Revelation

Given to Christ by God the Father to Show His Servants the Things that Must Take Place

I. **The Author and Time of Writing**
   A. 96 A.D.
   B. Apostle John (Revelation 1:2).
      1. John was a disciple of John the Baptizer (John 1:35).
      2. John followed Christ after John the Baptizer declared He was the Lamb of God (John 1:36).
      3. Christ called him to follow Him (Matthew 4:18–22).
      4. John and His brother James were partners with Peter (Luke 5:10).
      5. In the gospel, the Apostle wrote, he refers to himself as the disciple whom Jesus loved (John 13:23).
      6. Jesus informs Peter that John will live to an old age (John 21:21–23).
      7. John was the last of the Apostles to die (98-100 A.D.).

II. **The Purpose of the Revelation**
   A. The Revelation was given to Christ by the Father to show to His servants (Revelation 1:1).
      1. To show what must take place.
      2. It was signified by His messenger to John.
   B. John bore witness of the word of God (Revelation 1:2).
   C. Happy are those who read (Revelation 1:3).
      1. Christians are not to fear the things in the book of Revelation.
      2. The Church is not appointed unto any quality of wrath (1 Thessalonians 5:9).

III. **John Received the Message on the Island of Patmos (Revelation 1:9)**
   A. He was exiled because of his testimony of Jesus Christ (Revelation 1:9).
   B. Likely during the reign of Domitian (AD 81–96).
      1. Titus Flavius Domitianus (AD 51–96).
      2. Eusebius describes Domitian as the second emperor after Nero.
      3. He was the last ruler of the Flavian dynasty.
      4. He persecuted the Christians because of their refusal to honor him as lord and god.
      5. He was assassinated in a palace conspiracy.
   C. Eusebius records John's release and return to Ephesus following Domitian's death in AD 96.

IV. **A Revelation from Jesus Christ (Revelation 1:1–3)**
   A. Christ received the revelation from God the Father.
   B. The revelation is for the servants of Christ.
   C. The revelation indicates the things that must take place.
      1. The term “Shortly” may indicate time or speed.
      2. These things are necessary to come to be (Revelation 1:1).

3. The message was given to John (Revelation 1:1–2).
    a) John bore witness of the word of God and the testimony of Jesus Christ.
    b) John wrote down the things he saw.

D. Happy are those who read and guard what is in the revelation.
1. The Church is not appointed to this time (1 Thessalonians 5:9).
2. The words of the prophecy bring a sense of contentment to the reader who guards them.

V. **Written to the Seven Churches (Revelation 1:4–5)**

A. God—The One who was, Who is, and Who is to come (Revelation 1:4).
1. God is referring to God the Father.
2. Christ existed as God before His incarnation (John 1:1).
3. Christ is alive today, having been resurrected from the dead (Hebrews 7:25).
4. Christ will return (Acts 1:11).

B. The Seven Spirits Before the Throne (Revelation 1:4).
1. Represent the seven ministries of the Holy Spirit
2. Christ possesses the seven Spirits (Revelation 3:1).
3. The seven Spirits are the seven lamps burning before the throne (Revelation 4:5).
4. The eyes on the Lamb that was slain are the seven Spirits (Revelation 5:6).
5. The Seven Spirits' relationship to Christ and the Church indicates it is referring to the Holy Spirit.
6. Grace and Peace never come from angels (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; Philemon 3; 1 Peter 1:2; 2 Peter 1:2).
7. The Seven Spirits are included in the salutation with God.
8. The Seven Titles of the Holy Spirit Related to His Ministries to the Church (Revelation 1:4).
    a) The Spirit of Holiness (Romans 1:4).
    b) The Spirit of the Life (Romans 8:2).
    c) The Holy Spirit of the Promise (Ephesians 1:13).
    d) The Spirit of the Truth (1 John 4:6; John 14:17; 15:26; 16:13).
    e) The Spirit of the Grace (Hebrews 10:29).
    f) The Spirit of the Glory (1 Peter 4:14)
    g) The Spirit of the Prophecy (Revelation 19:10).

C. From Jesus Christ (Revelation 1:5).
1. The faithful witness (Hebrews 2:17; 3:5)
2. Firstborn from the dead
    a) Christ is the first of those resurrected from the dead (Colossians 1:18).
    b) Firstborn relates to position, not creation (Hebrews 1:6).
    c) The Church is the assembly of the firstborn (Hebrews 12:23).
    d) Christ is the firstborn of many brethren (Romans 8:29).
3. The ruler of the kings of the earth
    a) The Father placed Christ above the principalities and authorities (Ephesians 1:21;

Colossians 2:10).
b) In Christ's resurrection, the principalities and authorities were disarmed (Colossians 2:15).
c) He is King of kings and Lord of lords (Revelation 19:16).

4. Jesus loved us and washed us from our sins with His own blood (Revelation 1:5).
a) The one who is washed (John 13:10).
b) He washed the Church (Ephesians 5:26).
c) The washing of regeneration by the Holy Spirit (Titus 3:5).
d) Those who have washed their robes (Revelation 7:14).
e) Textual Variance:
(1) Washed or Loosed.
(2) Loosed is not used in Scripture related to sin.
(3) Washed directly relates to sin in Scripture.

D. We are made a kingdom of priests (Revelation 1:6).
1. The Church is a royal priesthood (1 Peter 2:9).
2. The Church is being built up as a holy (set apart) priesthood (1 Peter 2:5).
3. Our priesthood relates to spiritual things, not physical things (1 Peter 2:5).
a) Presenting Your Body as a Living Sacrifice, which is our reasonable religious service (Romans 12:1–2).
b) Praise–the fruit of our lips confessing his name (Hebrews 13:15).
c) Doing Good (Hebrews 13:16).
d) Fellowshipping with other saints (Hebrews 13:16).
e) Giving financial support to the ministry (Philippians 4:18; 2 Corinthians 9:7)
f) Faith – taking God at His Word, (Philippians 2:17; Hebrews 11:1)
4. In heaven, the church will be directly involved in priestly service (Revelation 5:8).

E. Christ is coming with clouds of saints (Revelation 1:7).
1. Enoch testified of this event (Jude 14).
2. When Christ returns, the resurrected Church will be with Him.
3. These are not water clouds, but clouds of people (Hebrews 12:1).

F. Jesus is the Alpha and Omega (Revelation 1:8).
1. He knows the beginning from the ending (Isaiah 46:10).
2. All things are brought together in Christ (Ephesians 1:10).

VI. **John Receives the Revelation from the Lord (Revelation 1:9–20)**

A. John was on the island of Patmos when he received the revelation (Revelation 1:9).
1. Patmos is a small volcanic island in the Aegean Sea.
2. Patmos is approximately 37 miles from Miletus (present-day Turkey).
3. Patmos is not specifically named as a penal colony in extra-biblical material.
4. The rugged terrain and isolation made it an ideal place for imposing banishment that did not include loss of citizenship or property.
5. John was on the island because of his testimony of Jesus Christ

B. John was in spirit on the Lord's day (Revelation 1:10).

1. "In spirit" refers to his human spirit, not the Holy Spirit.
2. It indicates he was deep in rational thought.
3. We worship God in spirit and truth (John 4:23–24).
4. The Jew who is circumcised in the heart, in spirit (Romans 2:29).
5. The restoration of a brother while being in a spirit of objectivity (Galatians 6:1).
6. The Lord's day is Sunday: the first day of the week (Luke 24:1).

C. John is instructed to write what he sees (Revelation 1:10–19).
   1. He hears a loud voice declaring Himself as God.
   2. John is instructed to write to the seven churches (Revelation 1:11).
      a) The seven assemblies represent the seven periods of the Church on earth.
      b) The seven golden lampstands represent each assembly (Revelation 1:12).
      c) John describes the One speaking to Him (Revelation 1:13–15).
      d) The One speaking to John is holding seven stars: the seven pastors of the seven assemblies (Revelation 1:16).
      e) John falls before the One speaking to him (Revelation 1:17).
      f) The One speaking to John is Jesus Christ (Revelation 1:18).
         (1) Jesus now possesses the keys of Hades and death.
         (2) Through Jesus' death, Satan's authority over death was stripped from him (Hebrews 2:14).
         (3) Saints sleep through Jesus; He determined when a person dies (1 Thessalonians 4:14).
      g) John is instructed to write (Revelation 1:19).
         (1) Write of these things which you have heard relates to what John has seen about Christ: the neuter form indications it is the things relating to Christ (Revelation 1:12–18).
         (2) The things which are relates to the mysteries of the Churches: the neuter form agrees with the mysteries related to the Church.
         (3) The things that are about to come to be after the mysteries.
            (a) These mysteries are up until just before the tribulation period.
            (b) Shortly after the Church leaves the earth the things that will come to be happen.
   3. The Mystery of the Seven stars and the seven lampstands (Revelation 1:20).
      a) The seven stars are the messengers of the seven assemblies.
      b) The seven lampstands are the seven assemblies.

VII. **The Seven Periods of the Church on Earth (Revelation 2:1–3:22).**

A. Each of these assemblies represents the predominant condition of the Church on earth at different periods of its existence.
   1. All of the assemblies already exist.
   2. The only assembly that no longer exists today is the Ephesus assembly (Revelation 2:5).
   3. The history of the Church reveals that these assemblies refer to seven periods.
   4. These time periods begin shortly after the Apostolic period.

B. The Ephesus Assembly (Revelation 2:1–7)
   1. The Churches belong to God (Revelation 2:1).
   2. Paul taught the saints in Ephesus the entire counsel of God (Acts 20:27).
   3. Paul warned the assembly what would happen when he was gone (Acts 20:28).
   4. John writes to the pastor of the assembly (Revelation 2:1).
   5. Christ knows their works, labor, and patience (Revelation 2:2).
   6. This assembly does not tolerate wrong (Revelation 2:2).
   7. After the twelve apostles, many false ones came. This assembly exposed them for being liars (Revelation 2:2).
      a) Their testing was to cause these false apostles to fail (Revelation 2:2).
      b) There were three works that an apostle could do as evidence of his position, (2 Corinthians 12:12).
         (1) Signs, which point to something.
         (2) Wonders, cause a person to awe.
         (3) Inherent abilities to perform miracles.
      c) The requirements for an Apostle.
         (1) Chosen by Christ Himself (John 15:16).
         (2) Had to have seen Christ while He was on earth (Acts 1:21–22).
         (3) Had to have witnessed the resurrection; seen Christ after His resurrection (Acts 1:22; 1 Corinthians 15:8).
         (4) There are only twelve Apostles for the lamb (Revelation 21:14).
         (5) Paul is the twelfth (1 Corinthians 15:8–9).
   8. They tolerated and had patience, laboring because of Christ's name (Revelation 2:3).
   9. They lost their first love (Revelation 2:4).
      a) This is the love of fellow saints (John 13:34; 1 John 4:21).
      b) Their focus was on dealing with false apostles, not loving the brethren.
      c) This loss of love is manifested in an indifference for fellow saints (1 John 4:20).
   10. They are instructed to return from where they have fallen (Revelation 2:5).
      a) Their first work is to love the brethren.
      b) Without love, there is no value to their works (1 Corinthians 13:1–3).
      c) If they do not change their mind, Christ will remove their lamp stand from its place (Revelation 2:5).
         (1) This is the only assembly that is removed.
         (2) Due to their failure to change their mind, this assembly is no longer present on the earth.
   11. They were indifferent to the works of the Nicolaitans (Revelation 2:6).
      a) The Nicolaitans are those who seek victory over the people.
      b) The doctrine of the Nicolaitans is the separation of the clergy from the assembly.
   12. The reward for those in the assembly who are overcomers (Revelation 2:7).
      a) The overcomer is the one who believes the gospel for salvation (1 Corinthians 15:3–4; 1 John 5:4–5).

b) They will partake of the fruit of the tree of life in the paradise of God (Revelation 2:7).
(1) Paradise is at the edge of the third heaven (2 Corinthians 12:2–4).
(2) The Church saints who have passed away reside in the third heaven in the presence of God (2 Corinthians 5:8).
(3) These saints will have access to the tree of life to sustain their physical bodies.
(4) They do not possess a resurrected body or a saved soul.
(a) All church saints will be resurrected at the same time (1 Thessalonians 4:15–17).
(b) The soul is the last part to be saved (1 Peter 1:9).
(c) When we see Christ, we will be like Him (1 John 3:2).

13. This assembly represents the predominant condition of the Church from AD 96 to 170.
a) The Church as a whole was being impacted by false apostles.
b) Even during the Apostolic Period, many false apostles were present (2 Corinthians 11:5-they called themselves the eminent apostles).
c) Paul taught for two years at the school of Tyrannus in Ephesus (Acts 19:8–9).
d) Paul remained in Ephesus for three years (Acts 20:31).
e) Timothy was sent by Paul to oversee the assembly and to charge them concerning those who were bringing in different teachings (1 Timothy 1:3).
f) Church history indicates John resided in Ephesus after his return from Patmos.
g) By AD 614, the Christian community was no longer present in the city.
h) Under Onesimus, they began to dimension.
(1) Ignatius of Antioch wrote about the assembly under Onesimus.
(2) Under Onesimus, the assembly focused on orderly conduct, truthfulness, and freedom from heresy.
i) By the early second century under Polycrates, the assembly was completely lost.
(1) He was known for defending the tradition of observing the Passover on the fourteenth day of Nisan, rather than on the following Sunday.
(2) He resisted the Western influence of Rome on the Church.

C. The Smyrna Assembly (Revelation 2:8–11).
1. Christ is the one who is first and last; having died, he now lives (Revelation 2:8).
2. They are financially poor but wealthy in doctrine (Revelation 2:9).
3. The synagogue of Satan (Revelation 2:9).
a) Satan is mimicking Christianity (2 Corinthians 11:15).
b) The synagogue of Satan is those who claim to take the place of the Jews.
4. This assembly faces ten periods of severe persecution (Revelation 2:10).
a) Nero AD 64–68.
(1) Persecution of the Church was triggered by a great fire in Rome.
(2) It is recorded that he used Christians to light his garden.
(3) Peter and Paul were killed during Nero's reign.
(4) The Roman historian Tacitus provides the political context and the clear motive (scapegoating).

(5) The historian Suetonius provides corroboration of the state's hostile policy.
(6) Clement of Rome's writing in AD 95–96 provides the internal, eyewitness-adjacent verification of the suffering endured by the Christian community in Rome.

b) Domitian (duh-MISH-un) AD 81–96.
(1) The Church was persecuted because of its rejection of Domitian's claim of deity.
(2) Domitian's enforcement was centralized and aimed at consolidating absolute autocratic control.

c) Trajan (TRAY-jun) AD 112–117.
(1) Trajan provided a legal framework for the treatment of Christians, moving localized violence towards a formalized administrative stance.
(2) The persecution of Christian became a legal matter. Thus, explicit charges had to be stated, rejecting the previously accepted anonymous accusations.
(3) To demonstrate their rejection of Christianity, the accused had to make a sacrifice to the Roman gods.
(4) It was the refusal of Christians to submit to the traditional way of the ancestors in the public ritual of state worship that constituted a crime worthy of death in the eyes of Roman law.
(5) Trajan institutionalized the reality that being a Christian in the Roman Empire was an act of civil disobedience.
(6) Trajan began legal warfare against the Church.

d) Marcus Aurelius AD 161—180.
(1) During Marcus' reign, the Roman Empire faced many catastrophes, which the local magistrates used to increase persecution of the Christians in an attempt to please their gods.
(2) The most noted instance of state-sanctioned bloodshed during the reign of Marcus occurred in Gaul.
(a) Local authorities explicitly encouraged popular violence, torture, and the execution of the Christian community.
(b) The Emperor's response to the governor of Gaul seeking guidance was effectively a death warrant for Christians.
(c) He ordered that those who confessed to being Christians should be executed, while those who recanted should be released.
(d) This legalized the mob–type of action against Christians and ensured that the "confession" itself was a capital offense.
(3) Marcus Aurelius's actions did not necessarily stem from an obsessive personal crusade against a specific theological sect, but rather from a cold, pragmatic commitment to the integrity of the Roman state.
(a) Marcus Aurelius viewed Christianity as a destabilizing force that threatened the fragile cohesion of an empire already on the brink of collapse.
(b) Marcus Aurelius set a dangerous precedent concerning when the state feels its

existence is threatened.

e) Septimius Severus (sep-TIM-ee-us seh-VEER-us) AD 202–210.
   (1) Septimius Severus persecuted the Church out of hatred.
   (2) Septimius Severus issued a decree that specifically forbade conversion to either Judaism or Christianity.
   (3) Since the Christian faith refused to intermingle with the Roman polytheistic system, the state aimed to isolate the Church to stop its growth.
   (4) Under Septimius Severus, the state moved from simply executing "obstinate" individuals to implementing proactive policies designed to stop the organizational expansion of the Church.
   (5) The state's attempt to criminalize instruction and conversion only served to strengthen the internal resolve and theology of the Church.
   (6) Under Septimius Severus the state's persecution of the Church turned from legal to military.

f) Maximinus the Thracian (mak-si-MY-nus the THRAY-shun) AD 235–238.
   (1) His actions against the Church were designed to consolidate power.
   (2) Maximinus Thrax was a soldier-emperor who rose through the ranks of the military.
      (a) His reign was characterized by brutal purges of the Roman elite and a desperate need to secure the loyalty of the traditional Roman priesthoods.
      (b) His policy against the Church was not a codified, empire-wide law like the later edicts of Decius or Valerian, but rather a direct order to persecute the leaders of the Christian movement.
   (3) Maximinus Thrax primarily focused on the clergy, systematically attempting to execute or exile the heads of the major Christian centers, aiming to cause a collapse of leadership and, consequently, the disintegration of the local congregations.

g) Decius (DEE-shus) AD 250–251.
   (1) Decius instituted the first empire-wide systematic attempt to eradicate the Church through forced apostasy.
   (2) In early 250 AD, Decius issued an edict mandating that all Roman citizens perform a public sacrifice to the gods in the presence of a commission of local officials to receive a certificate (libellus) as proof of loyalty.
   (3) Decius aimed to break the Church's internal cohesion and coerce it back into the Roman religious fold by forcing Christians to perform public acts of idolatry.
   (4) The libellus turned every citizen into a potential agent of state enforcement.
      (a) The COVID era of 2021 mimicked this type of citizen enforcement.
      (b) Adherence to the government was forced by certification of immunization, which was in contrast to religious beliefs and government laws.
      (c) There was a strong attempt by the state to eradicate religious exemption and medical freedom.
      (d) The Covid era is not similar in persecution, only in the method of control.

(5) The leadership of the Church was targeted in an attempt to disintegrate the assemblies.
(6) When the threat of death did not yield compliance, the state employed sophisticated, rhythmic torture meant to break the resolve of the individual without immediately killing them, hoping to secure a public renunciation of Christ.
(7) Decius further moved the state from a legal persecution of Christians for local civil disobedience to an issue of war for the foundational identity of the empire itself.

h) Valerian (vuh-LEER-ee-un) AD 257–259.
(1) Valerian (reigned 253–260 AD) accelerated the transition of the Roman state from an engine of sporadic legal harassment into a systematic program of state-sponsored dismantling of the Church as an institution.
(2) Following the shock of the Decian (DEE-shun) persecution, Valerian initially appeared tolerant, but his policy shifted drastically in 257–258 AD due to mounting pressure from the Persian threat and internal economic crises.
(3) The Edict of 257 AD was intended to decapitate the Church's organization by attacking the leadership.
(a) Bishops, priests, and deacons were forced to offer sacrifice to the Roman gods or face exile.
(b) Christian assemblies were forbidden, and the use of cemeteries for gatherings was prohibited.
(4) The Edict of 258 AD brought total war on the Church.
(a) Bishops, priests, and deacons were to be executed immediately upon refusing the sacrifice.
(b) Christians of high social rank were stripped of their honors and property, even facing execution if they persisted in their faith.
(c) High-ranking women were to be stripped of their property and sent into exile.
(5) Valerian's policy was uniquely focused on the Church as a property-owning, organized entity.
(a) He understood that to kill the Church, one had to strike at its hierarchy and its holdings.
(b) By confiscating the property of the nobility and the burial grounds, the Roman state attempted to render Christianity homeless and impoverished.

i) Aurelian (aw-REE-lee-un) AD 270–275.
(1) Aurelian's primary religious objective was to establish the cult of Sol Invictus (the Unconquered Sun) as the supreme state religion.
(2) Aurelian was not interested in reviving the traditional, fractured pagan pantheon, which he saw as insufficient for imperial unity.
(3) Aurelian sought to create a state-sponsored "solar" monotheism.
(4) Since the Church also presented a coherent, universal, and "monotheistic" structure, Aurelian's state cult was effectively competing for the same ideological

space that Christianity occupied.

(5) Initially, Aurelian was relatively indifferent to the Church, maintaining the status quo of the "Little Peace" that followed the collapse of Valerian's persecutions.

(6) Aurelian's attitude toward Christianity changed toward the end of his reign when he directly intervened in the politics of the Church.

(a) The pivotal moment for Aurelian's involvement in church affairs was a result of Paul of Samosata, the Bishop of Antioch, who had been deposed by a synod of bishops for heresy.

(b) Paul refused to vacate the church building, appealing to Aurelian to decide between the two factions.

(c) Aurelian deferred the decision to the bishops in communion with the See of Rome, which shocked the Roman Administration.

(d) By involving himself in the case of Paul of Samosata, he established a precedent where the Roman state could act as an enforcer of Church discipline.

(7) The persecution of the Church transitions from military might to administrative oversight and influence.

j) Diocletian (dye-oh-KLEE-shun) and Galerius (guh-LEER-ee-us) AD 303–324.

(1) The persecution under Diocletian and his Caesar, Galerius, known as the "Great Persecution" (303–311 AD), was the final, largest, and most systemic attempt by the Roman Empire to eradicate Christianity.

(2) It was a concerted effort by the Tetrarchy (TET-rar-kee, Rule by four) to re-establish the absolute, divine authority of the Roman state by purging the "Christian infection" from its ranks, military, and institutions.

(3) In the First Edict, Churches were to be demolished, and all Christian scriptures and liturgical books were to be surrendered and burned.

(4) In the Second Edict, all Christian clergy were to be arrested and imprisoned.

(5) In the Third Edict, a general amnesty was offered to clergy who were willing to offer sacrifice to the Roman gods, but those who refused faced brutal torture.

(6) The Fourth Edict was the most radical step.

(a) It mandated that every citizen in the empire, regardless of sex or social status, must publicly offer sacrifice to the Roman gods.

(b) Failure to perform a sacrifice resulted in execution, forced labor in mines, or mutilation.

5. This was the predominant condition of the Church from AD 170 to 312.

a) The majority of the Church was killed by persecution.

b) Persecution also brought strength in doctrinal matters.

c) Those who are believers will receive the crown of life (Revelation 2:10).

(1) Only the Church receives the victor's wreaths

(2) The overcomer is the one who believes in Jesus (1 John 5:5).

(3) The victor's wreaths of the grace believer

(a) Incorruptible Crown – for exercising self-control in all things (1 Corinthians

9:25).
(b) Crown of Life – for enduring a temptation (James 1:12).
(c) Crown of Righteousness – for those who love His appearing (2 Timothy 4:8).
(d) Crown of Boasting – for Preaching the Gospel (1 Thessalonians 2:19).
(e) Crown for the Evangelists (Philippians 4:1)
(f) Crown of Glory—for pastors who serve well (1 Peter 5:4).

d) The second death will not hurt them (Revelation 2:11).
(1) The second death is for all the unsaved (Revelation 20:14).
(2) The second death has no power over those who are resurrected in the first resurrection (Revelation 20:6).
(3) The second death is total separation from God (Revelation 21:8).

D. The Assembly in Pergamos (Revelation 2:12–17).
1. The one who speaks to them has a tongue that is sharper than any two–edged sword.
a) The word of God has the ability to divide soul and spirit (Hebrews 4:12).
b) Christ knows truth from fiction; he knows what the assemblies are doing (Revelation 1:16).
2. They dwell where the throne of Satan resides (Revelation 2:13).
a) There were faithful and held strong to Christ's name (character) during the day when Antipas was a faithful martyr (Revelation 2:13).
(1) Antipas means "like the father" or "in place of the father".
(2) Antipas is a term related to a position like a father.
b) Satan is the prince of the air and governs the world system (Ephesians 2:2).
c) Christianity becomes the state religion.
d) Constantine set the stage for the state to effectively govern the Church.
(1) The Edict of Milan in 313 AD ended the state-sponsored persecution of the Church.
(2) Through providing the Church with imperial patronage, tax exemptions, and resources to build, he integrated the Church into the Roman political order.
(3) This favorable influence made the Church susceptible to state influence and the lure of political corruption.
(4) The Council of Nicaea in 325 AD displays this influence due to Constantine's involvement in arbitrating ecclesiastical disputes.
e) The way of Balaam enters the Church (Revelation 2:14).
(1) The merchandizing of saints for political prestige and wealth.
(2) Balaam loved the wages of unrighteousness (2 Peter 2:15).
(3) The way of Balaam is the way of false teachers, cf. 2 Peter 2:1.
(4) The way of Balaam is to greedily seek after money, using the saints as a treasury (Jude 11).
f) The doctrine of the Nicolaitans further impacted the Church (Revelation 2:15).
3. Due to their failure to repent, the sword was brought against them (Revelation 2:16).
a) The Byzantine–Sasanian War (602–628 AD).

b) This was a prolonged conflict between the Byzantine (Eastern Roman) Empire—predominantly Christian—and the Zoroastrian Sasanian (Persian) Empire.
c) It devastated Christian populations, churches, and holy sites in the Levant, Anatolia, Mesopotamia, and beyond.
d) It was one of the most destructive wars of late antiquity.
e) This war, although not directly aimed at the Church, exhausted both empires, making them vulnerable to the rapid Islamic conquests starting in the 630s.

4. The Overcomer (Revelation 2:17).
   a) The overcomer is the one who has Christ (1 John 4:4).
   b) They will be sustained in Heaven while waiting for the resurrection—hidden manna (2 Corinthians 12:4—knowledge for the saint that resides in Heaven).
   c) Each saint has a specific name given by Jesus—a white stone will be given with the name that no one else knows.
      (1) The white stone is a small, worn smooth, pebble.
      (2) These types of stones were used for casting votes (Acts 26:10).
      (3) This stone carries a judicial weight—the stone is the token of vindication of the grace believer.
5. This was the predominant condition of the Church from AD 312–606.
   a) In AD 313, Constantine legalized Christianity.
   b) In 380 AD, Christianity became the official religion of the Roman Empire.
   c) In 590 AD, Pope Gregory I consolidates papal and political powers, creating the Papal States.

E. The Thyatira Assembly (Revelation 2:18–29).
1. The One who has eyes like fire and feet like fine brass.
   a) Judgment and refinement
   b) Those of the Church are child-trained when they are judged (1 Corinthians 11:32).
2. Catholicism becomes the predominant methodology in the Church
3. The good works of the assembly increased (Revelation 2:19).
   a) Prestigious Educational Institutes.
      (1) The university system as it exists today is a direct descendant of the Church.
      (2) The development of Western science of law owes a debt to Canon Law.
   b) Hospitals and Orphanages.
      (1) Monasteries and religious orders served as the primary, and often sole, providers of healthcare, hospices, and care for orphans and the poor for centuries.
      (2) The concept of systematic, institutionalized charity and hospitals originated from the monastic model.
   c) Scientific philosophy and methodology have their beginnings in the Church.
4. The rise of the harlot Jezebel (Revelation 2:20).
   a) The Church begins to mix with pagan religions
      (1) Christmas—winter solstice. Adaptation of the yule tree.
      (2) Easter—Adaptation of the Germanic goddess of spring.

b) Spiritual fornication is rampant in this assembly.
(1) The worship of Mary.
(2) The worship of saints.
c) Time was given to change the mind (Revelation 2:21).
d) She and her daughters will be cast into the great tribulation (Revelation 2:22–23).
(1) The Eastern Orthodox Church—rejects the absolute authority of the Pope, the Immaculate Conception of Mary (as defined by Rome), and Purgatory.
(2) Lutheranism—Emerging from the work of Martin Luther. It retains much of the traditional liturgy while reforming the theology of justification.
(3) Anglicanism—maintains an episcopal structure inherited from the Catholic Church but incorporates Reformational theology.
(4) Reformed (Calvinist) Traditions—Presbyterians and the Dutch Reformed, pushed for a more radical restructuring of church government and a focus on the sovereignty of God, often departing significantly from the sacramental life of the Catholic tradition.
e) The art of Exorcism is developed–knowing the deep things of Satan (Revelation 2:24).

5. To those who have not followed the harlot, no other burden will be put on them (Revelation 2:24).
(1) They reject the idolatry from the harlot Jezebel.
(2) They reject knowing the deep things of Satan.
(a) Christians cannot be possessed by demons (1 John 5:18).
(b) Christians are not given authority to rebuke demons (Ephesians 6:13; James 4:7; 1 Peter 5:9).
6. The Overcomer will be given authority over the nations (Revelation 2:26–27).
a) The Church will judge in the Millennial Kingdom.
b) The overcomer will be given the morning star.
(1) A part in the first resurrection: they are included with Christ the firstfruits of those raised out from the dead (1 Corinthians 15:23).
(2) Jesus is the morning star (Revelation 22:16).
(3) The morning star rising in the heart (2 Peter 1:19).
c) The one who overcomes is the one who believes the gospel for salvation (1 Corinthians 15:1–4; 1 John 5:4).
7. This was the predominant condition of the Church from AD 606–1520.

F. The Sardis Assembly (Revelation 3:1–6)
1. Reformed Theology (Calvinism) becomes the predominant teaching of the Church (Revelation 3:1).
a) They are dead; many are unbelievers—do not teach the gospel for salvation (1 Corinthians 15:3–4).
b) They have a name that is alive (some are saved).
2. They are to strengthen the things about to die—proper doctrine.
a) Their works have not been found to be mature.

b) They rejected the teaching of the harlot brought in by Catholicism.
c) Reformed Theology rejects the doctrine received from the Apostles.
(1) Reformed Theology presents a concept of Pre-election that is not compatible with Scripture (God has already chosen those who will be saved).
(2) Reformed Theology understands the Bible through the framework of Covenant Theology.
(a) Covenant of Works (with Adam): perfect obedience for life.
(b) Covenant of Grace (with Christ): salvation by grace through faith for all believers across history.

3. The Overcomer
a) Will be clothed with white garments (Revelation 3:5).
(1) Represents a person who is righteous (Revelation 19:14).
(2) A whiteness that is beyond human ability (Mark 9:3).
b) His name will not be blotted out from the book of life (Revelation 3:5).
(1) The book of life contains all the names of the saved in all generations.
(2) Once your name is in the book, it will not be blotted out.
(3) Those names not written in the book of life will be cast into the lake of fire (Revelation 20:15).

4. This was the predominant teaching of the Church from 1520 to 1730 AD.
a) The Reformation period (1520–1521 AD).
b) The Council of Trent (1545–1563).
(1) The Roman Catholic Church codified its doctrine in response to the Protestant Reformation.
(2) Trent rejected Sola Scriptura, asserting that the Bible and the unwritten traditions of the Church possess equal authority.
(3) It condemned the doctrine of faith alone for salvation.
(4) It established the sacramental life of the Church to create a barrier against protestant views—Transubstantiation, Mass, etc.
c) The Rise of Protestant Scholasticism and Pietism (Mid 1600s to early 1700s).
(1) To guard against Catholicism, Protestantism became rigid and heavily ideological, prioritizing precise, propositional orthodoxies (Scholasticism).
(2) The Scholastic method forces theologians to deal with contradictions in Scripture.
(3) This era of Protestant Scholasticism resulted in the dense, systematic Confessions, such as the Westminster Confession of Faith. Their intent was to define theology with an unprecedented level of logical precision (1647 AD).
(4) Pietism prioritized the heart of religion over the rigid, intellectual, and institutionalized focus of the post-Reformed Church.
(a) The Lutheran priests were the founders of Pietism.
(b) Church of the Brethren—founded in 1708 in Germany. Heavy focus on baptism and strict obedience to the law of Christ. Migrated to Pennsylvania.
(c) Reformed priest such as the Puritans.

(d) Rise to Wesleyanism—Methodists used the fundamental Pietist tenets, small groups, emphasis on new birth, and active social engagement.

G. The Philadelphia Assembly (Revelation 3:7–13)
1. The Lord has opened a door for this assembly that cannot be shut (Revelation 3:7).
2. It is an assembly that is small in number but strong in doctrine (Revelation 3:8).
3. Those of the synagogue of Satan oppose them (Revelation 3:9).
   a) The synagogue of Satan is those who claim to be Jews but are not.
   b) This is a predominant teaching of Covenant Theology.
4. This assembly will not go through the tribulation period (Revelation 3:10).
   a) The majority of this assembly is saved.
   b) This assembly will not remain after the rapture.
   c) The unbelievers, who claim to be Christian, in the other assemblies will go into the tribulation.
5. The Overcomer (Revelation 3:11–13).
   a) Instructed to hold fast (Revelation 3:11).
   b) Will be made a pillar in the Temple of God (Revelation 3:12).
   c) The Name of God will be written on him (Revelation 3:12).
   d) The name of the New Jerusalem will be written on him (Revelation 3:12).
   e) Jesus' New Name will be written on him (Revelation 3:12).
6. The predominant condition of the Church from 1750 to 1906 AD.
   a) The Enlightenment's institutions rose against the Church's role in the state.
      (1) The systematic dismantling of the Church as the foundational authority of the nation-state.
      (2) The French Revolution (1789)
         (a) Confiscation of Church Property
         (b) Civil Constitution of the Clergy (1790)
      (3) The university, once the stronghold of theological study, was repurposed to promote rationalism, secular law, and empirical science.
      (4) The rise of the modern, centralized bureaucracy meant that civil life became governed by secular statutes rather than Christian morality.
   b) The Rise of Higher Criticism from German Academia.
      (1) Higher Criticism sought to strip the Bible of its supernatural authority by subjecting it to the same secular scrutiny applied to any other ancient relic.
      (2) The driving force behind Higher Criticism was the Enlightenment assumption that the supernatural is impossible.
      (3) By 1900, Higher Criticism had successfully colonized major Protestant seminaries in Europe and America.
      (4) The Rise of Textual Criticism.
         (a) Before the 18th century, textual scholars generally operated under the assumption that the "Received Text" (Textus Receptus) was essentially stable and reliable.

(b) The most significant institutional shift in Textual Criticism occurred with the 1881 publication of the Greek New Testament by Brooke Foss Westcott and Fenton Hort.

c) The Second Great Awakening in the West.
(1) Revitalized religious practices.
(2) 1790s–early 1800s (Frontier phase): Revivals erupted in Kentucky and Tennessee among Presbyterians, Methodists, and Baptists.
(3) It was a fundamental reconfiguration of American religious life, marking the transition of the United States from a nation of inherited, formalistic, and often static parish-based Christianity into a, voluntary religious culture where individual decision-making and engagement became the primary energy behind faith.
(4) The destruction of the barrier between the clergy and the laity for a democratic methodology.
(5) Birthed Social Activism within the Church.
(a) The American Bible Society—a non-profit organization founded in 1816 in New York City for the purpose of making the Holy Scriptures available to every person in the United States.
(b) The American Tract Society—it was established in the early 19th century by Protestant leaders to promote the distribution of Christian literature to individuals who were otherwise unreached.
(c) Temperance Movement—a social and political movement led by Protestant denominations to mitigate the catastrophic effects of alcohol consumption on the American family and nation.
(d) Social Activism turned the Church into a massive engine for social reform.

d) The Great Protestant Missionary Movement.
(1) By 1900, tens of thousands of missionaries, primarily from Britain, the US, and Europe, were active worldwide.
(2) Expansion of translations of the Bible, founding of churches, schools, and hospitals all resulted from missionary work.
(3) Social reforms are often linked to evangelical Christianity.
(a) Abolishment of slavery.
(b) Women's education.
(c) Sunday school.

H. The Laodicean Assembly (Revelation 3:14–22).
1. The Amen, faithful and true witness, and beginning of creation, speaks to this assembly (Revelation 3:14).
2. The rise of progressive christianity.
3. Their works are lukewarm, making them putrid (Revelation 3:14).
4. They will be spewed out of Christ's mouth into the tribulation (Revelation 3:14).
5. It is a wealthy assembly in worldly goods (Revelation 3:15).
a) It is poor in doctrine (Revelation 3:16–17).

b) It is counseled to buy refined gold from Christ so that they may have white garments (Revelation 3:18).
   (1) Going after proper doctrine.
   (2) Obtaining salvation through the truth.

6. Those whom the Lord loves, He child-trains (Revelation 3:19).
   a) God does not permit His children to be condemned with the world (1 Corinthians 11:32).
   b) The Lord child-trains everyone He receives (Hebrews 12:5–6).
   c) Child-training produces the peaceable fruit of righteousness (Hebrews 12:11).
   d) Those who are not child-trained do not belong to God (Hebrews 12:8).
7. This assembly has left Christ outside the door (Revelation 3:20).
   a) This is the door of the Church, not the heart of man.
   b) Some in this assembly will be saved.
   c) The majority are not saved.
8. The Overcomer (Revelation 3:22)
   a) Will be granted to sit on the throne with Christ.
   b) They will reign with Christ.
9. The present predominant condition of the Church since the early 1900s.
   a) The Pentecostal Movement.
      (1) Focus on feelings over facts.
      (2) Emerging from the remnants of the American Holiness movement, Pentecostalism shifted the focus of the faith from liturgy and theological orthodoxy toward subjective, ecstatic experience.
      (3) The core theological innovation of the Pentecostal movement.
         (a) The claim that the baptism of the Holy Spirit.
         (b) Evidenced by glossolalia (speaking in tongues).
         (c) Speaking in tongues is a requirement for the modern believer.
      (4) Pentecostalism prioritizes the "fresh touch" of the Spirit over traditional systematic theology.
      (5) Pentecostalism is intensely individualistic in its ideology.
   b) The Rise of the Mega-Church.
      (1) Beginning in the 1970s and accelerating through the 1990s, church leadership began to import techniques from secular corporate management.
      (2) The pastor shifted from a shepherd of souls to a CEO, tasked with marketing the "product" of the church experience to a broader demographic.
      (3) Megachurches often scrub denominational identity in favor of generic, upbeat, and non-threatening branding.
      (4) Services were re-engineered. High-production music, professional staging, and abbreviated, therapeutic messages replaced rigorous biblical exposition.
      (5) The goal is to provide a "user-friendly" experience that prevents members from feeling confronted by the difficult realities of sin, national duty, or historical

Christian truth.

c) The Rise of Theological Liberalism and Modernism
   (1) Coming out from the Higher Criticism movement, the infallibility of Scripture is replaced with major denominational teachings.
   (2) Propositional Christianity—the Church is defined by abstract ideas and ideology rather than truth.

I. The Seven Churches Describe the Seven Periods of the Church on Earth.
   1. The only assembly not present today is the Ephesus assembly because it lost its first love—the love for the brethren.
   2. We are currently in the Laodicean period—the last period of the Church on earth.
      a) An assembly that seeks worldly wealth over doctrine (Revelation 3:15–17).
      b) Progressive Christianity is the focus.
         (1) It is the secularization of the Church by its own internal leadership.
         (2) It is a strategy of survival that involves stripping away every element of the faith that offends the modern world.
         (3) It is the functional equivalent of a social club or a political advocacy group that retains the terminology of the Church only to gain legitimacy while preaching a gospel of man-centered political change.
         (4) It is fundamentally incompatible with the historic Christian faith.
   3. Three of the assemblies will be part of the ecumenical system in the Tribulation.
      a) Thyatira: Catholicism (Revelation 2:22).
      b) Sardis: Reformed Theology (Revelation 3:3).
      c) Laodicean: Progressive Christianity (Revelation 3:16).
      d) This is not those of the Church, for all the saved will be removed from the earth before the Tribulation.
   4. The overcome is the one who is saved
      a) The overcomer will eat from the tree of life in the garden of God (Revelation 2:7).
      b) The second death will not harm the overcomer (Revelation 2:11).
      c) The overcomer will eat from the hidden manna (Revelation 2:17).
      d) The overcomer is given a stone of vindication (Revelation 2:17).
      e) The overcomer will receive a specific name from God (Revelation 2:17).
      f) Given authority over the nations (Revelation 2:26).
      g) Clothed with white garments (Revelation 3:4).
      h) The overcomer's name will not be blotted out from the book of life (Revelation 3:4).
      i) Made a pillar in the Temple of God (Revelation 3:12).
      j) The name of God, the new Jerusalem, and Jesus' new name will be written upon the overcomer (Revelation 3:12).
      k) The overcomer will sit with Christ on His throne (Revelation 3:21).

VIII. **The Rapture and the Time before the Tribulation Begins**

A. The next prophetic event to happen.

B. No other events will happen or point to the coming of the man of lawlessness and the

tribulation before the Rapture of the Church.

C. The Dispensation of Grace will end (2 Thessalonians 2:3).
   1. The Church is removed from the earth; this is the rapture of the Church (2 Thessalonians 2:3).
   2. The rapture, based on the concept of our happy hope, is when all Church saints are resurrected (Titus 2:13).
      a) There will be a generation of grace believers alive when this happens (1 Thessalonians 4:17).
         (1) These men and women will not taste death.
         (2) Death is generally appointed unto all men (Hebrews 9:27).
      b) The Church will depart from the earth to meet Christ in the air (1 Thessalonians 4:17).

D. The Events of the Rapture.
   1. The Lord will descend with a shout from the archangel (1 Thessalonians 4:16).
      a) The demons are instructed by Michael, the archangel, to move out of the way.
      b) Spirit beings do not challenge those in authority (Jude 8–10).
      c) Satan is the prince of the authority of the air (Ephesians 2:2).
   2. The trumpet of God will sound—calling those who belong to Christ (1 Thessalonians 4:16).
      a) The trumpet is a call to the Church saints.
      b) Unbelievers will not understand the sound (1 Corinthians 14:8).
   3. The dead in Christ will rise (1 Thessalonians 4:16).
   4. Those who are alive will be snatched up together with all the saints of the Church (1 Thessalonians 4:17).
   5. This will all happen within the twinkle of an eye; a period of time that cannot be divided (1 Corinthians 15:52).

E. The Rapture must happen before the man of lawlessness is revealed (2 Thessalonians 2:3–4).
   1. Those who have not accepted the truth will be deceived by the man of lawlessness (2 Thessalonians 2:9–10).
   2. The ten nations rise after the Church leaves the earth (Revelation 17:12).
   3. Babylon the Harlot will rise and reside in Rome after the restrainer is gone (Revelation 17:5).

F. The Rapture does not start the Tribulation Period.
   1. The Tribulation begins with the signing of the seven–year peace agreement with the man of lawlessness (Daniel 9:27).
   2. The rapture makes it possible for the man of lawlessness to rise (2 Thessalonians 2:3).

G. After the Rapture of the Church
   1. The Rise of Babylon the Harlot.
      a) She is a mystery: not revealed today (Revelation 17:5).
      b) The harlot will rule over nations (Revelation 17:15).
      c) The harlot is directly involved in bringing the man of lawlessness into power

(Revelation 17:3).
(1) Scarlet is the color of religion.
(2) The beast will rise as a religious man.

d) She will be an ecumenical system based upon the world religions.
(1) The unsaved in the assemblies of Thyatira (Catholicism), Sardis (Reformed), and Laodicea will be involved with the Harlot.
(2) Other world religions will also be integrated.
(3) The Church, all the believers of the dispensation of grace, is not present. Therefore, Christianity will not be part of this religion, but Christendom will be.
(a) Christianity describes those who belong to the Church. They are the saved in the dispensation of grace.
(b) Christendom is Satan's mimic of Christianity (2 Corinthians 11:15; Ephesians 2:2; Matthew 13:36–43).

2. Rise of the ten kings; revived Roman Empire (Revelation 17:12).
a) The ten kings are given power for one hour.
(1) The ten kings are not present before they are given power.
(2) The ten kings cannot rise until the Holy Spirit no longer restrains (2 Thessalonians 2:6–7).

b) The purpose of the rise of the ten kings is to bring the man of lawlessness into power (Revelation 17:13).

3. The Man of Lawlessness comes into Power
a) The beast will not regard the god of his father, nor any gods (Daniel 11:37).
b) Women will not play a role in his ecumenical or governmental system–he has no delight in women (Daniel 11:37).
c) The revived Roman Empire (Revelation 17:9).
(1) The man of lawlessness is a commoner, not of a royal line (Daniel 2:43).
(2) The final governmental period of the world system (Daniel 2:40–42).
d) His power starts in Rome (Revelation 13:1).
e) He makes a seven–year peace treaty with Israel (Daniel 9:27).
(1) Israel's enemies who surround her are destroyed (Psalm 83).
(2) The man of lawlessness protects Israel (Matthew 24:6).

4. Israel is brought back into the land in God's fury before the tribulation begins (Ezekiel 20:33–34).
a) God will bring them out from the people.
b) We do not have the details on what causes the Jews to return to Israel.

IX. **The Throne Room in the Heaven After the Rapture (Revelation 4:1–11)**

A. The Resurrected Bride of Christ in Heaven (Revelation 4:1-4).
1. The things that must take place after the seven periods of the Church (Revelation 4:1).
2. John is taken in spirit to the throne room in the third heaven (Revelation 4:2–11).
a) John is seeing a vision (ὅρασις—vision, Revelation 4:3).
(1) Young men will see visions (Acts 2:17).

(2) Horses within the vision (Revelation 9:17).

b) The one who sat on the throne was like jasper and sardius stone (Revelation 4:3).
   (1) Jasper is a multicolored precious stone.
      (a) It is clear as crystal or diamond (Revelation 21:11).
      (b) Not equivalent to what is called Jasper today.
      (c) Jasper serves as the first foundational stone of the New Jerusalem (Revelation 21:19).
   (2) Sardius is a transparent, reddish stone like a ruby.
      (a) Sardius is the sixth stone layer of the foundation of the New Jerusalem; the stones represent the twelve apostles of the Lamb (Revelation 21:20).
      (b) Sardius was the first stone in the high priest's breastplate; the stones represented the twelve tribes (Exodus 28:17; 39:10).
      (c) The sardius stone is also seen in the garden of God when Lucifer reigned from earth (Ezekiel 28:13).

c) Around the throne is an emerald rainbow (Revelation 4:3).
   (1) The rainbow represents the promise not to destroy the world with a flood of water (Genesis 9:11–14).
      (a) The first flood was after Lucifer sinned (Genesis 1:2; 2 Peter 3:5–6).
      (b) The second flood was to destroy the corruption of humans (Genesis 6:13; 1 Peter 3:20).
   (2) Judgment is coming upon the earth: starting with the sixth chapter in Revelation.
      (a) The rainbow in heaven is for the angels (1 Peter 1:12).
      (b) Satan will attempt to destroy Israel with a flood (Revelation 12:15–16).

d) The twenty-four elders (Revelation 4:4).
   (1) They possess white robes; those who are redeemed (Revelation 3:5).
   (2) They have golden victor's wreaths upon their heads (Revelation 4:4).
      (a) Victor's wreaths are specific to the Church: six in all (Revelation 2:10).
         i) Incorruptible Crown – for exercising self-control in all things (1 Corinthians 9:25).
         ii) Crown of Life – for enduring a temptation (James 1:12).
         iii) Crown of Righteousness – for those who love His appearing (2 Timothy 4:8).
         iv) Crown of Boasting – for Preaching the Gospel (1 Thessalonians 2:19).
         v) Crown for the Evangelists (Philippians 4:1).
         vi) Crown of Glory—for pastors who serve well (1 Peter 5:4).
      (b) These wreaths belong to the overcomer (Revelation 2:10; 3:11).
      (c) We earn these crowns by loving the Lord.
         i) Guarding His Commandments (John 14:15, 23).
         ii) We love the Lord by loving the brethren (1 John 4:20–21).
         iii) We do not love in word, but in deed and truth (Colossians 3:17; 1 John 3:18).

(3) They sit upon thrones (Revelation 4:4).
(a) The Church has authority over the nations (Revelation 2:26).
(b) The Church sits on the throne with Christ (Revelation 3:21).

B. The Work of the Holy Spirit During the Tribulation Period (Revelation 4:5).
1. The Holy Spirit is now residing in the Third Heaven.
2. Thunder, Lightning, and sound out from the Throne (Revelation 4:5)
a) Lightning and thunder together are to bring fear (Exodus 19:16).
(1) Lightning by itself refers to judgment (Luke 10:18).
(2) Lightning when Christ returns in judgment (Matthew 24:27).
(3) This fear is not for Christians (1 John 4:17–18).
(a) We have boldness in the day of judgment.
(b) Mature love casts out fear.
(c) The Church is not instructed to fear (Revelation 1:17).
(4) The fear of the Lord is the beginning of wisdom (Psalm 111:10).
(a) The Christian obtains wisdom by asking, not through fear (James 1:5).
(b) Wisdom through fear is an admonition to Old Testament saints.
(c) They were not to be wise in their own eyes, but fear the LORD (Proverbs 3:7).
(d) The Holy Spirit gave them this fear (Deuteronomy 28:58).
b) The Holy Spirit will work out salvation for the tribulation saints.
(1) In the dispensation of grace, the Holy Spirit convicted men (John 16:8–11).
(2) In the Old Testament, the Holy Spirit caused men to fear the Lord (Deuteronomy 28:58).
(3) The saints in the tribulation are not part of the Church–the Church no longer exists; it has become the bride of Christ (Revelation 21:9).
(4) The saints of the tribulation have their own promises, conviction, and gospel (Revelation 14:6).
(5) The Tribulation Saints will fear the Lord (Revelation 11:18).
c) The Message for the Tribulation Saints (Revelation 14:6–7).
(1) The message is delivered by an angel (Revelation 14:6).
(2) A message related to eternity (Revelation 14:6).
(3) They are to fear God (Revelation 14:7; 19:5).
(4) Men will know that what is happening is from God (Revelation 6:15–16).
(a) Many will not repent of their ways and turn to the Lord (Revelation 9:20–21).
(b) They will give God glory (Revelation 16:9, 11).
(c) They will blaspheme God (Revelation 16:21).
3. The Seven Spirits before the Throne (Revelation 4:5)
a) The lamps of fire are for cleansing those who are saved in the tribulation.
(1) The Spirit of the Lord is represented by the seven lamps (Zechariah 4:2).
(a) The Spirit is the seven eyes of the Lord (Zechariah 4:6, 10).
(b) The eyes of the Lamb are the Spirit of the Lord (Revelation 5:6; Zechariah 4:10).

(2) A ministry of cleansing from guilt (Isaiah 6:6–7).
(a) Cleansing by fire (Isaiah 6:6).
(b) Purified for ministry (Isaiah 6:7)
(3) The fire represents the ministry of the Holy Spirit during the Tribulation.
(a) He is cleansing so those who believe can serve, cf Isaiah 6:5–7.
(b) This ministry is represented by the Old Testament temple cleansing.

b) Seven ministries of the Holy Spirit to the Church (Revelation 1:4).
(1) Regeneration (Titus 3:5).
(2) Immersion (1 Corinthians 12:13).
(3) Indwelling (1 Corinthians 3:16).
(4) Sealing (Ephesians 1:13).
(5) Firstfruits (Romans 8:23).
(6) Earnest (Ephesians 1:14).
(7) Anointer (1 John 2:20).

c) His seven–fold ministry to the Church has been completed.

C. The Crystal Sea Before the Throne (Revelation 4:6).
1. No longer a need for cleaning; Christ is the propitiation for all sins (1 John 2:2).
2. The earthly temple is a shadow of the heavenly temple (Hebrews 8:5).
3. The laver before the earthly tabernacle (Exodus 30:18).
a) Cleansing before they could serve God.
b) A molten sea for cleansing (1 Kings 7:23–37).
4. After the rapture of the Church, there is no need for cleansing for those who serve in the temple.
a) Those of the Church are like Christ (1 John 3:2).
b) We will be blameless before God (1 Thessalonians 3:13).

D. The Throne and the Cherubim (Revelation 4:8–11).
1. The Cherubim in the Heavenly Temple are now different than the ones in the shadow of the temple on earth (Hebrews 8:5).
a) In the earthly temple they were two cherubim with two faces and two wings (Exodus 25:19–20).
b) Anticipating propitiation to be made (Exodus 25:18–at the ends of the propitiatory seat on the ark of the covenant).
2. The propitiatory seat in the earthly temple (Exodus 25:17).
a) Two Cherubim facing each other anticipating propitiation (Exodus 25:18).
(1) They are of the same class of Cherubim as Lucifer (Ezekiel 28:13–15).
(2) These are higher–ranking Cherubim than those in the Heavenly Temple.
(a) They had the authority to take life (Leviticus 16:13).
(b) Those in the Heavenly temple relate to the priestly service of the Church (Revelation 4:9–10).
b) Tablets of the law are under the propitiatory seat (Hebrews 9:4–5).
3. In the Heavenly Temple, the propitiatory place is Christ (Hebrews 9:11–15).

a) The four Cherubim with four faces and six wings relate to the priestly service of the Church (Revelation 4:9–10).
b) The covenant is contained in Christ (Hebrews 9:15).
c) Christ is the place of satisfaction, demonstrating the righteousness of God (Romans 3:25).

4. The Cherubim in the Heavenly Temple have four faces and six wings (Revelation 4:7–8).
   a) The four living creatures are around the throne.
      (1) Indicating the throne is either a U-shaped or an H-shaped throne.
      (2) There is more than one seat on this throne.
   b) Their faces are described (Revelation 4:7).
   c) They have six wings (Revelation 4:8).
   d) They have eyes all around (Revelation 4:8).
   e) Day and night they are saying, "Holy, holy, holy, Lord God Almighty" (Revelation 4:8).
      (1) Repetition of "Holy" is to recognize the three distinct Persons of the Godhead.
      (2) Holiness means separation unto something. God is separated to Himself.
      (3) Lord God Almighty relates to all three persons.
5. The response from the Elders when the Cherubim speak (Revelation 4:9–11).
   a) When the Cherubim gave thanks (Revelation 4:9).
   b) The elders cast their victor's wreaths before the throne (Revelation 4:10).
   c) They worship the Lord (Revelation 4:11).
      (1) Giving God credit for what He has done.
      (2) The proper opinion, honor, and inherent ability belong to Christ.
   d) The Church has an order of division for service—24 at a time (cf. Luke 1:8–9).

X. **The Scroll with Seven Seals (Revelation 5:1–14)**

A. God the Father on the throne with a scroll written on both sides, having seven seals (Revelation 5:1).
   1. Christ sits on the Father's throne (Luke 22:69).
   2. The Church will sit on Christ's throne (Revelation 3:21).

B. Seeking who can open the scroll (Revelation 5:2-7).
   1. A strong angel proclaims with a loud voice, "Who is worthy to open the scroll?" (Revelation 5:2).
      a) No one was found in the heaven, on earth, or under the earth who had the inherent ability to open, or even look at, the scroll (Revelation 5:3).
      b) John's response to no one being found worthy (Revelation 5:4).
      c) One of the elders reveals that the Lion of the Tribe of Judah is worthy (Revelation 5:5).
         (1) The elders have additional knowledge beyond that of other beings.
         (2) The Lion of the tribe of Judah has prevailed (overcome) to open the scroll and the seven seals.
         (3) No other beings could even see the scroll, only the elders and John.
      d) The strong angel is referring to God the Son (Revelation 10:1).

2. The Lamb in the midst of the twenty–four Elders, Cherubim, and the throne (Revelation 5:6–7).
    a) The Lamb appeared as one who was slain as a sacrifice (Revelation 5:6).
        (1) The word for "slain" is specific for slaying as a sacrifice.
            (a) Cain slew his brother as a sacrifice (1 John 3:12).
            (b) The saints slain by the Harlot (Revelation 18:24).
        (2) "Lamb" is a diminutive form for "sheep", meaning a little lamb.
    b) The Lamb has seven horns and seven eyes (Revelation 5:6).
        (1) These are the seven Spirits of God sent into all the earth.
        (2) These horns and eyes represent the Holy Spirit and His ministry to the Church.
        (3) The horns represent authority.
            (a) Seen in Daniel's prophecy concerning human governments (Daniel 7:7; 8:3).
            (b) Referring to Joseph's authority (Deuteronomy 33:17).
            (c) The wicked and righteous (Psalm 75:10).
    c) The Lamb takes the scroll from the hand of God the Father (Revelation 5:7).

C. The Response in Heaven (Revelation 5:8–14).
1. The Cherubim and the elders fall down before the Lamb (Revelation 5:8).
2. The song of the elders (Revelation 5:9–10).
    a) The Elders have harps and golden bowls full of incense (Revelation 5:8).
        (1) They are out from every tribe, tongue, and nation.
        (2) Golden bowls or incense are shadowed by the Levitical altar of incense.
            (a) Drink offering (Exodus 25:29; 37:16).
            (b) Bowls will be used later in the Tribulation to pour out judgment upon the Gentiles (Revelation 16:2),
            (c) The golden bowls are full from the worship of the tribulation saints (Revelation 5:8).
        (3) The harps are musical instruments for worship.
    b) The elders know who is worthy to take the scroll.
        (1) No other creatures know who is worthy.
        (2) The Church is resurrected and thereby has full knowledge of these things.
    c) They worship Christ.
    d) Christ was slain as a sacrifice.
    e) He redeemed the Church through His blood (1 Corinthians 6:20; 7:23).
        (1) We are justified by His blood (Romans 5:9).
        (2) Forgiveness of sins through His blood (Colossians 1:14).
        (3) Forgiveness of trespasses through His blood (Ephesians 1:7).
    f) He has made the Church Kings and Priests to God (Revelation 5:10).
        (1) The Christians are kingly priests (Revelation 1:6).
        (2) The Church is a priesthood (1 Peter 2:5, 9).
3. The worship of all those in the heaven, on earth, in the sea, and under the earth (Revelation 5:11–14).

a) All unfallen spirit beings.
b) All fallen angels.
(1) Those among the nations–in the sea.
(2) Those in prison under the earth–Isaiah 14:15; 1 Peter 3:19; Jude 6.
c) The unsaved men in Hades (Deuteronomy 32:22, under the earth; Luke 16:19–31).
d) During the Tribulation period, all will know there is a God in Heaven (Revelation 16:11).

D. Israel is brought back into the land before the scroll is opened.
1. Before the tribulation begins, Israel will return to the land (Deuteronomy 30:1–3).
2. Today, there are more Jews among the Gentiles than in Israel.

E. The Final form of the Gentile governments will rise.
1. God revealed to Nebuchadnezzar the four worldwide Gentile governments (Daniel 2:32–35).
2. Babylon, under Nebuchadnezzar, was the head of gold (Daniel 2:38).
3. A kingdom will rise that is inferior to his—Medo-Persia (Daniel 2:39).
4. A third kingdom will rise of bronze—Greece (Daniel 2:39).
5. The fourth kingdom will be as strong as iron—Rome (Daniel 2:40).
a) The feet are the revived empire (Daniel 2:41).
b) The feet are mixed with common clay—the seed of a common man—making it weaker (Daniel 2:42–43).
6. The four kingdoms are displayed as beasts in Daniel 7:23.
7. Christ will crush the Gentile nations (Daniel 2:44–45).

XI. **The Opening of the Scroll with Seven Seals (Revelation 6:1–17).**

A. The First Seal (Revelation 6:1–2).
1. One sitting on a white horse with a victor's wreath and a bow.
a) The horse represents a condition upon the earth.
b) The beginning of the tribulation and the rise of the man of lawlessness will be through a worldwide peace.
2. He is a conqueror who has come to conquer (Revelation 6:2).
3. His bow has no arrows.
a) The lack of arrows indicates no power in his peace.
b) He is using peace to conquer–a worldwide peace.
c) The day of the Lord will come upon them suddenly–they will perceive themselves to reside in peace (1 Thessalonians 5:1–3).
4. Peace agreement with Israel, beginning the Tribulation period (Daniel 9:27).
a) Peace will exist upon the earth based upon the peace that comes to Israel.
b) This is a false peace, by appearance only.
5. When the Day of the Lord comes, the world will be saying peace (1 Thessalonians 5:2–3).
a) The Day of the Lord is when the tribulation begins.
b) The world will not know the danger coming upon them–it comes as a thief in the night (1 Thessalonians 5:2–3).

B. The Second Seal (Revelation 6:3–4).
   1. A red horse goes out to take peace from the earth (Revelation 6:4).
   2. A great number will be killed by men fighting each other (Revelation 6:4).
   3. The war between the Man of lawlessness and the three kings (Daniel 7:8).
      (1) The war among the ten kingdoms and the man of lawlessness (Matthew 24:7).
      (2) Three kings will be destroyed (Daniel 7:8, 23–24).
      (3) The authority of the man of lawlessness is established.
      (4) The sixth Gentile world power rises (Revelation 17:10–11).
   4. Israel is still under the protection of the man of lawlessness (Matthew 24:6).

C. The Third Seal (Revelation 6:5–6).
   1. A black horse brings famine upon the earth (Revelation 6:5).
   2. Food will be very expensive (Revelation 6:6).
      a) A day's wage for a quart of wheat.
      b) A day's wage for three quarts of barley.
   3. The oil and the wine are not harmed (Revelation 6:6).
      a) Wine and oil are used for medicinal purposes (Luke 10:34).
      b) Not referring to oil and wine for eating.

D. The Fourth Seal (Revelation 6:7–8).
   1. A sickly green horse brings death (Revelation 6:8).
   2. Death and Hades continually follows.
      a) All who die are unbelievers–Hades is the place where the unbelievers reside after death.
         (1) The three chambers of Hades before the resurrection of Christ.
            (a) Paradise (Luke 23:43; 16:19–31).
            (b) Abyss (Revelation 9:1; Isaiah 14:15).
            (c) Lowest Sheol (Deuteronomy 32:22).
         (2) Two chambers remain.
            (a) Paradise is at the edge of the third heaven (2 Corinthians 12:2–4).
            (b) Christ led captivity captive (Ephesians 4:8).
      b) He will kill a fourth of the earth's population (approximately 2 billion people today).
      c) They will be killed with the sword, hunger, and death.
         (1) A state of worldwide famine will bring fighting.
         (2) Hunger is from the famine as a result of the wars between the kingdoms.
         (3) Death caused by this war and famine will also cause death.

E. The Fifth Seal (Revelation 6:9–11).
   1. The saints are slain by the harlot for their testimony concerning the Word of God (Revelation 6:9).
      a) At the beginning of the Tribulation, there will be no believers on earth.
      b) There will be some in the first half of the Tribulation who are saved through reading the Bible and their fear of the Lord.
   2. These Tribulation saints are seeking justice (Revelation 6:10).
      a) They respond from their soul (Revelation 6:10).

b) They are instructed to rest. This rest refers to their emotions, not to physical rest.

3. They are given white robes, indicating they are redeemed (Revelation 6:11).
4. There are more saints who will perish for their testimony (Revelation 6:11).

F. The Sixth Seal (Revelation 6:12–17).

1. Mid-Tribulation.
   a) The sun turning to sackcloth (Revelation 6:12).
      (1) Some sunlight will come through.
      (2) The air will be filled with dust that impacts the sun's light on the earth.
   b) The moon becomes like blood (Revelation 6:12).
      (1) Smoke or dust impacts the color of the moon.
      (2) The moon is still giving light.
   c) Not equivalent to the issue with the sun and moon in Matthew 24:29.
      (1) The sun will supernova near the end of the great tribulation.
      (2) The sun and moon no longer shine.
   d) Israel is at peace during this time (Ezekiel 38:11–13)
2. The War of Megog and the Man of Lawlessness (Ezekiel 38:17).
   a) This is a nuclear war (Revelation 6:13–14).
      (1) Stars appear to fall from the sky as figs.
      (2) The sky is rolled up like a scroll—description of a nuclear bomb.
   b) A great earthquake (Ezekiel 38:19–20; Revelation 6:15).
   c) The "peoples" with Gog of Megog (Ezekiel 38:22).
      (1) The sons of Japheth (Genesis 10:2).
         (a) Meshach—Modern–day Turkey.
         (b) Tubal—Modern–day Georgia.
      (2) Persia, Ethiopia, Libya, Gomer (Germany), Togarham (Ezekiel 38:3–6).
   d) Russia and her allies are destroyed on the mountains of Israel (Ezekiel 39:4).
      (1) The homeland of Russia is totally destroyed (Ezekiel 39:6).
      (2) The homeland of those who live on the coast will also be destroyed with Russia (Ezekiel 39:6).
   e) The nations will know God is bringing this destruction (Ezekiel 38:23; Revelation 6:15-17).
3. This war will cause Israel to realize God is dealing with them again (Zechariah 14:1–7).
4. The man of lawlessness is killed and allowed to be brought back to life (Revelation 13:3).
5. The two witnesses in Israel will come. Elijah and a contemporary Jew (Revelation 11:3).
6. Israel flees into the wilderness (Revelation 12:6, 14).
7. The Great Tribulation begins when the man of lawlessness sets himself up as god in the Temple (2 Thessalonians 2:4).

XII. **Sealing of the 144,000 Jewish Men (Revelation 7:1–8)**

A. Four Angles who control the four winds.

1. They are to hold the wind so that it does not blow on the earth or sea (Revelation 7:1)
2. They are instructed to wait before doing unrighteousness to the earth (Revelation 7:2–3).

B. 144,000 men from Israel will be sealed to take the message of the kingdom to the entire earth (Revelation 7:3–4).
   1. The seal of God is placed upon their foreheads (Revelation 7:3).
      a) They are protected from physical harm.
      b) They proclaim the gospel of the kingdom, not the gospel of grace.
      c) They are sealed just before the middle of the tribulation period.
   2. They are from the tribes of Israel (Revelation 7:4).
      a) The twelve sons of Israel (Genesis 49:1–28).
      b) The issue with Levi—they cannot inherit land (Numbers 18:20).
      c) Levi is listed in Revelation as one of the twelve because it is not associated with land (Revelation 7:7).
      d) Joseph was given a double portion of inheritance by his father, so Manasseh is included in the list of tribes (Genesis 48:22).
   3. The tribe of Dan is not included in the list.
      a) The tribe of Dan played a major role in influencing Israel with idolatry (Judges 18:30–31).
      b) Due to their idolatry, they are often left out of the counts of Israel (1 Chronicles 1–9).
      c) The tribe of Dan is not offered a group of protected men through the Great Tribulation.
   4. They preach the gospel of the kingdom (Revelation 12:17).
      a) The dragon makes war with the remnant of Israel.
      b) They keep the commandments of God (Mosaic Law) and the testimony of Jesus Christ.

C. The results of the ministry of the 144,000 (Revelation 7:9–17).
   1. Those saved by the message spoken by the 144,000 will serve in the temple of God on earth (Revelation 7:15).
      a) Three years into the ministry of the 144,000.
      b) Palm branches relate to the Feast of Tabernacles.
      c) The Millennial Temple (Ezekiel 41:1–26).
      d) The throne in the heaven will be visible from the temple in heaven (Revelation 7:15).
      e) The Son tabernacles above them (Revelation 7:15).
         (1) The New Jerusalem will be over the earth at this time (Revelation 21:23).
         (2) The nations will walk in the light from the New Jerusalem (Revelation 21:24).
   2. They come out of the great tribulation (Revelation 7:14).
   3. They serve in the earthly temple in Jerusalem (Revelation 7:15).
      a) God tents among them (Revelation 7:15).
      b) They will not again hunger and thirst (Revelation 7:16).
      c) The sun or any heat will not scorch them again (Revelation 7:16).
      d) The lamb will shepherd them (Revelation 7:17).

XIII. **The Seventh Seal (Revelation 8)**

A. When the seal opened their was silence in the heaven for a half an hour (Revelation 8:1).

1. Silence—there is no speaking, not no sound.
2. Satan is cast out of heaven (Revelation 12:7).
    a) Angelic warfare is not verbal, it is mental.
    b) Michael and his angels remove Satan and his angels from the third heaven.

B. Seven messengers with seven trumpets (Revelation 8:2).
1. These are the trumpets of the messengers, not the trumpets of God.
2. There are seven trumpets given to them.
3. The seven trumpets are for Israel.
4. The seventh trumpet is not sounded until just before eternity, at the end of the millennial kingdom.
5. These trumpets are for deliverance of Israel.

C. The messenger with the golden censer (Revelation 8:3–5).
1. This is a messenger with the same type of purpose.
2. This messenger is acting as a High Priest, in the Old Testament sense.
3. He stands before the altar.
    a) The brazen altar (Exodus 27:1–2).
    b) The place of washing before entering the temple (Exodus 30:17–21).
    c) The altar of incense is just before the Holy of Holies (Exodus 30:1–10).
    d) This first altar is the brazen altar represented in the third heaven.
4. He has a golden censer (Hebrews 9:4).
    a) The censer was used on the day of atonement in the earthly temple (Leviticus 16:12).
    b) The censer was filled with coals from the altar.
    c) The censer was put into the holy of holies to cover the place of propitiation (Leviticus 16:13).
5. The messenger is given incense with the censer (Revelation 8:3–4).
    a) This incense is the prayers of the tribulation saints (Revelation 5:8).
    b) Christ is adding His prayers to their prayers concerning the nation of Israel.
    c) He puts the incense upon the golden altar.
6. He takes coals from the brazen altar with the golden censer, and cast the censer upon the earth (Revelation 8:5).
    a) The cleansing of the lips to bring judgment on Israel (Isaiah 6:6–7).
    b) Isaiah's duty was to bring Israel to a place of judgment (Isaiah 6:9-10).
        (1) To make their ears heavy.
        (2) To make their hearts hard.
        (3) To shut their eyes.
    c) This is for the purging of the rebels from Israel, while Israel is in the wilderness.
    d) The lips that are cleansed can now they speak (Revelation 8:5).
        (1) The voices are heard because the lips are now clean.
        (2) Thunderings, lightnings, and earthquake is for judgment on those who do not believe.
7. This Messenger is completing the dispensation of law.

a) This messenger is Christ acting in His capacity as the Messenger of the quality of Jehovah to Israel.
b) Jehovah is seen in delivering Israel from Egypt (Exodus 14:19, 24).

XIV. **Six of the Seven Trumpets (Revelation 8:6–9:21).**

A. The seven angels prepare their trumpets (Revelation 8:6).
1. These trumpets are against the Gentiles.
2. They are for protection of Israel by distracting the Gentiles.
3. Similar to the plagues on Exodus.

B. The First Trumpet (Revelation 8:7).
1. Hail and fire, mixed with blood is thrown onto the earth (Revelation 8:7).
a) Has the quality of blood.
b) Not literal blood, it is that which has the quality of blood.
2. The hail and fire destroy the herbs and trees of the land (Exodus 9:24–25).
a) A third of the trees are burned up.
b) All the green grass is burned up.
c) This is referring to the land around the Mediterranean sea, not the whole world.

C. The Second Trumpet (Revelation 8:8–9).
1. A large meteor crashes into the sea (Revelation 8:8).
2. A third of the sea turns to a quality of blood.
a) This involves the Mediterranean sea only.
b) This relates to the plague on Egypt (Exodus 7:20–21).
3. A third of the ships are destroyed.
4. A third of the living creatures in the sea perish.

D. The Third Trumpet (Revelation 8:10–11).
1. A great star falls on the rivers.
2. A third of the waters become bitter as wormwood.
a) This impacts the waters around Palestine.
b) The water become poison (Revelation 8:11).
3. Many men die because of the bitterness of the water.

E. The Fourth Trumpet (Revelation 8:12–13).
1. A third of the Sun is struck.
a) The brightness of the sun is dimensioned.
b) A third of the moon is darkened.
2. A third of the stars are darkened.
a) This impacts the length of the day.
b) The earth is sped up.
c) A days will be 16 hours in length from this time until the end of the Great Tribulation.
3. The sun is in a supernova (the fourth vile begins the supernova).
4. When the Jews see the abomination of desolation of Daniel they are to flee (Matthew 24:14–15).
a) Great Tribulation is coming (Matthew 24:21).

(1) The trumpets and vials, which are happening at the same time upon the Gentiles.
(2) God is protecting Israel in the wilderness at this time (Revelation 12:14).

b) If the days were not shorten, Israel would not survive (Matthew 24:22).
(1) Based on the context, the elect are Israel.
(2) The Church is already saved and completed.
(3) The shortening of the days is the length of the days, not the number of days.

F. The Three Woes declared by an Angel (Revelation 8:13).
1. Each woe relates to the impact of the corresponding trumpet.
2. The remaining trumpets will also impact Israel.
a) The trumpets are still focused on the Gentiles in the Mediterranean area.
b) These plague will impact Israel in the wilderness due to impacting the land.
3. Some of the plaques on Egypt impacted Israel.
a) The frogs throughout the land impacted Israel also (Exodus 8:6).
b) Lice throughout the land, which also impacted Israel (Exodus 8:16).
c) The land of Goshen is separated from when the plague of flies come upon Egypt (Exodus 8:21–22).
4. These trumpets will also start to purge the unbelievers from Israel.
5. The woes are against the earth-dwellers; unbelievers who reside upon the earth.
a) Inhabitance is a term that means those who settle down and feel at ease on earth.
b) Earth refers to the enter globe, not just the land of Israel.

G. The Fifth Trumpet (Revelation 9:1–12).
1. This is near the end of the Great Tribulation Period (About six months before the end).
2. The fallen star from the Heaven is Lucifer (Revelation 9:1-2).
a) Satan is given the key to the well of the abyss (Revelation 9:2).
(1) The pit is in the abyss.
(2) It is the place where many demons are bound; tartarus (2 Peter 2:4).
(3) Satan will be bound to the site of the well of the abyss (Isaiah 14:15).
b) When he opens the well, smoke will rise as from a great furnace (Revelation 9:2).
3. Those who come out of the pit have a quality of locusts (Revelation 9:3-12).
a) They are given the authority of scorpions; they can cause intense pain.
b) They are not permitted to do unrighteousness to the grass of the earth, any green things, or any tree (Revelation 9:4).
c) They cannot do unrighteousness to those who have the seal of God on them.
(1) The 144,000 are sealed from God for service (Revelation 7:2).
(2) This indicates their are more sealed then just the 144.000.
(a) The seal of God to protect in judgment (Ezekiel 9:4).
(b) This seal indicates they belong to God.
(c) Those who are sealed do not have the mark of the beast.
(3) The demons are only allowed to torment the unbelievers.
(a) Satan's house is now divided (Mark 3:25).
(b) His demons are attacking Satan's people (Ephesians 2:2; 5:6; Colossians 3:6).

d) They are not permitted to kill men (Revelation 9:5).
e) This is about six months before the end of the tribulation (Revelation 9:5).
f) Death will cease for all men (Revelation 9:6).
(1) Men will strongly desire to die.
(2) Death will flee from them.
(3) Men can be harmed, but death will not come, no matter how severe the physical damage is to the body.
g) The description of these demons that come out of the well of the abyss (Revelation 9:7–11).
(1) This description is the physical shape they are permitted to take.
(2) Each description is a simile, not identity.
(3) They have a likeness of locus (Revelation 9:7).
(a) They swarm together.
(b) They darken the land because of their numbers (Exodus 10:12–15).
(4) They have a likeness horses prepared for battle; they are going out to harm men.
(5) They have victor's wreaths made of false gold (Revelation 9:7).
(a) They are like gold.
(b) Reward given to them by Satan for following him.
(c) They have these false victor's wreaths before they exit the pit.
(6) Their hair is like women's hair (Revelation 9:8).
(a) Appearance of long hair.
(b) It is shameful for a man to have long hair (1 Corinthians 11:14).
(7) They have teeth like lions.
(8) They have breastplates of iron (Revelation 9:9).
(a) Indicates they are lower ranking fallen angels.
(b) Their armaments are of the common ranks.
(9) Their wings sound like many chariots with many horses running into battle.
(10) Their tails are like scorpions with a stinger (Revelation 9:10).
(a) They strike from their tail.
(b) This is not the normal look of a demon; they are subjected to this shape for this purpose.
(11) They are permitted to harm men for five months.
h) They have a king over them (Revelation 9:11).
(1) He is the messenger of the abyss.
(2) The name of their king is Abaddon in Hebrew and Apollyon in Greek.
(a) Words mean the destroyer.
(b) This is Satan, not an angel in Hades.
i) The first woe has come (Revelation 9:12).

H. The Sixth Trumpet (Revelation 9:13–21).
1. The Great Day of God Almighty—preparation for the battle of armageddon.
2. A voice from the four horns of the altar cry out for mercy (Revelation 9:13).

a) The golden altar (Exodus 37:25).
b) The horns on the brazen altar were for a request of mercy when no sacrifice is left (1 Kings 2:28).
c) The horns cry out for mercy.
(1) Mercy is the relief of sin; pity on a person suffering from sin.
(2) They are inanimate objects being used to describe a request for mercy.
(a) Only one-third of mankind will be killed.
(b) Without mercy, all men would be killed.

3. Four angels bound in the Euphrates are released (Revelation 9:13–15).
a) They are demons; only demons are bound.
b) They are high ranking demons.
c) They are prepared for a specific time (Revelation 9:15).
d) These bound angels use armies from the demons like frogs poured out by the sixth bowl in Revelation 16:13.
(1) The three demons gather the armies.
(a) The likeness of frogs indicates their speed.
(b) They will use signs and wonders to draw the kings into war (Revelation 16:14).
(2) The four demons in Revelation 9:13 use the armies gathered.

4. They use the gathered armies of men (Revelation 9:16).
a) The gathering happens under the sixth vial.
b) They are bringing the armies of men to the valley of Megiddo.
c) The size of the army two hundred million men (Revelation 9:16).

5. The appearance of the horsemen are described (Revelation 9:17)
a) They are described as horses–they are able to move quickly.
b) They have breastplates of fiery red, hyacinth blue, and sulfur yellow.
(1) This describes the protection they have on.
(2) The colors indicate a higher rank.
c) Their heads are like lions.
d) Out of their mouth (by their command) comes fire, smoke, and brimstone.
e) John is describing modern warfare methods.

6. They will bring three plagues upon mankind (Revelation 9:18).
a) Fire.
b) Smoke.
c) Brimstone.
d) They kill a third of mankind (approximately 2 Billion).

7. Their authority is in their mouth and their tails (Revelation 9:19).
a) The mouth indicates authority in their words.
b) Tails indicate what follows them has power to harm.
(1) Those who are not killed are harmed by their passing.
(2) This is not killing, like their mouths.
c) These demons are not permitted to harm the ones who have the seal of God.

8. The rest of mankind that was not killed by them did not change their minds (Revelation 9:20–21).
    a) They do not change their minds in the works of the hands to worship the beast.
    b) They do not change their minds to serve their idols.
    c) They do not change their minds in their religious superstitions.
    d) They do not change their minds in their fornications.
    e) They do not change their minds about murdering.
    f) They do not change their minds in their thefts.
    g) These are the ones who follow the beast, not those who are sealed.

XV. **The Mighty Messenger with the Small Scroll (Revelation 10:1–11).**

A. This is a parenthesis.
    1. Disrupts the prophecy concerning the trumpets and adds additional related events.
    2. Rule:
        a) The first event disrupts the prophecy right were the parenthesis is taking place.
        b) Other events in the parenthesis can go forward or back in time, without restriction.

B. The Relationship Among the Godhead
    1. God the Son currently has all authority, excluding over the Father, 1 Corinthians 15:25–28
    2. During the Tribulation on earth, God the Son submits to the Father.
        a) The book received by the Lamb from the Throne (Revelation 5:6).
        b) In the eight chapter, He acts as a priest to Israel (Revelation 8:3).
        c) In this state, the Son of God is relating to Israel and the judgment on her.

C. The Description of the Messenger (Revelation 10:1).
    1. This Messenger is described as having potential strength; an endowment of strength (Revelation 10:1).
        a) The term for strength here is not used for spirit beings who are angels.
        b) This is the same messenger as in Revelation 5:2 with the scroll no one could even glance at.
    2. This Messenger is clothed with the glory clouds (Revelation 10:1).
        a) He is coming out from the heaven; the third heaven.
        b) See Exodus 13:21; 14:19, the cloud of glory.
    3. The rainbow over his head—at the top of the cranium (Revelation 10:1).
        a) The rainbow is seen in Revelation 4:3.
        b) The earth will not be destroyed by a flood (Genesis 9:13).
        c) The fig tree in Matthew 24:32.
            (1) When the Jews receive their priesthood these things will happen (Matthew 24:33).
            (2) This Jewish race cannot pass away until these things comes to pass (Matthew 24:34).
    4. His face shines like the sun (Revelation 10:1).
    5. Feet are like a pillar of fire—ready to judge (Revelation 10:1).

D. The Little Scroll (Revelation 10:2–11).
    1. The scroll is open so that John can see what is on it.

2. Although the content of the scroll is not recorded, context reveals its meaning.
3. He puts his right foot in the sea and left foot on the land, indicating a claim to the earth.
4. The book is his title deed to the entire earth.
    a) Understanding Psalm 37.
        (1) The meek cannot possess the earth until Christ has put all enemies on his feet (Psalm 37:7–11).
        (2) The wicked will be cut off (Psalm 37:22).
        (3) The background for Matthew 5.
            (a) Israel is the salt of the earth–preserving the earth (Matthew 5:13).
            (b) God's land covenant with Abraham (Genesis 15:18–21).
    b) The Father gives the Son the nations (Psalm 2:7–9).
5. The significance of the voice like a roaring lion (Revelation 10:3).
    a) Christ is the lion of the tribe of Judah (Revelation 5:5).
    b) No angel is describes in this manner.
    c) This roar indicates He is dealing with the Jews.
6. The seven thunders (Revelation 10:4).
    a) John heard what they said.
    b) What they say is sealed up.
7. No More Delay (Revelation 10:5–6).
    a) No more delay in Christ claiming the earth and the nations.
    b) He swears by Himself as the Creator of all things.
    c) He has the right to claim the earth.
    d) The Second Person of the Godhead created all things (Colossians 1:16).
8. The Seventh Trumpet is at the end of time (Revelation 10:7).
    a) The seventh trumpet will not sounded until after the 1000 year reign.
    b) They Mystery of God is finished (Revelation 11:15).
        (1) The manifestation of the will of God (Ephesians 1:9–10).
        (2) He has made know the mystery of His desirous will (Ephesians 1:9).
    c) This was revealed to the New Testament prophets (Ephesians 3:3–4).
        (1) All the apostle new these mysteries.
        (2) These were revealed by the Holy Spirit.
9. John is instructed to eat the scroll (Revelation 10:8–11)
    a) John is instructed to take the scroll (Revelation 10:8–9).
    b) He eats the scroll (Revelation 10:10).
    c) John must prophecy more (Revelation 10:11).
        (1) It is sweet news related to Christ's return.
        (2) Before Christ would return, more events must happen.
        (3) More information is going to be revealed that will happen in the Tribulation.

XVI. **The Two Witnesses (Revelation 11).**

A. We Return to the Middle of the Tribulation; it is now back to the times of the Gentiles (Revelation 11:1–2).

1. The time of the Gentiles ends at the end of the Tribulation (Luke 21:24).
    a) First part of the sentence relates to 70 AD.
    b) The second part of the sentence describes the Gentiles having Jerusalem for the last 2,000 years.
2. The court outside of the Temple is given to the Gentiles for another three and a half years, (Revelation 11:2).
    a) This is the Temple built in the Tribulation Period.
    b) This indicates we are three and a half years from the end of the Tribulation (Revelation 11:2).

B. Two witnesses will be given His testimony and to prophesy (Revelation 11:3).
1. They prophecy during the last three and a half years of the Tribulation.
2. They are described as two olive trees.
    a) A dual meaning, Zechariah 4:3
    b) Indicates that both witnesses are Jews (Zechariahs 4:11).
    c) The two witnesses.
        (1) Elijah (Malachi 4:5).
        (2) A modern-day Jew.
3. If anyone desirously wills to harm them, fire from their mouth will destroy them (Revelation 11:4–5).
    a) The words from their mouth will have authority to destroy those who desire to kill them.
    b) This is any who have a desirous will to do unrighteousness to them.
4. They have authority (Revelation 11:6).
    a) They will be able to shut the heavens so no rain will fall.
    b) They can turn water to blood.
        (1) The remaining water preserved for drinking will be turned to blood.
        (2) A third of the sea was turned to blood in the second trumpet judgment (Revelation 8:8).
    c) They will strike the earth with plagues.
    d) They have authority to do these things as often as they desire.
5. When the finish their ministry, the man of lawlessness will make war against them (Revelation 11:7).
    a) The beast out from the abyss (Revelation 17:8).
    b) This is after the beast has been resuscitated; thus, it is in the last half of the Tribulation Period.
6. Their bodies will lie on the street for three days (Revelation 11:8–10).
    a) Jerusalem is called spiritual Sodom and Gomorrah (Revelation 11:8).
    b) The people will not allow their bodies to be put in a grave (Revelation 11:9).
    c) The earth dwellers will rejoice (Revelation 11:10).
        (1) These are the unbelievers who are settled down one earth.
        (2) The tribulation is to test those who are earth dwellers (Revelation 3:10).

(3) The saints killed by the Harlot as God when He will judge the earth dwellers (Revelation 6:10).
(4) The three woes declared against the earth dwellers (Revelation 8:13).
(5) The earth dwellers rejoice at the death of the two witnesses (Revelation 11:10).
(6) The beast's signs and wonders influence the earth dwellers (Revelation 17:8).

7. After three and a half days the Spirit of life out from God enters them (Revelation 11:11).
   a) The Spirit of life is the Holy Spirit.
      (1) He is the One who reunites our spirit and soul with our resurrected body (Philippians 3:21; Romans 8:11).
      (2) He will resurrect the two witnesses.
   b) This is just before Christ returns; about a week before His return.
   c) They are called up to heaven (Revelation 11:12).
8. A great earthquake causes a tenth of Jerusalem to fall and seven thousand people to die (Revelation 11:13).

C. The second woe has past (Revelation 11:14).

XVII. **The Seventh Angel Sounds (Revelation 11:15–18).**

A. The Kingdoms of the world became the kingdoms of our Lord and His Christ (Revelation 11:15).
   1. Starts with the Millennial Kingdom; Christ is reigning.
   2. He will reign into the ages of the ages; jumps forward to eternity.
      a) Christ returns the kingdom to the Father (1 Corinthians 15:24).
      b) He, Deity, reigns into the ages of the ages (Ephesians 2:7).
      c) The Godhead will reign as equals (1 Corinthians 15:28).
         (1) The distinction between "All" in verse 24 and 28.
         (2) In 24 "all" is feminine relating to kingdoms.
         (3) In 28 "all" in neuter.
   3. The reign has not begun yet.
      a) We are between time and eternity.
      b) The Great White Throne.

B. The twenty-four elders worship God (Revelation 11:16–18).
   1. They express appreciation to God, the Almighty (Revelation 11:17).
      a) He is the One who is, was, and is to come (Revelation 11:17).
      b) He has taken His great inherent ability and reigned (Revelation 11:17).
      c) Title refers to the Father (Revelation 1:4).
      d) Title refers to God the Son, the Almighty (Revelation 1:8).
      e) God the Son is the one manifesting the authority of the Godhead (Matthew 28:18; 1 Corinthians 15:28).
   2. The Nations where angry (Revelation 11:18).
      a) Psalm 2 was fulfilled at the crucifixion of Christ.
      b) The Gentiles raged against Christ (Acts 4:24–26).
      c) The Gentiles were wrathful in the Tribulation Period (Revelation 16:8–9).

d) Wrath is finished, the twenty-four elders are referring to past events (Revelation 11:18).

3. The dead are judged (Revelation 11:18).
   a) This is the spiritually dead at the Great White Throne.
   b) No wrath is involved in the Great White Throne.
   c) The dead are judged for their works (Revelation 20:11).
   d) This is all the unsaved before the Millennial Kingdom.
      (1) Sheep and goat judgment at the beginning of the Kingdom (Matthew 25:32).
      (2) People in Millennial Kingdom are judged immediately upon sin (Matthew 5:29–30).
4. The saints are rewarded refers to the Millennial Kingdom prophets and saints
   a) The Church is already rewarded at the bema seat (1 Corinthians 3:12–15) .
   b) Old Testament saints are already resurrected (Daniel 12:2–3).
   c) Tribulation saints are rewarded at the beginning of the Millennial Kingdom (Revelation 20:4).
   d) Division of Millennial Kingdom Prophets and Saints
      (1) Prophets refers to the those who come into the Millennial Kingdom out from the Tribulation (Joel 2:28–31).
         (a) This happens after the judgment of the sheep and goats—when the people are no longer in shame (Joel 2:27).
         (b) The Spirit will be poured out on all of them (Joel 2:28).
      (2) Saints refers to those saved during the Millennial Kingdom.
         (a) These ones fear the LORD.
         (b) The reward is not specified, but does relate to eternity.
         (c) The new earth will be provided for them; Abraham was promised an earth in eternity (Romans 4:13 ;Genesis 17:7–8).
5. Those who destroyed the land have been destroyed (Revelation 11:18).
   a) When the Gentiles at the end of the Millennial Kingdom rise up against Jerusalem (Revelation 20:7–10).
   b) These ones are killed and will be judged with those in Hades.
      (1) Only their bodies are destroyed at this time.
      (2) During the Millennial Kingdom, unsaved are thrown into the lake of fire with their body (Mathew 10:28; 18:9).
   c) The final battle at the end of the Millennial Kingdom (Revelation 20:9).
      (1) Satan has been released and has gathered the nations (Revelation 20:1–3).

XVIII. **The Temple of God is Opened in the Heaven (Revelation 11:19 -12:17).**

A. God is now dealing with the nation of Israel (Revelation 11:19).
   1. The Temple is opened.
   2. The ark of the covenant is seen in the Temple.
      a) Dealing the the Law (Hebrews 9:4).
      b) Holds the golden pot with manna.
      c) Aaron's rod.

d) Tablets of the covenant.

3. The Judgment upon the dispensation of law.
   a) Lightnings, voices, thunders, earthquake, and hail.
   b) Judgment during the first part of the Tribulation upon Israel—Jacob's Troubles.

B. Signs in the Heavens.
   1. Signs are miracles that point to something.
   2. Jesus did signs for the disciples to believe (John 20:30).
   3. Christ did three types of miracles to Israel (Acts 2:22).
      a) Miracles relate to God's power.
      b) Wonders relate to the effect on the crowd, causing amazement.
      c) Signs are pointing at the fact that Christ is the Messiah.

C. A sign in the Heaven (Revelation 12:1–2).
   1. The woman represents the nation of Israel (Revelation 12:1).
      a) Clothed with the sun and moon.
      b) She has 12 stars on her head that represent the tribes of Israel.
   2. She is in labor pains (Revelation 12:2).

D. Another of the same kind of sign is seen in the heaven (Revelation 12:3–4).
   1. The dragon represents Satan (Revelation 12:3).
      a) Described as having seven heads and ten horns.
      b) Depicted as ruling.
      c) The name "dragon" is referring to Satan (Revelation 13:2, 4).
   2. A third of the stars were thrown down to earth by his trail (Revelation 12:4).
      a) Indicates how many of the angles fell with Satan.
      b) Lucifer merchandized his perversity to the angels (Ezekiel 28:18).
      c) We refer to these angels as demons.
   3. He is prepared to destroy the Child (Revelation 12:4).
      a) Satan was involved in the persecution by Herod on Israel (Matthew 2:16).
      b) The purpose was to destroy Christ as a child.

E. Israel gives birth to the Messiah (Revelation 12:5).
   1. She brought forth a male Child.
   2. This Child will rule the nations with a rod of iron, indicating it is a reference to Christ (Psalm 2:7–9).
      a) Christ's title: The Son of Man (John 4:9—Jesus is a Jew).
         (1) This title relates to His relationship with Israel.
         (2) This is not a title that refers to all of humanity.
      b) He came into the flesh through the nation of Israel (Romans 9:4–5).
   3. The Child is caught up to God and His throne.
      a) He is before the throne after resurrection (Matthew 22:44; Acts 2:33).
      b) He is the only human at the throne of God at this time (Acts 5:31; John 3:13).

F. Between Revelation 12:5–6 is a parenthesis in which the dispensation of Grace and the first part of the tribulation period are accomplished.

G. The woman flees into the wilderness (Revelation 12:6).
   1. The middle of the tribulation when Israel flees to the wilderness.
   2. Israel will be in the wilderness for three and a half years.

H. War breaks out in the Heaven (Revelation 12:7–11).
   1. Michael and his angels fight against Satan and his angels (Revelation 12:7–9).
      a) Michael is the archangel: the highest of the rank of angels.
         (1) He protects Israel (Daniel 12:1).
         (2) He is used by God to rebuke Satan (Jude 9).
      b) Michael is tasked with removing Satan and his angels from the heaven (Revelation 12:8).
         (1) Prophecy about this event is given in Isaiah 14:12.
            (a) When Lucifer falls from heaven he is confined to earth.
            (b) Currently, Lucifer is the prince of the power of the air (Ephesians 2:2).
            (c) Lucifer currently accuses the brethren before God in the third heaven (Revelation 12:10; Hebrews 7:25).
         (2) This is a mental battle, not physical (Ephesians 6:12).
         (3) The devil and his angels do not prevail (Revelation 12:8).
      c) This event occurs at the middle of the Tribulation Period.
      d) Satan is cast out of the heaven (Revelation 12:9).
         (1) He is bound to the earth, not longer permitted to go into the third heaven.
         (2) His angels are bound in the abyss.
   2. The accuser of the brethren has been cast down (Revelation 12:10–12).
      a) Now Salvation and Inherent Ability and the Kingdom of God
         (1) Salvation for Israel (Revelation 12:10).
            (a) Israel is currently not God's people (Hosea 1:9).
            (b) Israel will be saved after the time of the Gentiles (Romans 9:25–26).
         (2) The Church is already saved and fully resurrected.
      b) Those Satan Accuses
         (1) The one's Satan is accusing are the Tribulation Saints–The saints martyred by Babylon the Harlot (Revelation 6:11).
         (2) Context does not relate to the Church.
      c) Two Kingdoms are referred to in this verse.
         (1) The Kingdom of God relates to salvation.
            (a) Requires a new birth (John 3:3)
            (b) The kingdom of God is not food and drink, but righteousness and peace (Romans 14:17).
            (c) Those who are saved can see the Kingdom of God in righteousness and peace.
            (d) This relates to Israel's salvation.
         (2) The Kingdom of Christ—Millennial Kingdom.
      d) The saints overcome by the blood of the lamb (Revelation 12:11).
      e) The heavens rejoice, but woe to those on the earth and sea (Revelation 12:12).

(1) Satan has the ability to manipulate the weather (Revelation 12:15).
(2) Satan's wrath will impact the earth and the sea.

I. Satan's Wrath (Revelation 12:12).
1. Before Satan is cast out of heaven, he is deceiving the world, not showing wrath (Revelation 12:9).
2. His wrath is shown when he realizes his time is short.
a) This wrath is manifested against those who are on the earth and sea (Revelation 12:12).
b) The dragon persecutes the woman after he is cast out of the heaven (Revelation 12:13).
(1) Israel flees to the wilderness (Revelation 12:14).
(2) The dragon attempts to destroy Israel with a flood (Revelation 12:15).
(3) The earth swallows the flood, not permitting it to harm Israel (Revelation 12:16).
c) The dragon makes war with the rest of the woman's offspring (Revelation 12:17).
d) Satan is used to purge the unbelievers from Israel.
3. Satan is not manifesting wrath today.
a) He is acting in a subtle manner today (Acts 13:10).
b) He has his sons sown among the saints (Ephesians 2:2; Matthew 13:38; 2 Corinthians 11:15).

J. Israel flees out into the Wilderness (Revelation 12:13–17).
1. She is given the wings of two eagles, indicating supernatural ability to be able to flee.
2. She will remain in the wilderness for three and a half years.
3. She flees because of the desolation of abomination (Matthew 24:15).
a) Antiochus Epiphanes violates the house of God—the historical event (Daniel 11:31).
b) The future temple, and future abomination—the same type of abomination (Daniel 12:11).
(1) When the sacrifices will cease (Daniel 9:27).
(2) The future event (Daniel 12:11–12).
(3) The second beast of Revelation will raise up a statue to the first Beast (Revelation 13:14–16).
c) Those who are in Judea are to flee to the south of Jerusalem (Matthew 24:16).
d) They are under the Mosaic Law (Matthew 24:17–20).
4. This is called the time of Jacob's trouble (Jeremiah 30:5–7).
a) Uses labor pains to describe the trouble during this time.
b) They will have a time of trouble that is unparalleled.
c) Those who transgress and are rebels are purged from Israel (Ezekiel 20:38).
(1) The Mosaic law brings wrath (Romans 4:15).
(2) Although the dispensation is under judgment, they are still under the law.
d) Israel is caused to flee to the wilderness (Ezekiel 20:35).
(1) God will plead with them—judgment not salvation.
(2) Reference the time of their fathers in the wilderness. The unbelievers fall (Ezekiel 20:36; Numbers 14:20–30).
5. She has a place prepared for her (Revelation 12:13).

a) She will be feed (Revelation 12:6).
b) Just as God feed Israel in the wilderness (Exodus 16:35).
c) They will be nourished in the wilderness, indicating they will have plenty of food (Revelation 12:14).
d) They are under judgment (Ezekiel 20:35–37).
e) The Jews in Jerusalem flee south: the mountains to the west of the dead sea (Matthew 24:16).
f) The groups in the North must flee down the Jordan to Moab ford of Arnon (Isaiah 16:1–5).
(1) They are to send a peace offering (Isaiah 16:1).
(2) The condition of the daughter of Zion (Isaiah 16:2).
(3) They will be at the ford of Arnon (Numbers 21:31—borderline between Moab and Ammon).
(4) The residences in Moab are instructed to hide after hiding Israel (Isaiah 16:3–4).
(5) Israel will come out of this place when Christ returns (Isaiah 16:5).
(6) They will be caused to pass under the rod—God will separate out those who belong to Him (Ezekiel 20:37).
(a) Pass under the rod relates to a shepherd making the ones that belong to him.
(b) Anyone not marked by the rod, do not belong to the shepherd.
g) The two groups converge at Sela—Petra, (Isaiah 16:1).
(1) This place is protected by angels.
(2) They reside here for the last half of the tribulation.

6. The Serpent will try to destroy Israel with a flood (Revelation 12:15–16).
a) Satan will be permitted to persecute Israel, but not destroy her (Revelation 12:13).
b) Near the end of the Great Tribulation, he will attempt to destroy Israel with a flood.
c) The earth opens up and prevents the flood from harming Israel (Revelation 12:16).
7. Enraged with the woman, the dragon goes to make war with her offspring (Revelation 12:17).
a) The 144,000 Jews that are spread throughout the earth (Revelation 7:4).
b) These are the ones who keep the commandments of God—the Mosaic Law.
c) They have a witness concerning Jesus Christ—the who died, but is now raised and glorified (Matthew 24:14).

XIX. **The Two Beasts Coming Out of the Sea (Revelation 13:1–18).**

A. The beast rising out of the sea (Revelation 13:1–2).
1. He has seven heads and ten horns; the horns are ten kings (Revelation 17:12).
2. There will be five Gentile world powers. The fourth one will have two forms, Daniel 2, 7.
3. Characteristics of the beast.
a) Like a leopard. Representing continually conquest (Daniel 7:6).
b) Feet like a bear. Represent the cruelty of the Medo-Persian (Daniel 7:5).
c) Lion represents an absolute world dictator.
4. The beast rises out of the Gentiles, representing a world power (Daniel 7).

5. The seven heads depict the different stages of the Gentile world powers.

B. The beast has a head that was morally wounded (Revelation 13:3).
   1. His deadly wound was healed.
      a) Just before mid-tribulation the man of lawlessness will be assassinated (Revelation 6:12–14).
      b) One of his heads is wounded unto death.
         (1) It is the seventh head—seventh form for the empire—that dies (Revelation 17:8–11).
         (2) The beast that did exist, then was not in existence, and ascends out from the abyss (Revelation 17:8).
      c) He is brought back to life, and his wound is healed.
         (1) This is not resurrection; he is resuscitation.
         (2) The source of his life comes from the abyss, by a demon coming out from the abyss (Revelation 17:8).
         (3) He will bring the Man of Lawlessness' soul and spirit out from the lowest Sheol.
         (4) He will go to destruction in this state (Revelation 17:8).
      d) Satan has the ability to heal.
         (1) During Christ's earthly ministry, demons would make people sick (Matthew 17:15).
         (2) When Christ cast out the demons, the people were healed (Matthew 9:32–33).
   2. The whole world marvels and follows the beast.
      a) World involves the globe, not just the inhabited world.
      b) This involves both humans and fallen spirit beings.
      c) The demons in the abyss will also be caused to be amazed because one of them was permitted out.

C. They worship Satan who gave the beast his inherent ability and authority by worshipping the Beast (Revelation 13:4; cf. Revelation 12:9).
   1. Satan gives the man of lawlessness his inherent ability.
      a) Satan has the inherent power to create life (Exodus 7:10–13; 8:6–7).
      b) The man of lawlessness will do wonders.
      c) He will come in the working—operating energy—of Satan with inherent ability, signs, and lying wonders (2 Thessalonians 2:9).
   2. Satan gives the man of lawlessness his authority.
      a) Satan is the prince of the power of the air (Ephesians 2:2).
      b) Satan rules over the kingdoms of the world (Luke 4:5–7 inhabited world; Matthew 4:8 cosmos—ordered system).
   3. By worshiping the beast, they are worshipping the power behind the beast (1 Corinthians 10:19–20).
   4. They are not directly worshipping Satan, they give credit to the Beast.

D. The Beast is given a mouth speaking great things and blasphemies (Revelation 13:5–6).
   1. He is permitted to continue for three and a half year (forty-two months).

2. He attributes false things to God, His name and His tabernacle, and those who tent in the heaven.

E. The Beast is given authority to make war against the saints and overcome them (Revelation 13:7).
   1. Saints is a term that describes men and women who are saved.
      a) It is not a term restricted to the Church.
      b) The Tribulation saints are nor part of the Church (Revelation 5:8; 11:18).
      c) Before this, the Harlot was killing the saints (Revelation 19:2).
   2. The Beast begins killing the saints (Daniel 7:20–21).
   3. The Beast becomes the sole ruling authority over the entire world (Revelation 13:7).

F. Those whose names are not written in the book of life will worship the beast (Revelation 13:8).

G. Admonition to those who can hear (Revelation 13:9).
   1. Addressed to the tribulation saints—the certian ones who have an ear.
   2. They will know that he is against God.
   3. He was given a mouth to speak great things and blasphemies (Revelation 13:5–6).
   4. Church cannot be on earth at this time (Revelation 2–3).
      a) He that has an ear let him hear what the Spirit says to the Church.
      b) In Revelation 13:9, the Spirit is not mentioned because they are not part of the Church.

H. The Promise to the Tribulation Saints (Revelation 13:10).
   1. Those who have captives will be lead into captivity.
   2. He who kills with the sword, it is necessry he will be killed with a sword.
      a) Not the same concept as Jesus said to Peter (Matthew 26:52).
      b) This is a general rule, not requirement.
   3. This is the patient and faith of the saints.
   4. This promise is specific of the Tribulation saints.

I. The Second Beast of Revelation (Revelation 13:11–18).
   1. The beast rises at the beginning of the Tribulation Period.
      a) He deceives those of the land (Revelation 13:14).
      b) The first beast's authority is limited at this time to the land of Palestine; the revived Roman empire.
   2. This beast is not a world Gentile power, he is out from the land of Israel.
      a) He will have a palace in Jerusalem (Daniel 11:37–38).
      b) This beast is a Jew (Daniel 11:38).
      c) He is out from the tribe of Judah (Zechariah 12:5).
   3. He has two horns and looks like a lamb (Revelation 13:11).
      a) Lamb used here relates to an exalted lamb (cf. Revelation 5:13).
      b) Mimicking Christ while He was on earth.
   4. He speaks like a dragon (Revelation 13:11).
   5. He exercises the authority of the first beast (Revelation 13:12).
      a) His authority is like the first beast.

b) The reference to the event that happens in the last half of the tribulation period is for identification and to show the extent of this ones authority.
c) He will rull over the earth just as the first beast.

6. He performs great signs, enabling him to call down fire from heaven (Revelation 13:13).
   a) Fire out from the heaven; appears to come out from the third heaven from the perceptive of those dwelling on the earth.
   b) Signs indicates a miraculous event that points to something.
      (1) His signs are used to point to the first beast.
      (2) To deceive the dwell in the land (Revelation 13:14).
7. He has an image of the first beast made in the Temple in Jerusalem (Revelation 13:14–15).
   a) This happens after Mid-Tribulation.
   b) To deceive those who dwell in land (Revelation 13:14).
   c) He is grant the ability to give the statue breath (Revelation 13:15).
8. The Mark of the Beast (Revelation 13:16).
   a) All are required to receive a mark on their hand or forehand (Revelation 13:16).
   b) This mark is a physical, visible mark to represent the Man of Lawlessness is their god (Acts 17:29).
   c)