

Revelation

Ἀποκάλυψις

A chapter-by-chapter study guide as taught by
Pastor Robert L. Bolender at Austin Bible Church, 2006-2007

The Book of Revelation

Title: The Greek manuscripts are variously titled Ἀποκάλυψις Ἰωάννου: *Revelation of John*, or more properly Ἀποκάλυψις Ἰησοῦ Χριστοῦ: *Revelation of Jesus Christ* (Rev. 1:1). In English the Book is often simply shortened to Revelation, or sometimes referred to as the Apocalypse.

Sixty different wordings of the title are found in the various Greek manuscripts. H. C. Hoskier, *Concerning the Text of the Apocalypse; Collations of all Existing Greek Documents ...*, II (London, 1929), pp. 25–27. The longest title reads: “The Revelation of the all-glorious Evangelist, bosom-friend [of Jesus], virgin, beloved to Christ, John the theologian, son of Salome and Zebedee, but adopted son of Mary the Mother of God, and Son of Thunder.”

Author: The Apostle John, son of Zebedee, at over 80 years of age (95 or 96AD).

Parallels: Significant portions of Old Testament prophetic material are given in apocalyptic form. This genre of literature is significantly different from prose or poetic narrative. Passages from Isaiah, Ezekiel, and Zechariah are valuable for understanding the interpretive principles for apocalyptic literature. The Book of Daniel is absolutely essential for an in-depth study on Revelation. Daniel not only features extensive apocalyptic imagery, but that imagery is largely parallel to that which is unveiled in The Book of Revelation.

Revelation is the final word of revelation through inspired Scripture. Just as Genesis is the beginning, Revelation is the end.

Revelation can be outlined by the framework given in Rev. 1:19. The things which you have seen (ch. 1), the things which are (ch. 2-3), and the things which will take place after these things (ch. 4-22).

Revelation begins with the Dispensation of the Church (ch. 1-3), focuses on the Tribulation of Israel (ch. 6-19), and concludes with the Millennial Reign of Jesus Christ (ch. 20) and the Dispensation of the Fullness of Times (ch. 21-22).

Chapter Titles for Revelation

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|---|---|
| 1. Vision on Patmos | 13. The Sea Beast and the Earth Beast |
| 2-3. The Seven Churches | 14. The Song of the 144,000 |
| 4. The Heavens Opened | 15. The Seven Bowls of Wrath |
| 5. The Sealed Book and the Lamb | 16. The Bowls Poured Out |
| 6. The Seven Seals Opened | 17. Religious Babylon |
| 7. Sealing of the 144,000 | 18. Commercial Babylon |
| 8. The Seven Trumpets | 19. The Second Advent |
| 9. The Abyss, Apollyon, Angels and Armies | 20. The Great White Throne |
| 10. The Mighty Angel and the Little Book | 21. The New Heavens, New Earth, and New Jerusalem |
| 11. The Two Witnesses | 22. Final Warnings; Final Promises |
| 12. The Woman, the Dragon, and the Child | |

Map Study for Revelation 1-3



Geographic layout of the seven churches. Map courtesy of Access Foundation Bible Atlas Online (<http://www.anova.org/sev/atlas/>).

1. Revelation is the unfolding of Jesus Christ (Rev. 1:1a).
 - a. ἀποκάλυψις ^{#602}: *disclosure, manifestation, appearance, unveiling*. ἀπό + καλύπτω *to cover, hide, veil*.
 - b. God the Father permitted the Lord Jesus Christ to unveil Himself in the spiritual vision of the Apostle John (Rev. 1b).
 - c. John's responsibility was to communicate that unveiling to the Church under the principle of imminency (Rev. 1b-3).
2. John immediately addressed the local churches under his apostolic supervision—the seven churches of Asia (Rev. 1:4,11).
 - a. The Roman province of Asia was created approx. 129BC after the kingdom of Pergamos was bequeathed to Rome. Asia was governed by a proconsul appointed by the Senate. Local rulers were called Asiarchs (Acts 19:31).
 - b. Beyond these seven churches, the New Testament also features local churches in Colossae and Hierapolis (Col. 4:13). Other Asian locations mentioned in the New Testament include Troas (6 times), Miletus (3 times), Adramyttium (Acts 27:2), as well as Assos, Mitylene, Chios, and Samos (Acts 20:13-17).
3. The Trinity is presented, with the emphasis upon Jesus Christ assuming the characteristics of the Father (Rev. 1:4-8).
 - a. “Him who is and who was and who is to come” is the Father (v.4b).
 - b. “The seven Spirits who are before His throne” is the Holy Spirit (v.4c).
 - c. Jesus Christ is then highlighted, and the imminency of His second advent is stated (vv.5-7).
 - d. Jesus Christ declares Himself to be the Alpha and Omega, and claims the description of the Father for Himself (vv.4,8).
4. Α and Ω, the beginning and the end, are terms of Deity that emphasize His eternal life and His sovereignty (Isa. 41:4).
5. John was physically in exile on the island of Patmos, but spiritually not constrained to that limited geography (Rev. 1:9,10).
 - a. “In the Spirit” as used by John in Revelation refers to the spiritual transport outside of the body—indeed out of time and space (Rev. 1:10; 4:2; 17:3; 21:10).
6. John heard the loud (trumpet-like) voice (v.10), and turned to see the great vision of the Lord (vv.12-17a).
7. John was stunned to unconsciousness by the glory of the Lord's appearance (v.17a; cf. Dan. 8:18; 10:9,10,15; Ezek. 1:28; 3:23).
6. The symbolic-apocalyptic nature of Revelation is similar to that of Daniel and Ezekiel. The symbols must be accepted as they are revealed in the text, and understood literally in terms of the reality they represent.
7. The Apostle John beheld the glory of Jesus Christ, as the Apostle and High Priest of our confession (Rev. 1:12-16).
 - a. He saw the symbolic vision of seven golden lampstands (v.12). These are representative of the local churches that John oversees (v.20).
 - b. He saw the Son of Man (Dan. 7) in the midst of the lampstands (Rev. 1:13-16).
 - 1) He was dressed in the manner of a high priest (v.13 cf. Dan. 10:5,6; 12:6,7).
 - 2) His appearance was like that of the Ancient of Days (v.14 cf. Dan. 7:9).
 - c. The Son of Man held seven stars in His right hand (v.16a), representing the “angels” (messengers/pastors) of the seven churches (v.20).
DISPENSATION OF THE CHURCH APPLICATION.
 - d. The Son of Man verbally wielded the sharp, two-edged sword of judgment (v.16b; 19:15).
DISPENSATION OF ISRAEL: AGE OF TRIBULATION AND AGE OF MESSIANIC REIGN APPLICATION.
 - e. The Son of Man illumines the world in glorious light of the sun (v.16c; 21:23; 22:5).
DISPENSATION OF THE FULLNESS OF TIME APPLICATION.
8. Revelation is outlined (Rev. 1:19). This outline is vital for the Book of Revelation and also for affirming the nature of the Father's dispensational plan.
 - a. The things which you have seen (ch.1).
 - b. The things which are (ch.2and3).
 - c. The things which will take place after these things (ch.4-22).

1. “The things which are” (Rev. 1:19) are a series of seven messages that are given through the Apostle to the seven local churches under his jurisdiction.
 - a. Each message begins with a description of the glorified Christ.
 - b. Each message contains an appeal for believers to pay attention to the Word as it is communicated in the local church.
 - c. Each message contains a promise for future rewards to overcomers. “Overcomers” (Rev. 2:7,11,17,26; 3:5,12, and esp. v.21) are those who by position in Christ (1st Jn. 5:4-5 cf. Rom. 8:37; 1st Cor. 15:57; 2nd Cor. 2:14) receive the benefits of Christ’s overcoming work (Jn. 16:31).
2. The entire message is handed down the chain of command; God the Father to Jesus Christ (Head of the Church) to the Apostle John to the particular “angel” messenger of each local church.
 - a. During the Dispensation of the Church: Age of the Apostles, having a plurality of elders presented no problem, as they all fell under the authority of an Apostle.
 - b. During the Dispensation of the Church: Age of the Local Church, there may still be a plurality of elders in a particular local church, but one of those elders is considered by Jesus Christ to be that local church’s singular ἄγγελος heavenly messenger.
3. Ephesus (Rev. 2:1-7).
 - a. The Pastor of Ephesus Bible Church has seven commendations to his credit (vv.2,3), but it is all worthless because he has left his first love (v.4 cf. 1st Cor. 13:1-3).
 - b. The Pastor of Ephesus Bible Church has one command to obey—repent (v.5). Failure to obey this command from the Lord will result in that Pastor losing his local church.
 - c. The Overcomer (ὁ νικῶν) will enjoy dietary privileges in God’s garden (v.7).
4. Smyrna (Rev. 2:8-11).
 - a. The Pastor of Smyrna Bible Church has three commendations to his credit (v.9), and no stated demerits.
 - b. The Pastor of Smyrna Bible Church has two commands to obey—do not fear (v.10a), and be faithful until death (v.10b).
 - 1) Some of the congregation will be imprisoned.
 - 2) The entire congregation will have ten days (a finite period of time) of tribulation.
 - c. The Overcomer (ὁ νικῶν) will be provided with Divine compassion at the Great White Throne judgment (v.11; 20:14).
5. Pergamum (Rev. 2:12-17).
 - a. The Pastor of Pergamum Bible Church has three commendations to his credit (v.13), but a few (two) matters that the Lord cannot tolerate (vv.14,15).
 - 1) Some members of the local church held to the Doctrine of Balaam (v.14).
 - 2) Some members of the local church held to the Doctrine of the Nicolaitans (v.15).
 - b. The Pastor of Pergamum Bible Church has one command to obey—repent (v.16a). Failure to obey this command from the Lord will result in the Head of the Church taking immediate judicial action (v.16b).
 - c. The Overcomer (ὁ νικῶν) will receive a trinity of eternal blessings (v.17).
6. Thyatira (Rev. 2:18-29).
 - a. The Pastor of Thyatira Bible Church has six commendations to his credit (v.19), and one terrible shortcoming (v.20).
 - b. The Pastor tolerated Jezebel, who was a false prophetess in the local church. He allowed her to continue in her false teaching and immoral influence.
 - c. The Head of the Church has already decreed immediate judicial action upon her. Her followers still have time to repent, but her time for repentance has expired.
 - d. The Pastor has one command to obey—hold fast until Christ comes (v.25).
 - e. The Overcomer (ὁ νικῶν) and the Keeper (ὁ τηρῶν) of Jesus’ deeds until the end will be entrusted with Millennial governing authority, and a medal of honor: the morning star (vv.26-28). This is the one statement in these seven messages that adds experiential activity as a prerequisite for the promised rewards.

Revelation Chapter Three

1. Sardis (Rev. 3:1-6).
 - a. The Pastor of Sardis Bible Church had no commendation. The one claim he might have had was a false claim (v.1).
 - b. The Pastor of Sardis Bible Church was given a fourfold command to obey—wake up, strengthen, remember, and repent (vv.2,3).
 - c. The spiritual deadness (carnality) of the Pastor’s ministry resulted in a majority of that congregation following his example to produce soiled garments (v.4).
 - d. The Overcomer (ὁ νικῶν) will be clothed in white for all eternity, and will receive the Paterological reward of God the Father (v.5).
2. Philadelphia (Rev. 3:7-13).
 - a. The Pastor of Philadelphia Bible Church has five commendations to his credit (vv.8,10), and no stated demerits.
 - b. The Pastor of Philadelphia Bible Church is promised tangible blessings to his immediate ministry (v.9), an open door for even greater ministry (v.8), and special deliverance from future coming world-wide temptation (v.10).
 - c. The Pastor of Philadelphia Bible Church is given one command to obey—hold fast (v.11).
 - d. The Overcomer (ὁ νικῶν) will attain pillar-status in the eternal temple of the Church (v.12).
3. Laodicea (Rev. 3:14-22).
 - a. The Pastor of Laodicea had no commendation, but an approach to the ministry that made the Lord want to vomit (vv.15,16).
 - b. Like the Pastor at Sardis, this Pastor was under considerable self-delusion (v.17).
 - c. Divine provision is available for every believer who desires to remedy their spiritual shortcomings (v.18).
 - d. Divine fellowship is available for every believer who desires to function in such intimacy (v.20).
 - e. The Pastor of Laodicea Bible Church had one command to obey—repent (v.19).
 - f. The Overcomer (ὁ νικῶν) will receive a seat at the Son’s right hand when the Son is seated on the Father’s throne (Fullness of Time) (v.21).
4. Many Bible scholars have seen the seven churches of Rev. 2 and 3 as typological for the course of the Dispensation of the Church.
 - a. Ephesus = the apostolic church.
 - b. Smyrna = the martyr church (AD100-314).
 - c. Pergamum = the worldly, controlling church (AD314-590).
 - d. Thyatira = the Roman church (AD590-1517).
 - e. Sardis = the Reformation church (AD1517-1700).
 - f. Philadelphia = the revived church (AD1700-1900).
 - g. Laodicea = the modern church (AD1900-present).

Revelation Chapter Four

1. After receiving the seven messages to the seven local churches, John’s spiritual vision then shifts from “the things that are” to “the things that will take place after these things” Μετὰ ταῦτα (Rev. 1:19; 4:1).
2. John is spiritually transported to the throne-room of God (Rev. 4:2-11). ἐγενόμην ἐν πνεύματι.
 - a. God the Father is seated on the throne (v.2,3).
 - 1) There is only one throne and One sitting on the throne. This is in keeping with the OT visions of יהוה YHWH seated in heaven (1st Kgs. 22:19; 2nd Chr. 18:18; Ps. 9:4,7; 89:14; 93:2; 97:2; 103:19; Isa. 6:1) and אֱלֹהִים Elohim seated in heaven (Ps. 47:8).
- 2) There is not a second throne at the right hand of the one throne (Ps. 45:6,7; 110:1; Dan. 7:9; Heb. 1:8).
- 3) The traveling Throne visits Israel in their captivity (Ezek. 1:26).
- 4) Eschatological Jerusalem will be called the Throne of YHWH (Jer. 3:17; Ezek. 43:7).
- 5) The Father’s sole session in Rev. 4 is important because of the nature of the OT promises of the Ancient of Days passing judgment in favor of the Son of Man (Dan. 7:9-14). This image will be the key to understanding the appearance of the Lamb in Rev. 5.

- b. Twenty-four elders were seated on 24 thrones around God the Father's throne (v.4). These elders are clothed in white and crowned, and represent the 24 highest rewarded Members of the Church.
 - 1) Twenty-four elders would signify the role of the Church as a heavenly priesthood (1st Pet. 2:5,9; Rev. 1:6).
 - 2) The earthly tabernacle and temples were patterned after a heavenly reality (Ex. 25:9,40; 1st Chr. 28:19; Heb. 8:5), and 24 was the number of courses established for the orders of the Aaronic priesthood (1st Chr. 24-25).
- c. The crystal sea. θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Ezek. 1:22; Rev. 4:5; 15:2. A stage for overcomers to sing His praise. Popular in hymns: 70 Holy, Holy, Holy; 468 I Will Sing the Wondrous Story. The new Jerusalem will be constructed of such "crystal" transparent gold material (Rev. 21:18,21) e.g. "the streets of gold" 498 When We All Get to Heaven.
- d. The Holy Spirit (seven lamps of fire) separates the thrones from the four living creatures (v.5).
 - 1) The seven spirits before His throne are mentioned five times in Revelation (Rev. 1:4; 3:1; 4:5; 5:6; and 8:2) but nowhere else in Scripture. The initial citation would indicate the Holy Spirit in a trinitarian formula.
 - 2) The number seven may relate to the ministry of the Holy Spirit to man communicated by His seven titles (Isa. 11:2).
- e. The four living creatures
 - 1) ζῳα are neut.pl. of ζῳον. A "living creature" is a being in possession of ζωή.
 - 2) They are Seraphim-rank six-winged angels who proclaim God's holiness (vv.6-9; Isa. 6:2,3).
 - 3) Their faces match those of the Cherubim-rank six-winged angels who bear the Lord's traveling throne (Ezek. 1 and 10).
- f. The Church and the angels are pleased to sing the praises of God the Father (vv.10,11). The praise is a celebration of God the Father's absolute eternal worthiness. ᾠξιός.

Revelation Chapter Five

1. God the Father is in possession of a book, sealed with seven seals, but nobody in all the dimensions is worthy to open it (Rev. 5:1-3).
 - a. Sealed books or scrolls are featured in eschatological passages of the Old Testament (Dan. 12:4,9), particularly in realms of Divine judgment for Israel (Isa. 8:16; 29:11).
 - b. God's vengeance and retribution are sealed up in His treasures (Deut. 32:34), so it is no wonder that a "certificate" of retribution would be a sealed scroll.
 - c. The theme of worthiness introduced in the Father's song continues in this sealed scroll.
 - d. John begins to weep, because there was no worthiness to open the book (Rev. 5:4). John's perspective was such that from heaven he could verify the unworthiness of all created beings across the dimensions of creation.
 - e. An elder (the Church) has the perspective to bear witness to the victorious Lion (Rev. 5:5).
2. God the Son is worthy to take the book from God the Father (Rev. 5:6,7).
 - a. The lamb, standing as if slain, shows that Christ has fulfilled His work assignment in His first advent.
 - b. Successful completion of First Advent work assignment entitles Jesus Christ to additional glories beyond His pre-incarnate glories (Jn. 13:31-32; 17:5).
 - c. The Lamb, having seven horns and seven eyes, shows that Christ is prepared and equipped for the Millennial kingdom (Isa. 11:1-5).
 - d. Being qualified to undertake His Millennial work, the Lamb is required to begin His Tribulational work.
3. The Church and the angels are then pleased to sing the praises of the Lord Jesus Christ (Rev. 5:9-14).
 - a. This worship acknowledges the completed First Advent work of Christ (v.9) and the completed Ecclesiastical work of Christ (v.10).
 - b. The Church may have the melody (vv.9-10) but the myriads of myriads of angels add celestial harmony (vv.11-14).

4. Seal #2: the red horse (end of the Satanic peace).
 - a. When the Lord breaks the second seal the second of the four ζῶα issues the command to “come.”
 - b. Like the first rider, the subsequent riders must represent individual characters in the Tribulational drama.
 - c. The ἵππος πυρρός rider is “granted” to shatter the world peace with an unprecedented world war (great sword).
 - d. This war results in a massive loss of human life but seems to be rather short in the way that it has two more horsemen following. Such conceptualization is consistent with the Gog and Magog warfare launched in Ezekiel 38 and 39.
5. Seal #3: the black horse: world food shortage.
 - a. When the Lord breaks the third seal the third of the four ζῶα issues the command to “come.”
 - b. The ἵππος μέλας rider comes forth with economic scales. A particular individual is in view.
 - c. The cause of the food shortage is governmental rather than environmental. The price controls hurt the poor the worst but leave the affluent untouched.
 - d. A day’s wages for a laborer will barely provide for one meal. In John’s day, a denarius would purchase 12 to 15 times as much food.
6. Seal #4: the pale horse: death of ¼ the earth’s population.
 - a. When the Lord breaks the fourth seal the fourth of the four ζῶα issues the command to “come.”
 - b. The ἵππος χλωρός rider is the only rider named. Death, with Hades following, is assigned execution duties for ¼ of the world’s population.
 - 1) Sword, famine, pestilence, and beasts are illustrative of the tools that this Eschatological Cain will employ.
 - 2) World population of 6.5 billion in late 2006. ¼ of the present population would be 1,625 million people.
7. Seal #5: comfort to the Tribulational martyrs.
 - a. These souls were specifically killed for their faith.
 - b. They cry out even as their blood cries out (Gen. 4:10).
 - c. They will be avenged, but only when their number is complete.
8. Seal #6: universal upheaval producing world-wide terror.
 - a. A great quake (σεισμὸς μέγας) worldwide in scope (Rev. 6:12). More quakes are coming (8:5; 11:13,19;16:18).
 - b. Worldwide desire to hide from God the Father and the Lamb.
 - c. Worldwide judgment promised from long ago (Isa. 13:10; 34:4; Joel 2:10,31; Matt. 24:29).

Parallels Between the Olivet Discourse and the Seal Judgments of Revelation

Event	Revelation 6	Matthew 24	Mark 13	Luke 21
False messiahs, false prophets.	Rev. 6:2	Mtt. 24:5, 11	Mark 13:6	Luke 21:8
Wars.	Rev. 6:2-4	Mtt. 24:6-7	Mark 13:7	Luke 21:9
International discord.	Rev. 6:3-4	Mtt. 24:7	Mark 13:8	Luke 21:10
Famines.	Rev. 6:5-8	Mtt. 24:7	Mark 13:8	Luke 21:11
Pestilences.	Rev. 6:8	-	-	Luke 21:11
Persecution, martyrdom.	Rev. 6:9-11	Mtt. 24:9	Mark 13:9-13	Luke 21:12-17
Earthquakes.	Rev. 6:12	Mtt. 24:7	Mark 13:8	Luke 21:11
Cosmic phenomena.	Rev. 6:12-14	[Mtt. 24:29] ⁶⁷	[Mark 13:24-25]	Luke 21:11

Thomas Ice, "The Olivet Discourse," in Tim LaHaye, and Thomas Ice, eds., *The End Times Controversy* (Eugene, OR: Harvest House Publishers, 2003), 165

1. As a pause in between Seal #6 and #7, John witnesses angelic activity on behalf of God's mercy.
2. The 4 mighty angels at the 4 corners of the earth are holding back a world-wide judgment until God's faithful remnant can be sealed (Rev. 7:1-3).
 - a. Four ἄγγελοι were holding back four ἄνεμοι. ἄνεμος ^{#417} *wind*. a blowing atmospheric phenomenon, but also having angelic connotations esp. in relationship to the number four: "the four winds of the earth" (Jer. 49:36; Ezek. 37:9; Dan. 7:2; 8:8; 11:4; Zech. 2:6; 6:5; Matt. 24:31; Mk. 13:27).
 - b. Four corners speaks of the extremities of the planet. Just as the regathering of Israel will be comprehensive, so too will be the wrath of God expressed through these Winds.
 - c. The restraint of the ἄγγελοι kept the ἄνεμοι from blowing on earth, sea, and tree.
 - d. The purpose for this restraint was for protective sealing of God's primary human witnesses for the Age of Tribulation. This protection is against the meteorological phenomena and demonic attack (cf. Rev. 9:4).
 - 1) Another ἄγγελος comes forward with God's signet.
 - 2) The four Winds are not permitted to inflict their harm until such time as God's bond-servants receive God's seal on their foreheads. (See Ex. 12:13 and Ezek. 9:4,6 for similar tokens, and the upcoming seal of Antichrist: Rev. 13:16; 14:9).
3. 144,000 Jewish believers are marked out for Divine preservation in the midst of the unleashed judgment (Rev. 7:4-8).
 - a. 12,000 from 12 Tribes of Israel will comprise the 144,000. This very chapter contains an indefinite number (Rev. 7:9) so the definite number of 144,000 and its subdivision by tribe must be understood literally.
- b. The absence of Dan is frequently commented upon. Antichrist (or better, the False Prophet) are thought to be Jews from the Tribe of Dan (cf. Moses' prophecy in Gen. 49:17).
 - 1) Levi is normally omitted in tribal lists as the number twelve is typically preserved through Joseph's double portion blessing (Ephraim and Manasseh). The number here remains twelve as Levi's inclusion is offset by Dan's omission.
 - 2) The absence of Ephraim is not often commented upon. The "tribe" of Joseph is actually the two tribes of Ephraim and Manasseh. In this chapter we find 12,000 sealed from Joseph and 12,000 sealed from Manasseh.
 - 3) The ten northern tribes that made up Jeroboam's idolatrous kingdom of Israel featured centers of idolatry specifically within the tribes of Dan and Ephraim (1st Kgs. 12:29).
 - 4) Although these tribes do not have a legion of sealed witnesses they will be preserved and they will enter into Millennial inheritances (Ezek. 48:2ff.).
- c. These 144,000 form a unique "monastic order" in the most literal fulfillment of 1st Cor. 7:26 and 29 (Rev. 14:1-5).
4. An uncounted multitude of Gentile believers are also observed, having become saved during the Dispensation of Israel: Age of Tribulation (Rev. 7:9-17).
 - a. The work of the 144,000 will be staggering in its achievement.
 - b. The number of their converts cannot be counted.
 - c. The redeemed from every ἔθνος (nation), φυλή (tribe), λαός (people), and γλῶσσα (tongue) have a heavenly blessing to sing the Hosanna chorus (Rev. 7:9,10 cf. Ps. 118:25,26; Matt. 21:9; 23:39; Jn. 12:13).



Revelation Chapter Eight

1. The 7th seal is broken, and a time of silence was observed before the next stage of wrath is unleashed on the Earth (Rev. 8:1-5).
2. The seven angels may be the most exalted spirit beings (angels) who are privileged to stand in the immediate presence of God (Rev. 8:2).
 - a. These angels are entrusted with seven trumpets of wrath to administer during the Tribulation.
 - b. This number corresponds to the apocryphal number of archangels: Uriel, Raphael, Raguel, Michael, Saraqael, Gabriel, and Remiel (1 Enoch. 20:1-8).
 - c. “Standing before God” was the description Gabriel gave Zacharias (Lk. 1:19).
3. An eighth angel contributes additional incense beyond the human prayers, and then casts the heavenly fire to the earth (Rev. 8:3-5). This wrath poured out appears to be preparatory to the trumpets which follow, and likely affected the spiritual realm rather than the physical realm of creation.
4. Seven trumpets are then blown, intensifying the wrath of God on Earth (Rev. 8:6-9:21).
 - a. The first four trumpets represent world-wide plagues and destruction by direct Divine action. (The first four seals were by indirect action through the various riders).
 - 1) Trumpet 1 sounded in heaven and hail, fire, and blood bombarded the earth (Rev. 8:7).
 - a) The focus of this wrath was upon the earth’s flora.
 - b) Approx. 30% of the earth’s surface is land and 70% is water. Approx. 30% of the earth’s land area is currently forested.
 - c) 1/3 of the earth (57 million sq. miles) would be 19 million sq. miles. In addition to this, 1/3 of the trees are burned, and ALL the green grass is consumed. (Green grass comes back (Rev. 9:4)).
 - b. The final three trumpets are all called “woes.”
 - 1) An eagle flying in midheaven (μεσουράνημα) pronounces the woes. An interesting position in the sky where the sun reaches its highest point at noon.
 - 2) οὐαί #3759: interjection denoting pain or displeasure: *woe, alas*. וַיֹּהוּי #1945: *ah! alas!* and וַיֹּהוּי #188: *woe!* (Num. 21:19; 24:23; 1st Sam. 4:7,8; Prov. 23:29; Isa. 3:9,11; 6:5; 24:16; Jer. 4:13,31; 6:4; 10:19; 13:27; 15:10; 45:3; 48:46; Lam. 5:16; Ezek. 16:23; 24:6,9; Hos. 7:13; 9:12).
- 2) Trumpet 2 sounded in heaven and a burning mountain crashed into the oceans (Rev. 8:8-9).
 - a) 1/3 of the sea became blood.
 - b) 1/3 of sea life killed.
 - c) 1/3 of commercial, military, and civilian shipping destroyed. 30,936 merchant ships worldwide in 2005. US Navy presently has 278 ships. U.K. 90 ships. Russia, China with significant numbers. The US Navy is the world’s largest with a tonnage greater than that of the next 17 largest combined.
- 3) Trumpet 3 sounded in heaven and a great star fell on the rivers and springs (Rev. 8:10-11). Fresh water sources became contaminated and “many men” die as a result.
 - a) 70% of the earth’s surface is water. 97% of that is ocean, and 3% is freshwater.
 - b) 2/3 of freshwater is frozen in glaciers and polar ice caps. Most of the rest is groundwater, but .3% is surface water.
 - c) Fresh water lakes contain 7/8 of fresh surface water. Swamps have most of the rest, but a little is in rivers.
- 4) Trumpet 4 sounded in heaven and celestial light sources were diminished by 1/3.
 - a) Sun, moon and stars were previously affected by the sixth seal (Rev. 6:12-13).
 - b) The effect of the sixth seal is now seen to have been temporary, and the reaffliction appears to be a permanent light diminishment.



1. Trumpet #5 (Woe #1) is the permission God gives to Apollyon (Hebrew Abaddon) to unlock the Abyss, and release all the demonic inhabitants therein (Rev. 9:1-12).
 - a. Some Bible students see two characters in this episode, but others see only one.
 - 1) A star from heaven which had fallen to the earth. The key of the Abyss was given to him (Rev. 9:1). Previously having been fallen, presently given a key, unlocks (from the inside?) the Abyss.
 - 2) The Locust-Scorpion-Demon King, Angel of the Abyss (Rev. 9:11).
 - 3) Ἀβδδών^{#3}: Abaddon fr. אַבְדֹּן^{#11}: destroyer. Job 26:6; 28:22; 31:12; Ps. 88:11 (88:12 BHS; 87:12 LXX Theod); Prov. 15:11; 27:20.
 - 4) Ἀπολλύων^{#11}: Apollyon (destroyer). The identification of Apollyon with the Greek god Apollo is more than just etymological (Aesch., Eurip., Plat., Hom.). The Greeks had a great fear regarding Apollo. The destroyer must be propitiated by means of sacrifices, hymns, and prayers. The Achians did this in the Iliad (I: 48-52,450-456). Apollo had a sanctuary at Delphi which became the most influential political and religious centre of the Greek world. Two other oracular sanctuaries of Apollo were in Asia Minor (Didyma and Clarus). Apollo's twin sister Artemis had a great temple in Ephesus.
 - b. The Abyss (ἄβυσσος^{#12}) is a place of confining torment.
 - 1) It is feared by demons (Lk. 8:31).
 - 2) Emptied of all demons for God's wrath of the 5th Tribulational Trumpet (Rev. 9:1,2,11).
 - 3) The originating realm for Antichrist (Rev. 11:7; 17:8).
 - 4) A place of millennial confinement for Satan (Rev. 20:1,3).
 - c. Abysmal smoke covers the earth and allows the locust-scorpion-demons to launch their world-wide torment under such a gloom (Rev. 9:2-10).
 - 1) The 144,000 are protected against these demons (Rev. 9:4b).
 - 2) These demons have a material form (Rev. 9:7-10). Warhorse-like, wearing iron breastplates, with faces of men wearing crowns, teeth of lions, hair of women, tails of scorpions, and wings.
 - 3) These demons operate under fallen-angelic direction (Rev. 9:11).
 - d. These locust-demons are understood to be the fulfillment of Joel 1:2-7; 2:1-11.
 - e. Physical death will be denied to all human beings during the time of this 5th Trumpet (Rev. 9:6).
2. Trumpet #6 (Woe #2) is the 200 million man cavalry—led by four great fallen angels, and riding the unleashed demons of Trumpet #5 (Rev. 9:13-21).
 - a. Four fallen angels are released from their bondage in/at the Euphrates River.
 - b. These Tessares Angeloi lead a cavalry army on the fire-breathing lion-headed horse-demons with serpent-headed biting tails. Some transformation has occurred to the material form these demons possess.
 - c. 200 million is the size of this cavalry army.
 - 1) Iran has a combined (active, reserve, paramilitary) armed force of 12.3 million. Others over 1 million (in millions): Vietnam 9.6; China 7; North Korea 6; South Korea 5.2; Russia 3.8; India 3.8; USA 2.3; Taiwan 2; Brazil 1.8; Ukraine 1.5; Pakistan 1.5; Egypt 1.1; Turkey 1.
 - 2) 164 countries combined today with active, reserve, and paramilitary forces: 81,561,430. (Smallest: Antigua and Barbuda 245 personnel).
 - d. Fire (πῦρ), smoke (καπνός), and brimstone (θεῖον) together kill 1/3 of the remaining population of the earth (Rev. 9:15,18).
 - 1) 1/3 of the remaining 3/4 after Seal #6 would be equal to the first 1/4 that are killed at that time. Seal #6 and Trumpet #6 combined kill 1/2 of the earth's population.
 - 2) 1,625 million more deaths brings the world's population down from 6.5 billion to 3.25 billion not counting those who have died in the various meteorological and seismological events.
3. The surviving population of the earth becomes so hardened by this judgment that they do not repent of their idolatrous demonism (Rev. 9:20-21).

Revelation Chapter Ten

1. As a pause in between Trumpet #6 and #7, John witnesses more angelic activity on behalf of God's mercy.
 - a. An interlude took place between seals #6 and 7.
 - b. The effects of woe #2 are prolonged (Rev. 11:14).
2. A strong angel holding a little book bellows forth a message containing seven peals of thunder (Rev. 10:1-11).
 - a. This angel has an Divine appearance similar to the Lord's appearance. He stands on both sea and land and then lets out a lion-like roar (Rev. 10:2).
 - b. In response to this roar seven peals of thunder communicate messages (Rev. 10:3). αἱ ἑπτὰ βρονταὶ. Seven messages is certainly reminiscent of Rev. 2 and 3 but the audience is not spelled out, the message is not spelled out, and the Church is not even present to receive such a message.
3. John was not permitted to record the content of those thunder peals (v.4). This is similar to previous "classified" Divine messages (Dan. 8:26; 12:4,9).
 - a. The pronouncements may not be for application in the human realm of existence.
- b. They are not recorded in the written Word of God for human stewardships.
4. John was even instructed to eat the little book, further concealing the content of the seven thunder peals (vv.8-11).
 - a. Ezekiel also eats a written message (Ezek. 2:8-3:3), but there are differences between Ezekiel's menu and John's.
 - b. The Prophet Ezekiel was commanded to speak to the house of Israel after his meal (Ezek. 3:1,4-11).
 - c. The Apostle John after his meal was commanded to speak in a Gentile context concerning many peoples and nations and tongues and kings (Rev. 10:11).
5. Victorinus (died c. 304AD) wrote the first commentary on Revelation. He records that the Apostle John was condemned to labor of the mines by Caesar Domitian. John published this Book from Patmos and after his release from Patmos preached these messages for the rest of his life on Earth (Ante-Nicene Fathers: Volume VII, [p.353](#)).

Revelation Chapter Eleven

1. John is instructed to survey the Tribulational temple, and to take note of the defilements it will experience (Rev. 11:1,2). We are reminded of four prophets of Israel.
 - a. Ezekiel measured the Millennial temple (Ezek. 40-48) and Zechariah measured Jerusalem (Zech. 2:1-2).
 - b. Daniel spoke of the temple's defilement (Dan. 7:25; 12:7) as did the Lord Jesus Christ (Luke 21:24).
2. John is informed concerning two witnesses who will prophesy during the 42 months of the Great Tribulation (Rev. 11:3-13).
 - a. This passage does not name them.
 - b. They are clothed humbly and uniquely, like (and unlike) Elijah and John the Baptist (v.3; 2nd Kgs. 1:8; Matt. 3:4).
 - c. They are described as olive trees and lampstands, like Zerubbabel and Joshua (v.4; Zech. 4:2,3,11-14).
 - d. They have miraculous powers similar to OT prophets Moses and Elijah (vv.5-6; Ex. 7-12,14; Num. 16:35; Ps. 78:43-51; 105:26-36; 1st Kgs. 17:1; 2nd Kgs. 1:10,12; Jas. 5:17-18).
- e. They will be publicly executed (vv.7-10), publicly resurrected (v.11), and publicly ascended (vv.12,13).
- f. Tremendous speculation on the identity of these two witnesses usually focuses on two or three options.
 - 1) Moses and Elijah because of the similarity of miracles they performed in the OT, and because of their appearance with Christ on the Mt. of Transfiguration (Matt. 17:3).
 - 2) Enoch and Elijah due to their not yet experiencing physical death. This used to be Pastor Bob's belief.
 - 3) Two new prophets of Israel from the Tribulation generation. This is now Pastor Bob's belief.
3. After the heavenly pause, Trumpet #7 (Woe #3) is finally blown (Rev. 11:15).
 - a. The heavenly response to this trumpet is recorded here (Rev. 11:16-19).
 - b. The earthly response to this trumpet is recorded in the bowls of wrath (Rev. 16).

1. Chapters 12-15 form broad pictures of the angelic conflict before the Tribulational narrative resumes it's earthly context in the seven bowls of chapter 16.
 - a. Chapters 12 and 13 are panoramic-symbolic representations of the angelic conflict underlying the Tribulation.
 - b. Chapters 14 and 15 are heavenly settings in preparation for the seven bowls.
2. John sees in the ch. 12 panorama a symbolic representation of the Satanic opposition to Israel.
 - a. The woman with twelve stars represents Israel (Rev. 12:1,2; Gen. 37:9). This woman does not and cannot represent the Church! (Rev. 12:5 cp. Rom. 9:5).
 - b. The great red dragon stood upon the earth and desired to devour the child (Christ) (Rev. 12:3,4; Matt. 2:16).
 - c. The birth (Rev. 12:5a; Lk. 2:7) and ascension of Jesus Christ (Rev. 12:5b; Lk. 24:51) relate to His work as the King of Israel and completely disregard any relation He has to the Church.
 - d. The Tribulational provision for Israel's remnant is viewed in relationship to Israel's ascended and not-yet-returned King (Rev. 12:6).
 - e. The heavenly victory of Michael's army over Satan's army (Rev. 12:7-12). Michael's involvement is yet another signal for a return to God's direct dealings with the nation of Israel (Dan. 10:21; 12:1).
 - f. The insane wrath of the dragon during the final Great Tribulation, in his desperate attempt to thwart the promises of God (vv.13-17). The time-frame for her refuge is consistent with the last half of Daniel's 70th "week" (Rev. 12:6,14; Dan. 7:25; 12:7).



Albrecht Dürer (1471-1528) German painter, printmaker, mathematician. Woodcut from *Apocalypse* (1498).

1. Just as chapter 12 symbolically presented the Dragon (Satan) and the Woman (Israel), chapter 13 symbolically presents the Dragon's two greatest agents—as Beasts.
 - a. The first Beast comes out of the sea (Rev. 13:1-10). This is consistent with Gentile imagery (Dan. 7:2-3; Ps. 144:7).
 - b. The second Beast comes out of the earth (Rev. 13:11-18). This is consistent with Jewish imagery (Rev. 11:18; Dan. 8:9). Land/sea contrast is also a component of the Kingdom of Heaven parables (Matt. 13:44-46).
2. The first Beast.
 - a. The Dragon summoned the Beast from the sea.
 - 1) θηρίον #2342: *beast*. ζῴον #2226 is the common term denoting a living creature, animal, beast. θηρίον denotes a wild beast, a deadly, venomous beast (Acts 28:4).
 - 2) From the sea indicates the Gentile nature of the Beast (Rev. 17:15).
 - b. The Beast comes in the image and likeness of the Dragon (10 horns and 7 heads) (Rev. 13:1; cf. 12:3).
 - 1) The Dragon has seven diadems (διαδήματα) on his seven heads.
 - 2) The Beast has ten diadems on his ten horns.
 - c. The Beast is the culmination of all Gentile world empires throughout the Times of the Gentiles (Rev. 13:2a; Dan. 7:1-8).
 - d. The Beast is empowered by the Dragon for world rule (Rev. 13:2b; 2nd Thess. 2:8-10).
 - e. The Beast will be displayed as a counterfeit resurrected Christ, and the world's worship of the Dragon and the Beast will be the ultimate

- f. The Beast will function within the permissive will of God (Rev. 13:5-7; 2nd Thess. 2:11,12).
- g. Other titles for the Beast include:
 - 1) The Serpent's Seed (Gen. 3:15).
 - 2) The little horn (Dan. 7:8,11,20-26).
 - 3) The Coming Prince (Dan. 9:26,27).
 - 4) The King (Dan. 11:36-45).
 - 5) The Man of Lawlessness, Son of Perdition (2nd Thess. 2:3-10).
 - 6) Antichrist (1st Jn. 2:18,22; 4:3; 2nd Jn. 7).
 - 7) The Beast from the Abyss (Rev. 11:7; 17:8).
 - 8) The Beast from the Sea (Rev. 13:1-8; 15:2; 16:14; 19:19,20; 20:10).
3. The second Beast.
 - a. The second θηρίον beast comes out of the earth, representative of his Jewish heritage (and contrasted with the first, Gentile beast).
 - 1) He is referred to as “another beast” (v.11), contrasted with “the first beast” (v.12), but not referenced as a beast after this (vv.14,15,17,18).
 - 2) His primary title is “the False Prophet” when the anti-Trinity is mentioned (Rev. 16:13; 19:20; 20:10).
 - b. The second beast spotlights the first (as the Holy Spirit serves to spotlight Christ) (vv.11-15).
 - 1) He delivers the message of the Dragon exalting the Beast (as the Holy Spirit takes the message of the Father to exalt Christ) (vv.11,12).
 - 2) He supervises the world-wide worship of the Beast (vv.13-15; 2nd Thess. 2:4).
 - c. The second beast uses religious allegiance to the Beast as a device to secure world-wide economic control (vv.16-18).

**The
Beast
13:1-6**



**The
False
Prophet
13:11-17**

Revelation Chapter Fourteen

1. Chapters 14 and 15 continue the broad pictures that are being formed to portray the entire Tribulation (Rev. 12-15).
 - a. Ch. 12 and 13 focus on the dragon, the woman, and the two beasts—activity on earth.
 - b. Ch. 14 and 15 show parallel activity in heaven.
2. Although the 144,000 Jewish evangelists minister on the earth (Rev. 7:4-8), their ministry was before the Father’s throne (Rev. 14:1-5).
 - a. The Lamb was still standing (Rev. 14:1 cf. 5:6ff.; 6:1ff.; 7:9,10).
 - b. Mt. Zion can have an earthly historical reference (1st Chr. 11:5), an earthly Millennial reference (Ps. 2:6; Isa. 2:3), or a heavenly reference (Heb. 12:22-24).
 - c. The heavenly orchestra reaches a crescendo with many waters, loud thunder, and harpists harping (Rev. 14:2).
 - d. A new song is sung of redeemed Israel (Rev. 14:3 cf. 4:11; 5:9; 15:3).
 - e. It remains an open question as to whether the 144,000 are martyred or whether they truly have a dual earth/heaven ministry.
3. A summary of the Tribulation can be viewed from a heavenly perspective (Rev. 14:6-20).
 - a. World-wide evangelism via angelic gospel proclamation (vv.6,7).
 - b. The end of Babylon (v.8). This will be amplified to detail:
 - 1) Religious Babylon (Rev. 17).
 - 2) Commercial Babylon (Rev. 18).
 - c. The judgment of the wicked (vv.9-11), and the blessing of the just (vv.12,13).
 - d. The Lord Jesus Christ directs the angelic harvest (vv.14-20).
 - 1) He personally reaps the first harvest (vv.14-16 cf. Matt. 24:31).
 - 2) Angels reap the second (vv.17-20 cf. Matt. 13:36-43).

Revelation Chapter Fifteen

1. The heavenly panorama draws to a close with the final stage of God’s wrath being prepared from the heavenly temple (Rev. 15:1-4).
 - a. The panorama continues with another “sign” (Rev. 15:1 cf. 12:1,3).
 - 1) This sign is “great and marvelous.”
 - 2) John observes the wrath of God reach the point of “it is finished.”
 - b. Martyrs in heaven are described as “victorious over the beast” (Rev. 15:2).
 - c. These victorious martyrs are privileged to sing two songs.
 - 1) The song of Moses (Deut. 32:1-47).
 - 2) The song of the Lamb (Rev. 5:9-14).
 - 3) The coda (Rev. 15:3-4).
2. The seventh trumpet is then fully expressed in the seven bowls of judgment (Rev. 11:15-19; 15:5-8; 16:1-21).
 - a. Chapter fifteen shows the heavenly temple preparations for the bowls while chapter sixteen shows the earthly execution of God’s command.
 - b. The importance of this “sign” makes clear that the conflict between the Dragon and the Woman is not an earthly conflict. It is a heavenly spiritual conflict that plays out in the earthly physical theater.
 - c. The seven angels have priestly function dressed in a manner similar to the Lord (Rev. 15:6 cf. 1:13).
 - d. The heavenly temple is expunged by God’s power and glory until “it is finished” (Rev. 15:8).



Revelation Chapter Sixteen

1. The seven bowls are poured as the final expression of Divine wrath (Rev. 16:1-21).
 - a. Bowl #1: malignant sores (vv.1,2). A world-wide manifestation of Egypt's sixth plague (Ex. 9:8-12).
 - b. Bowl #2: sea water to blood (v.3). Intensification of the second (Rev. 8:8,9) and third trumpets (Rev. 8:10,11).
 - c. Bowl #3: rivers and springs to blood (vv.4-7). Worldwide manifestation of Egypt's first plague (Ex. 7:20-24).
 - d. Bowl #4: scorching sun (vv.8,9).
 - e. Bowl #5: darkness upon the Beast's throne (vv.10,11). Repetition of Egypt's ninth plague (Ex. 10:21-23).
 - f. Bowl #6: the drying up of the Euphrates, as preparation for the coming armies of the East (v.12; Isa. 11:15,16).
2. As a pause in between bowl #6 and #7, the work of the anti-trinity equips demons and men alike to stand against the Lord at Armageddon (Rev. 16:13-16).
 - a. The sixth trumpet empowered the army from the east with the released demons from the Abyss (Rev. 9:16-19).
 - b. The sixth bowl prepares the way for the 200,000,000 demoniac army to invade the promised land, and stand against the coming Christ (Rev. 16:12,16; Dan. 11:44,45).
3. Bowl #7 is then poured out as the "it is finished" statement of Divine wrath (Rev. 16:17-21). It is a repetition of Egypt's 7th plague (Ex. 9:22-26), and preparation (artillery bombardment) for the coming Lord of Hosts (Josh. 10:10,11).

Revelation Chapter Seventeen

1. Following the 7th trumpet (Rev. 11:15-19), two chapters were given over to apocalyptic panoramas (Rev. 12 and 13, the Dragon and the two Beasts).
2. Following the 7th bowl (Rev. 16:17-21), two chapters are given over to apocalyptic panoramas (Rev. 17 and 18, the Harlot, Babylon).
3. The Harlot (Rev. 17:1-18).
 - a. The great harlot (πόρνη ^{#4204}) who sits on many waters. She has a seductive influence upon kings and earth dwellers.
 - 1) In the OT, Israel was warned against playing the harlot (Ex. 34:15,16), but they did so nonetheless (Num. 25:1; Jer. 2:20; Ezek. 16:15ff.; 23:3ff.).
 - 2) Spiritual harlotry is defined as spiritual adultery against God.
 - 3) The Great Harlot and Mother of Harlots, then, is the religious system that has spawned the most widespread anti-God religious systems in the OT, NT, and modern times.
 - b. This Harlot is named: "Babylon the Great, the Mother of Harlots and of the Abominations of the Earth" (Rev. 17:5).
 - 1) The golden cup of Nebuchadnezzar's Babylon (Jer. 51:6) continues to be present in the mystery Babylon (Rev. 17:4).
- 2) Although the political influence of Babylon ceased with the Persian victory of Cyrus, the religious system of Babylon survived—escaping to Pergamos (Pergamum, Rev. 2:13) and ultimately Rome.
- 3) When Babel was founded (Gen. 10:10), the only Divine promise of redemption focused on the Seed of the Woman. False Satanic religions, then, often featured mother goddesses and their baby sons.
- 4) Babel's Queen of Heaven religion became Judah's stumbling block during the ministry of Jeremiah (Jer. 7:18; 44:17,18,19,25).
- 5) Babel's religion of mother goddess worship (Queen of Heaven) transcends nations and empires, and has endured through the centuries under many names.
 - a) Ishtar and Tamuz to the ancient Babylonians.
 - b) Isis and Osiris to the Egyptians.
 - c) Aphrodite and Adonis to the Greeks.
 - d) Cybele and Attis in Asia Minor.
 - e) Ceres and Jupiter to pagan Rome.
 - f) The names of Mary and Jesus were convenient Christian labels when public legitimacy to Queen of Heaven worship was necessary from the Emperor Constantine onward.

- 6) The Queen of Heaven religion has made its home in the Roman Catholic Church since Bishop Damasus assumed the Babylonian title of Supreme Pontiff in 378AD.

Soon after Damasus was made “Supreme Pontiff” the “rites” of Babylon began to come to the front. The worship of the Virgin Mary was set up in AD381. All the outstanding festivals of the Roman Catholic Church are of Babylonian origin. Easter is not a Christian name. It means “Ishtar,” one of the titles of the Babylonian Queen of Heaven, whose worship by the Children of Israel was such an abomination in the sight of God. The decree for the observance of Easter and Lent was given in AD519. The “Rosary” is of Pagan origin. There is no warrant in the Word of God for the use of the “Sign of the Cross.” It had its origin in the mystic “Tau” of the Chaldeans and Egyptians. It came from the letter “T,” the initial name of “Tammuz,” and was used in the “Babylonian Mysteries” for the same magic purposes as the Romish Church now employs it. **Celibacy**, the **Tonsure**, and the **Order of Monks** and **Nuns**, have no warrant or authority from Scripture. The Nuns are nothing more than an imitation of the “**Vestal Virgins**” of Pagan Rome.

- The Caesars held the title since Julius Caesar became the high priest (pontifex) of the Etruscan Order (74 BC), and became Pontifex Maximus (63 BC).
- It is fascinating to note that Damasus took the title when the Roman emperor Gratian refused it for Christian reasons.

4. The Harlot’s activity (Rev. 17:4-18).

- a. The Harlot reigns supreme, and makes the world drunk with her golden cup (vv.2,4).
 - 1) Following the Rapture of the Church, there are no true believers to prevent the church of Rome from exercising supreme religious power during a time of great chaos.
 - 2) This is similar to the power Pope Leo I (440-461AD) gained when political Rome could not deal effectively with Atila the Hun, and Pope Gregory I (590-604AD) enjoyed in defending Rome against the Lombards.
- b. The Harlot is drunk herself, intoxicated by the blood of God’s faithful witnesses (v.6). The post-rapture religious establishment will not tolerate Biblical evangelism.

- c. The Harlot rides the beast (v.3; Rev. 13:1). Although the Beast hates the Harlot, for the first half of the Tribulation he will tolerate her religious power.

5. The Beast is further developed (Rev. 17:8-14). This passage must be studied thoroughly and related to Dan. 7:7,8,11,12,19-27; 9:24-27; 11:36-45; 2nd Thess. 2; and Rev. 13.

- a. The leopard/bear/lion attributes of this beast show it to be the culmination of all gentile political empires (Rev. 13:2 cf. Dan. 7:4,5,6 and 2:45).
- b. As the vehicle for the Harlot the history of this beast must also consider its partnership with Queen of Heaven mother-goddess religion.
- c. Seven heads and ten horns (Rev. 17:3,7 cf. Rev. 13).
 - 1) The heads are referred to as mountains (Rev. 17:9) and kings (Rev. 17:10). These are kingdoms associated with Queen of Heaven mother-goddess religion.
 - a) The reference to these appears to be sequential (Rev. 17:10).
 - b) The “five have fallen” could be Egypt, Assyria, Babylon, Persia, Greece. These five gentile empires afflicted Israel but were fallen by the time John wrote Revelation.
 - c) The “one is” would then be historic Rome. This was the gentile empire presently afflicting Israel at the time John wrote Revelation.
 - d) The “one is coming” could be eschatological Rome—the revived Roman empire under Antichrist.
 - 2) The horns are contemporaneous with each other and the harlot (Rev. 17:12) and they relinquish their kingdom to the beast after they murder the harlot (Rev. 17:16,17).
- d. The beast was, is not, and is about to come (Rev. 17:8).
 - 1) Reference to his physical death and resurrection? (Rev. 13:3,12,14).
 - 2) Reference to his former life and return? (Rev. 17:11).

6. The horns of the beast hate the harlot and bring her to an end (Rev. 17:15-18).

- a. Religious Babylon is useful for a time, but comes into conflict with Commercial Babylon.
- b. The Beast will unite religious, economic, and political power into his own domain (2nd Thess. 2:4; Rev. 13:12-17).

* Clarence Larkin, The Greatest Book on Dispensational Truth in the World, p.140. Another, more thorough treatment of the Roman church as the modern expression of Babylon is Alexander Hislop, The Two Babylons.



Albrecht Dürer (1471-1528)
 German painter,
 printmaker,
 mathematician. Woodcut
 from Apocalypse (1498).

Revelation Chapter Eighteen

1. Chapter 18 is another portrayal of a fall of Babylon. Some view this as the same Babylon as ch. 17, but too many differences emerge.
 - a. Religious Babylon (Rev. 17) is destroyed by the Beast and his world empire, replaced by his own religious system. It is a happy event to these kings.
 - b. Commercial Babylon (Rev. 18) is destroyed by God, and the Beast's world system will lament its fall.
2. The fall of Commercial Babylon is detailed (Rev. 18:1-24).
 - a. The angelic decree (vv.1-3). The decree is issued as a completed judgment (fallen).
 - b. The warning for faithful believers to flee (vv.4-8) demonstrates that the judgment is completed in God's design, but not yet realized on the earth.
 - c. The lamentation of the world system (vv.9-19).
 - 1) Revelation's oracle against Commercial Babylon mirrors Isaiah's oracle against historic Babylon (Isa. 47:7,8).
 - 2) Kings weep and lament (Rev. 18:9-10).
 - 3) Merchants weep and mourn (Rev. 18:11-19).
 - a) The success of Commercial Babylon is unparalleled in world history.
 - b) Predecessors and shadows for Commercial Babylon include:
 - Phoenician merchant cities.
 - Sea Republics of medieval Italy (Venice, Genoa, Amalfi, Pisa).
 - The Hanseatic League
 - The Muscovy Company
 - Dutch East India Co.
 - British East India Co.
 - International Stock Exchanges (NYSE-Euronext)
 - WTO.
 - d. The rejoicing in heaven (vv.20-24).
 - 1) The world laments the downfall of the greatest commercial enterprise in the world.
 - 2) Heaven celebrates the downfall of the greatest persecutor of the saints.

Revelation Chapter Nineteen

1. The judgment of Religious Babylon and Commercial Babylon prompt two hallelujah choruses in heaven (Rev. 19:1-3).
 - a. The twenty-four elders and four living creatures Amen the Hallelujah (Rev. 19:4).
 - b. God the Father orders the praise to continue (Rev. 19:5), and the Lord Jesus Christ obeys (Rev. 19:6).
2. While the apostate church is being judged on earth, the raptured Church is being prepared in heaven for the Marriage Supper of the Lamb (Rev. 19:7-10).
3. The Lord Jesus Christ is then prepared for battle, and goes forth in victory as the King of Kings and Lord of Lords (Rev. 19:11-16).
4. The Beast has assembled a world-wide alliance of nations to stand against the coming of Christ, but his defiance is swept away by the Sovereign majesty of Christ (Rev. 19:19-21). The Beast and the False Prophet become the first two occupants of the Lake of Fire (Rev. 19:20).
5. Although the precise chronology and details of the Tribulation cannot be established beyond question, the general outline of Revelation nevertheless is clear:
 - a. The Dispensation of the Church (Rev. 1-3).
 - b. The Church in Heaven (Rev. 4 and 5).
 - c. The Dispensation of Israel: Age of Tribulation (Rev. 6-19).

Revelation Chapter Twenty

1. The Millennial Reign of Jesus Christ then begins with the incarceration of the Dragon (Rev. 20:1-3).
2. Christ and His Bride are then seated for the Judgment of Life (Rev. 20:4-6; Lk. 22:29,30; cf. Dan. 7:9,10,22,27).
 - a. The Resurrection of Life and the Resurrection of Judgment are contrasted and separated by 1000 years (Dan. 12:2; Jn. 5:28,29).
 - b. Tribulational Martyrs will receive special Millennial rewards at the First Resurrection.
 - 1) They have a 1000 year reign with Christ.
 - 2) They have a special priesthood of God and of Christ.
3. The entire Millennium is then passed over (Rev. 20:7a), and the following events are then described (Rev. 20:7b-15).
 - a. Satan is released for a final human-rights protest and rebellion against Divine rule (vv.7b-9a). This rebellion is destroyed by God the Father, and Satan is eternally condemned to the lake of fire (vv.9b,10).
 - b. The Great White Throne is established after the destruction of the heavens and the earth (vv.11-15).
 - 1) All the unbelievers of all the ages stand before the Great White Throne.
 - 2) They are condemned to the second death because their names are not found in the Book of Life.
 - 3) The degree of their day and night eternal torment will reflect the Divine recompense for their deeds, according to the Books of Deeds.
 - c. When Death and Hades are cast into the Lake of Fire, the end of death is secured.

Revelation Chapters Twenty-one and Twenty-two

1. Chapters 21 and 22 describe the conditions of the new heavens and new earth.
 - a. This is a new stewardship, distinct from the Millennial dispensation (Eph. 1:10).
 - b. This Dispensation of the Fullness of the Times will end with the Great Abdication, and our entrance into eternity future (1st Cor. 15:24-28).
2. The holy city, new Jerusalem, comes down out of heaven—but does not settle upon the earth (Rev. 21:2,10). It will revolve around/above the new earth at an altitude of 1500 miles (Rev. 21:16).
3. In the Dispensation of the Fullness of the Times, Jesus Christ will fulfill His prophesied role of Eternal Father (Rev. 21:7; Isa. 9:6).
4. Just as Ezekiel received a detailed view of the Millennial temple and holy city, John is given a detailed view of the New Jerusalem (Rev. 21:9-27).
5. The center of the new Jerusalem is the throne of God and of the Lamb (Rev. 22:1-5).
 - a. A river of the water of life proceeds from this throne (v.1).
 - b. The tree of life is replanted for the health of the nations (v.2).
6. John's visionary experience comes to a close, and final messages of urgency are communicated (Rev. 22:6-21).
 - a. These events are described as coming "soon" (v.6). Heeding the message of urgency is a temporal-life blessing (v.7).
 - b. The message of urgency is to be publicly communicated—illustrating the contrast of right and wrong (vv.10,11).
 - c. The message of urgency is the promise of coming reward for personal holiness (vv.12-15).
 - d. The message of urgency is the coming union of Christ and the Bride (vv.16,17,20).
 - e. The message of urgency contains severe warnings against adding to it, or taking away from it (vv.18,19).
 - f. The Book, and indeed the Bible, end with grace (v.21).

Note: The Tribulation Chart at Revelation 6 and the various seal, trumpet, and bowl graphics throughout this document are from Tim LaHaye and Thomas Ice "Charting the End Times CD." <http://www.harvesthousepublishers.com>