first resurrection is physical and all those who experience it won't face the 2nd death and are alive in the millennium, who is being deceived and judged with Satan?

If, as the post-millennialists say, the world has been Christianized by the gospel, where do the ungodly nations that rise against the church come from?

The Chiastic Structure of 12-20

A Introduction of the Dragon (12)

C' Destruction of the Harlot (18)

B Introduction of the Beasts (13)

B' Destruction of the Beasts (19)

C Introduction of the Harlot (17)

A' Destruction of the Dragon (20)

The Case for Progressive Parallelism (Poythress)¹¹⁴

- The final battle in 20:7-10 seems to be the same as the final battle in 16:14, 16; 17:14; 19:11-21.
- The various descriptions of the final battle use language that is similar to that in _____ 38-39.
- The judgment of Satan in 20:10 _____ the judgments of Babylon and of the Beast and the False Prophet. These enemies of God all receive their doom, and the visions depicting their doom are themselves _____ rather than _____ arranged.
- Certain features in 20:11-15 _____ to earlier _____ of the Second Coming (6:14; 11:18).
- Most importantly, all of Christ's _____ are destroyed in 19:11-21. If 20:1-6 describes events later than 19:11-21, there would be no one left for Satan to deceive in 20:3.

The Final Judgment

¹¹ Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. ¹³ And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

- The great white throne is set up, and _____ sits upon it.

¹¹⁴ Poythress, pp. 179.

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- Parts of creation seem to have disappeared in light of the judgment.
- The _____, raised up, stand before Christ, and the books are opened to reveal what people have done.
- They are judged on the basis of their _____ as _____ in the books.
- The books are a part of the _____ proceedings we find here. They are _____.
- The book of life records the _____ those who have been saved by the _____ of the Lamb of God, and they are delivered from the judgment. It does not contain their _____.
- Those whose names are not in the book of life join Satan in the lake of fire.

“John has seen history’s ugly end; now he will see eternity’s beautiful beginning.” **Dennis Johnson**¹¹⁵

Conclusion:

¹¹⁵ Johnson, pp. 300.

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ALL THINGS NEW (21)

Intro:

BIG IDEA: God promises His people a new _____ of God and _____ of the curse.

John has just seen the wicked cast into the lake of fire with the Dragon. What is the fate of those whose name was in the Book of Life? John now sees their fate. He reveals them in a series of glimpses of increasing detail.

Most people take this as literal. There is symbolism involved, but this describes a future physical existence. A few, mostly full preterists, see it as completely symbolic of the current state of the church.

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

- John sees new, or _____, heaven and earth.
- There is _____ and _____ with the current created order.
- The first difference is that there is no _____ - from whence the Beast came.
- Jesus has eliminated _____ from this renewed creation.
- John sees the new _____ replacing the _____ Jerusalem.
- This is not bottom up (done by man), but top down. _____ accomplishes this.
- He likens her to a bride, beautifully _____ for her husband.
- The voice he hears is from the _____ - _____!
- The promises of the Old and New Covenant are fulfilled: we are His people and He is our God. "covenantal bond of intimacy"- **Derek Thomas**
- The promises of Isaiah 25:7-8 are also fulfilled. _____ is destroyed in the New Order. _____ is gone!
- Everything associated with the _____ has been removed by the blood of Christ!

Abrahamic (Gen. 17:7,8) => (re)New(ed) Covenant (Jer. 31:33; Ez. 36:28) => Fulfilled Covenant (Rev. 21)

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“Both Peter and John speak of this new environment employing the Greek word *kainos* rather than *neos*, suggesting that the new universe stands in some measure of continuity with the present one.” **Derek Thomas**¹¹⁶

“All that was (and is!) destructive of the present existence is removed from the picture.” **Derek Thomas**¹¹⁷

“Every stain of sin, every scar of wrong, every trace of death, has been removed.” **William Hendriksen**¹¹⁸

⁵ And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”⁶ And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.⁷ The one who conquers will have this heritage, and I will be his God and he will be my son.⁸ But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

- God declares, just in case we missed the implication, that He makes all these things new.
- God confirms the promise with “trustworthy and true”. It will surely happen!
- God’s rule includes the restoration of _____. He speaks with the _____ past-God as done.
- We see the same God at work here as at the beginning of Revelation: the _____ and the _____.
- Isaiah 55: God will _____ all our _____ and needs.
- He offers the promise to those who _____ thru the blood of the Lamb.
- There is the promise of judgment, again, for those who rebel against Him. Not all enter this blessedness!

“Everything is new, but the result is the redemption of the old, not its abolition.” **Vern Poythress**¹¹⁹

⁹ Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.”¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,¹¹ having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.¹² It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—¹³ on the east three gates, on the north three gates, on the south three gates, and on the west three gates.¹⁴ And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.¹⁵ And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.¹⁶ The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.¹⁷ He also measured its wall, 144 cubits by human measurement, which is also an angel’s measurement.¹⁸ The wall was built of jasper, while the city was pure gold, like clear glass.¹⁹ The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire,

¹¹⁶ Thomas, Derek. *How the Gospel Brings Us All the Way Home*. Lake Mary, Reformation Trust. 2011. Pp. 74.

¹¹⁷ Thomas, pp. 170.

¹¹⁸ Hendriksen, pp. 198.

¹¹⁹ Poythress, pp. 185.

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the third agate, the fourth emerald,²⁰ the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, the twelfth amethyst.²¹ And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.²² And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.²³ And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it,²⁵ and its gates will never be shut by day—and there will be no night there.²⁶ They will bring into it the glory and the honor of the nations.²⁷ But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

- The angel returns to show him the _____, just as he showed John the _____.
- This is a picture of the _____ - the Bride of the Lamb.
- Instead of the wilderness, John is taken to a high _____ (see Ezekiel 40).
- It is enormous: 1,400 miles long, wide and high. The walls are over 200 feet thick. The size points to the enormous _____ it holds.
- What does he mean that the Bride is the Holy City?
- It is _____ with the _____ of God.
- It is _____, with high walls, and there are 12 _____ guarded by 12 _____. They never close (Is. 60:11).
- The 12 gates have the names of the 12 _____, while the foundation stones the 12 _____. This symbolizes the unity of the _____ of God and the _____.
- The most of the 12 stones are identical to the 12 stones on the High Priest's _____ representing the nation of Israel.
- The glory of God is the source of _____ - there are no heavenly bodies providing light.
- There is no _____, no evil or wickedness, for the people to fear.
- The only one's who enter are those whose names are in the Book of Life.

What does it mean that the glories of the nations will be brought into the New Jerusalem?

“Jesus’ death has rendered a place for sacrifice obsolete.” **Derek Thomas**¹²⁰

What aspects mentioned here in Revelation 21, do you long for most?

What is the evangelistic use of this chapter? The doxological use?

Conclusion:

¹²⁰ Thomas, pp. 176.

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THE INVITATIONS (22)

Intro:

BIG IDEA:

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ²through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. ⁴They will see his face, and his name will be on their foreheads. ⁵And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

- In the midst of the city he is shown the _____ of _____.
- Salvation flows from the _____ of God- He is _____.
- It runs thru the _____ of the city.
- There is a _____ in the heart of the city, on either side of the river.
- Access to the tree(s) of life has been _____ by the blood of the Lamb. No longer will angels block our path.
- The picture is of the _____ of salvation, and its _____ nature.
- We will worship God and the Lamb there! There will be no more _____ and hypocrites.
- The promises to the churches in 2-3 have come true: His name is upon them.

“Citizenship in the new Jerusalem and free access to the tree that imparts eternal life are not wages earned through our self-improvement efforts.” **Dennis Johnson**¹²¹

“Eternal life heals the scars of sin and misery.” **William Hendriksen**¹²²

⁶ And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”

⁷ “And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.”

- The messenger reminds John that he was sent by _____, the One who _____ the prophets.
- As given by God, this testimony is _____ and true or _____.
- It is for all God’s _____ servants, so they will be _____.
- Jesus is coming soon- using erchomai not parousia. This may be a reference to the judgment coming of AD 70.

¹²¹ Johnson, pp. 327.

¹²² Hendriksen, pp. 206.

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- As in Deuteronomy, there is a _____ for those who, in faith, _____ or obey the words of this book.
- Like Deuteronomy, it functions as a _____. All prophecy in the OT was an exposition of the covenant in light of the circumstances of the people.

⁸ I, John, am the one 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, ⁹ but he said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."

¹⁰ And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. ¹¹ Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

- John again testifies that he is the one who saw and hear all this. It is not something he _____ up.
- John again _____ himself by revealing his _____ to sin by worshipping the angel.
- We, too, face the temptation to idolatry. Witness the _____ of both Rome and the Eastern Church.
- This prophecy is designed to lead us to worship the _____ and _____ God.
- Unlike the scrolls in Daniel, this is not to be _____ because it was to be fulfilled soon, not in the _____ future.
- Hypocrites will be _____ by their sin. The righteous will continue to do right.

"The working out of history polarizes good and evil. If people do not repent when they hear the word of God, it increases their hardness." **Vern Poythress**¹²³

Jesus Speaks!

¹² "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end."

¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵ Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

¹⁶ "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

- Those who are persecuting His people will receive their just due.
- He refers back to the beginning of the revelation: _____ is the Alpha and Omega, in whom all history exists.
- All of it is by _____ and for _____.
- The blessing is pronounced on all who _____ their robes in His _____. Only it can remove the stain of sin (Jeremiah 2:22).

¹²³ Poythress, pp. 196.

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- _____ are those who pursue their sin and lies. They have no place near Jesus.
- Jesus testifies Himself that He sent the angel. He is an _____ messenger!
- These things are primarily for the _____, referring back to chapters 2-3.
- Jesus' mysterious identity is repeated here, alluding to _____ 11. He is both the _____ and the _____ of David.

“The reward that Jesus brings imparts blessing to those who trust in his cleansing blood, as well as retribution for those who persist in evil.” **Dennis Johnson**¹²⁴

The Spirit and the Church Speak

¹⁷ The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

¹⁸ I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

²⁰ He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!

²¹ The grace of the Lord Jesus be with all. Amen.

- Both speak together. The Spirit _____ in the Church so she _____ with Him.
- They echo the _____ of Jesus, longing for Him to _____ it.
- They are also _____ sinners who long for the new order to come, to freely receive _____ in Christ.
- The Spirit won't, and the Church must not, try to alter these covenant documents.
- Such people will receive the _____ described in this book whether they add or subtract from it.
- This is a stern _____ to those who claim messages from angels that are binding on all.
- Jesus re-affirms His promise, and John essentially _____ for this to take place.
- The grace of Christ will be with all who _____ the words of this book, and receive the gospel.

Conclusion:

“Jesus Christ is the safest place in the universe.” **John Owen**

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¹²⁴ Johnson, pp. 326.

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