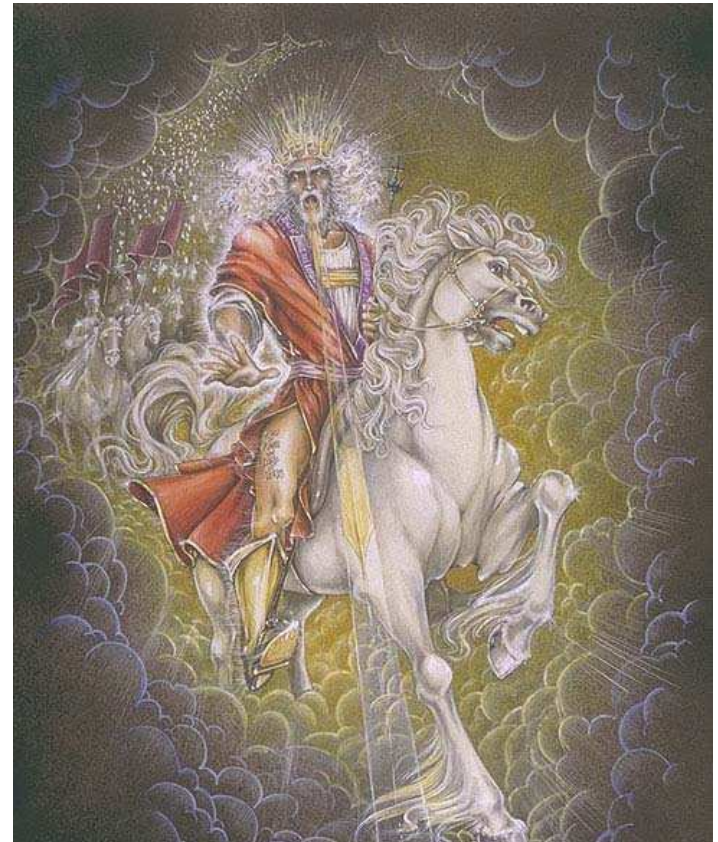


REVELATION

The goal of all prophecy is the rule and reign of Christ (Rev. 19-22).
The practical effect of all prophecy is a more holy life (Titus 2:11-14;
II Pet. 3:11; I Jn. 3:1-3)



KEY PEOPLE, PLACES AND THINGS

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woodcuts by Albrecht Dürer

December 31, 2003

terms of Revelation
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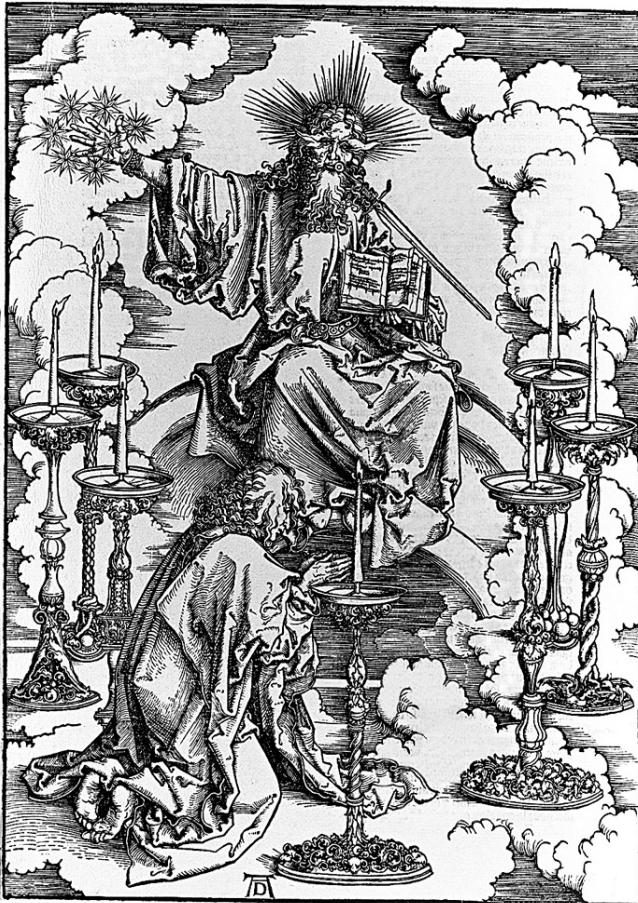
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The goal of all prophecy is the rule and reign of Christ (Rev. 19-22).
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Chapter one - three

1. **Christ** (Rev. 1): co-Author of Revelation who “lives and was dead and is alive for evermore” (1:18)
2. **John** (1:4,9): the beloved disciple who co-authored Revelation when he was exiled in Patmos
3. **seven churches** (Rev. 2,3): seven local churches which existed at the time John wrote to them
These seven letters have application to the churches of today.
4. **angels**: 1) human pastors (1:20; 2,3); 2) nonhuman, nondivine spirit beings who carry out God’s purposes; messengers (5:2,11) Scof. note Rev. 1:20



St. John Beholding the Seven Candelabra

Chapter Four

5. **after this I looked** (4:1; 7:9; 15:5; 18:1; 19:1): this expression marks the beginning of a new vision (Robert Thomas, vol. I, p. 333)
6. **twenty-four elders** (4:4): [representatives of] the redeemed of mankind who were saved before the rapture; two twelves representing the patriarchs and apostles (21:12,14; Heb. 12:22,23)
7. **lightnings, thunderings, voices** (4:5; 8:5; 11:19; 16:18): warning of God’s imminent wrath
8. **seven lamps of fire** (4:5); **seven eyes** (5:6): the seven-fold Holy Spirit visually represented; the Holy Spirit is in heaven (4:5) and on earth (Jn. 16:7,13); the seven “folds” are listed in Isaiah 11:2.
9. **sea of glass** (4:6; 15:2): a clear lake located before God’s throne representing the need to be clean before approaching God (cf. Ex. 38:8; I K. 7:23-25) (Perhaps this speaks of the sanctifying power of the Word (Jn. 15:3).)
10. **four beasts** (4:6-9): “living creatures”; actual and representative saints of all mankind (races – 3+1) throughout time; or, cherubim who represent all animated life (Ez. 1:5-12; 10:20) having wings and eyes and concerned with all created life, specifically the administration of God’s purposes pertaining to created life in both judgment and mercy. (It was a cherub who led all created life astray, and it will be cherubs used of God to restore created life to God’s original purposes.) (R. Thomas?); or the four gospels (J. Walvoord)
11. **to receive** (4:11; 5:12) **be unto** (5:13; 7:10,12): the Lord (4:11; 5:13; 7:10,12) and the Lamb (5:12,13; 7:10) are worthy/deserving to accept and be given – to have! – all these things from God and man: glory, honor, power, riches, wisdom, strength, blessing, salvation (i.e., God and the Lamb deserve credit for any salvation/deliverance from anything anyone has), and thanksgiving



St. John in Clouds, Surrounded by 24 Elders around the Throne of God

Chapter five

12. **book with seven seals** (Rev. 5:1, ff); title deed to the earth; As each seal is broken, judgment falls on the earth, purging the earth of the cause and effects of sin. The first seal is opened sometime after the rapture; the sixth seal concludes the “beginning of sorrows” (Mt. 24:6) which is the first 3½ years of the seven year “tribulation” (Daniel’s seventieth week). The opening of the seventh seal begins the “great tribulation” (Mt. 24:21) which consists of the seven trumpet and the seven bowl judgments (which continue and conclude the purging).
13. **Lion of the tribe of Judah** (5:5): Christ, so identified in Revelation only here, based on Gen. 49:9,10. This title calls attention to Christ as the sovereign judge of the world, especially at His Second Coming, in contrast to His portrayal as a Lamb in meekness.
14. **Root of David** (5:5): this title speaks of Christ’s being a descendent of David (Is. 11:10)
15. **seven horns** (5:6): complete authority (Mt. 28:18; Dan. 7:24; Rev. 13:4-10) (The seven horns speak of omnipotence and the seven eyes speak of omniscience. See #8.)
16. **we shall reign on the earth** (5:10): the saved of both testaments (pre-raptured and raptured) shall rule over the earth during the Millennium and throughout eternity. The idea of priesthood here speaks of full and immediate access to God.



Hymn to the Chosen (The Adoration of the Lamb)

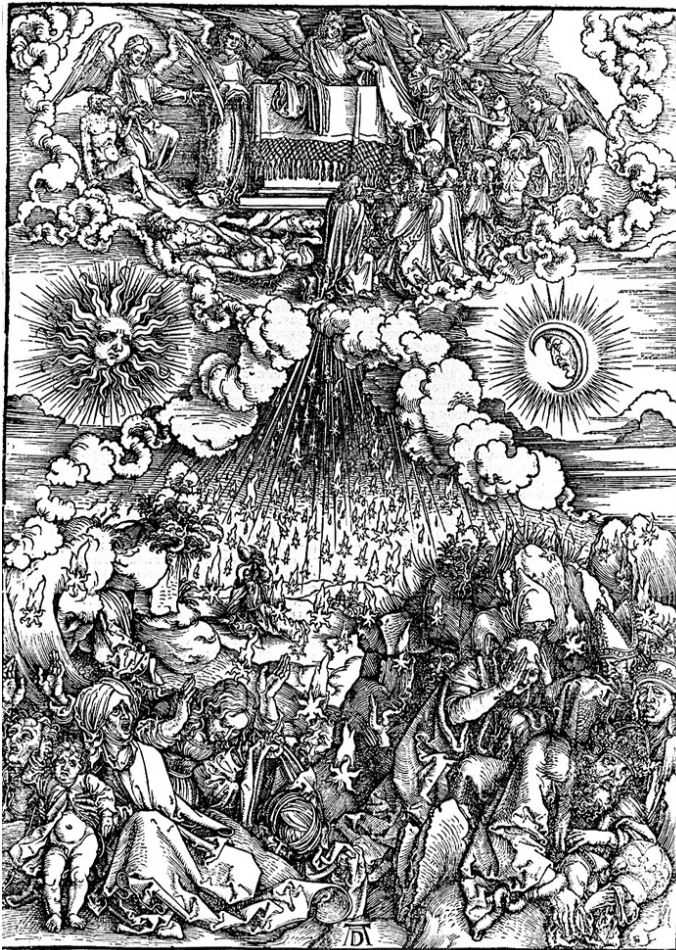
Chapter six

17. **white horse of first seal** (6:2): the spirit of antichrist (beast of 13:4-10) which brings a false peace to the world (Mt. 24:3-8 provides inspired commentary on the four horsemen of Rev. 6.)
18. **red horse** (6:4): the false peace of 6:2 is taken from the earth, and killing ensues
19. **black horse** (6:5,6): famine follows and food is apportioned
20. **pale horse** (6:7,8): one fourth of the earth is killed by sword, starvation, pestilence, and wild animals
21. **fifth seal** (6:9-11): the realization of being caught and sure judgment is terrifying; the first martyrs after the rapture pray and God answers
22. **the altar** (6:9; 8:3,5; 9:13; 11:1; 14:18; 16:7): the golden altar of incense which is before the throne (8:3; 9:13). There were two altars in the earthly tabernacle (and temples) which followed the heavenly pattern shown Moses (Heb. 8:5). I agree with Robert Thomas (pgs. 441-3) that every mention of the altar in Revelation (eight times) refers to the golden altar even though only twice is it explicitly identified as the golden altar (8:3; 9:13). The brass altar of sacrifice is never explicitly named, and it is not needed for consistent interpretation; mentioning of the brass altar would undercut the uniqueness of the Lamb’s sacrificial death (perhaps); and, prayer/communion with God seems to be the more obvious context. The altar in 11:2 is probably the brass altar, but 11:2 is referring to the earthly setting.



The Four Horsemen of the Apocalypse

23. **souls slain for the Word of God** (6:9-11; 7:9, 13-17): those who are saved after the rapture until the Second Coming (6:11; 7:9,14; Thomas – 443,7). They are called “tribulation saints” and are distinct from the three groups of I Cor. 10:32. These disembodied souls will receive their resurrection bodies at the Second Coming (20:4-6).
24. **sixth seal** (6:12-17): supernatural “natural” disasters – unprecedented impression that the universe is coming apart; a most graphic picture of terror and despair
25. **wrath** (6:16): “technical term for the eschatological visitation of God by way of temporal punishments against rebellious mankind” (Thomas, p. 457)
26. **great day of His wrath** (6:17): part of the great day of the Lord (which extends from the rapture through the Millennium which is the seventieth-week-of-Daniel part) (See Great Tribulation, # 34.)



The Opening of the Fifth and Sixth Seals

Chapter seven

27. **four corners of the earth** (7:1): these are the four “angles” (or “corners”; NE, NW, SE, SW) which represent unfavorable winds versus winds blowing from the four “quarters” (N, E, S, W) which are favorable
28. **four winds of the earth** (7:1): God’s activity in the affairs of men from all directions
29. **(angel ascending from the) east** (7:2): divine salvation, cheer, encouragement come from the east
30. **seal of the living God** (7:3; 14:1): (perhaps) the Name of God, the Lamb and the Father (14:1) which stamps for preservation
31. **144,000** (7:1-8; 9:4): sealed, saved, serving Israelites (“servants of our God,” v. 3) who are the firstfruits (14:1-5) of the “all Israel” (Rom. 11:26) who will enter the millennium without dying during the Tribulation. (The church is absent during Daniel’s seventieth week. God here begins dealing again with national Israel.) Others (Thomas) believe these are a specially-chosen vanguard of those martyred during the tribulation (12:12,17; 13:15) who return with the Lamb at His Second Coming and are given special honor for their purity and faithfulness. They were sealed from God’s wrath (7:3), not Satan’s.
32. **great multitude which no man could number** (Rev. 7:9-17; 6:9-11): the saved after the rapture before the Second Coming of all nations who were martyred (mostly) (6:9-11; 13:15; 20:4). They are not part of the church (according to KH’s understanding).
33. **palms in their hands** (7:9): palms speak of the Feast of Tabernacles (Lev. 23:40) which celebrated deliverance from Egypt, then Babylon (Neh. 8:17), and now from captivity of sin and death (7:14)
34. (the) **great tribulation** (7:14; 2:22; Mt. 24:21): a term loosely used to refer to four different periods of time: 1) from rapture to Second Coming; 2) second half of Daniel’s seventieth week; 3) all of Daniel’s seventieth week; 4) from rapture to beginning of seventieth week (Bloomfield)
35. **His temple** (7:15; 3:12; 11:19; 14:15,17; 15:5,6,8; 16:1,17; 21:22; Acts 7:47-50; 17:24,27; 1 Cor. 3:16,17; 6:19): the dwelling place of God in heaven where His throne (7:15) and the ark (11:19) are now but which shall be no more (21:22); the earthly tabernacle was patterned after it (Ex. 25:8-10, 40; Heb. 8:5); the Holy of Holies (Mk. 15:38); Christ’s body (Jn. 2:19-21)
36. **living fountains of waters** (7:17): God Who is the fountain of life (22:1, 17; Jn. 4:7-15; 6:35; 7:37, 38)

Chapter eighth

37. **seventh seal** (8:1): the seven trumpets and the seven vials of the wrath of God
38. **seven angels which stood before God** (8:2): simply seven special messengers (cf, Lk. 1:19; Mt. 18:10)
39. **the censer and incense** (8:3-5): the censer was a vessel which [first] held the prayers of all saints (of all time who have prayed “Thy kingdom come,” but especially of the tribulation saints (6:9-11; 7:9-17) and later, after being emptied of these prayers, was filled with fire which was cast into the earth for warning (8:5). That the censer held these prayers is by context and inference (5:8). The incense is the meritorious work of Christ which makes the prayers acceptable (by inference and context).
40. **woe, woe, woe** (8:13): the three final horrific judgments of Daniel’s seventieth week, the final of which is the seven vials



The Seven Angels with Trumpets

Chapter nine

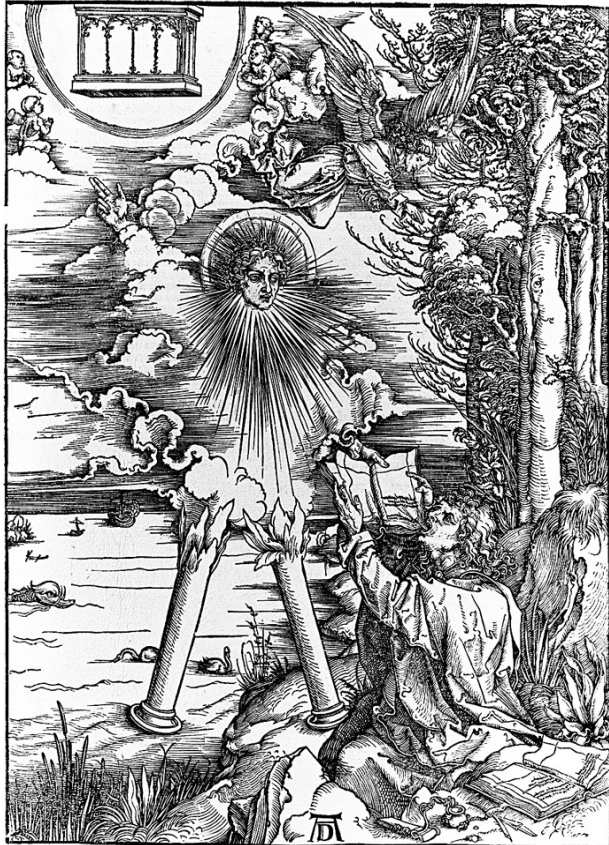
41. **bottomless pit** (9:1,2; 11:7; 17:8; 20:1,3; Lk. 8:31; Rom. 10:7): the abyss; subterranean cavern connected to earth’s surface by a shaft covered by a secured lid which cavern contains a king (9:11) and a beast (11:7; 17:8); not lake of fire (Mt. 25:41; Rev. 19:20; 20:10); it appears this is the preliminary place of incarceration for fallen angels from which some are about to be released (cf. II Pet. 2:4; Jude 6)
42. **locusts** (9:3): horrific grasshoppers from the abyss which will torment (but not kill) unsealed men for five months
43. **four angels and the army of horsemen from the Euphrates** (9:15,16): four fallen angels prepared to lead 200 million horsemen mounted on awesome horses to kill the third part of unsealed men remaining
44. **great river Euphrates** (9:14): “the most important, the longest, the biggest [river] in all western Asia, was the place where sin was first known, where misery first began, where the first lie was told, where the first murder was committed, where the first grave was dug...” (Criswell, p. 190)



The Fifth and Sixth Trumpets
(The Four Avenging Angels of Euphrates)

Chapter ten

45. **another mighty angel** (10:1): another unfallen angel of the same kind as the 5:2 angel
46. **a little book open** (10:2): a booklet of the Word of God concerning the final judgments of God which John was to prophesy; a booklet object lesson recommissioning John, strengthening him for remaining horrific visions; the booklet was sweet in John's mouth and bitter in his belly indicating elements of both sweetness and bitterness exist in God's call, (His Word)
47. **the mystery of God** (10:7): those prophesied things which will not be fully understood until after they have happened; the kingdom of God brought to fruition at the Second Coming which occurs in the days of the seventh trumpet (Thomas), the Messianic kingdom established on earth...(TSK); the delay of God in allowing evil to continue and the devil to roam before the kingdom of God is established (Criswell)



St. John Swallowing Book Presented by Angel

Chapter eleven

48. **the temple and the altar of God** (11:1,2): the earthly temple in Jerusalem, here including the holy place (sanctuary) and the inner court which contains the brass altar; apparently, the measuring speaks of God's protection of Jews within this area (literal?); 11:1-14 seems clearly to pertain to Jews (for first time in Rev.)
49. **two witnesses** (11:3-12): two men (perhaps Moses and Elijah who performed similar miracles when they were on earth and appeared at the transfiguration) who testify for God 1260 days (perhaps during the time of Jacob's Trouble) in Jerusalem (Zech. 4:3, 14, 15)
50. **the beast that ascendeth out of the bottomless pit** (11:7): first mention in Rev. of the Beast (aka "Antichrist"), next mentioned in 13:4-10; most clearly identified in Rev. 13 and 17
51. **the remnant of 11:13**: the Jews remaining after the 7,000 were killed which now repent and trust Christ and continue into the Millennium (perhaps)
52. **the nations** (11:18): the unbelieving Gentiles of all time (perhaps). This could be speaking of Armageddon and certainly correlates with Psalm 2.
53. **the temple of God** (11:19): see #35
54. **the ark of His testament** (11:19): here is the ark's only mention in the NT (except for Heb. 9:4!). The ark of the covenant (testament) was last seen in the days of Solomon. It represents God's presence, the atonement, and leading into possession of the land and victory. Perhaps its reappearance occurs now to lead Israel into the restored kingdom on earth.



The Dragon with Seven Heads

Chapter twelve

55. **a woman who gives birth to a son** (12:1-6): Israel (Gen. 37:9) who gives birth to Christ (Rom. 9:5; Gal. 4:4) Who has a body which is the church (12:17; Is. 66:7,8), both of which are caught up to God (ascension and rapture). “The woman is not the church or Jesus Christ but is seen as the matrix [something within which something else develops] from which Jesus Christ came” (Walvoord). “Israel always is a mother giving birth to children” (Criswell; OT figure: Is. 66:7ff; Jer. 4:31, et al).
56. **a great red dragon** (12:3): “that old serpent, called the Devil and Satan, which deceiveth the whole world” (12:9); “the accuser of our brethren” (12:10)[; there seems to be some connection of the dragon (Satan) with the Roman empire (Dan. 7:7; Rev. 13:1)] (See #167.)
57. **the third part of the stars of heaven** (12:4): the angels (cf. 9:1) who fell with Satan originally (or at a later time, perhaps during the tribulation); the context indicates it probably occurred before the birth of the man child
58. **the wilderness** (12:6): unidentified place of hardness (perhaps not localized) where [believing (?)] Israel is miraculously protected and nourished for three-and-a-half years, perhaps during the time of Jacob’s Trouble (Jer. 30:7); some believe this is Petra (Is. 16:1) See #135.
59. **they should feed** (12:6): “feeders” are unidentified
60. **water as a flood** (12:15): “probably a symbolic picture of all that Satan is doing to destroy Israel. This would include false teaching” (Walvoord).
61. **the remnant of her seed** (12:17): believing Jews living during the last three-and-a-half years before the Second Coming; all believers left at that time (?)

St. Michael and his Angels Fight the Dragon



Chapter thirteen

62. **a beast out of the sea** (13:1-3): the revived Roman empire (Dan. 7:3-7)
63. **having seven heads and ten horns** (13:1): the beast is the consummation of all satanically-energized world empires (Ps. 2:1-3; II Cor. 4:4; Mt. 4:8,9; Rev. 11:15) which world empires are represented by the seven heads since there will have been seven world empires (17:9,10)
64. **ten horns** (13:1): these represent the ten nations which will give their power unto the seventh head (the revived Roman empire) (17:12,13) [In Rev. 12, the crowns were on the seven heads of the dragon (Satan) which is consistent with his being the force behind the world empires. But now in Rev. 13, the crowns (which represent dominion) have moved to the horns which apparently are on one head since only one world empire can exist at a time.]
65. **one of his heads as it were wounded to death** (13:3): this could speak of the wounded [subdued, subordinated] Roman empire which is about to be revived or it could speak of the ruler of that empire (the Antichrist) [It could be a reference to both as the two could be merged, in that a ruler and his kingdom could be referred to interchangeably.]
66. **the beast** (13:4-10): the Antichrist, the consummation of all the antichrists which had gone before [the ultimate antichrist]; the man who, in this passage, is becoming the political leader of the world (Dan. 7:8, 19-21). [He will be given power over all families, languages, and nations (13:7) and will be worshiped by all the living, except those whose names are written in the book of life (12:8). This is the closest Satan gets to what he wants! Many believe that Satan at this time is possessing the human Antichrist; that possession occurred when the deadly wound was healed (13:3).]
67. **his tabernacle** (13:6): God’s habitation in heaven
68. **the book of life** (13:8; 3:5; 17:8; 20:12,15; 22:19; Phil. 4:3): “one great volume containing the names and deeds of every one who was ever given biological life by his Maker” (Henry Morris). Those who during the course of their lives reject (or simply ignore) God’s provision that will also give eternal life are said to be blotted out of the book of life. [The phrase “are not written” can be rendered accurately, literally “does not stand (or remain) written” (Thomas). This book is so named seven times in Rev. (and one other time in Phil. 4:3).]
69. **the Lamb slain from the foundation of the world** (13:8): the Lamb was slain in God’s plan before the foundation of the world; the Lamb was slain in time in approximately 33AD. [Some think “from the foundation...” refers to when the book of life was written versus when the Lamb was slain. “This reassures [the saved] that in the midst of their powerlessness against the beast, they are still in the keeping providence of God, having been there since the foundation of the world (Ladd)” (Thomas).

70. **If any man have an ear** (13:9): Listen! to the point of this message which follows (#71 and #72).
71. **Here is the patience...of the saints** (13:10): that God is in control even when His child is taken into captivity, and that the time of persecution is limited (13:5)
72. **Here is...the faith of the saints** (13:10): that justice will come eventually [Remind yourselves often of these last two things!]
73. **another beast** (13:11): [of the same kind as the first; a system (vs. 11,12) and a man (vs. 13-18)?] the false prophet (16:13; 19:20; 20:10) who actively [vs. 12,13,16] leads people to the Antichrist [counterfeiting the work of the Holy Spirit (Jn. 16:13,14); he is the consummate false prophet (Mt. 7:15; 24:11,24; II Pet. 2:1; I Jn. 4:1,3; 2:18,22). "All of [Rev.] 13 is a parody of the Christian era, with a counterfeit trinity, a death and resurrection, and a universal church with its mark of membership (Seiss, Sweet). So the beast has an outwardly Christian image. This agrees with his role as false prophet in contrast to the two true prophets of chapter 11. Like them, he performs great signs, stands before the one he represents (11:4; 13:12), has special power over fire (11:5; 13:13), has a connection with resurrection (11:11; 13:14-15), convinces men of their superior's supreme power (11:5,6; 13:17), and directs men to worship the one they designate (11:13; 13:15) (Kiddle). (Thomas p. 173)

The Seven-Headed Beast and the Beast with Lamb's Horn



74. **the earth:** Israel (Bob Shelton) ["land" means "Israel" when not otherwise identified; no terrestrial animal could compare in immensity to monsters of the deep to the minds of the ancient]
75. **two horns like a lamb:** "two" suggests lesser authority than the first beast and "lamb" suggests meekness and Christlikeness (Mt. 7:15; Rom. 16:18; II Cor. 11:13-15)
76. **causeth** (13:12) leads [through great wonders deceiving; 5x in present active (vs. 12,13,16); II Thes. 2:4,9-12] all to Antichrist
77. **image of the beast** (13:4): [first of ten references] an image on a coin (Mt. 22:20) or a statue (Dan. 3:5,6)
78. **a mark** (13:16): an etching or tattoo of identification [(Ex. 13:9; Dt. 6:8; 11:18; Ez. 9:4); received willingly?; visible.]
79. **the name of the beast or his number** (13:17): the mark is the name of the beast or its number equivalent (Δ Bob 2-14-2; they are in apposition)
80. **Here is wisdom** (13:18): for strangers and pilgrims (Heb. 11:13) now and then
81. **the number of man:** 666 [Dan. 3:1]



The Three Beasts



Chapter fourteen

82. **the Lamb** (14:1): The Lord Jesus Christ. This is the same Lamb who was worthy to begin the judgments by opening the book (5:1-10) and Who stands on Mount Zion [in contrast to the beast of Rev. 13. This is the Lamb of God who came the first time, meek and lowly, to die for the sins of the world (Is. 53:6,7; Jn. 1:29). This second time (Rev. 14:1-5) He comes conquering (Rev. 17:14).]
83. **the mount Zion** (14:1): a literal reference to the earthly Zion (“whether the hilly area of southeast Jerusalem, the temple mount, the whole city of Jerusalem, or the whole land of Judah and the whole Israelite nation” – Thomas). This scene (14:1-5) pictures Christ at the beginning of His millennial reign (20:1-4).
84. **144,000** (14:1,3): [either a select group of Jewish martyrs who were given honor as a special offering (“firstfruits”) to God during the tribulation (12:12,17; 13:15) or a select group who lived through the tribulation and were present to meet Christ at His Second Coming as the firstfruits to enter the Millennium; either way, they were] a select group of Jews who were with Christ as He begins His millennial rule. [This is the same group as in 7:2-8 as identified by the sameness in number, their mark, their Jewish identity, and that John did not say “another” in 14:1.]
85. **a voice from heaven** (14:2): God’s [This voice is comparable to voices from heaven (10:4,8; 14:13; 18:4), but has characteristics of the voice of Christ in 1:10,15. This voice was full and loud and accompanied music]
86. **harpers** (14:2): apparently an angelic chorus
87. **a new song** (14:3): [the Beast and his don’t sing – they have their music, music with a beat which accompanies alcohol drinking and taking clothes off – “have nothing to do with” – the point of last week] a song of praise to God for new mercies (Ps. 33:3; 40:3; 96:1; 144:1; Is. 42:10; Ex. 15:1-18). [“Such a song celebrates a mighty deed of God that furnishes a new impulse of gratitude and love. [Perhaps] The new song in Rev. is in celebration of the new age about to be ushered in, a victory based on the sacrificial work of the Lamb.” Thomas. In the 5:9,10 new song, the living beings and elders sing about new mercies, also pertaining to redemption.
88. **virgins** (14:4): probably unmarried men; [in light of the emphatic way in which this expression was written, the uniqueness of their call (Mt. 19:12), and the nature of the times (I Cor. 7:26), although this could be figurative;] certainly followers of the Lamb live morally pure lives [If Paul could forbid women not to usurp authority (I Tim. 2:12), “John could just as well judge that resistance to the beast requires a masculine constitution.” Marriage is God’s norm, but these are not normal times.]
89. **firstfruits** (14:4): a special group of the redeemed who were the first humans to enter the Millennium, having lived through the Tribulation, or a group being honored as a special offering unto God in their martyrdom
90. **no guile** (14:5): these special ones lived in the truth [They faced reality at a time of great falsity.]
91. **another angel** (14:6): another [messenger, numerically but] of the same kind as Michael (12:7) [because he is the nearest reference (12:7; cf also 11:1,16) and is in the same section of Rev., i.e., chaps 12-14]
92. **the everlasting gospel** (14:6): perhaps v. 7 gives the content of “the everlasting gospel;” some see a range [Scof. - four forms] of scriptural uses of the term “gospel,” as follows:
- the Gospel of the kingdom (Mt. 3:2)
 - the Gospel of the grace of God (Rom. 3:23-26)
 - the everlasting Gospel (Rev. 14:6)
 - Paul’s “my gospel” (Rom. 2:16)
93. **them that dwell on the earth** (14:6): while this could be those who are now beyond hope of salvation, the wording here could include those who still have hope of salvation [15:4 gives a positive response; 16:9,11, 21 a negative one]
94. **Babylon** (14:8): [extended word of the fall of Babylon the great will be given in 16:17-18:24, the last bowl judgment] the literal city on the Euphrates River where organized false religion had its beginning.
95. **the wine of the wrath of her fornication** (14:8): the intoxicant of this world’s pleasures eventually turns into a drink of bitterness (Ps. 75:8; Is. 51:17,22) [She made all nations drink: she furnished the intoxicant of sensual pleasure which they otherwise would not have chosen. An orgy of rebellion activates wrath.]
96. **the wine of the wrath of God** (14:10): the punishment [which must be administered] for those who receive the beast’s mark consisting of undiluted torment [torture] with fire and brimstone [sulfur] [This wine is poured out “without mixture” literally “mixed unmixed,” an oxymoron, which speaks of spices being added to intensify the drink. Wrath is vehement fury; indignation is a settled attitude of anger. While this torment is forever and ever (v. 11), it is in the presence of the Lamb only temporarily (21:27; 22:14,15; Mt. 25:41; II Thes. 1:9).] See also #120.
97. **the smoke of their torment ascendeth up forever and ever** (14:10,11): “This is the most horrible picture of eternal punishment in the entirety of Revelation. (Sweet-Thomas)” [“Forever and ever” occurs eleven other times in Rev., speaking of God’s existence, Christ’s existence, God’s reign, the believer’s reign, the doom of the devil, the torment of the lost (here, 19:3). Eternal torture is also taught by Jesus (Mt. 25:46) and the apostles (Rom. 2:3-9; II Thes. 1:6-9)]
98. **they have no rest** (14:11): the torment is incessant [without intermission, no recreation. This is in contrast to the creatures who worship God in 4:8 who also rest not day nor night. However, the whole-hearted worship of God is the ultimate pleasure.]
99. **the Son of man** (14:14; 1:13): a designation for Christ emphasizing His complete humanity [“used often in the gospels in connection with Jesus’ suffering, the glory of His Second Advent, and His right to judge the world” (Thomas). “Stephanon” – victory vs. coming diadem – ruling (Mt. 24:29; 26:64; Rev. 1:7).



Chapter fifteen

100. **a sharp sickle** (14:14-19): a reaping instrument, used here seven of the eight times it is used in the NT (cf Mk. 4:29)
101. **the temple** (14:15, 17): God's dwelling place in heaven which is now open (11:19; 15:5). (See note #35.) [which allows "the angels with the seven last plagues to exit and perform their bidden task" (15:6); the dwelling place of God in heaven where His throne (7:15) and the ark (11:19) are now but which shall be no more (21:22); the earthly tabernacle and earthly temple were patterned after it; the Holy of Holies (Mk. 15:38); Christ's body (Jn. 2:19-21)]
102. **the time is come** (14:15): a fixed time ("hora") versus a fit time ("chronos") [for the harvesting from the earth of people who are saved (I think). It is from this verse that it could be derived that there is a last soul to be saved (Pro. 29:1).]
103. **the harvest of the earth** (14:15): harvesting is an OT figure for divine judgment (Joel 3:13); two reapings are presented in this passage which could be two perspectives on the same harvesting (of the wicked) to emphasize the terror of it, or they could differ, the first one being of the saved (cf. Is. 21:12; Mt. 9:37,38; Lk. 10:2; Jn. 4:35-38) (or a mix (Mt. 13:30, 36-43; Lk. 3:17; Is. 61:1,2)) and the second being of the wicked
104. **the altar** (14:18): the golden altar which apparently is the only altar in heaven (see note #22) and is the place from which the other judgments originated (6:9; 8:3; 16:17)
105. **power over fire** (14:18): perhaps a reference to 8:5 where the angel [perhaps the same one as here] took fire from the golden altar, which speaks of just vengeance being administered [in response to the prayers of the saints]
106. **gather the clusters of the vine** (14:18,19): cut off and collect the ripe branches of grapes; this speaks of cutting off the physical life and accompanying hope of repentance of the wicked [whose iniquity is now full (Gen. 15:16). Our emotions cluster around, adhere to our choices and practices, developing a comfort zone, and ripen for harvest. Emotions ripen around the will: clean, golden grain cut with a razor sharp sickle or plump, rotting grapes. "Just as God's people are His vineyard to produce the fruit of righteousness, the earth's people are another vineyard that produces evil fruit (Walvoord)."]
107. **the great winepress of the wrath of God** (14:19,20): a picture of the slaughter of the wicked at the final battle (Armageddon) at Christ's Second Coming (19:11-21); the winepress is the anger of God Δ two bowls, higher one with duct
108. **the city** (14:20): Jerusalem ["the OT predicts that the final battle will happen near there, in the valley of Jehoshaphat which traditionally is located in the area of the Kidron Valley (cf. Joel 3:12-14; Zech. 14:4)"] (Thomas). Armageddon proper is nowhere near Jerusalem, but this final battle is widespread covering a large part of Palestine (16:16). The extent of the bloodflow is possibly a hyperbole: 40 is the number of judgment – 40 x 40 = 1600.]

109. **another sign in heaven** (15:1): like the two of Rev. 12: 1 and 3
110. **a sea of glass mingled with fire** (15:2) ["the choir loft"]: probably the same sea as in 4:6
111. **them that had gotten the victory** (15:2): the tribulation martyrs (who were part of the "fellowservants also" of 6:11 and the "great multitude" of 7:9, 13-17) who were martyred after refusing the mark of the beast, probably during the second half of the seven year tribulation; those who had gotten the victory were those who did right even though it killed them (Job 13:15)! cf, 12:11 and 13:7
112. **the song of Moses** (15:3): one of two songs of deliverance by Moses recorded, one in Exodus 15 and the other in Deuteronomy 32
113. **the song of the Lamb** (15:3):
114. **the temple of the tabernacle of the testimony** (15:5): the original edifice ["pattern" (Heb. 8:5)] in heaven according to which the earthly tabernacle was built (Ex. 25:8, 9; Heb. 8:5); the specific place in heaven where God dwells; the abiding location of the moral law of God; the ark is called the tabernacle of the testimony (Ex. 38:21; Num. 1:50; 9:15; 17:7). This is a further development of 11:19 – the temple opens "to allow the seven angels to exit from the presence of God," the source of the imminent judgment (against law-breakers) See also #35, and 3:12; 7:15; 14:15,17; 21:22
"The earthly temple only provides a frame of reference pointing to the one in heaven."
115. **the testimony** (15:5): the Decalogue, "what was written on the stones, which 'testified' against sin"; these tablets of God's law were blatantly disregarded by earthdwellers (9:20,21)
116. **the seven angels** (15:6): apparently a different group than any mentioned previously; seven communicates the thought of completion and finality
117. **pure and white linen** (15:6): as a white wedding dress speaks of purity [maintain physical-emotional-spiritual boundaries], so the garb of these angels speaks of the moral purity, the holiness of God; also, this apparel fits the purpose of their mission which is purification Someone has said that this is the clothing of "righteousness in action."
118. **golden girdles** (15:6): perhaps represent divine purity Golden is suggestive of the purity and justice of God. They "are positioned the same as Christ's in 1:13, and apparently carry the same symbolism. They mark those who are on a punitive mission" (Thomas).

The clothes here are similar to those worn by Christ in 1:13, His bride in 19:7,8, and His accompanying army in 19:14

"Having left the temple, the angels are positioned to receive the seven bowls of God's anger" (Thomas).

119. **golden vials** (15:7): containers for the [just] judgment of God [cf vs. 3,4]

These vials are shallow bowls, “full of poisonous, hot, bitter wine from which emanates the divine majesty whose intense holiness breaks forth in judgment against human sin (Moffatt)” (Thomas). Their shape suggests great and full abundance, yet a measured amount. The words “who liveth forever and ever” add divine “chiaroscuro.”

“[The tribulation] period is particularly the time when God’s wrath and judgment fall upon the earth. This is not wrath from men, nor from Satan, except as God may use these agencies as channels for the execution of His will; it is tribulation from God. This period differs from all preceding tribulation, not only in intensity but also in the kind of tribulation, since it comes from God Himself” (Dwight Pentecost, p. 236).

120. **the wrath (*thum-ós*) of God** (15:7): the venting of God’s passion (*thum-ós*) on sin and those who have become sin, based on His anger (*or-gáy*) which is His settled disposition toward sin. [See also #96.] Rev. 14:10 gives both words in the same verse. The expression “wrath of God” appears 12x in the Bible, 6x in Rev., cf 14:19; 15:1; 16:1; 19:15; also, Rom. 2:8 (both – reversed!); Eph. 4:31; Col. 3:8 (put away both!) The seven plagues seem to be the same as the wrath of God (Gill).

121. **filled with smoke** (15:8): speaks of the inaccessibility, incomprehensibility of God, the unfathomableness of God especially in His just judgment. The temple is accessible now during this time only to God, apparently. Apparently the four and twenty elders and the four beasts around the throne in chapters 4 and 5, and the souls of them under the altar in chapter 6, and the great multitude, which no man could number who serve Him day and night in His temple in chapter 7 must leave during this hideous time of the final, last plagues.

“The smoke from God’s glory and power is so intense that ‘no one could enter the temple... Smoldering fires of indignation are here at the point of erupting into punishment issuing from an arsenal of divine wrath (Moffatt). God is unapproachable when He is immediately present and working in this way (Alford, Lee).” (Thomas, p. 244)

The filling of the temple with smoke, here “from the glory of God, and from His power,” is reminiscent of earlier such fillings as recorded in Ex. 40:34,35 at the completion of the earthly tabernacle; I K. 8:10,11 at Solomon’s bringing in the ark to the completed temple, and in Is. 6:4 when the Lord appeared to Isaiah in the temple.



Chapter sixteen

122. **first bowl poured out upon the earth** (16:2): a noisome and grievous sore upon men; a wound like the boils inflicted during the sixth plague of Egypt, and on Job (2:7). [Job responded positively, but not these beast followers. “Noisome” (*κακος*) is intrinsically bad, wicked and “grievous” (*ηονηρος*) is bad, vicious in its effect. The sore boil is an open ulcer.]
123. **second bowl poured out upon sea** (16:3): sea became as blood of dead men [every living soul died in sea]; the oceans coagulate, decay, have foul odor, become loathsome [no longer fluid, thickened congealed; complete destruction of marine life, reversal of Gen. 1:21; in first Egyptian plague, all fish in Nile died (Ex. 7:21)]
124. **third bowl poured out upon the rivers and fountains** (16:4): waters became blood; all fresh water becomes blood so that earthdwellers could not find drinking water as the Egyptians did (Ex. 7:24)



The Seven Bowl Judgments

125. **fourth bowl poured out upon the sun** (16:8,9): men were scorched with great heat; this is an increasing of the sun's intensity versus a darkening as in the fourth trumpet (8:12); the sun, power, scorch, with fire – an increasing, intensifying, burning agony → men were scorched, with great heat
126. **fifth bowl poured out upon the seat of the beast** [long untouched, since 13:2, now focal point] and his kingdom (16:10,11): worldwide horror of darkness on top of previous plagues; the meaning of “gnawed” is “kept on chewing,” to redirect the pain; text does not tell how darkness could create singular pain; like Ex. 10:21,22. This is the first mention of the beast's kingdom; it is geographic and it covers the whole earth.
127. **sixth bowl poured out upon Euphrates** (16:12-16): deception and gathering of the whole world to Armageddon
128. **seventh bowl poured out into the air** (16:17-21); “It is done”; voices, thunders, lightnings, great earthquake and collapse (terror), great hail



The Plagues of the Seven Bowls



Chapter seventeen

129. **the great whore** (17:1; 5, 15,16; 19:2): [first mention in Rev.; MYSTERY [abominable nature revealed little by little], BABYLON [city of Nimrod] THE GREAT, THE MOTHER [epitome] OF HARLOTS AND ABOMINATIONS OF THE EARTH [the entity of all organized false religions consummated/climaxed/coalesced in one entity within a few years before the Lord's Second Coming.]
- This woman is sitting upon three entities (which indicates here supremacy at this time – first 3½ years): 1) many waters (v. 1; #130); 2) a scarlet-colored beast (v. 3; #136); and 3) seven mountains (v. 9; #136c). That she is sitting on (carried or sustained by (17:7) or reigning over (17:18)) them speaks of her being supported by them, having subdued (or seduced or led) them (17:18).
 - This woman has been a whore for the kings and inhabitants of the earth (12:2). This picture suggests a woman who claimed to be the bride of Christ (Dt. 6:4; Ex. 20:1-3; Pro. 7).
 - This woman is well adorned (17:4). She is rich and influential.
 - She is arrayed in purple (ruling) and scarlet () color, colors used by the virtuous woman of Pro. 31:21,22. “The woman wears the trappings of ceremonial religion in which purple and scarlet are prominent and which is often enhanced with ceremonial stones” (Walvoord).
 - She is decked with gold and precious stones and pearls, which speaks of material prosperity.
 - She has a golden cup in her hand full of abominations (that which is not Christ-centered or glorifying) and filthiness of her fornication (affections corrupted, abused) (Pro. 9:17).
 - This woman herself is drunken [intoxicated, enflamed] by the blood of the saints. This entity (or system) has been the great persecutor of saints and has been of worldwide scope. [This is called blood-lust and enflames murderers. Such intoxication characterizes all who are ruled by their natural lusts. This, synergized with the demonic Spirit from the abyss, is the wine of her fornication which the inhabitants of this world have chosen to drink. The depths of this descending spiral can be reached quickly. This is scary. It makes reckless. God is greater. Here is where John “wondered with great admiration” (v. 6).
 - This woman is that great city which reigneth over the kings of the earth (17:18). She is the apostate spirit of the world. She leads politically at this time.
 - religious Babylon: “the great whore” (17:1, 4-6, 15, 18) [most likely RCC Bob Shelton]; the culmination of all false religions/faiths

- 2) commercial Babylon: “that great city Babylon” (18:21; 18:1-24) [; perhaps this is the beast of 13:16,17], the culmination of worldliness (“materialism”)
- 3) political Babylon: “the beast [Antichrist], and the kings of the earth and their armies” (19:18-20); the last great world power headed by Antichrist (13:1-10; 14:8-11; 16:10; 17:3, 8-13,16; 18:3,9; 19:18-20) [; perhaps this is the mountains of 17:9,10] the culmination of organized mankind without God

The city of Babylon has yet to be destroyed physically as prophesied (Jer. 50,51). All three Babylons are in 14:8; all three come to be headquartered physically in Babylon on the Euphrates (Is. 13,14; Jer. 50,51).

- f. “This woman represents all false religions of all time, including those who apostatize from the revealed religion of Christianity” (Thomas) [“It is [thus] concluded that the harlot represents all professing Christendom united in a single system under one head” (Pentecost with Hislop, Ironside).]

“[This woman] stands for the entire world system of man’s rulership, the acme of a prosperous but faithless culture. [The end time will bring it to its fall, and will supplant it with the kingdom of Christ.”] Tenney Interpreting Revelation p. 79.
- g. This woman will be destroyed by the ten-nation confederacy which is part of the kingdom of the beast who is eliminating all competition to the direct worship of himself.



The Woman of Babylon Seated upon a Beast with Seven Heads

130. **many waters** (17:1,15): the people of the world without Christ, all of which at this time have the mark of the beast
131. **the kings of the earth** (17:2, 10, 12, 16-18): leaders of the nations of the world (See #133.)
132. **the inhabitants of the earth** (17:2,8,15); they that dwell on the earth whose names are not written in the book of life (See #134.)
133. **the kings have committed fornication** (17:2,4,5): spiritual unfaithfulness is referred to as fornication [immorality, idolatry] throughout scripture (e.g., Ez. 16:11-20; Jms. 4:3,4) [and the context here indicates that this is no exception. The kings of the earth have given their strength unto the beast, which has become a complex with the woman (vs. 2,3), just as princes are told to “give not thy strength unto women” (Pro. 31:3).]
134. **the inhabitants have been made drunk with the wine of her fornication** (17:2; 14:8; 18:3; Jer. 31:7): the [devil-blest, temporary] prosperity of the corrupt alliance of the kingdoms of this world with false religion [(i.e., the worship of Satan)] has inflamed the passions of individual corrupt men who have followed along “as an ox goeth to the slaughter” (Pro. 9:17; 4:17[; 5:20-23; 6:24-35; 7:22; 7:1-27]).
135. **the wilderness** (17:3; 12:6, 14, See #58): a stage (setting) for this vision
136. **a scarlet color beast** (17:3; See #66): the Antichrist who first appeared in Revelation in 13:1 [More details are supplied in this chapter of Rev.]
 - a. This beast is of scarlet color (17:3) [“was, and is not, and yet is” (13:3, 12; 17:8, 11)]
 - b. This beast shall ascend out of the bottomless pit (17:8) [This demonic spirit comes up out of the pit (See#41) and first indwells the world (zeitgeist) and then enters the man of sin, the Antichrist (II Thes. 2:3).]
 - c. The seven heads are seven mountains (17:9-11) [Earthly kingdoms are referred to as mountains throughout scripture (Micah 4:1; Hab. 3:6; Dan. 2:35) and here is no exception. Apparently the seven kings (17:10) correspond to the seven mountains – kingdoms. Two translations (RSV, WEY) translate v. 10 “they are seven kings.” Conservative Bible scholars agree (for the most part) that the seven mountains – kingdoms are the seven world empires: Egypt (2840-525 BC), Assyria (1400-625 BC), Babylon (606-538 BC), Medo-Persian (539-331 BC), Grecian (331-168 BC), Roman (168 BC - 476 AD) and the coming “revived Roman” empire which “must continue a short space” (17:10).
 - d. The beast is the eighth king, having a unique kingdom but he is of the seven world kingdoms [and is their consummation] (17:11).
 - e. The beast will go into perdition (17:8,11; 19:20; 20:1-3, 3: 10) [απωλεια: “the destruction which consists of eternal misery in hell.” This beast will be cast into the lake of fire burning with brimstone which must be perdition since 17:8 reveals he goes into perdition and 19:20 reveals that a lake of fire is where he goes.

Perdition as “a lake of fire” is also the destination of those who worship the beast and his image (19:9-11; 19:20), the false prophet (19:20), the devil (20:10), death and hell (20:14), and whosoever was not found written in the book of life (20:15).

- f. The ten horns are ten kings which have received no [independent] kingdom as yet (17:3, 12-14, 16, 17; 13:1. See #64) [but receive power/jurisdiction/authority as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast (cf, 6:2). These shall make war with the Lamb and the Lamb shall overcome them. These also shall hate the whore, and turn on her, fulfilling God’s will (v. 17). Even the wrath of men praises Him (Ps. 76:10)! God is in control!]
137. **[the] called, chosen and faithful** (17:14): those who are in Christ (Rom. 1:6,7; 8:28,29,33; I Cor. 1:2; I Pet. 2:9; Jude 1:1). Rev. 19:14: the church!



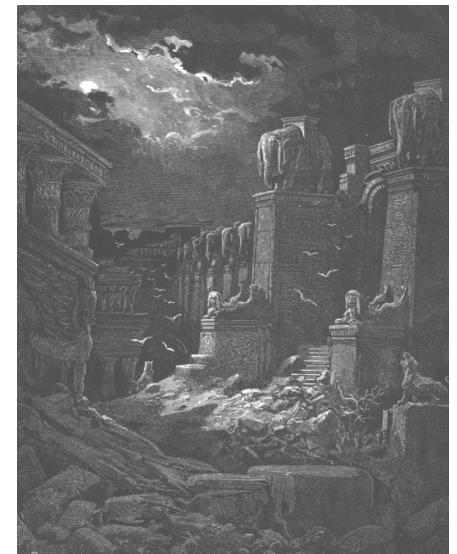
Babylon the Great Riding the Beast

Chapter eighteen

138. **Babylon the great** (commercial system) (18:2): the culmination of the world-flesh-devil complex without God [the world system with God left out], with religious (chap. 17), commercial (chap. 18), and political (chap. 19) components being singled out (Jer. 2:13; Ps. 16:11). These components are headquartered in the literal city of Babylon.
138. **the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird** (18:2): a picture of utter desolation; the final end of the literal city of Babylon in Iraq (the fulfillment of Is. 13, 14 and Jer. 51,52; an illustration of the replacement principle)
139. **her fornication** (18:3): enjoyment of God’s creation apart from God (Pro. 9:17; Ex. 20:1-3; Rev. 4:11. See #133, #134.)
140. **the merchants of the earth** (18:3,11,14,23): those who buy, and sell this world’s goods to prosper personally as an end; non-Christ centered buying and selling; earn, save, give all you can!
141. **my people** (18:4): those of all ages who love and trust God
142. **be not partakers of her sins** (18:4,5): fornication (18:3), waxing rich through her illegitimate delicacies (outside Christ) (18:3), self-glorification (18:7), living deliciously (18:7,14,16, 22,23) self-sufficiency (18:7), and murder (18:29) The common element of these sins is living deliciously-gratification apart from Christ.
143. **double unto her double** (18:6): (lex talionis) treat her as she deserves to be treated

[v. 9 the kings of the earth See #131,133

144. **in one hour** (18:10,17,19): (precipitously; suddenly and) instantaneously, not gradually The suddenness and completeness of Babylon’s overthrow is pictured in 18:21 as a great millstone being cast into the sea, completely disappearing from view.



The Fall of Babylon



Chapter nineteen

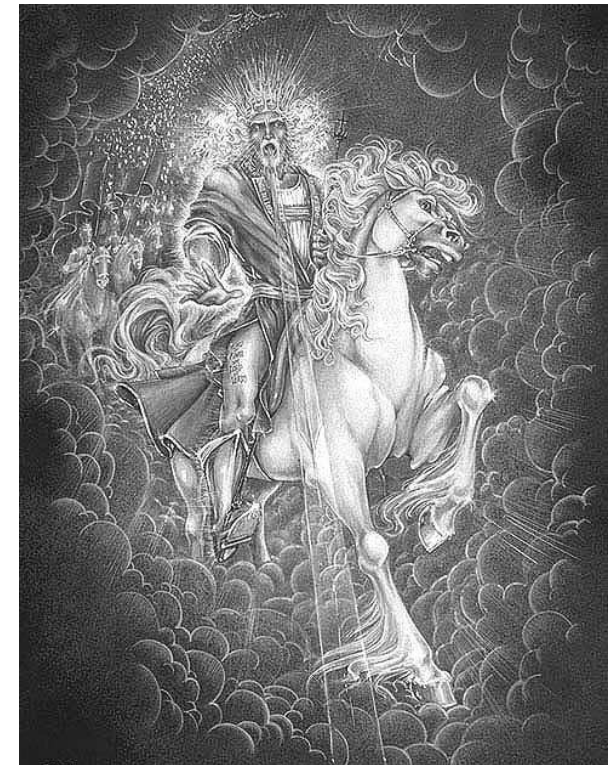
145. **much people in heaven** (19:1): apparently those responding to call in 18:20; perhaps this is only an angelic host (Thomas) or the martyred saints of the Great Tribulation (Walvoord)
146. **all ye His servants** (19:5); **the voice of a great multitude** (19:6; 11:18; 18:20,24): all the heavenly hosts including redeemed people, twenty-four elders, four beasts (19:4), angels, a voice out of the throne, servants (19:5), prophets, saints, holy apostles (18:20,24) [This must be the host in heaven since this praise seems to be a continued response to call in 18:20. Thomas thinks that “the voice of a great multitude” might refer only to angels since they’re singing about the bride in v. 7. K thinks perhaps the bride dropped out in v. 7 after singing together in v. 6.]
147. **marriage of the Lamb** (19:7): the uniting of the church and Christ in a final special way; this begins immediately before the Second Coming and is finished when the last member of the church is added at the end of the Millennium [This church bride appears to morph into the New Jerusalem which is composed of Jewish believers as well as believers of all ages (21:2,3,9 – 22:5)! In one sense the marriage-day is the day of the Second Coming, but in another sense, it does not fully come until the consummation of the thousand years (20:3) with the final revelation of the bride (21:1ff) following the final events of time (19:11-21:8).]
148. **His wife** (19:7): all the saved from Pentecost through the rapture also known as the church (Eph. 5:32), the building (Eph. 2:21,22) and body (Eph. 1:23) of Christ, and the “in-Christ” crowd (Eph. 1:3; II Cor. 5:17) [Actually, the bride will be completed when the final believer is added after the rapture. This is the great hope and privilege of the believer. This is the ultimate!]

“Without question, the church in the NT is Christ’s bride (Eph. 5:32). She is a virgin bride (II Cor. 11:2), not a divorced wife returning to her husband. The latter is the image of Israel (e.g., Jer. 3:14-20). She can never be a virgin again (cf. Lev. 21:13-14) (Scott). In contrast, the church is a virgin in waiting for her coming Bridegroom (Rev. 21:2,9) (Walvoord). The place on Christ’s earthly throne promised to the church in the coming kingdom (Rev. 3:21) is confirmation of her role as bride, as is Christ’s anticipation of eating with her once again in the kingdom, when He instituted the Lord’s Supper (Matt. 26:29; Mark 14:25; Luke 22:16,20). More strong support for identifying the bride as the church lies in the promise to the Laodicean church of participation in the marriage supper of the Lamb (3:20). Equally strong is the consideration that the apparel of Christ’s armies is the same as that of His bride (cf. 19:14 with 19:8). To come with Him at His return as His armies do presupposes their bodily resurrection prior to that time. The only ones who will have risen from the dead by then will be members of the body of Christ (I Cor. 15:51-52;

I Thes. 4:13-18). Only they will have had opportunity to put on the prescribed attire for a triumphant return to earth with Christ. This is substantial reason to identify the bride as the church alone.

“The difficulty of including Israel along with the church as part of the bride is a chronological one. OT saints and dead saints from the period of Daniel’s seventieth week will rise in time for the Millennium (Dan. 12:1-2), but not in time to join Christ in His triumphal return (19:14). It is also impossible for saints who die during the Millennium to be a part of this company, because their resurrection will not come in time (20:5,6). Yet it is incontrovertible that Israel will appear with the church in the New Jerusalem which is also Christ’s bride. The city’s twelve pillars and twelve foundations (21:12,14) prove the presence of both distinctive groups. So the bride of Christ will be a growing body of people, with the church functioning as Christ’s bride during that phase of the wedding feast that comes during the Millennium; but with the integration of the new order (21:1 ff.), the bride receives the enhancement of the redeemed of Israel of all ages, including the Millennium.

“With this refinement in view, the bride of 19:7 is a figure for the church, the body of Christ, which having been joined to Christ following the Rapture, will return with Him for the marriage supper of the Lamb on earth during the Millennium” (Thomas, p. 368-9).



**King of Kings
and
Lord of Lords**

149. **the fine linen** (19:8): this apparel seems to have been granted her (the individual church members) at the judgment seat of Christ when her “garments” were tried by fire
[This is not the imputed righteousness of Christ but is rather the practical righteousnesses which she had worked out (14:13; Phil. 2:12; II Cor. 5:9,10). “[H]is wife had made herself ready” (v. 7d) indicates her responsibility in this clothing; “give honor to Him” (v. 7b) and “to her was granted” (v. 8a) along with Eph. 5:25-27 indicate that God was responsible for that clothing. (“Granted” appears 20 times in Rev., every time granted by God!) These are two sides of the same responsibility! The bride receives the garment as a gift, but she must put it on!]
150. **marriage supper of the Lamb** (19:9): the feast which accompanies the marriage of the Lamb and church, beginning on earth at the Second Coming, continuing throughout the Millennium (Mt. 25:1-13; Pentecost), and then extending throughout all eternity (Thomas; Rev. 21:1-7)! [Those invited are the saved of the pre-church age, those who are not part of the church. Again, after the Millennium, these all appear to join and become part of the body of Christ to be one throughout eternity, first resting (14:13), then feasting (19:9) and “serving” (21:26?)! (It would at least seem that the feast is not finished until the bride is completed at the end of the Millennium.)]
151. **the testimony of Jesus** (19:10): the gospel message (Jn. 3:16) which He spoke; the full record of inspired scripture (including this foretelling) given by the Spirit of Christ (II Tim. 3:16); the specific “testimony” of Jesus here is the all-important prophecy of believers becoming united with God through the reconciliation, justification, etc., of the gospel!
152. **a white horse** (19:11): a literal white war horse which He has chosen to ride at His Second Coming in shocking contrast to the meek and lowly colt He rode at His first coming (Job 39:19-25) [He comes a Warrior-King; white is a symbol of final victory; this time, it is the real Messiah (cf 6:2), called Faithful – trustworthy in fulfilling Messianic prophecies – and true – “correspondence to reality.” “In righteousness He doth judge and make war” – “this is God’s way of judgment. First, He reaches a just verdict regarding the beast, then He goes to war with him” according to right principles (Is. 11:3-5)!]
153. **a name written that no man knew** (19:12): an incomprehensible, unrevealed, unpronounceable, self-designation which perhaps expresses His infinite divine being which man cannot know (Mt. 11:27; Rev. 2:17; 3:12)
154. **a vesture dipped in blood** (19:13): His blood-splattered garments from the slaughter which is about to occur written looking forward [proleptically], not backward (Is. 63:1-3) [, as so the white horse, robes, and diadems. The source of the blood is the imagery of v. 15, et al.
155. **his name is called the Word of God** (19:13): His revealed, pronounceable, name which man can know “This like ‘King...’ in v. 16 is different from and in addition to the unknown name.” This is the only place where “the Word of God” (48x) applies to Christ although “word” alone refers to Him in Jn. 1:1,14 (Thomas). “In Hebrew thought, the *word* is not a lifeless sound, but an active agent (e.g., Gen. 1:3,6,9; Heb. 4:12).”
156. **the armies which were in heaven** (19:14): the **raptured** in Christ (I Thes. 4:16,17) and those believers slain **during** the tribulation up to that point [who have been clothed in clean and white fine linen (17:14; 6:11; 7:14; 4:4; 7:9; Jude 14); “noncombatant supporters of the Messiah as He wages the war single-handedly”; Rev. 19:8 and 14 are the only two verses in the Bible which contain all three words “linen, clean, white.” It seems clear that these armies are redeemed men, including, if not exclusively, the bride, the church; 2:27 also indicates that these armies at the very least include the bride. Ps. 45 indicates the marriage occurs after the battle (war).
157. **out of His mouth goeth a sharp sword** (19:15,21): His immaterial spoken word which devastates physically (Is. 11:4)
158. **He treadeth the winepress** (19:15): a figure which combines two ideas - winepress (14:19) and cup (14:10); from the winepress trodden by Christ Himself comes the wine His enemies must drink
159. **KING OF KINGS, AND LORD OF LORDS** (19:16): one of His revealed names which captures the reality of His ultimate reigning in all spheres (v. 6; 11:15; Phil. 2:9-11) [This title, already assigned to the Lamb in reverse order (17:14), is the fourth name or title applied to the rider in the paragraph.” At birth, Magi called Him King of the Jews; at the triumphant entry...crucifixion...He has always been King!]
160. **the supper of the great God** (19:17,18): the eating by the vultures of the carrion (dead and putrefying flesh) resulting from the slaughter of Armageddon (Ez. 39:17) [This supper is in radical contrast to the one of v. 8. All will be slaughtered at Armageddon except those loyal to the Lamb who will then enter the Millennium (12:13-17).]
161. **the beast, and the kings of the earth, and their armies gathered** (19:19,20): the wicked group assembled at Armageddon to defeat Christ [“their armies” include the entire number of earth-dwellers or their representatives (16:14, 19; 11:18; 14:14-20). “The beast with his forces comes prepared for a military engagement that they hope will secure his role as world leader.”]
162. **the Battle of Armageddon** (19:19,20): the battle that takes place at the plain of Megiddo which is away from Jerusalem and occurs between verses 19 and 20! [It is actually a slaughter. Perhaps Christ comes down from heaven and will be in Jerusalem immediately before the assembling of the beast and his armies (Thomas). It is anticlimactic to see the utter insignificance of the forces of evil at the climactic battle of the ages. All of Satanically-inspired history has been moving toward this great battle where Satan will lead the world finally to cast God off His throne. The battle is hardly mentioned here! It is described and

foreshadowed elsewhere (Zech. 14:3,4; Ps. 2:9; Is. 63:1; Joel 3:12,13; Ez. 38:16,17; Dan. 7:21,22).] The battle “takes place” between vs. 19 and 20! It is a slaughter. “Notice that history does not quietly and gradually merge into the Kingdom of our Messiah. The end comes violently; it comes in fury. The whole earth is bathed in blood, in the judgment of the great day of God Almighty” (Criswell). (Today’s zeitgeist is war preparation.)

163. **a (the) lake of fire burning with brimstone** (19:20): the final location of all who reject God, including the beast and false prophet (19:20), the devil (20:10), and whosoever was not found written in the book of life (20:15), where there shall be torment day and night forever and ever (20:10) [Death and hell also shall be cast into the lake of fire (20:14); this is the first occurrence of the expression in the Bible, although it culminates a long series of indications regarding the destiny of the lost (eg, Is.66:24; Mt. 5:22; 10:28).]
164. **the remnant were slain** (19:21): all the remaining unbelievers at Armageddon and throughout the world not already slain (v. 18)

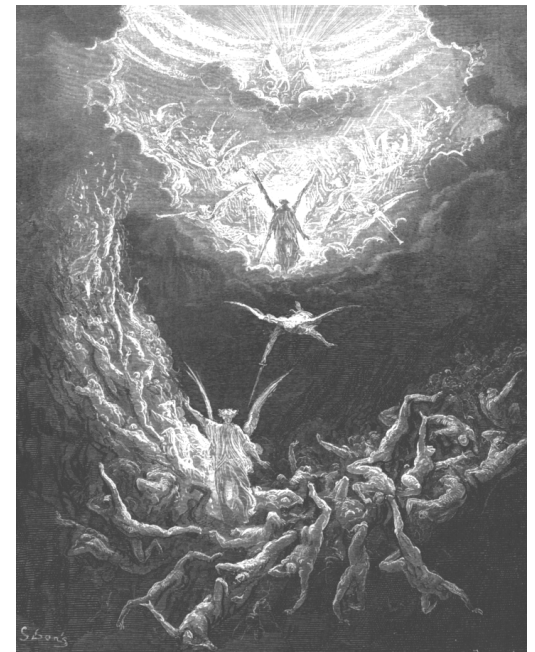


Beast and False Prophet Cast into the Lake of Fire

Chapter twenty

166. **the dragon** [dracon: fabulous kind of serpent] (20:2,8,10): that old serpent [an] artful, malicious person which is the Devil [diabolos:] slanderer; [in leading humans into sin, Devil had first occasion to accuse them] and Satan [accuser], deceiver [who is limited in power, devoid of love, temporarily able to influence but devoid of sovereignty, who has taken many forms, including that of an angel of light, but whose first and last form is that of a serpent. His most distinctive quality is deceit (12:9; 20:3,8,10).
167. **(bound him) a thousand years** (20:2,3,4,5,6,7): the Millennium; the time beginning immediately [after the defeat of Antichrist at Armageddon] at the Second Coming and lasting a literal 1,000 years. Christ and all the saints of both testaments will reign on earth during that time in fulfillment of the remaining Messianic prophesies. The saints martyred during the Tribulation will receive special ruling honor during this time (v. 4).
168. **thrones** (20:4,6): seat where the martyred [redeemed] and all the redeemed will sit, judge, and reign (v. 6) as priests (v. 6) and kings (“reign”) with Christ a thousand years [The martyred are given “front row” attention, it seems, for the special suffering which they endured. The last mention of the twenty-four representative saints of both dispensations was in 19:4. This allows for the fulfillment of the OT prediction of the Messianic reign on earth of the physical line of David. Thomas thinks that members of the army of Christ who return with them at the Second Coming best fit here.

The Final Judgment



169. **rest of the dead** (20:4): unsaved of all ages who have died who will be resurrected (i.e., given bodies) to then experience the second death (vs. 6,14) [which is being cast into the lake of fire (v. 14). The term “second resurrection” is not in the Bible, but it is implied. All but the last five words of v. 5 are parenthetical. “The rest of the dead, being unbelievers...had no part in the first resurrection.”]
170. **the first resurrection** (20:5,6): the giving of new bodies to all of the saints [Christ was the first to receive a new body (I Cor. 15:20 “the firstfruits of them that slept”); then, those who are the dead in Christ (I Thes. 4:16) will be the second phase of the first resurrection; the third phase (group) to be given new bodies will be those “in Christ” who are alive at the rapture (I Thes. 4:17; I Cor. 15:23); then, finally, all of the redeemed who died during the tribulation (Rev. 20:4) and before the age of grace (Dan. 12:2) will be given new bodies. All of these will be part of the first resurrection! Phases or no phases, “the ‘first resurrection’ is inclusive and must be the resurrection of the just (Lk. 14:14; Acts 24:15)...”]
171. **the second death** (20:6,10,14): being cast into the lake of fire to be tormented day and night forever and ever; eternal separation from God [Who is life]
172. **the four quarters** (20:8): the breadth of the earth (20:9; 7:1); N,E,S,W
173. **Gog and Magog** (20:8): an endtime antichrist leader and his army [The redeemed that enter the Millennium will soon be far outnumbered by their offspring, not all of whom will be redeemed.]
174. **the camp of the saints** (20:9): the location of the believers
175. **the beloved city** (20:8): Jerusalem, the location of Messiah’s throne during the Millennium (Jer. 3:17; Ez. 38:12)
176. **the devil...was cast...** (20:10): the end of Satan; the ultimate bruising of his head (Gen. 3:15) [He is here stripped of his titles. This is his fourth and final casting: highest status (Is. 14); heaven (12:9); earth (20:3), the abyss (20:7); earth again (20:10). Also, first, the Beast and False Prophet were cast (19:20), now the devil (20:10), then death and hell (20:14), finally, unrepentant men (20:15).]
177. **a great white throne** (20:11): the holy seat of judgment where God will sit at the final judgment [white speaks of purity and wholeness (Ps. 97; Dan. 7:9). This undoubtedly is the Almighty Father seated on this throne (Thomas).]
178. **the earth and the heaven fled away** (20:11): heaven and earth as presently known will be no more [those standing before God will be completely exposed being completely removed from their environment and comfort zone]
This fleeing away of the earth and heaven corresponds to II Pet. 3:7-13. Some see this fleeing as only a change of the external order of the world, not of its substance; others see it as an entire vanishing of the old into nothingness, followed by an entirely new creation. FRH (and I) see it as a changing only (II Cor. 5:17; Rom. 8:19-23; Is. 45:18).]

At the very least, “[t]he two scenes [- i.e., the throne and the fleeing -] constitute the last picture connected with the present order (Swete) as evidenced by the departure of the earth and the heaven as now constituted” (Thomas). This fleeing away is certainly one from the present existence. (Imagine fleeing away from a God who is everywhere.)

179. **the dead** (20:12): apparently those not in the first resurrection; all the unsaved [By implication, these dead comprise the second resurrection, nowhere so-called. Whenever the term resurrection is used in the Bible (it seems) it is always speaking of a resurrection of the body (Criswell). While the term “resurrection” is not used in this passage (instead “stand before” v. 11, “gave up” v. 13), it is used in Jn. 5:29 and Acts 24:15. Here the dead rise to receive their sentence cf also Dan. 12:2; Phil. 3:11.]



The Angel with the Key to the Pit

180. **the books** (20:12): the records of individual men's deeds [;14:13; Throughout scripture, reference is made to a recording of deeds (Dt. 32:34; Ps. 56:8; Is. 65:6; Dan. 7:10; Mal. 3:16; Mt. 12:37).
181. **another book...the book of life** (20:12; See #68.): the record of who is saved [regardless of the wicked thoughts, feelings, choices (recorded) of the saved, those in the book of life will have their sins pardoned and will escape the second death; or, it is a reminder of the (rejected) love of God. "The other 'books' are in a sense vouchers to support what is in the 'book of life' (Alford)."] The book of life apparently originally contained the names of all for whom Christ died, i.e., the whole world, but those who reject Him will have their names blotted out.
182. **according to their works** (20:13): individuals will not be judged by predestination but by their choices and actions ["According to their works" doesn't speak of the basis for their salvation, but for their condemnation. A person does not receive salvation by works, but there will be works which follow salvation.]
183. **death and hell (20:13,14)**: the state and location of the physically dead [First personified in 6:8, these "inseparable companions, two voracious and insatiable monsters who have swallowed all past generations and now meet the same fate as the prey they have just disgorged" (Swete).]
184. **the lake of fire** (20:14,15,10; 21:8 See #164.): the second death ["As a second and higher life exists for the righteous, so a second and deeper death awaits the wicked" (Halley's Handbook, p. 515, final paragraph).



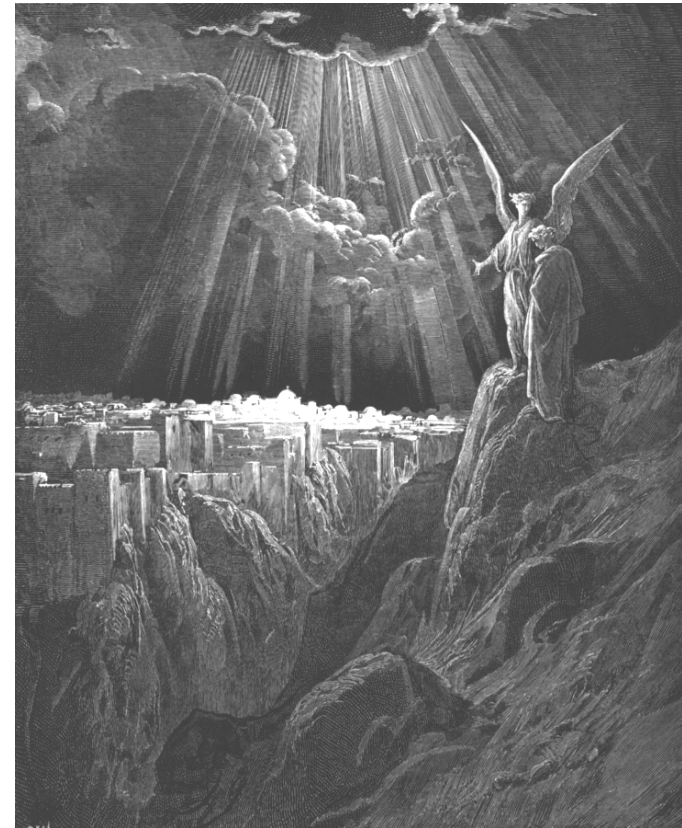
Chapter twenty-one

185. **a new heaven and a new earth** (21:1): a transformed physical heaven and earth, not a replaced heaven and earth. The first heaven and earth were passed away as we know them now. This was a change in external form and not with substance (20:11; II Cor. 5:17; I Pet. 4:3; II Pet. 3:10; cf 21:4c, 5).
 v. 1. This verse is the result of 1000 years of restoring all things (Bloomfield)! "The Lord made this creation to be filled with light, goodness, glory, holiness, love, and happiness. But all that we lost in Eden, God will give us back again in the new creation" (Criswell).
 There is practically nothing we know for sure about the new heaven and the new earth; just that there is going to be one! There are only three other mentions of it (Is. 65:17-19; 66:22; II Pet. 3:13), and they do not tell us more! By inference from the seven "no mores" in these concluding verses, our imaginations have some guidance: no more sea (v. 1 with 16:20; perhaps water canopy restored, restoring Edenic conditions); no more death (v. 4; pets or loved ones; somatic cells?!); no more sorrow (grief from mosquito, snake, or dog bites); no more crying (outcries, wailings from heartbrokenness); no more pain (anguish from doubt, fear, despair or from pulling weeds or confronting others); no more curse (22:3; displeasure or discomfort from work, disease, cancer, sunburn, potholes in road, or school); and, no more night (22:5; nothing scary under the beds).
186. **the holy city, new Jerusalem** (21:2,3): a literal city prepared by God in heaven to be the [locus: center of activity or concentration] location of the cohabitation of God and His people throughout eternity [God's provision of a happy home for saints of all ages as well as the holy angels and God Himself; Abraham looked for this city (Heb.11:10-16; 12:22-24); "new" presupposes recognition of Old Jerusalem; the holy city (11x) always refers to Jerusalem: eg, Is. 52:1; 61:10; Mt. 4:5; 27:53; only called "New Jerusalem" here and in 3:12]
187. **prepared as a bride** (21:2): here the bride is prepared by another while in 19:7 she prepares herself; here the bride is a city while in 19:7, she is the people of God, the church
188. **the tabernacle of God is with men** (21:3): the consummation of God's wondrous and magnificent, awesome and incomprehensible, absolutely delicious plan for man
189. **all things new** (21:5): not all new things! ["Redeemed things have a higher place in heavenly values than directly created things, however good" (Bloomfield).]
190. **It is done** (21:6): this could refer to God's making "all things new" of 21:5 or the "these words" of 21:5 [or it could refer to God's great plan of cohabitation union with man (vs. 3, 7) or to the beginning and ending of creation (Rom. 11:36) when time shall be no more (Rev. 10: 6,7) or to God's great plan of redemption (Jn. 19:30; Rev. 16:17; 21:6).]

191. **the fountain of the water of life** (21:6): God will completely satisfy ultimate hunger and thirst with Himself (Is. 55:1; Rev. 7:17; 22:1,17; Jn. 4:13,14; 7:37-39) [which “is an infinitely better thirst quencher than the cup offered by the harlot Babylon” (17:4).]
192. **He that overcometh** (21:7): those individuals who overcome Satan by the blood of the Lamb (believing on the Person and finished work of Christ; I Jn. 5:5); and by the word of their testimony (yielding to His word makes it theirs); and they loved not their lives unto the death (surrendering all) (12:11)
193. **a wall** (21:12-18): the side [demarcation, definition] of the city which is described as great and high and composed of jasper which apparently is translucent white; it [is singular and] measures approximately 1500 miles in length on each of its four sides and is over 250 feet high (or wide) [12,000 furlongs translates into 1200 furlongs!]
194. **twelve gates** (21:12,13,21): twelve [structures with] openings [into and out] of the city [ingress and egress] having an angel at each gate [opening] and with a name of one of the twelve tribes of Israel written on each gate [which indicates that Jews and Gentiles (all who are not Jews) are distinguished for eternity; these two groups obviously have separate roles in the New Jerusalem.] and spaced with three gates on each of the four sides [of the city, which city apparently is aligned with the present earth – NESW]; each gate was one pearl [or every several-three gates was one pearl; a pearl has the unique quality that a pearl cannot be improved by human workmanship] and was always open (v. 25) to receive the glory and honor of the nations (vs. 24,26) [and presumably to let individuals come and go at will. That the gates have the names of the twelve tribes written in them could speak of the Jews’ eternally-remembered role of having been given the oracles of God (Rom. 3:2) and the promises (Rom. 9:4; Gal. 3:16). The twelve gates of the Millennial temple are named in Ezekiel 48:31-34 (Walvoord, p. 637).]
195. **twelve foundations** (21:14,19-21): twelve substructures, apparently to support the wall, which [could be layered but more likely] are [contiguous like the forty-eight states] side by side, perhaps matched with a door. [Apparently] Each of the foundations had an apostle’s name in it, and each was of one precious stone differing from the others. [The foremost wall in placement was jasper which is appropriate since that is the composition of the entire wall and describes God Himself in 4:3. It is probably white. The other colors are blue (sapphire, jasper, amethyst), green (chalcedony, emerald, beryl, topaz, chrysoprasus), red (sardonyx, sardius), and golden (chrysolite). All twelve appear to be translucent so that the glory of God shines through (v. 11). Eight of the twelve gems correspond to the gems of the breastplate of the high priest, which had to do with communication with God.]
196. **foursquare** (21:16): the length and the breadth and the height of it are equal [which doesn’t mean it necessarily looked like a cube since

John emphasized in the first of the verse that “the length is as large as the breadth.” The city measured 12,000 furlongs, presumably on one side, which is approximately 1500 miles square. This is roughly the distance from the Pacific Ocean to the Mississippi River. Seven 12’s are in this description plus 12,000 and 144 (12x12).

197. **the street of the city** (21:21): a wide avenue [apparently singular] extending throughout the New Jerusalem which is made of transparent [“diaphanous” like the overall city v. 10 versus opaque] gold, apparently allowing the glory of God to shine through it
198. **The nations of them which are saved** (21:24-26): those who enter the eternal state never having died at the end of the Millennium, organized into nations. [These are saved people who probably undergo transformation to become like Adam and Eve, perhaps at the time of 21:1.]



The New Jerusalem



Chapter twenty-two

199. **river of water of life** (22:1): a stream of pure water, clear as crystal, proceeding out of the throne of God and of the Lamb which speaks of the life-enhancing, enjoyment-intensifying liquid (substance) which comes directly from God and is free for the taking throughout eternity to those not in the lake of fire
200. **the tree of life** (22:2): a tree or group of trees by the river of life which bear(s) twelve kinds of fruit continuously (“every month”) for those who have access to the Holy City. This tree apparently is the same one which was in the garden of Eden from which man was driven lest he live forever in his fallen condition. This also is life-enhancing, enjoyment-intensifying!
201. **leaves of the tree** (22:2): the foliage of the tree of life was therapeutic (“healing”) for the nations of people living throughout the earth never having died at the end of the Millennium but apparently receiving transformed bodies at the time of 22:1 so they could be part of “no more curse” of v. 2.
202. **no more curse** (22:3): the undoing of the original curse in Eden (Gen. 3:14-19) so that man now has paradise restored!
203. **see his face** (22:4): the ultimate of what we will do! It doesn’t get any better than this! “Seeing God’s face is anthropomorphic language, but it is the best way available for expressing the essential goal of human existence” (Thomas).
204. **no night there** (22:5): no darkness or confusion; God is light and in Him is no darkness at all (I Jn. 1:5-7)
205. **this book** (22:7,9,10,18,19): the book of Revelation and, by extension, all the holy scriptures



purpose: to establish Revelation in our thinking

Why Study Revelation?

A. excuses for not studying Revelation

1. I won’t be here. What does it matter? I will have been raptured. (You weren’t here at the time of the flood either. Does that mean you shouldn’t study the OT or the gospels or Acts? Besides, the ultimate reason to study any of the Bible is to know God and how He thinks (Jn. 17:3). We see that God will judge all sin and make all things right in Revelation.)
2. It seems that no two people agree as to its meaning, including Bible scholars. Why should I think I can understand it?
[The body of Christ has progressively worked out the doctrines through the church age, and this is the last one to be worked out (I Tim. 3:15,16; Jn. 16:13; II Tim. 2:15; I Jn. 1:27). Furthermore, there is agreement particularly as to what it tells us about God, which is the ultimate knowledge (Jn. 17:3).]
3. What practical value does it have? How can I apply it to my life?
4. It’s too hard.

B. reasons to study Revelation

1. All scripture is profitable (II Tim. 3:16,17; 2:15; Acts 20:27; Rev. 1:3).
2. To study every book of the Bible is expected and commanded (Josh. 1:8, et al).
3. Unity among the brethren is promoted when you study Revelation, unless you spiritualize (Amos 3:3; II Tim. 2:15; Jn. 16:13).
“Be clear where God is clear, be silent where God is silent, be ambiguous when where God is ambiguous.”
4. Revelation reveals how to overcome the devil which is a very practical concern (12:10,11)!
5. Understanding both the beginning and the end of God’s revelation helps us better to rightly divide the word of God (II Tim. 2:15; Jn. 16:15). We can better “connect the dots.”
6. Knowing the end encourages us in the Lord as we see current events aligning with scriptural prophecies.
7. There is great practical value in being blessed (1:3)!
Learn the seven blessings (1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14)!

Simple Chapter Content of Revelation

1	Christ
2,3	seven churches
4,5	throne room
6	six seals
7	144,000, great multitude
8,9	seventh seal, six trumpets
10	little book
11	two witnesses, seventh trumpet
12,13	seven personages: woman, dragon, man child, Michael, Jewish remnant; beast, false prophet
14	three visions: Lamb and 144,000, three angels, Son of Man on cloud
15,16	seven vials/seven last plagues
17,18	fall of Babylon
19	four alleluias, marriage of the Lamb, Second Coming, Armageddon
20	Millennium, doom of Satan, Great White Throne
21,22	Eternity: New Jerusalem (21), Paradise (22)

seven-section outline of Revelation
including “five parentheses” (so-called by Scofield)

Outline of Revelation

with chapter content

seven churches and prologue (1-3)

1	Christ
2,3	seven churches

seven seals (4-7)

4,5	throne room
6	six seals
7	144,000 great multitude (I. Jewish remnant and tribulation saints (7:1-17))

seven trumpets (8-11)

8,9	seventh seal, six trumpets (II. angel, little book, and two witnesses (7:1-17))
10	little book
11	two witnesses, seventh trumpet: great climax of coming of our Lord and establishing of kingdom

seven personages (12-14)

12,13	seven personages: woman, dragon, man child, Michael, Jewish remnant; beast, false prophet
14	three visions: Lamb and 144,000, three angels preach, Son of Man on cloud reaps saved and angel reaps vine of unsaved (III. Lamb, remnant, everlasting gospel (14:1-13))

seven bowls (15,16)

15,16	seven vials/seven last plagues (IV. Battle of Armageddon (16:13-16))
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seven dooms (17-19)

17,18	fall of Babylon: judgment on false religious system (17) and false commercial system and false political system (18)
19	four alleluias, marriage of the Lamb, Second Coming, Armageddon (V. Four alleluias (19:1-6))
20	Millennium, binding and doom of Satan, Great White Throne

seven new things and epilogue (21,22)

21,22	New Jerusalem (21), Paradise (22) seven new things: heaven, earth, Jerusalem-tabernacle, people, temple, light, paradise
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purpose: to help you keep the words of this prophecy!
November 16, 2003

things to remember from Revelation
Nine Nails of Revelation to Hear and Keep
Revelation 1:3

Revelation fits the five-fold outline of coming events:

- a. rapture (4:1; 16:15) (no church after 4:1 until 22:16)
- b. tribulation (chap. 6-19)
- c. Second Coming (19:11-21)
- d. Millennium (chap. 20)
- e. eternity (chap. 21,22). What we will do forever is listed in 22:1-5: drink water of life, eat bread of life, serve, see, reign with Him!

A. What does it say?

1. The revelation of Jesus Christ.

Revelation is a book which reveals Christ and has a secondary purpose of showing us what is soon to happen). This book describes the exaltation of Christ (Phil. 2:5-11; Rev. 19:6,14; 5:13); the unveiling of the glory of Christ, both in His humanity (Lamb – 28x) and in His deity.

2. Blessed is he that readeth and they that hear and keep these words (1:3).

Revelation is a book of blessing. Don't miss it!

3. And I saw seven (5:1; 8:2; 15:7)

Revelation is a book of sevens. Seven sevens provide the outline of Revelation, along with the prologue of chapter 1 and the epilogue in chapter 22. Scofield identifies five parenthetical sections within the seven sevens: I. Jewish remnant and tribulation saints (7:1-17); II. angel, little book, and two witnesses (10:1-11:14); III. Lamb, remnant, everlasting gospel (14:1-13); IV. gathering of kings and Armageddon (16:13-16); V. four alleluias in heaven (19:1-6).

- a. churches (2,3)
- b. seals (4-7) during the first half of the seven year period
- c. trumpets (8-11) judgments/purgings, apparently during second half of tribulation
- d. personages (12,13) (woman with child, dragon, manchild, Michael, Jewish remnant, beast/Antichrist, False Prophet)
- e. bowls (15,16) in quick succession toward end of seven year tribulation immediately before the Second Coming
- f. dooms (17-20) (Babylon, Beast, False Prophet, kings, Gog and Magog, Satan, unbelieving dead)
- g. new things (21,22) (heaven, earth, peoples, Jerusalem, temple, light, paradise)
- h. blessings (1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14)! read-understand-obey: die in Lord; watch and keep; at marriage supper, first resurrection; keep: wear white robes)

B. What does it mean?! While the central theme of Revelation is the revelation of Jesus Christ, all the events move toward one consummation: the bringing in of the kingdom!

4. It is done (16:17)! Our God will make all things right!

Revelation is the book of culminations and consummations, including judgment (16:17), the Antichrist (13:1-8, 18, 4), the False Prophet (13:11-17), the world (17,18), war (19:11-21) and the end of the wicked (21:8,17; 22:15).

5. These sayings are faithful and true (22:6)

Every prophecy has been fulfilled exactly except for those which are still to come.

Revelation is a book which is absolutely trustworthy and accurate. Ten times the word “true” appears, always in reference to Christ! He only is completely trustworthy!

6. Babylon is fallen, is fallen (18:2)!

Revelation is a book which reveals the end of worldliness. This is the absolute end of the world-flesh-devil complex which has seduced so many!

C. How does it apply?!

7. Babylon's sins have reached unto heaven (18:5).

Come out of her, my people 18:4)! Have absolutely nothing to do with the world-flesh-devil complex!

8. The marriage of the Lamb is come (19:7).

Let us be glad and rejoice (now) (19:7)!

9. Behold I come quickly (22:7,12,20)!

Keep the sayings of the prophecy of this book (22:7; Mt. 24:44)! “Seeing then that all these things shall be dissolved, what manner of men ought ye to be in all holy conversation and godliness” (II Pet. 3:11).

a. Obey His commands (Mt. 22:36-40).

b. Accept His great salvation (Jn. 1:29).

c. Walk with God: study Word daily, pray, witness.

The grace of our Lord Jesus Christ be with you all as you keep in mind the sayings of the prophecy of this book!

purpose: to see Revelation as the book of endings (or culminations) and thereby to see how to live today

December 14, 2003

the end of all “railroads” begun in Genesis

Culminations!

Revelation 1:1,2

I. Culmination: the final outcome of a growth or development

II. Revelation Culminations

- A. Revelation – culmination #1: worship – God’s great assignment for man
 - 1. “In the beginning,” God created man to worship (Gen. 1:26-28; 2:16,17; Acts 17:23-28).
 - 2. Worship is mentioned 100’s of times (Gen. 22:5; Job 1:20; Dt. 11:16; I Chron. 16:24; Ps. 95:6; Mt. 2:11).
 - 3. Look at the full bloom of worship in Revelation! (4:8-11; 5:8-14; 7:11,12; 14:6,7; 15:2-4; 19:1-6).
- B. Revelation – culmination #2: fellowship – God’s great privilege for man
 - 1. God created man for communion and coworking (Gen. 3:8a; 1:26-28).
 - 2. Ice-berg tips of this wondrous truth poke up (Ex. 25:8,9; Lev. 27:11,12; Ps. 27:4; II Cor. 6:16, Eph. 3:17)!
 - 3. Look at the full bloom! (7:15-17; 19:6-9; 21:3,7; 21:22-27).
- C. Revelation – culmination #3: wickedness – man’s choice apart from God
 - 1. The “Union Station” for sin was Genesis 3:6; cf. Rom. 5:12.
 - 2. Scriptures teach that the mystery of iniquity “doth already work” (I Thes. 2:7,8; cf. Gen. 15:16).
 - 3. Look at the full flowering of sin in Revelation: it is called the mark of the beast (Rev. 13:16-18)!
- D. Revelation – culmination #4: judgment – man’s end apart from God
 - 1. The “Union Station” for judgment is Genesis 3:15-18.
 - 2. The train car for judgment follows inexorably the engine of sin (Gen. 4:6-16; 6:5-7; Lev. 26:14-39; Dt. 28:15,16; Pro. 13:15; Gal. 6:7,8).
 - 3. Look at the full flowering of judgment: Rev. 6:15; 9:5,6; 14:9-11; 15:1; 17:16,17; 19:20; 20:10, 11-15.

III. Conclusion

The opening verse of Revelation reveals that God intended to show His servants “things to come”, or “culminations.” Examining the revealed culminations gives insight in how to live today. We can better “try the spirits” (I Jn. 4:1) of these last days as we see their culminations in Revelation.

Insights for today can be gained from examining God’s revealed endtime culminations.

Genesis is the book of beginnings; Revelations is the book of endings, or

Culminations!

the final outcome of a growth or development

(of) worship	4:8-11; 5:8-14; 7:11,12; 11:15-18; 14:6,7; 15:2-4; 19:1-6 (Gen. 1:26-28; 2:16,17)
prayer	5:8; 8:3,4
famine	6:5-8; 18:8
waiting	6:9
death of saints	6:9-11; 7:9-14
judgment	6:15,16; 9:5,6; 14:9-11; 15:1-4; 16:17; 17:16,17; 18:8,9,19; 19:2,3, 19-21; 20:1-15
communion	7:15-17; 19:6-9; 21:3,7; 21:22-27
silence	8:1
horror	9:11
time	10:6,7
true prophets	11:3-12
witnessing	11:7-10 (its anguish (v. 7), persecution (12:12-17), and torment (v. 10))
victory	11:15-17; 12:11; 15:2,3; 19:11-21; 20:9,10
gospel proclamation	14:6
happiness	14:13; 21,22
iniquity	16:17; 20:14,15; 21:8 (cf. II Thes. 2:7; Gen. 14:16; Jer. 51:13; Mt. 27:32; I Thes. 2:16; Pro. 29:1; Hab. 1:11; Rev. 16:1-,11)
earthquakes	16:18
childbirth	12:2 (Gen. 3:15)
expulsion	12:8,9; 20:3
antichrists	13:1-8, 18 (esp. v. 4)
false prophets	13:11-17
wickedness	13:16-18
fornication	17:1-6
false religion	17:18 chaps. 17, (18)
civil government	17:9-14
betrayal	17:16
worldliness	18:3 chaps (17), 18
Babylon	18:5 (Gen. 11:5-9)
materialism	18:3, 18, 23 chaps (17), 18
marriage	19:7-9
war	19:11-21; 16:14; 17:12-14; 20:7-9
slaughter	19:17,18,21
incarceration	20:1-3, 7
covenanted kingdom	20:4,6; 22:5; 11:15-17
resurrection	20:5,6
punishment (for sin)	20:11-15; 21:8; 14:9-11
Christ rejections	20:1-15
fellowship	21:22-26; 7:15-17; 19:6-9
death	20:14; 21:4
creation	22:1-5
cities	21:2
newness	21:5
consummations	21:5,6
inspiration	22:6; 18:19 (Ex. 17:14)
assignment (obedience)	22:7,9; 11:15,20
revelation	22:2

Law of Double Reference

“When the precise time of particular events is not revealed, the prophets sometimes describe them as continuous and sometimes blend two objects or two events in one” (Is. 61:2, Joel 2:28, Zech. 9:9,10).

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The Law of Recurrence

It is that principle of rhetoric by which the Holy Spirit first states a fact in outline form and then recurs to it again to add details.

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James M Gray as passed on by Pastor Frank R. Hamblen

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