The Pilgrim Way Commentary on

Revelation

by Dr. John Cereghin
Pastor, Grace Baptist Church of
Smyrna, Delaware

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by Dr. John Cereghin
PO Box 66
Smyrna DE 19977
pastor@pilgrimway.org
website- www.pilgrimway.org

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Apology for This Work

This commentary on Revelation follows in a long line of other works by divines of the past as they have sought to study and expound this very important epistle.

This work grew out of over 40 years of both preaching through Revelation in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I also have preached through Revelation twice in my pastorate. I needed my own notes and outlines as I taught and preached from Revelation, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be somewhat dull and not very practical in their application.

This commentary cannot be easily classified into any single theological system and that is by design. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote "There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else", he displayed a most unfortunate theological hubris and error. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth in Calvinism, as there is in any theological system, but it ranks no better than other competing theological systems, such as Arminianism (which is nothing more than a modified version of Calvin's teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. None of them are inspired or are totally reliable. We dare not trust them as the final and perfect human understanding of theology. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense or exclusion of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is. I've tried to let the Scripture, not my library, be my guide.

I have freely consulted a wide variety of commentaries and sermons for insights and other views on various texts that I might have missed. As the old preacher once remarked "I milked a lot of cows but I churned my own butter." Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. Simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his

teachings. I would hope to have enough grace to use a writer if he says something useful, even if I am not in full agreement or sympathy with his theological system. If I only kept and used men and commentaries that I agreed 100% with, I would have a very small library.

This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the preserved English translation available to us and that it is the superior translation in English. Yea, it is the very word of God, preserved for us in English. I can see no good reason to use or accept any of the modern versions, especially the current "flavor of the month" of the apostate professing church, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them all for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older that are older than the English Standard Version, but I am expected to toss my English Received Text, with a proven track record over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with a New International Version? What revivals have been birthed and nurtured with a New American Standard Version? We will stick with the translations and texts that our fathers have used and that God has blessed. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Matthews Bible, and other "younger cousins" of our standard English text. I have listed similar readings from these pre-Authorized Version translations to see how the Authorized Version readings developed over time to their final rendering. This commentary will not change one word in our English text but we believe through faith and study that we have the very words of God that He wants us to have in our King James Bible and we will reject any and all attempts to "correct" those words.

I will do textual comparisons with the English Standard Version and the Legacy Standard Version (otherwise known as the John MacArthur Version, which is really an unnecessary revision of the already unnecessary New American Standard Version of 2020) to show their inferiority with the traditional text readings that are preserved within the Authorized Version.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our (or someone else's) theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it "as it is". We are not smart enough, educated enough, nor arrogant enough to change a single letterin our English Received Text. We will not amend any of the text simply because we do not understand it or that if it doesn't seem to make sense. The issue is not the text but rather it is our very limited understanding of Biblical revelation.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of the book of Revelation. A commentary over 40 years in the making can never truly said to be finished. As new insights are granted by the

Holy Spirit and as my understanding of the book deepens, additional material will be added and sections will have to be re-written. One is never truly "finished" with any theological book. As one deepens and grows in his relationship with the Lord, so does his theological understandings and that should be reflected in one's own writings.

This book was also written as a theological legacy to my four children and my grandchildren (three granddaughters and a grandson at the date of this writing in 2025). They will need to be mighty for God in their generation for their days will certainly be darker than the generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21st century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

Introduction to Revelation

Authorship- Apostle John 1:1,4,9; 22:8

Was the Apostle John a priest? Postmillennialists, who try to push the timing of Revelation before A.D. 70, promote the idea that since the temple plays a major role in Revelation, that John must have been a priest. David Chilton, in his *Days of Vengeance,*[1] sets this idea forth: "There are several Biblical indications that St. John[2] was a priest, and even came from the high priest's family...St. John himself tells us of his close relationship to the high priest...he was able, on an extremely sensitive occasion, to gain access into the high priest's Court, using his influence with the guard to achieve entry for St. Peter as well (John 18:15-16). Moreover, numerous references in both the Gospel and Revelation reveal their author's unusual familiarity with the details of Temple services." We hold that it is not at all necessary, or even probable that John was a priest. We offer 4 reasons:

1. John was a fisherman, along with his brother James. What is a priest doing in the fish business? As a priest (was he a Levite? Scripture is silent as to his tribe) he would have a full-time job around the Temple. If John was a priest, he must have been terribly backslidden to be reduced to catching fish for a living when he should have been working about the Temple.

2. There is no indication that John shows any more familiarity with the temple than any other Jew in any of his other writings. The Gospel of John and the Epistles of John show little reference to the Temple.

3. What about John 18:15,16? Yes, John and the High Priest knew each other but we are not told how or why they knew each other. I'm sure a man as important as the High Priest knew a lot of people! Maybe the High Priest knew John's father or knew that John was a disciple of Jesus through earlier confrontations, or maybe the high priest bought fish from John's family! It is not necessary for John to be a priest in order for the high priest to know of him. Why would it be so amazing for someone in a high position of authority to know one of the "little people"? How many "common people" does the President of the United States know? How did John get Peter into the palace of the high priest? We are not told why the doorkeeper let them in. It could have been that it was known that they were disciples of the man who had been arrested and asked to witness the proceedings. But we are not told why John was able to get Peter in unless John was a friend of the doorkeeper.

4. How does John supposedly know so much about the Temple, as revealed in Revelation? John was a Jew who had been going up to Jerusalem three times a year for his entire life. As any Jew living in Israel, he would have had a good familiarity with the Temple. Since Revelation is a revelation, God would have shown John things about the Temple that he might not have known before. John did receive this from God after all. John did not write it himself, nor did he originate the Temple scenes. He saw these scenes in visions provided by the Lord and wrote down everything he saw. Anyone

[1] Page 2

[2] Why does Chilton insist on using Romanist terminology by calling John "Saint John". Doesn't Chilton believe that all believers are saints?

could have done that if they had been observant, a Jew with even a superficial knowledge of the Temple, and inspired by the Holy Spirit.

In the 3rd century, a heretic named Dionysis challenged apostolic authorship and asserted Revelation was written by a John who was not an apostle, but rather an Elder. He presented several arguments against apostolic authorship which we will answer:

1. **The grammar is not on par with John's Gospel or the Johannine Epistles**

ANSWER- the grammar used would depend on the subject matter being dealt with. John is not recording his own theology or interpretation of the life of Christ, he is recording the revelations he received. Hence there would be less freedom of expression as he wrote since it was not originally his material. There would be a significant difference in style of a court reporter and that of a novelist.

2. **There are differences in vocabulary**

ANSWER- different subjects require different vocabulary. I could write a book on chemistry and another one on theology. They would have the same author but would definitely have different styles and vocabulary. If Revelation was the last New Testament book written, which we believe it was, then it was written several years after John wrote his other works. Why couldn't John learn a few new words over that span of years? Or why do we assume that John used his entire vocabulary in writing his gospel and epistles? This is a silly argument since it underestimates the intelligence of the writer in saying that he had a limited vocabulary and that he could not learn new words as he grew older. John could have also employed an editor to smooth out his Greek in his other writings, someone who would have been denied him while in exile on Patmos.

3. **The theological content of the book differs with John's other writings**

ANSWER- it again is because of the subject material dealt with. John is dealing with different theological material in Revelation than he did in his gospels or epistles. Why can't a preacher write on varying doctrinal topics? If I write on eschatology and then wrote on church history, the theological differences would be obvious but they would have the same author.

4. **John's other writings avoid the use of his name while John names himself as the author in Revelation**

ANSWER- Revelation is a prophetic book. Authors of prophetic books always identified themselves to identify the source of the prophecy as well as to verify it. Authors of historic works (such as the gospels) never directly identify themselves (although John hints at his authorship in his gospel). Many Church Fathers held to apostolic authorship of Revelation, including Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria and Origin. *The Shepherd of Hermes* also supports apostolic authorship.

Date of writing- Probably the last New Testament book written, around 95-100. The testimony of Irenaeus (who was a disciple of Polycarp who probably knew John personally) supports this late date. Irenaeus testified that "John saw the Apocalypse toward the end of Domitian's reign (81-96 A.D.)"[3] Both premillennialists and historicists would lean toward a late date. Preterists insist on an earlier date, around 64-67, before the destruction of the Temple in A.D. 70. John's letters to the seven churches would require the churches to have been in existence for some time and be relatively mature.

[3] Henry Thiessen, *Introduction to the New Testament*, page 317.

A date earlier than 95-100 would not give these churches the time necessary to grow to the point they are describe as being in here. Covenant Theologians and preterists place the writing of Revelation before the fall of Jerusalem before A.D. 70. They also claim most of Revelation was fulfilled in the fall of Jerusalem and in Nero, whom they consider to be the Antichrist. They teach this since they are either amillennial or postmillennial and would not support the premillennial view that the bulk of Revelation is yet future. Their faulty eschatological presupposition negates this early date and their theory. But since Revelation was written at least 20 years after the destruction od Jerusalem and when Domitian was emperor (not Nero), the preterist system of interpretation crumbles. The era of the writing of Revelation is NOT Nero and it is NOT the fall of Jerusalem in A.D. 70.[4] The Tribulation judgments also have nothing to do with events leading up to the destruction of Jerusalem as they have not yet even taken place as of 2025.[5]

To say Revelation was fulfilled by A. D. 70 would require very imaginative and creative symbolic interpretations of many of the visions recorded in Revelation. When in apostolic days did demonic locust creatures appear (Revelation 9)? When did the Battle of Armageddon take place (Revelation 16,19)? When did the 144,000 Jews undertake their ministry (Revelation 7)? When did sea water turn to blood? When did Rome fall (Revelation 17,18)? A literal interpretation of these visions demands a future fulfillment and a late date.

We also ask- if the events surrounding the fall of Jerusalem in A.D. 70 are so vitally important to Bible prophecy, why do we have no inspired Biblical record of it? Why did God not see fit to personally record the supposed fulfillment of Matthew 24 in Revelation in A. D. 70? Why does the book of Acts stop at Paul's arrival in Rome and not continue a few years into the future to the destruction of Jerusalem? Why is it we must rely upon uninspired, unsaved historians (like Josephus) to inform us that God fulfilled these prophecies? Couldn't God have put a Christian eyewitness or an apostle at Jerusalem so that we could have gotten an inspired eyewitness account of these supposed fulfillments? Why do preterists have to go outside the Bible to find fulfillments to Bible prophecy? Futurists are allowed to do so because we teach that these prophecies have not yet been fulfilled. Historicists go outside Bible history because they teach that Revelation is fulfilled throughout the Church Age.

But the preterist has boxed himself into a theological corner. The Roman Catholic Church would also support an early, preterist date for Revelation since it would mean that the book would have little if any prophetic application. This would mean that there is no future prophecy regarding the downfall of the Roman Catholic political and spiritual systems, as recorded in chapters 17 and 18. The applications to Rome must then be in

[4] The Bible does not put nearly as much emphasis on the destruction of Jerusalem as do the preterists. Yes, Jesus makes mention of it in Matthew 24:1,2 (although see notes on that passage in my Pilgrim Way Commentary on Matthew) no other New Testament writers even hints at it. Although it was an important event to the Jew, the Church paid less attention to it as it was shifting away from Israel after their rejection of the Gospel and was turning outward to the Gentile.

[5] If Nero was the Antichrist as preterists claim, then he is long dead and gone and there is no future Antichrist to worry about. This makes the Church free to "bring in the kingdom".

the context of first century pagan/political Rome and not to the future political/spiritual/pagan Roman Catholic Church. This then protects the pope. The amazing thing about this is that some Protestants, Reformers and Baptists also promote this theory. Why on earth would Protestants, Reformers and Baptists, who profess to be anti-Roman Catholic, carry the water for the pope in Revelation? A premillennial interpretation of Revelation is the death-knell for the Roman Catholic system. Nor does Rome fare well under a historicists interpretation of Revelation. Rome knows this and thus pushes either postmillennialism or amillennialism- anything but premillennialism!

Church Fathers who accepted the canonicity of Revelation include Papius (69-156), Justin Martyr (100-163), Melito of Sardis (c. 190), Irenaeus (c. 130), Gregory of Nyssa (c. 394), Didymus (c. 398), Basil (330-379), Hilary (c. 367) and Athanasius (c. 372).

"(Revelation) is supposed to be very "figurative," "symbolical," and "Apocalyptic;" that is, "hidden," "veiled," or "secret." This is not so. It is one of the plainest books in the Bible. The problem people have with the Book of Revelation is not that it is hard to understand, but the problem people have with the Book of Revelation is that it is hard to believe.[6]

Interpretations of Revelation

1. **Futurist**- the view that the bulk of Revelation has not yet been fulfilled. This is the view we adopt, the premillennial, dispensational, literalist view. This is based on a literal, straightforward interpretation of Revelation. This is the easiest way to understand an otherwise difficult book. This was the position of the early church up until the 5th century with the advent of Augustine's amillennialism.
2. **Preterist**- Revelation was fulfilled by the Fall of Jerusalem in A. D. 70. This is an incorrect and destructive view of Revelation. The preterist believes Revelation is inferior literature, the Lord's Day of Revelation 1:10 is Sunday and not the Tribulation, the Dragon (Revelation 12:1-4) is the Roman Empire, the "Man child" (Revelation 12:1-4) is the Church and the "Woman" of Revelation 12 is the Church. They say Nero was an Antichrist and he is gone for good. There is no future Antichrist to worry about and no prophetic reference to the Roman Catholic Church. The Second Coming was in A. D. 70 and the Millennium is the Church Age. Preterism is based on obscure symbolism which reminds us of the excessive symbolism of the occult, freemasonry and Gnosticism. Their symbolism is supposedly based on Old Testament symbolism, but it requires a very fertile imagination to make the supposed connections. This school of interpretation is overly-complicated and mysterious, making an already difficult book nearly impossible to understand unless you have the "key" provided by postmillennial commentators. They ignore "Occam's Razor"- the simplest interpretation is usually the most correct.
3. **Symbolic**- Revelation is a closed book in interpretation and is full of vague images and symbols that defy accurate interpretation. This is the complaint of

[6] Peter Ruckman, *The Book of Revelation*.

the man too lazy to study or who refuses to believe what he reads. Or maybe he is afraid to accept a literal interpretation for fear of where following such truth may lead him?

4. **Historical-** Revelation is a highly figurative survey of church history. This was the position of most of the Reformers. In some ways, it is similar to Preterism, but is quite distinct in others. It is a minority view today, held to by some of the, what we could call, "fundamentalist Protestants" and neo-Covenanters.
5. **Idealist-** Revelation describes in highly figurative language, the constant struggle between good and evil without reference to historic events.

Purpose of Revelation- Written to reveal end-time prophecies of the tribulation period, the millennium and eternity. Revelation is the culmination of the Biblical narrative, wrapping up 6,000 years of human history. The final defeat of Satan is recorded and material on the future eternal age is given.

Place of Writing- Isle of Patmos, where John had been exiled by the Emperor Domitian "for the word of God and the testimony of Jesus Christ" (Revelation 1:9).

Audience- Written to the Seven Churches in Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

Observations and Remarks

Although we will not find ourselves agreeing with Chilton often, we do have enough grace to pat him on the back when he has something worthwhile to say, as he does on page 21. He lists the parallels between Revelation and Ezekiel, which we will list below:

1. The throne vision (Rev 4/Ezk 1)
2. The Book (Rev 5/Ezk 2,3)
3. The four plagues (Rev 6:1-8/Ezk 5)
4. The slain under the altar (Rev 6:9-11/Ezk 6)
5. The wrath of God (Rev 6:12-17/Ezk 7)
6. The seal on the saint's forehead (Rev 7/Ezk 9)
7. The coals from the altar (Rev 8/Ezk 10)
8. No more delay (Rev 10:l-7/Ezk 12)
9. The eating of the Book (Rev 10:8-11/Ezk 2)
10. The measuring of the temple (Rev 11:l,2/Ezk 40-43)
11. Jerusalem and Sodom (Rev 11:8/Ezk 16)
12. The cup of wrath (Rev 14/Ezk 23)
13. The vine of the land (Rev 14:18-20/Ezk 15)
14. The Great Harlot (Rev 17-18/Ezk 16,23)
15. The lament over the city (Rev 18/Ezk 27)
16. The scavenger's feast (Rev 19/Ezk 39)
17. The first resurrection (Rev 20:4-6/Ezk 37)
18. The battle with Gog and Magog (Rev 20:7-9/Ezk 38-39)
19. The New Jerusalem (Rev 21/Ezk 40-48)[7]

[7] Chilton errs greatly if he tries to equate the millennial Jerusalem and temple with the heavenly New Jerusalem!

20. The river of life (Rev 22/Ezk 47)

Notice the similarities between Revelation and the Gospel and Epistles of John:

REVELATION GOSPEL AND EPISTLES

	Revelation	**Gospel & Epistles of John**
Signify	**1:1**	**John 12:33; 21:19**
Blood of Christ	**1:5; 7:14**	**1 John 1:7**
Whom they pierced	**1:7**	**John 19:37**
Faithless and faithful	**2:10**	**John 20:27**
Manna and bread	**2:17**	**John 6:32**
Walk	**3:4**	**John 6:66; 2 John 4**
Hour	**3:10**	**John 12:27**
My Father	**3:21**	**John 17:1**
Show	**4:1**	**John 16:13**
Lamb	**7:10**	**John 1:29**
Satan Cast Out	**12:9**	**John 12:31**
Word of God	**19:13**	**John 1:1**
Water of Life	**21:6**	**John 4:14**

Comparison Between Genesis and Revelation:[8]

GENESIS	**REVELATION**
The creation of the heaven and earth (1-2).	The creation of new heavens and earth (21-22).
The first Adam reigned on earth (1:26).	The last Adam will reign in glory (21:5).
The sun was made to rule the day (1:16).	There will be no need of the sun (21:23).
The night was created (1:5).	No more night (21:25).
The seas were created (1:10).	There will be no more sea (21:1).
A bride was brought to Adam (2:18-25).	A bride will be brought to Jesus Christ (19:7).
There was a tree of life in Eden (2:9; 3:22).	The tree of life will be in the new creation (22:2).
There was conflict between Christ and Satan (3:15).	Satan will meet his final doom (20:10).
Man was driven from God's face (3:23-24).	Men will see His face in glory (22:4).

[8] James Knox, *Christ Honoring Commentary on Revelation,* volume 1, pages 42-44.

Believers looked for a city (12:1-4; Hebrews 11:10).	Believers will dwell in that city (21:1-3).
Where was the lamb? (22:7).	The Lamb will reign forever (22:3).
Satan uttered the first lie (3:1).	There will be nothing that makes a lie (21:27).
Nimrod founded Babylon (10:8-10).	Antichrist and Babylon will be destroyed (17-19).
Sin brought death (3:14-19).	No more death (21:4).
The first murderer appears (4:1-10).	Murderers banished to the lake of fire (21:8).
Creation was placed under curses (3:14-19)	The curse will be removed (22:3).
Satan appeared as the deceiver of mankind (3:1-4).	Satan will be banished forever (20:10).
Sorrow and suffering enter (3:17).	No more sorrow (21:4).
Man's original home was by a river (2:10).	Man's eternal home will be beside a river (22:1).
Culture and the arts begin to replace God (4).	Culture and arts destroyed, replaced by God (18).
Cherubim keeping distance between God and man (3:24).	Cherubim in company with God and man united (4:6).
The gates are shut (3:24).	The gates are open (21:25).
Paradise lost (3:6, 23).	Paradise regained (21:1).
The first rest (2:2).	The final rest (22:21).

Names and Titles of Christ in Revelation

1. Jesus Christ 1:1
2. Faithful and True Witness 1:5; 3:14
3. First begotten of the dead 1:5
4. Prince, or ruler of the kings of the earth 1:5
5. Our sin cleanser 1:5
6. Alpha and Omega 1:8; 21:6
7. Lord 1:8; 11:8
8. The Almighty 1:8
9. Son of Man 1:13
10. First and Last 1:17; 2:8
11. The living Christ 1:18
12. Son of God 2:18
13. Holy and True One 3:7
14. Amen 3:14
15. The Beginning of the creation 3:14
16. Creator 4:11
17. Lion of the Tribe of Judah 5:5
18. Root and Offspring of David 5:5
19. Lamb (mentioned 30 times)
20. Eternal reigning Christ 11:15
21. Man Child 12:5
22. Ruler of Nations 12:5
23. Christ 12:10
24. Jesus 14:12
25. Lord of Lords 17:14; 19:16

26. King of Kings 17:14; 19:16
27. Spirit of Prophecy 19:10
28. The Word of God 19:13
29. Light of New Jerusalem 21:23
30. The Rewarder 22:12
31. Bright and Morning Star 22:16
32. Water of Life 22:17
33. Our Soon-Coming Savior 22:20
34. Lord Jesus 22:20
35. Lord Jesus Christ 22:21

Names and Titles of God in Revelation

1. Father 1:6; 14:1
2. Lord God Almighty 4:8; 16:14
3. Living God 7:2
4. God of Heaven 11:13
5. Lord 11:15; 18:8
6. King of Saints 15:3

Names and Titles for the Holy Spirit in Revelation

1. Spirit 1:10; 14:13

Old Testament references in Revelation

1. Seven spirits: 1:4 with Isaiah 11:2
2. Looking at the pierced Christ: 1:7 with Zechariah 12:10
3. Almighty Christ: 1:8 with Isaiah 9:6
4. Candlesticks: 1:12,20 with Zechariah 4:2
5. Description of Christ: 1:14:15 with Daniel 7:9
6. Falling down in Christ's presence: 1:17 with Ezekiel 1:28; Daniel 10:8
7. Tree of Life: 2:7 with Genesis 2:9
8. First and Last: 2:8 with Isaiah 44:6
9. Doctrine of Balaam: 2:14 with Numbers 24:12-14; 25:1
10. Searching the heart: 2:23 with Jeremiah 17:10
11. Rod of iron: 2:27a; 12:5 with Psalm 2:9a
12. Broken vessels: 2:27b with Psalm 2:9b; Isaiah 30:14
13. Key of David: 3:7 with Isaiah 22:22
14. God's chastening: 3:19 with Proverbs 3:12
15. God's throne: 4:2,3 with Ezekiel 1:26-28
16. Four beasts: 4:6 with Ezekiel 1:5
17. Song of the seraphim: 4:8 with Isaiah 6:2
18. Root of David: 5:5 with Isaiah 11:1,10
19. Ministering angels: 5:11 with Daniel 7:9,10
20. Colored horses: 6:2-8 with Zechariah 6:2-8
21. Heavens rolled as a scroll: 6:14 with Isaiah 34:4
22. Hiding in the rocks: 6:15,16 with Isaiah 2:19; Hosea 10:8
23. Four winds: 7:1 with Daniel 7:2
24. Mark on the forehead: 7:3 with Ezekiel 9:4
25. Tears wiped away: 7:17; 21:4 with Isaiah 25:8
26. Hand lifted up to heaven: 10:5 with Daniel 12:7
27. Eating the book: 10:9 with Ezekiel 3:1-3
28. The measuring reed: 11:1 with Ezekiel 40
29. Olive tree and candlestick: 11:4 with Zechariah 4:2,3

30. The dead come alive: 11:11 with Ezekiel 37:5-14
31. Michael: 12:7 with Daniel 12:1
32. Beast from the sea: 13:1 with Job 41; Daniel 7:3
33. Captivity captive: 13:10a with Judges 5:12; Psalm 68:18
34. Capital punishment: 13:10b with Genesis 9:6
35. Beast from the earth: 13:11-17 with Job 40:15-24
36. No guile: 14:5 with Psalm 32:2
37. Babylon is fallen: 14:8 with Isaiah 21:9
38. Wine of God: 14:10 with Psalm 75:8; Jeremiah 25:15
39. Smoke of their torment: 14:11 with Isaiah 34:10
40. Son of man: 14:14 with Daniel 7:13
41. Winepress of blood: 14:20 with Isaiah 63:3
42. Cloud of Glory: 15:8 with Exodus 40:34
43. Drunken nations: 17:2 with Jeremiah 51:7
44. Ten horns: 17:12 with Daniel 7:20
45. Babylon's inhabitants: 18:2 with Isaiah 13:19-22
46. Babylon's reward: 18:6 with Psalm 137:8
47. Babylon's pleasures: 18:7 with Isaiah 47:7,8
48. Babylon's judgment: 18:21 with Jeremiah 51:64
49. Voices silenced: 18:23 with Jeremiah 25:10
50. Treading the winepress: 19:15 with Isaiah 63:2,3
51. Fiery doom: 19:20 with Daniel 7:11
52. Gog and Magog: 20:8 with Ezekiel 38:2
53. Books of judgment opened: 20:11,12 with Daniel 7:9,10
54. New heavens and new earth: 21:1 with Isaiah 65:17; 66:22
55. Glory of God's light: 21:23; 22:5 with Isaiah 60:19
56. No night there: 21:25; 22:5 with Isaiah 60:20
57. No defilement in heaven: 21:27 with Isaiah 35:8
58. God's river: 22:1 with Ezekiel 47:1-12
59. God's invitation 22:17 with Isaiah 55:5

The number "seven" is frequent in Revelation, mentioned 54 times. Below is a list of its occurrences:

1. Beatitudes; 1:3; 14:13; 16:15; 19:9, 20:6; 22:7; 22:14
2. Churches in Asia; 1:4,11
3. Spirits; 1:4
4. Golden candlesticks; 1:12,20
5. Stars; 1:16,20
6. Letters; 2:1-3:22
7. New things
    A. Name for overcomers- 2:17; 3:12
    B. Name for Christ- 3:12
    C. Jerusalem- 3:12; 21:2
    D. Song- 5:9; 14:3
    E. Heaven- 21:1
    F. Earth- 21:1

8. All things new- 21:1-22:5
9. Lamps; 4:5
10. Seals; 5:1-8:1
11. Horns; 5:6
12. Eyes; 5:6
13. Trumpets; 8:2-11:9
14. Thunders; 10:3,4
15. Seven thousand slain; 11:13
16. Heads; 12:3
17. Crowns; 12:3
18. Angels; 15:1
19. Vials; 15:1-16:21
20. Mountains; 17:9
21. Kings; 17:10.

Our Lord appears as—

1. "One like unto the Son of Man."
2. "Clothed with a garment down to the foot."
3. "Girt about the bosom with a golden girdle."
4. "His head and hair as white wool, as snow."
5. "His eyes were as a flame of fire."
6. "And His feet like unto burnished brass."
7. "His voice as the sound of many waters."
8. "He had in His right hand seven stars."
9. "Out of His mouth a sharp twoedged sword."
10. "His countenance as the sun shineth."[9]

Angels in Revelation. There is far more angelic activity than most of us realize. In this book which reveals events of the end times and future ages, it is remarkable how large a part is played by angels.
An angel dictated the book to John (1:2; 22:16).
Each of the seven churches had an angel (1:20).
An angel was interested in the sealed book (5:2).
Thousands of angels sang praise to the Lamb (5:11).
Four angels were given power to hurt the earth (7:1-4).
An angel sealed the chosen witnesses (7:1-4).
The angels fell on their faces before God (7:11).
An angel was used in answering prayers (8:3-5).
Seven angels sounded seven trumpets (8:6-7).
The angel of the pit is king of the locust army (9:11).
Four angels loosed the Euphratean horsemen (9:15-16).
An angel had the book announcing the end (10:1-2).
Michael and his angels waged war with the dragon and his angels (12:7).
An angel proclaimed the everlasting gospel (14:6).

[9] J Sidlow Baxter, *Explore the Book*, volume 3, page 340.

An angel proclaimed the fall of Babylon (14:8).
One declared the doom of the beast's followers (14:9-10).
An angel announced the harvest of the earth (14:15).
An angel proclaimed the vintage of the earth (14:18-19).
Seven angels had the seven last plagues (15:1).
An angel announces the judgment of Babylon (17:1, 5).
An angel announced the fall of Babylon (18:2).
An angel had part in this fall (18:21).
One presided over the destruction of the beast (19:17).
An angel bound Satan (20:2).
An angel showed John the New Jerusalem (21:9-10).
Twelve guarded the gates of the heavenly city (21:12).
An angel forbade John to worship him (22:9).
An entire volume could be written from the material on angels in the book of Revelation.[10]

Outline of Revelation

1. Introduction 1:1,2
2. The Blessing of Reading and Keeping of Revelation 1:3
3. Greetings to the Seven Churches 1:4
4. Greetings From Christ 1:5,6
5. He Cometh With Clouds 1:7
6. Alpha and Omega 1:8
7. John's Reception of the Revelation 1:9-11
8. Christ Among The Candlesticks 1:12-16
9. John's Reaction to the Vision of the Glorified Christ 1:17
10. Everlasting Life and the Keys 1:18
11. The Divine Outline of Revelation 1:19
12. The Stars and Candlesticks Expounded 1:20
13. Letter To Ephesus 2:1-7
14. Letter to Smyrna 2:8-11
15. Letter to Pergamos 2:12-17
16. Letter to Thyatira 2:18-29
17. Letter to Sardis 3:1-6
18. Letter to Philadelphia 3:7-13
19. Letter to Laodicea 3:14-22
20. The Rapture 4:1-3
21. The 24 Elders 4:4
22. The Seven Spirits of God 4:5
23. The Four Beasts 4:6-8
24. A View of Heavenly Worship 4:9-11
25. The Seven-Sealed Book 5:1-7
26. The New Song 5:8-14
27. The First Seal: Antichrist 6:1,2

[10] James Knox, *The Christ Honoring Commentary on Revelation*, pags 221-222.

28. The Second Seal: War 6:3,4
29. The Third Seal: Famine 6:5,6
30. The Fourth Seal: Death and Hell 6:7,8
31. The Fifth Seal: Souls Under the Altar 6:9-11
32. The Sixth Seal: A Great Earthquake 6:12-17
33. The Sealing of the Servants of God 7:1-3
34. The 144,000 7:4-8
35. The Great Multitude 7:9-17
36. The Seventh Seal: Silence in Heaven 8:1
37. Preparation for the Trumpet Judgments 8:2-6
38. The First Trumpet: Hail and Fire Mingled With Blood 8:7
39. The Second Trumpet: A Great Burning Mountain 8:8,9
40. The Third Trumpet: A Great Star From Heaven 8:10,11
41. The Fourth Trumpet: A Third Part of the Sun, Moon and Stars Smitten 8:12
42. The Woe By The Angel 8:13
43. The Fifth Trumpet: The Falling Star 9:1-12
44. The Sixth Trumpet: Four Angels Loosed 9:13-19
45. The (Lack of) Results From The First Six Trumpets 9:20,21
46. The Mighty Angel With the Little Book 10:1,2
47. The Seven Thunders 10:3,4
48. The Declaration of the Angel 10:5-7
49. Eating the Little Book 10:8-10
50. The Ministry and Burden Continues 10:11
51. The Temple Measured 11:1,2
52. The Two Witnesses 11:3-13
53. The Seventh Angel: The Eternal Kingdom of Christ Announced 11:14,15
54. A Scene of Heavenly Worship 11:16-19
55. The Woman Clothed With The Sun 12:1,2
56. Satan's Attack Upon the Woman And Her Child 12:3,4
57. The Man-Child 12:5
58. The Flight of the Woman 12:6
59. War In Heaven 12:7-9
60. The Overcoming of Satan 12:10-12
61. Persecution of Israel By Satan 12:13,14
62. Satan's Flood 12:15,16
63. Satan's War With The Remnant 12:17
64. The Beast From The Sea 13:1-8
65. A Warning 13:9,10
66. The Beast From The Earth 13:11-15
67. The Mark of the Beast 13:16,17
68. The Number of the Beast 13:18
69. The 144,000 Revisited 14:1-5
70. The First Angel: The Everlasting Gospel 14:6,7
71. The Second Angel: Babylon is Fallen 14:8
72. The Third Angel: Judgement on those who take the Mark 14:9-12
73. Blessed Are The Dead 14:13

74. The Harvest of the Earth 14:14-20
75. The Seven Angels and their Vials 15:1-16:1
76. The First Vial: A Noisome and Grievous Sore 16:2
77. The Second Vial: The Sea Turns to Blood 16:3
78. The Third Vial: Rivers and Waters to Blood 16:4-7
79. The Fourth Vial: Great Heat 16:8,9
80. The Fifth Vial: Darkness 16:10,11
81. The Sixth Vial: The Euphrates Dried Up 16:12
82. Three Unclean Spirits 16:13-16
83. The Seventh Vial: A Great Earthquake 16:17-21
84. The Great Whore 17:1-7
85. Career of the Beast 17:8-18
86. The Fall of Babylon 18:1-24
87. Rejoicing at the Fall of Babylon 19:1-6
88. The Marriage of the Lamb 19:7-10
89. The Second Coming 19:11-16
90. The Battle of Armageddon 19:17-19,21
91. The Defeat of the Beast and False Prophet 19:20
92. The Binding of Satan 20:1-3
93. The First Resurrection 20:4-6
94. Satan's Last Offensive 20:7-9
95. The Final Fate of the Satanic Trinity 20:10
96. The Great White Throne Judgement 20:11-15
97. The New Heavens and New Earth 21:1-7
98. Those Excluded from the New Creation 21:8
99. The New Jerusalem 21:9-22:7
100. Concluding Message of Scripture 22:8-19
101. The Last Promise and Prayer 22:20,21

O. Talmadge Spence lists a 4-point outline of Revelation with respect to the Holy Spirit, on page 1 of his commentary:

1. “I was in the Spirit”- 1:10
2. “I was in the Spirit”- 4:2
3. “He carried me away in the Spirit”- 17:3
4. “He carried me away in the Spirit”- 21:10

Walter Scott divides Revelation into twelve sections:[11]
1. A general introduction, Revelation 1:1-9.
2. Christ in judicial glory in the midst of the seven Asiatic Churches, Revelation 1:10-18.
3. The Church in profession as God’s witness on earth. Her growing departure from love and truth, Revelation 2-3.
4. The heavenly saints enthroned and glorified, including all embraced in 1 Thessalonians 4:15-17; Revelation 4-5.
5. The seven Seals successively opened by the Lamb, Revelation 6, 8:1. Revelation 7 is a parenthetical one of deep interest.

[11] *A Exposition of the Revelation of Jesus Christ*.

6. The seven Trumpets successively 8:2, 11:18. Here the revived Roman empire is in the forefront in these judgment prophecies.
7. Three Sources (Rev. 12), two Actors (Rev. 13), and seven Results (Rev. 14), Revelation 12-14.
8. The seven Vials of God's wrath successively poured out, Revelation 15-16. The closing dealings of God upon the empire, Israel, and the earth.
9. Babylon, the mystical, in her political and ecclesiastical associations, and utter destruction, Revelation 17-18.
10. Chronological sequence from the fall of Babylon till the eternal state, opening with rejoicing in Heaven, and closing with a picture of eternal misery in the Lake of Fire, Revelation 19, 21:8.
11. The Bride of the Lamb in governmental and Millennial splendor. A thing of love, of life, and of beauty forever, Revelation 21:9; 22:5.
12. Warnings, threatenings, and encouragements, Revelation 22:6-21.

"Years ago after I had recently come to California, I went to see Dr. Gaebelein who was visiting here. He said to me, "How do you like your church in California?" I told him, "It's wonderful. I enjoy it, but there is something strange out here. [I have since learned that this is true everywhere, but I had not detected it before.] I can teach the Book of Revelation in my church, and it will fill up on Wednesday nights. But if I teach the Epistle to the Romans, I empty the church." I never shall forget what Dr. Gaebelein said in his broken Prussian accent, "Brother McGee, you are going to find that a great many of the saints are more interested in Antichrist than they are in Christ." I have discovered that he was accurate."[12] I agree with this observation. People are bored with preaching on the atonement or sanctification or predestination but if you preach on the Ten Toes or the Revived European Union or the Vial Judgments, you will often get a packed house. The Seventh Day Adventists learned this. One effective tool of their "evangelism" is to rent a high school auditorium, print and mail thousands of postcards advertising a 4-night "Prophetic Conference" (without identifying who they are) and then indoctrinate the crowd with their cultic doctrines. There is a reason why books on prophecy and Christian television programs that specialize in prophecy are so popular yet commentaries on Proverbs or Ephesians don't sell as well.

We often heard people refer to this book as "Revelations" which is not accurate. This is a single Revelation. I also don't like hearing it referred to as the Apocalypse. The name given to this book by the Holy Spirit is "Revelation" and there is no need to change it.

As we work our way through this commentary, I will not only be expounding upon the premillennial/dispensational interpretation of Revelation but I will also be critiquing and evaluating the other views on occasion, namely the preterist view and the historicists view. I have chosen two works that represent these views. For the preterists, I have chosen David Chilton's *Days of Vengeance*, which is a preterist interpretation of Revelation. For the historicists view, I have chosen David Steele's *Notes on Revelation* as a spokesman for this view. Although I am premillennial and dispensational, I am not

[12] J. Vernon, McGee, *Thru the Bible Commentary*.

foolish enough to believe that this theological system is alone correct or is inspired by God or cannot be corrected. As with all theological systems, it is fallible. I believe it is closest to the truth and that a premillennial and dispensational view can best explain and interpret Revelation, but I will reserve the right to disagree with this system if necessary.

The prophetic setting of Revelation is in Daniel's Seventh Week (Daniel 9; 12:1; Jeremiah 30:7). Revelation especially concentrates on the last 42 months of the Revelation, the Great Tribulation.

Are the seal, trumpet and vial judgments listed in Revelation sequential or circular? Do they follow a chronological pattern or do they duplicate the narrative? It apparently has been quite the question for a while among the commentators. Most commentators mention the issue and acknowledge that there may be some indication of a concurrent presentation of the judgments. Most commentators take a chronological view. Peter Ruckman believes that the judgment accounts take you through the tribulation four times,[13] so he would hold to a "circular" presentation. O. Talmadge Spence, on pages 23 and 24 notes the continual use by John of the words "after", "afterward" and "after these things" in Revelation. He says this establishes chronological sequence and proper succession of events recorded, so he would not hold to it. I heard Harold Sightler say that Revelation was a chronological book. Most commentators would take that view.

Gary Cohen[14] shows that this view is somewhat widespread among the commentators. He lists William Hendriksen, R. C. H. Lenksi and Henry Alford of promoting this view, or variations of it. Cohen also has an entire chapter on this interpretation on pages 77-124 of his book *Interpreting Revelation*. William Hendrickson may have promoted it as well.[15]

[13] One reason why is that we have four gospel accounts of Christ so why not four accounts of the Tribulation Period?

[14] Pages 25-29 in his book *Understanding Revelation.*

[15] It is a fascinating idea and while I don't really hold to it, I am not ready to dismiss it out-of-hand. More study is needed.

Revelation Chapter 1

1. Introduction 1:1,2

1:1 The Revelation[a] of Jesus Christ,[b] which God gave unto him,[c] to shew[d] unto his servants[ef] things which must shortly come to pass;[g] and he sent and signified[hi] it by his angel[j-k] unto his servant[l] John:

1a Strong's #602 apokalupsis; disclosure, appearing, coming, lighten, manifestation, be revealed. This Greek word is the reason why sometimes Revelation is called "The Apocalypse". Avoid the careless mistake by some to call this book "Revelations". It is a singular revelation, to be considered as a whole. "Revelation" deals with something uncovered or revealed. In this book, God will reveal to John regarding the events leading up to the Second Coming, the Millennium, and beyond.

A "revelation" is an unfolding so the material in the book is designed to be easy to understand, not to be obscure.

"The word "Revelation" in the Greek is "APOCALUPSIS." Hence the title "THE APOCALYPSE," by which it is often called. It is from the verb "APOCALUPTO," to unveil; from "APO," away from; and "KALUMMA," a veil. Hence "Apocalupsis" means a taking away of a veil, as when a statue is unveiled, that what is behind the veil may be seen."[16]

"The Book of Revelation is referred to by the scholars as the "Apocalypse," for the same reason that such irrelevant terms as "Synoptic," "Deutero Isaiah," "Q-Document," etc., are used. [Dead-Orthodox scholarship in America (as in Europe) must maintain a staple source of these "trade terms" in order to set itself over and apart from the Body of Christ.] The term "Apocalypse" is quite similar to "detergent," "emulsifier," "lanolin," "polyunsaturated," "balloon note," and "tranquilizer." That is, the word "Apocalypse" carries with it an aura of "my it must be wonderful-to-know-what-all-those-big-long-words-mean." This is good for the tradesmen. The word is "Revelation," but this word—when put out for fodder—is down on the barn floor where the billy goats can get it, and the giraffes prefer to have it 20 feet high where they can make the rest of the animals come to them to get a meal."[17]

1b Not "The Revelation of St. John the Divine". That is not the divine title for the book. Roman Catholics may style it so, but that is not the title the Holy Spirit chose. The book was given to unfold prophetic events in as clear a manner as a first century writer could.

1c This shows the divine inspiration of the book.

1d "Compare 1 Samuel 9:27. This term includes mental apprehension (Matthew 16:21) and visual revelation (Matthew 8:4)."[18]

1e **"**A "revelation" is an unfolding or an unmasking so there should be nothing secretive or mysterious about the book since God desires us to read it and, by extension, to understand it.

1f Revelation is revealed to "servants", not scholars or leaders or the arrogant or "nationally recognized evangelists and soulwinners" or those in the "Scholar's Union". It requires a

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[16] Clarence Larkin, *The Book of Revelation*.

[17] Peter Ruckman, *The Revelation of Jesus Christ,* page viii.

[18] James Knox, *Christ Honoring Commentary on Revelation*, Volume 2, page 2.

servant's heart and attitude to understand Revelation, which is why so few Christians truly understand it. If one is a true servant of Christ, then there is no excuse for him not to understand the prophecies of Revelation. If you claim to be a servant of Christ, then you should be able to understand the book.

AV	ESV	LSV
1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his **servants** things which must shortly come to pass; and he sent and signified *it* by his angel unto his **servant** John:	1 The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John,	1 The Revelation of Jesus Christ, which God gave Him to show to His slaves the things which must soon happen; and He indicated *this* by sending *it* through His angel to His slave John,

"servant" One major problem with the Legacy Standard Version is its insistence to continually translated "servant" as "slave". This is due to John MacArthur's misunderstanding of the Greek term "doulos" and the difference between a servant and a slave,

"Billy Graham called attention to the sharp distinction between servants and slaves during his 1988 Denver Crusade, pronouncing, "You are either servants of God or slaves of Satan."

"Webster presents the disparate imagery of 'servants' and 'slaves'. Slave: . . .a person held in bondage, a thrall. One who has lost control of himself, freedom of action. A drudge. Servant: . . .one who exerts himself for the benefit of another master. . .as a public servant, an official of a government.

The images of cruel bondage, generated by the word 'slave', are alien to our 'sonship' motivation expressed in Ephesians 6:6. ". . .but as servants of Christ, doing the will of God from the heart."

The prevailing term among New Agers to describe Christians is 'slave'. Scanning the examples to follow reveals the broad range of strange philosophies which have embraced this deprecating term regarding Christians. Confiscated and turned over to the police in Orange, California as part of an investigation into Satanic group crime and ritual killing, this bizarre note calls Christians the "Slaves of Christ" just like the new versions.

The book of Revelation corrects the erring conclusions of this bitter harangue and shows Christians as Webster's "servants...public servants, officials of government."

".. .and we shall reign on the earth." Revelation 5:10

". . .and they lived and reigned with Christ a thousand years." Revelation 20:4

". . .and they shall reign for ever and ever." Revelation 22:5

New Age leaders say Adam was a "slave" before he ate from the Tree of Life. He was then "emancipated" just like Lucifer, who preferred free will to passive slavery."[19]

1g This time period of **"shortly"** is relative (to God- 2 Peter 3:8, **But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day**.).[20] Also compare "**the time is at hand**" in Revelation 1:3. These prophecies given to John may be a long time in coming, be sure it will come and exactly on God's timetable.

[19] Gail Riplinger, *New Age Bible Versions*, pages 221-223.

[20] God exists outside of time and is not limited to or by time as we are, Time references are given for our benefit, not for His.

God does not tell us exactly when these events will start, just that it will be "shortly". It also can have the idea of when these events in Revelation start to unfold, they will do so quickly.[21]

Postmillennialists and Preterists insist that Revelation had to be fulfilled by the Fall of Jerusalem in A.D. 70 because the prophecies in the book had to make sense to a first century audience. But these writers ignore two very important points:

1. 1. Daniel 10:1 gives a very important principle in prophecy- **the thing is true but the time appointed is long**. Simply because a prophecy may not have a fulfillment within the generation in which it is given means nothing. And who says that Revelation had to make sense to first century Christians, when the events in Revelation did not take place in their lifetime? What about the Christians living after A.D. 70? Does the book have no relevance to us? Must it be restricted only to A.D. 70 and that generation? If so, what relevance would it have to the 21st century? And it took Genesis 3:15 4,000 years to be fulfilled. So was that promise meaningless to Adam and Eve? And there are still scores of prophecies that have yet to be fulfilled after thousands of years. Are they meaningless to every generation except the one that will witness their fulfillment?
2. The majority of prophecies in the Bible were centuries in being fulfilled. Genesis 3:15 took 4000 years to be fulfilled. Isaiah 7:14 took 700 years to come to pass. And there are still scores of Old Testament prophecies that are not fulfilled to this day.
3. "**At hand**" and "**shortly come to pass**" are relative terms since God does not operate in time and how He views time is much different that how we view time. A day with the Lord is as a thousand years to us (2 Peter 3:8).

1h **"signified"** The Lord "signified" Revelation by signs. Think of "**SIGN**ified". Revelation is then both a book of prophecy and a book of signs. These signs are symbols of theological truths, to make them easier to understand. Peter gave us the rule for the interpretation of prophecy in 2 Peter 1:20: "Knowing this first, that no prophecy of the scripture is of any private interpretation." Verses are not to be interpreted in isolation but rather in the light of the entire Scripture, Scripture with Scripture.

1i The Threefold Portrait of Christ in Revelation 1:

1. Prophet. His prediction- 1:1
2. Priest. His garment down to the foot- 1:13
3. King. His golden girdle- 1:13.

1j **"his angel"** Does Jesus have His own personal "angel", something like a "valet" or messenger? Angels are messengers of God and they fulfill that mission frequently in the tribulation.

1k Below is a list of angelic activities in Revelation:

1. An angel dictated the book to John (1:2; 22:16).

[21] This is where Peter Ruckman gets his idea for the divine outline of Revelation having chapters 4-19 as the present and chapters 1-3 as being past. If these events are "at hand" and "must shortly come to pass" then John must be writing at the end of the Church Age and at the beginning of the Millennium. That would be true if he was writing at the perspective of that time period but we believe that John is also writing historically, relating to events of his day, with the letters to the seven churches being present tense. Ruckman takes the same position of the preterists and postmillennialists as saying "at hand" and "shortly come to pass" must refer to John's day but they get there in different ways and arrive at a different place. The preterists and postmillennialists apply to the years leading up to A. D. 70 while Ruckman applies it to the time of the rapture.

2. Each of the seven churches had an angel (1:20).
3. An angel was interested in the sealed book (5:2).
4. Thousands of angels sang praise to the Lamb (5:11).
5. Four angels were given power to hurt the earth (7:1-4).
6. An angel sealed the chosen witnesses (7:1-4).
7. The angels fell on their faces before God (7:11).
8. An angel was used in answering prayers (8:3-5).
9. Seven angels sounded seven trumpets (8:6-7).
10. The angel of the pit is king of the locust army (9:11).
11. Four angels loosed the Euphratean horsemen (9:15-16).
12. An angel had the book announcing the end (10:1-2).
13. Michael and his angels waged war with (12:7)
14. The dragon and his angels (12:7).
15. An angel proclaimed the everlasting gospel (14:6).
16. An angel proclaimed the fall of Babylon (14:8).
17. One declared the doom of the beast's followers (14:9-10).
18. An angel announced the harvest of the earth (14:15).
19. An angel proclaimed the vintage of the earth (14:18-19).
20. Seven angels had the seven last plagues (15:1).
21. An angel announces the judgment of Babylon (17:1, 5).
22. An angel announced the fall of Babylon (18:2).
23. An angel had part in this fall (18:21).
24. One presided over the destruction of the beast (19:17).
25. An angel bound Satan (20:2).
26. An angel showed John the New Jerusalem (21:9-10).
27. Twelve guarded the gates of the heavenly city (21:12).
28. An angel forbade John to worship him (22:9).[22]

1:2 Who[a] bare record[t] of the word of God, and of the testimony of Jesus Christ,[c] and of all things that he saw.

2a The Tyndale and Bishops Bibles have "which".

2b This is what a good and faithful witness or messenger is to do. He simply tells what he knows and has seen.

2c The "**testimony of Jesus Christ**" is defined as the "spirit of prophecy" in Revelation 19:10. If you are any sort of Bible student and Christian, and if you have the "testimony of Jesus Christ", you should be able to have some ability to handle and understand Biblical prophecy. This means that Jesus Christ was a prophet and every prophecy He gave was fulfilled to the letter.

2. The Blessing of Reading and Keeping of Revelation 1:3

1:3 Blessed[ab] *is* he that readeth[c] and they that hear[d] the words of this prophecy, and keep[e] those things which are written[fg] therein: for the time *is* at hand.[hi]

3a There are seven Revelation beatitudes: 1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14.

[22] See James Knox, The Christ Honoring Commentary on the Book of Revelation, page 221.

1. Blessed is he who reads this prophecy.
    A. Revelation 1:3 **"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."**
2. Blessed are the dead who die in the Lord.
    A. Revelation 14:13 "**And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them**."
3. Blessed is he who watches.
    A. Revelation 16:15 **"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame**."
4. Blessed are those bidden to the marriage supper.
    A. Revelation 19:9 **"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."**
5. Blessed is he who has part in the first resurrection.
    A. Revelation 20:6 "**Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years**."
6. Blessed is he who keeps the words of this book.
    A. Revelation 22:7 "**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."**
7. Blessed are they that do His commandments
    A. Revelation 22:14 "**Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**

3b "The Oxford English Dictionary translated 'bless' as 'The etymological meaning which we bless (1 Corinthians 10:16), is ' to make holy with blood...', Latin 'to save". If you consult Strong's *Concordance*, Vine's *Complete Expository Dictionary* and others, you would think that 'bless' or 'blessed' primarily meant 'happy;' they never mention 'the blood.' The meaning 'to make happy;' was only a later development (A.D. 1000) — perhaps seen as the result of a life marked by the blood of Christ."[23]

3c Revelation is the only Bible book with such a blessing attached to it for simply reading, hearing and keeping it. God does not say that we had to totally understand everything in the book since we can't, but we can believe everything we read regardless of if we understand it. The Scriptures does not give a blessing for "understanding" Revelation but for reading it.

3d "**hear"** with the thought of "hear and obey". Hearing without obedience is just another form of disobedience. We must hear and do, lest we deceive ourselves (James 1:22).

3e **"keep"** This has a military idea to it, that we guard these words from corruption or perversion by the enemies of Scripture.

3f This is in the perfect tense in the correct Greek manuscripts (the Received, or Traditional Text)- it has been written and remains written, not to be changed or altered. It is a completed action with continuous results, or the continuance of an act completed in the past. The components are always a past action and continuous results. References to the Scriptures like

[23] Gail Riplinger, *The Language of the King James Bible.*

this are often presented in the perfect tense. "The just shall live by faith" is one of those unalterable truths of Christianity. This perfect tense in reference to New Testament references to Old Testament texts is used 62 times in the New Testament. This usage of the perfect is a strong argument for the verbal and plenary preservation of the Scripture, as the written Old Testament word stands forever and continues to.

3g This blessing is for three classes of people:

1. Those who read Revelation
2. Those who hear it
3. Those who keep what is written in Revelation

3h Similar wording occurs in:

1. Revelation 1:1 "things which must shortly come to pass";
2. Revelation 22:6 "things which must shortly be done."
3. Revelation 22:7,12,20 "behold, I come quickly."

This does not mean that the events had to take place in John's lifetime, as the preterists say who claim that Revelation has to be completed by the fall of Jerusalem in A.D. 70. The events of Revelation obviously did not start in John's day, or even in our day (2025 as I write this). Since God's calendar is much different from man (a day with Him is as a thousand years with us), the events in Revelation would start 2 or 3 days after He gave them to John, in divine reckoning.

There are other references to the "day of the Lord" and its associated events being "at hand" (Isaiah 13:6; Joel 1:15; 2:1; Zephaniah 1:7; Romans 13:12; 1 Peter 4:7; Revelation 22:10). Yet the tribulation did not start in these earlier verses. How could Isaiah say the "day of the Lord was at hand" when that day still hasn't started as of 2025? Comparing Scripture with Scripture then shows that when something is "at hand", it does not necessarily mean that said event must start at that time- long periods of delay (in man's reckoning of time) can still intervene.

3i "**the time is at hand**" What is at hand? The Lord does not specifically say. Is it the actual fulfillments of these prophecies that are "at hand" or the time to give and unveil these prophecies that is "at hand"? Since the events in chapters 2 and 3 were "at hand" (they were churches that existed in John's day and their spiritual situations were applicable to John's day), that part of Revelation was "at hand". But none of the events of chapters 4 and onward were fulfilled in John's day (or anytime close to John's day) so the prophetic portions of Revelation cannot be said to be "at hand", at least in man's reckoning. With God, with whom a thousand years is as a day, the 2,000-year span here is like 2 days to Him, so on God's reckoning of time, even the prophetic portions of Revelation are "at hand", even if they are not in man's reckoning.

AV	**ESV**	**LSV**
3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* **at hand.**	3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.	3 Blessed is he who reads and those who hear the words of the prophecy and keep the things which are written in it, for the time is near.

"**at hand**" would have the idea of "right now" or "the time has come". It is not the sane idea as "the time is near" and that does not mean the same this as "at hand".

3. Greetings to the Seven Churches 1:4

1:4 John[a] to the seven churches[b] which *are* in Asia:[c] Grace *be* unto you, and peace, from him which is,[t] and which was,[t] and which is to come;[d] and from the seven[e] Spirits[f] which are before his throne;.

4a One of the complaints against apostolic authorship of Revelation is that in John's other writings, he does not identify himself by name but he does in Revelation. The answer to this is that Revelation is a prophetic book. Authors of prophetic books always identified themselves to identify the source of the prophecy as well as to verify it. Authors of historic works (such as the gospels) never directly identify themselves (although John hints at his authorship in his gospel).

4b Both Paul and John wrote to seven churches.

The Tyndale Bible has “congregations”, which is technically correct.

4c The Roman province of Asia Minor, modern-day Turkey, not our modern continent of Asia. It included the areas of Phrygia, Mysia, Caria and Lydia.

4d This is the same as the Old Testament idea of "JHVH" or Jehovah, which is the personal, redemptive name of God, as revealed in Exodus 3:14, meaning "I AM THAT I AM", or "I am in Myself, of Myself and by Myself", which emphasizes the idea that God is both eternal and self-existent.

4e The number “seven” will be very important in Revelation, as it is in all the Bible. God does everything by sevens. It is His number. There are seven churches in verse 4, seven Spirits in verse 4, seven stars in verse 20, seven golden candlesticks in verse 20 and seven churches in verse 20,. In Revelation 20, the expression “this book” is found seven times. Revelation has seven churches, seven candlesticks, seven stars, seven angels, seven vials, seven trumpets and seven seals.

“Seven” occurs frequently in Scripture. Jericho was compassed about seven times. Naaman was instructed to dip in the Jordan River seven times. There were seven years of plenty and seven years of famine in Joseph’s time in Egypt. Nebuchadnezzar was insane for seven years. There are seven beatitudes in Matthew 5. There are seven petitions in the Model Prayer of Matthew 6. There are seven parables in Matthew 13. There are seven loaves that were used to feed the multitude. Jesus spoke seven times from the cross.

“God’s way of dealing is with “sevens.” The number seven is the number of the days in the week. The cells in your body change once every seven years. There are seven colors and seven notes. Your pulse beats slower every seven days. There are only seven colors that Michelangelo, Leonardo DaVinci, or Rembrandt ever used. There are only seven notes on a piano. (The black notes are half notes.) When God does a thing, He does it by sevens. He doesn’t do it by tens. Gentiles number 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and start over. God numbers 1, 2, 3, 4, 5, 6, 7 and starts over. In Leviticus 23 and Leviticus 25 you will find this universal law applied—the Law of Sevens.”[24]

4f This is a reference to Isaiah 11:2 where the Holy Spirit is identified under seven titles or adjectives:

1. The Spirit of the LORD (Jehovah)

[24] Peter Ruckman, *The Revelation of Jesus Christ*, page 16.

2. The Spirit of Wisdom
3. The Spirit of Understanding
4. The Spirit of Counsel
5. The Spirit of Might
6. The Spirit of Knowledge
7. The Spirit of the Fear of the LORD.

This seven-fold revelation of the work of the Holy Spirit reveals His work in its fullness and completeness, since "seven" is the number of divine completeness.

AV	ESV	LSV
4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from **him** which is, and which was, and which is to come; and from the seven Spirits which are before his throne;	4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,	4 John to the seven churches that are in Asia: Grace to you and peace, from the One who is and who was and who is to come, and from the seven Spirits who are before His throne,

"**him"** The LSV uses the New Age reference "the One". Gail Riplinger examines the occultic background of "the One" in chapter five of *New Age Bible Versions*.

4. Greetings From Christ 1:5,6

1:5 And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead,[a] and the prince[b] of the kings of the earth.[b] Unto him that loved us,[c] and washed[d] us from our sins in his own blood,[e]

Verses 5 and 6 are listed by O. Talmadge Spence in his *Quest For Christian Purity*[25] that he lists as a "guiding verse" for that quest. This is a verse that deals with some aspect of the Christian's growth and pursuit of God.

5a Through the resurrection. Christ is also called:

1. The firstBORN among many brethren (Romans 8:29).
2. The firstBORN from the dead (Colossians 1:18).
3. The first BEGOTTEN of the dead (Revelation 1:5).
4. The firstFRUITS of them that slept (1 Corinthians 15:20).

AV	ESV	LSV
5 And from Jesus Christ, *who is* the faithful witness, *and* the first **begotten** of the dead, and the **prince** of the kings of the earth. Unto him that loved us, and washed us	5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood	5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—

[25] This is a highly recommended book, showing the unfolding of the doctrine of sanctification through the various parts of systematic theology.

from our sins in his **own blood,**		

"begotten" The ESV and LSV have "firstborn".
"**prince"** The ESV ad LSV uses "ruler", which is weaker. You can be a "ruler" without being a "prince".
"**own blood"** The ESV and LSV omit "own".

5b Christ is the King:

1. of the Jews, Matthew 2:2
2. of Israel, John 1:49
3. of glory, Psalm 24:7
4. of saints, Revelation 15:3
5. of Kings, Revelation 19:16

Christ is also (in Revelation1:5):

1. The faithful witness
2. The first begotten of the dead
3. The prince of the kings of the earth

"The revelation is from the Lord Jesus Christ. In the past He was a prophet, in the present He is a priest, and in the future, He shall be a king. As a prophet He died for us, He loved us, and "washed us from our sins in his own blood." In His present state as a priest, He is up in heaven; and when He comes back again, He will be a king and make us kings (Rev. 1:6). The Lord Jesus Christ then has three offices. He was a prophet, He is a priest, and He comes as a king. Don't get these offices confused. Don't make Him a king on earth, and then go around looking for a priest now. You already have a high priest now. You don't need some rascal running around in a Halloween costume, who talks about being "a father" when he's never been a father in his life, unless he was an illegitimate father. You have a high priest in heaven (Heb. 3:1–2). Don't make the Lord Jesus Christ shed His blood now as a prophet. He shed His blood in the past as a prophet (Heb. 10:8–12). He shed His blood once for all. He made "one offering forever." You don't have a prophet today making a blood offering and dying for your sins. This is in the past. You have a priest in heaven making intercession for you, and He is going to be a king. Don't make Him a king now because He is a priest now."[26]

Three things Christ has done:

1. Loved us.
2. Washed us from our sins in his own blood.
3. Made us kings and priests unto God.

5c **"loved us"** not "loved the elect only and hated the non-elect reprobates". This is yet another verse that overthrows the Calvinist theory of limited atonement.

5d The ESV has "freed us from our sins" instead of "**washed us from our sin**". This is a major theological error and is a backhanded attack on the blood of Christ (see next note).

5e The importance of the literal blood of Christ is given here, as being absolutely required for our salvation, as our sins were washed away in His own blood. Nothing else washes away sins except to the literal shed blood of Christ.

[26] Peter Ruckman, *The Revelation of Jesus Christ*, page 17.

1:6 And hath made us kings[a] and priests[b] unto God and his Father;[c] to him *be* glory and dominion[d] for ever and ever. Amen.[e]

6a 2 Timothy 2:12 "**If we suffer, we shall also reign with him: if we deny him, he also will deny us**:" This is millennial, as Christians are certainly not reigning now and certainly will not in the Tribulation, since there will be no Christians on earth during that dispensation.

AV	ESV	LSV
6 And hath made us **kings** and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.	6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.	6 and He has made us *to be* a kingdom, priests to His God and Father—to Him *be* the glory and the might forever and ever. Amen.

"kings" The ESV and LSV make a complete mess of the verse by using "and made us a kingdom" instead of "**and hath made us kings**". How is that an improvement over the traditional reading? What does it even mean?

6b Christians are a royal priesthood- 1 Peter 2:5,9 "**Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ… But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:".** We are priests now. We will be kings in the millennium. Christians are not kings now, the Church is ruling nothing now and Christ is currently not a king on earth, but all these things will be fulfilled in the Millennium.

6c The ESV misplaces the personal pronoun "his" from before "Father" as in the King James to before "God". This gives the impression that Jesus, Who is God Himself, also has a God in the same way we do- Someone Who is high over us. The Authorized Version places Christ on equal footing with God and places the relationship of Christ to God as a Father-Son relationship exclusively.

6d "**dominion**" Missing in the LSV, it has just "might".

6e "Let it be so!"

5. He Cometh With Clouds 1:7

1:7 Behold, he cometh[a] with clouds;[bc] and every eye shall see him,[d] and they also which pierced him:[e] and all kindreds of the earth shall wail[f] because of him. Even so, Amen.[g]

7a This is in the present tense, as if to say "He is coming right now". He obviously did not come physically as John was writing this just as he has not come in John's day. But why isn't this verb in the future tense? Jesus is coming and He is coming with clouds although this event does not take place until Revelation 19.

7b He left with clouds in Acts 1:9 ("**And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight**.") and shall so return

in like manner. This is to be taken literally, as Christ literally left in clouds. There is no grammatical license to spiritualize this.

Also see Daniel 7:13, **I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

This does not refer to the rapture. We ae caught up IN the cloudsto meet the Lord in the air in 1 Thessalonians 4:17 but He comes WITH clouds in the Second Coming, as in this verse.

7c Clouds in Revelation:

1. He cometh with clouds
   A. Revelation 1:7 "**Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."**
2. An angel clothed with a cloud
   A. Revelation 10:1 "**And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire**:"
3. Two witnesses ascend in a cloud
   A. Revelation 11:12 "**And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."**
4. One like unto the Lord rides a cloud to harvest the earth
   A. Revelation 14:14-16 "**And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped**."

Other references to clouds in Scripture:

1. Israel in the wildness was led by a cloud.
   A. Exodus 13:21 "**And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:"**
2. The Lord descended in a cloud.
   A. Exodus 34:5 "**And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD**."
3. A cloud abode on the tabernacle.
   A. Exodus 40:35 "**And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."**
4. God appeared in a cloud over the mercy seat.
   A. Leviticus 16:2 "**And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.**"
5. God uses clouds as His chariot.
   A. Psalm 18:11 "**He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."**

B. Psalm 104:3 "**Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind**:"

6. God rides on a swift cloud.
   A. Isaiah 19:1 "**The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it**."
7. Clouds were at the transfiguration.
   A. Luke 9:34 "**While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud**."
8. The Lord ascended in a cloud.
   A. Acts 1:9 "**And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight**."
9. Believers will be caught up in the clouds at the rapture.
   A. 1 Thessalonians 4:17 "**Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."**

7d A reference to the Second Coming (Revelation 19), not the rapture when only Christians will see Him. The entire world will witness the Second Coming, but the rapture is a secret that will be missed by the unsaved world as only the saved will participate. Not every eye will see Christ in the rapture, only believers. The world will not know that anything has happened until it is too late.

7e The reference here is to Zechariah 12:10 ("**And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**") and John 19:37 ("**And again another scripture saith, They shall look on him whom they pierced.**"). John takes Zechariah's prophecy to the crucifixion, but I think Zechariah himself had the second coming in mind. It is interesting that the same author, John, took that prophecy and made two applications of it, to the crucifixion in John 19:37 and to the second coming here. This is an illustration of the prophetic principle of double fulfillment, that Old Testament prophecies have multiple applications and fulfillments. John took one prophecy and made two applications, separated by 2,000 years.

7f The Second Coming will not be a happy time for many. For Israel, they will wail as they come to realize their sin in rejecting their Messiah (Zechariah 12:10-14). The unsaved realize either their doom or their subjection under a divine millennium they do not want.

This wailing proves the Church is not on the earth at the Second Coming for what reason would the Church have to wail here? We would rejoice! But the earth wails because, except for a small believing remnant, those alive at the Second Coming are lost and followers of the Antichrist, and have no reason to rejoice at the Second Coming since it signals their doom and condemnation.

7g Amen! Let the sinners of the earth wail in their doom at the Second Coming! If they had accepted Christ and submitted unto Him earlier, they would be rejoicing now instead of wailing! They have no one to blame but themselves, for they brought their own doom upon themselves.

6. Alpha and Omega 1:8

1:8 I am Alpha and Omega,[a] the beginning and the ending,[b] Saith the Lord, which is, and which was, and which is to come the Almighty.[c]

8a The first and last letters of the Greek alphabet.

AV	ESV	LSV
8 I am Alpha and Omega, **the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, the Almighty.	8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."	8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

The ESV and LSV omit this phrase.

8b "**the beginning and the ending**" The Bible translates "Alpha and Omega" here, for those who may not understand the meaning of these two Greek letters. This is one principle of interpreting unfamiliar words and terms in the Authorized Version, by looking for the definitions within the context, near the word or phrase in question.

8c "**the Almighty**" "It is important to note that many of the titles given to God in Revelation, though not found elsewhere in the New Testament, are of constant occurrence in the Old Testament. For example, the name Almighty, used of God forty-eight times in the Old Testament, is not used in any other book of the New Testament, except once in a quotation from the Old Testament (2 Corinthians 6:18). So, too, the name Lord God, often used in Revelation, is not found elsewhere in the New Testament (save 1 Peter 3:15), unless a quotation or citation is being made from the Old Testament, while it is found 519 times from Genesis to Malachi.

"What is the importance of this departure from the New Testament style of speaking about God and this return to Old Testament titles? These titles have significance. God said to Moses, I am the LORD: This is an Old Testament title for God ("shaddai") and used in the New Testament for Christ ("pantokrator", meaning "all-powerful"). In the New Testament, used only in 2 Corinthians 6:18 and here. "Almighty was the title under which God entered into covenant with Abraham regarding the inheritance of the land of Canaan…The significance, then, of this return to the Old Testament titles is exceedingly great. It marks that God is now reverting to His purposes concerning the earth…when He resumes His long-suspended dealings with Israel and the world in preparation for the Messiah's reign."[27]

7. John's Reception of the Revelation 1:9-11

1:9 I John, who also am your brother, and companion in tribulation,[a-b] and in the kingdom and patience of Jesus Christ,[c] was in the isle that is called Patmos,[d] for the word of God, and for the testimony of Jesus Christ.[c]

[27] James Knox, *Christ Honoring Commentary on Revelation*, pages 16-17. This is true as the Tribulation is an Old Testament-type of dispensation since it centers on Israel.

9a "**your brother and companion in tribulation**" John relays his current circumstances. John was suffering right along with his audience, so he was able to identify with them. John was a suffer writing to sufferers.

Although John was never put to death for his faith, he did suffer and could have very well have been killed. It was only through the providence of God that he did survive to old age. John would be a living martyr, one who suffers for his faith but without dying. This can be a greater type of martyrdom than being put to death and you would have to live with the scars and the injuries that were endured, maybe for decades.

This suffering and survival can serve as a powerful witness to the faith. Our word "witness" comes from one Greek word (among others), **μάρτυς** (martus) which can be defined as "those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death." It is used 34 times in the New Testament. In this verse, "testimony" is translated from **μάρτυς.** John's witness and testimony was obtained at great cost and was very powerful, seeing how John suffered so much for it.

The Scripture declares, "**If any man will live godly in Christ Jesus he shall suffer persecution**" (2 Timothy 3:12) and John was testimony of that.

9b Not "The" Tribulation (as a future dispensation) but "tribulation" as a period of trial and suffering.

AV	ESV	LSV
9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus **Christ,** was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.	9 I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.	9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the witness of Jesus.

9c The ESV and LSV omit "Christ" both times in this verse.

9d "**Patmos**" John was in exile on the isle of Patmos under the Domitian persecution. Patmos is a small rocky, treeless island in the Aegean Sea about 50 miles square used to house the lowest of Roman criminals who were compelled to work in the mines. John was supposed to have been here for 10 years, from 86-96. He was in exile "for the word of God and for the testimony of Jesus Christ", banished for his work and his stand. Eusebius says that John was released from Patmos by the Emperor Nerva (96-98). Patmos was remote and inaccessible, cutting of communication with influential prisoners so they could not influence events or opinions back in the empire.

"John was banished to some desolate spot by the decrees of man, but God's hand was in the circumstance. Withdrawn from every other influence and duty, John could receive the word of God and the testimony of Jesus Christ. Thus, we see again what men intend for evil (Genesis 50:20), God works together for good (Romans 8:28). Often, in the history of God's people, have times of trial become seasons of spiritual illumination. Joseph went to prison to be the revealer of secrets. David was driven into the dens of the earth to record his psalms. Daniel was orphaned and hauled to Babylon to view the history of the Gentile world government. Paul was led into Arabia to learn the mysteries of the new covenant."[28]

[28] James Knox, *The Christ Honoring Commentary on Revelation*, page 18.

Ethelbert Bullinger, in his *Companion Bible*, says “Nothing to indicate that John had been ‘banished’.” Why was he on Patmos, which was a penal colony? Was John on vacation or something? John would not have gone to a place like Patmos voluntarily! John’s influence on the early church was so strong that Rome decided he needed to be removed from society and exiled.

1:10 I was in the Spirit[a] on the Lord's day,[b] and heard behind me a great voice, as of a trumpet,[c]

10a The Geneva Bible adds “ravished in the spirit”. Why make that addition?

10b “**the Lord’s day**” This is not a reference to Sunday for it is never referred to as "the Lord's Day" in Scripture (although it was in the early Church, but after the apostolic period) but rather the "first day of the week" (Matthew 28:1, Mark 16:2,9, Luke 24:1, John 20:19; Acts 20:7, 1 Corinthians 16:2). We often refer to Sunday as “the Lord’s Day”, a practice we should probably stop. But it is no kind of a "Christian Sabbath" or anything and it is given no such title or prominence in Scripture. The Sabbath is still sundown Friday to sundown Saturday. Ask any Jew! Despite claims by Roman Catholics and Seventh Day Adventists, it has never been moved to Sunday and the pope certainly wasn’t responsible for any such change for he has no such authority. It never was changed in God’s eyes. It is unfortunate that some men referred to Sunday as a Sabbath but they were inaccurate when they did so. That seemed to be a common practice from the Puritan era through the 19th century especially. Sunday is simply the day of the week that the early church chose to meet on to commemorate the resurrection of the Lord and we follow that example today. This is rather a reference to the Old Testament "Day of the Lord" which is in the Tribulation (Isaiah 13:6,9, Joel 1:15; 2:1,11,31, Obadiah 15, Zephaniah 1:7,14,18...), which starts at the Rapture, when John received these visions. It would fix the context of Revelation since the bulk of the book deals with that 7-year period.

Shouldn’t the Christian be “in the Spirit” at all times and not just on Sunday?

10c J. Vernon McGee, in his *Thru The Bible Commentary* comment on this verse, has this as a “war trumpet” but such a reading is unnecessary. It is Strong’s word #4536 σάλπιγξ, where it is just a generic use of a “trumpet”. This word is used in other ways in the New Testament:

1. Reference to the rapture in Matthew 24:31. This is probably a post-tribulational rapture as it deals with Israel.
2. Trumpets are used to announce the New Testament rapture in 1 Corinthians 15:52, and 1 Thessalonians 4:16, which will signal the end of the Church Age.
3. This “voice like a trumpet” is also used in Revelation 4:1, another reference to the New Testament rapture.
4. Angels use trumpets to announce Tribulation judgments in Revelation 8:2,6,13 and 9:14.

1:11 Saying, I am Alpha and Omega,[a] the first and the last:[bc] and, What thou seest, write in a book,[d] and send *it* unto the seven churches[e] which *are* in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.[fg]

11a The first and last letters of the Greek alphabet, signifying the beginning and end of something. We would say “A to Z” today.

AV	ESV	LSV
11 Saying, **I am Alpha and Omega, the first and the last: and,** What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.	11 saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."	11 saying, "Write in a scroll what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

11b "**I am the Alpha and Omega, the first and the last**" is omitted in the ESV and LSV. Why attack this important self-revelation by the Lord?

11c The Bible translates "Alpha and Omega" here, for those who may not understand the meaning of these two Greek letters. This is one principle of interpreting unfamiliar words and terms in the Authorized Version, by looking for the definitions within the context, near the word or phrase in question. This shows again that the Authorized Version is a self-interpreting book.

11d In a book! It is always in a book! God loves books and records and preserves His dealings and revelations to man in books.

Satan always tries to counterfeit true Biblical prophecy. To this end, he uses various occult practices, such as horoscopes, Ouija boards, tarot cards, and any other way to predict future events. He will also use things like "out of body experiences" to counterfeit the rapture.

11e "There is a strange aversion to the use of the term church in our day. There are those who choose to call themselves halls, chapels, assemblies, and such because they despise the churches and wish to show that they are not part of apostate Christendom.

"This is the equivalent of using the non-Biblical "born from above" because so many have misused the Biblical born again. The word of God calls assemblies churches.

"Then we have those who choose to call themselves worship centers, family life centers, etc., because the unsaved despise churches. The thinking here is that it will be easier to get someone who hates church to come and visit if the gathering is not called a church. This is the same crowd that will not preach against sin because people do not like to hear such preaching.

"There is no advantage to be gained by shunning the words of God for the words of man. We forfeit the blessing and power of the Head of the church when we are ashamed of or embarrassed by His choice of words and terms."[29]

11f These seven churches were located in southwestern modern-day Turkey. There were many other churches in this area but the Holy Spirit chose these seven congregations to symbolize the spiritual conditions dealt with in the church history applications that we will see in chapters 2 and 3.

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[29] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 28. This practice goes back to the 1800s and early 1900s with some Plymouth Brethren groups naming their churches as "gospel halls". Their reasoning is "Holding that the biblical word ἐκκλησία (ekklēsia, Greek for "church") refers to people, not a building, they avoid calling their buildings "churches," preferring to use the title "Gospel Hall" to indicate that the gospel is preached and upheld within. They place little emphasis on their actual church buildings, not considering them to be sacred…" (Wikipedia, "Gospel Hall Assemblies").

11g We had “seven Spirits” in Revelation 1:4. Now we have “seven churches”. We will see many “sevens” in Revelation as it is God’s favorite number and since He does everything by sevens.

8. Christ Among The Candlesticks 1:12-16

1:12 And I turned to see the voice[a] that spake with me. And being turned, I saw seven golden candlesticks;[bcd]

12a An odd phrase! But since Jesus is called the Word of God and since John turned to see the glorified Christ, this phrase isn’t so odd and John is seeing the personalized Word of God. John actually saw the personalized Voice of God in the person of the glorified Christ.

12b These seven golden candlesticks represent the seven churches (Revelation 1:20). Christ said that He was the Light of the World (John 8:12; 9:5). But while He is gone, both Christians (Matthew 5:14) and the local churches (as symbolized by the candlesticks) are to be the light of the world. You light candles when it is dark, and local churches are to shine as lights in their spiritually dark areas.

Why a golden candlestick? Gold is the divine metal, the metal of holiness. These churches are still God's churches, despite the problems (and some of them are quite severe) that they have.

This is not a Jewish menorah but seven individual and separate candlesticks. A menorah would not be an appropriate symbol in writing to seven Christian churches. These were seven separate, independent churches that John would write to.

12c We had “seven Spirits” in Revelation 1:4 and “seven churches” in Revelation 1:11. Now we have “seven candlesticks”.

12d There are 4 times the Lord appeared to men in His glory:

1. At the Mount of Transfiguration.
    A. Matthew 17:2 “**And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light**.”
2. To Stephen at his death.
    A. Acts 7:55 “**But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God**,”
3. To Saul at his conversion.
    A. Acts 9:3 **“And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:”**
4. To John at Patmos.
    A. Revelation 1:13-17 “**And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead.**

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"

1:13[a] And in the midst of the seven candlesticks[b] *one* like unto the Son of man,[c] clothed with a garment[d] down to the foot,[e] and girt[f] about the paps[g] with a golden girdle.[h]

13a This is a vision of the glorified Christ in verses 13-17, in all His power and glory. This is the Christ of the Revelation and of the tribulation period and of the Second Coming, not the pseudo-"Christ" that is so popular in apostate Christianity today. This is how He is in His glorified state in heaven.

The closest description we have of Him while He was on earth is in Song of Solomon 5:10-16[30] "**My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."**

13b Notice that Christ is in the "midst" of the candlesticks, as Christ is continually among His churches.

13c "**Like unto the Son of man**…" Christ was the Son of Man of earth during the days of His flesh, but now He is in heaven and glorified. John may have remembered how Christ looked while He was on earth and there was some similarity, but Christ was now fully the Son of God, in all of His glory and power.

"There is a vast difference between the past humiliation of the son of Man and His present exaltation:[31]

Days of His Flesh	**His Present Glorification**
He hung between malefactors (Luke 23:32-33).	He walks in the midst of the candlesticks (v. 13).
He was stripped of his clothing (Matthew 27:28, 35).	He is clothed with garment down to the feet (v. 13).
His head circled with a crown of thorns (Mark 15:17-18).	His paps girt about with a golden girdle (v. 13).
His hair matted with blood (Mark 15:19).	His hair white like wool (v. 14); a crown of glory (Proverbs 16:31).
His eyes swollen from strong crying (Hebrews 5:7) and soldier's fists (Matthew 26:67).	His eyes as a flame of fire (v. 14).

[30] See my notes on this important passage in *The Pilgrim Way Commentary on the Song of Solomon*.

[31] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 22.

His feet nail-pierced (Luke 24:39-40).	His feet as fine brass (v. 15).
His was the lone voice of a dying man (Matthew 27:46).	His voice as the sound of many waters (v. 15).
In His right hand a nail (John 20:25).	In His right hand seven stars (v. 16).
In His mouth blood, thirst, agony (John 19:28).	Out of His mouth a sharp two-edged sword (v. 16).
A visage marred more than any man (Isaiah 52:14).	A visage as the sun shineth in its strength (v. 16).

13d Both of these verbs are in the Greek perfect tense, showing a permanent and final state. Jesus was, and shall always be dressed in such priestly garb as He is a priest forever after the order of Melchizedek (Psalm 110:4 "**The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."**).

AV	ESV	LSV
13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with **a garment down to the foot**, and girt about the paps with a golden girdle.	13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest.	13 and in the middle of the lampstands *I saw* one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

13e A long "**garment**" was a sign of dignity and honor. It may be either royal, priestly or both. There is no nudity or semi-nudity in heaven. Christ had all of His glorified body covered. "**down to the foot**" is omitted by the ESV.
"girdle" The ESV and LSV have "sash". A girdle is not a sash. A sash is decorative. A girdle is used by a working man to keep tools on his person.

13f Most men were girt about the loins with a girdle. The Levitical priests were girt about the chest. The girdle usually indicates some form of work or service. Christ, in the midst of His churches, was no doubt undertaking His work as their High Priest. Priests wore linen girdles in Leviticus 16:4. They were used to strengthen men in Isaiah 22:21. Prophets wore girdles, such as Elijah wearing a leather girdle in 2 Kings 1:8 and John the Baptist in both Matthew 3:4 and Mark 1:6. Paul also wore one in Acts 21:11. Only busy, serving and working men wore girdles. The idle would have no reason to wear one. Today, we could think of the girdle as a type of a toolbelt.

"A long robe reaching to the feet was an oriental mark of dignity denoting high rank or office. High girding was another mark of lofty position, usually reserved for Jewish priests, though the Iranians frequently appealed to their deities as 'high-girt' (ready for action)."[32]

A golden girdle (of righteousness) is also worn by The Branch (Christ) in Isaiah 11:1,5, ("**And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots…And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins**.") showing royalty, as gold is the color and metal of royalty.

[32] James Moffat, "Revelation" in The *Expositor's Greek Testament*, volume 5, page 344.

13g "**paps**" "The **paps** are mentioned four times in the Authorized Version. *Pap* is from the Middle English *pappe* and is thought to be of Scandinavian origin. The **paps** are nipples or the entire breast of the female. When used of a male, paps refers to the chest."[33]

13h This description would correspond with the description of the Levitical priests' garments being for "glory and for beauty" in Exodus 28:2 "**And thou shalt make holy garments for Aaron thy brother for glory and for beauty**."

1:14 His head and *his* hairs *were* white like wool, as white[ab] as snow; and his eyes *were* as a flame of fire;[c]

14a White symbolizes purity, righteousness, great age and even greater wisdom. This is why judges in the old English court systems used to wear white wigs.

14b Compare the "white hair" with Daniel's description of the "Ancient of Days" in Daniel 7:9 "**I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire**."

14c A purifying, burning gaze that sees all that none can escape. Think about a laser shooting out blinding rays of penetrating light. This glorified, risen Jesus Christ is Almighty God, with eyes that would pierce you and burn down to the bottom of your soul. The text says, "eyes like a flame of fire." This is not the popular Christ. This is not the "lowly Nazarene." This is not "the Galilean" who is your example to "do unto others as you would have them do unto you." This is not the "lowly Galilean" who wanted all men to be "brothers," This is a risen, glorified, Almighty God with eyes like a flame of fire. He is no longer the "Lamb of God, which taketh away the sin of the world." He is the "Lion of the tribe of Judah"!

1:15 And his feet like unto fine brass,[a] as if they burned in a furnace; and his voice[b] as the sound[b] of many waters.[c]

15a Brass is the metal of judgment. It is with feet of judgment that Jesus will trample out the winepress of His wrath.

1. Revelation 14:19,20 "**And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."**
2. Psalm 110:1 "**The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."**
3. Isaiah 63:3 "**I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."**

[33] Laurence Vance, *Archaic Words and the Authorized Version*, pages 259-260.

AV	ESV	LSV
15 And his feet like unto fine **brass,** as if they burned in a furnace; and his voice as the sound of many waters.	15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.	15 His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters,

"**brass"** The ESV and LSV don't like brass so they use "bronze". They wrongly imagine the peoples in Bible days were too primitive (or too stupid) to make brass.[34] But bronze is not the metal of judgment in the Bible- brass is, so they destroy the typology with this change. The Authorized Version is correct in using "brass". How is changing "brass" to "bronze" supposed to help in our understanding of the text? Or is it just the commentator trying to look scholarly? If you can't get a simple thing like "brass" straight, how will you get the difficult interpretations in Revelation correct?

A survey of translations and commentaries regarding "brass verses bronze":

Versions

BRASS	**BRONZE[35]**
Authorized Version	English Standard Version
Revised Version	New Living Translation
Geneva Bible	New International Version
American Standard Version	Christian Standard Version
Bishop's Bible	New American Standard Version (any edition)
Darby version	Legacy Standard Version
Rheims Douay (Roman Catholic)	Amplified Version
New King Hames Version	NET Version
Tyndale Bible	Revised Standard Version
Coverdale Bible	

Commentaries

BRASS[36]	**BRONZE[20]**
This commentary, the Pilgrim Way Commentary on Revelation	A. T. Robertson says it is an "unknown metal".
John Gill	The Preacher's Outline and Sermon Bible Goes Both Ways
Albert Barnes	The Pulpit Commentary is unsure.
Ethelbert Bullinger in his Companion Bible	Cambridge Bible goes both ways
People's Net Testament	Strong's Dictionary has under word 5474 χαλκαλίβανον, Neuter of a compound of G5475 and G3030 (in the implied mean of whiteness or brilliancy); burnished **copper, an alloy of copper**

[34] Read any commentary written by someone from the "Scholar's Union" on any Old Testament passage that deals with brass for examples of this.

[35] Infected by higher criticism.

[36] Or at least they do not attack "brass".

	(or gold) and silver having a brilliant lustre: - fine brass.[37]
Biblical Illustrator	Henry Alford has “chalcolibanus”. What on earth is that? Leon Morris does the same thing.[38]
Bengel’s *Gnomon*	David Chilton[39]
Matthew Henry	John Phillips has both brass and bronze.[40]
Clarence Larkin	Robert Mounce[41]
Peter Ruckman	Charles Ryrie[42]
James Knox	Gordon Fee
John Walvoord	Everyone else in the “Scholar’s Union”.
Oliver Greene	
Henry Morris	
Walter Scott	
Joel Beeke[43]	

“The symbolical import of "brass" in Scripture is as definitely defined as is that of gold and silver. As gold speaks of glory and silver of redemption, so brass signifies judgment. This may be gathered from the connections in which it is found. The serpent (reminder of the one who was responsible for the bringing in of the "curse") which Moses was ordered to make and affix to the pole, was made of brass (Numbers 21:9). When Jehovah made known the sore judgments which would come upon Israel for their disobedience (see the whole of Deuteronomy 28), among other things He threatened, "and thy heaven that is above thy head shall be brass (v. 23). When describing the millennial blessedness of Israel, following their long alienation from God, the promise given is "for brass I will bring gold" (Isaiah 60:17), i.e., judgment shall give place to glory. When Christ appears in judicial character. Inspecting His churches, pronouncing sentence upon them, we read that "His feet (were) like unto fine brass as if they burned in a furnace" (Revelation 1:15).

“Many are the references to "brass" in the Old Testament, but it is invariably found in an evil association. The first time that it is mentioned is in connection with the descendants of Cain (Genesis 4:22)! Samson was bound with "fetters of brass" (Judges 16:21); so, too, was Zedekiah (2 Kings 5:27). Goliath’s helmet and armor were of "brass" (1 Samuel 17:5-6,). Saul’s armor was of the same material, but David disdained it (38). In delivering His people from the prison-house in which sin had placed them. the Lord says, "He hath broken the gates of brass

[37] See Gail Riplinger’s *Hazardous Materials* for documentation on how unreliable Strong’s Dictionary and the various Greek lexicons are.

[38] In his contribution to the *Tyndale New Testament Commentary* series.

[39] *Days of Vengeance*. This is unsurprising as Chilton gets just about everything wrong on Revelation that he possibly can. It is no surprise that he is not faithful to the text.

[40] *Exploring Revelation*.

[41] In his commentary on Revelation in the *New International Commentary on the New Testament*, which is not a Bible-believing commentary series anyway.

[42] *Everyman’s Bible Commentary*

[43] *Lectio Continua* series.

and cut the bars of iron in sunder" (Psalms 107:16). When remonstrating with His wayward and rebellious people, God said, "I know that thou art obstinate, and thy neck is an iron sinew, and thy brow brass" (Isaiah 48:4).[44]

15b "**voice…sound**" The same Greek word for these two English words: Strong's #5456, phônê, an address, a noise, voice, sound.

15c "**voice…of many waters**" The voice of puny man cannot argue with a voice that sounds like a waterfall! Psalm 29 gives more light on the thunderous voice of the Lord. Did you ever try to argue with Niagara Falls or with a hurricane?

1. Ezekiel 1:24 **"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings."**
2. Ezekiel 43:2 "**And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory."**
3. Daniel 10:6 "**His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."**

1:16 And he had in his right hand seven stars:[ab] and out of his mouth[c] went a sharp two-edged sword:[de] and his countenance[f] *was* as the sun shineth in his strength.

16a We had "seven Spirits" in Revelation 1:4, "seven churches" in Revelation 1:11 and "seven candlesticks" in Revelation 1:12. Now we have "seven stars". We see that "seven" is God's favorite number, as He does everything by sevens. These "stars" are defined in Revelation 1:20 "The seven stars are the angels of the seven churches."

16b The right hand is one of power and honor (Ephesians 1:20 "**Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places**,") as well as fellowship (Song 2:6 "**His left hand is under my head, and his right hand doth embrace me.**"). The seven churches occupy a place of honor with the Lord. The churches are in the hand of Christ, not in the hand of the State or Satan! This shows that Christ is the Lord of the Church and we are in the protection of His hand.

16c The "mouth" in Revelation makes an interesting study.

1. Out of Christ's mouth goes a (sharp, two-edged) sword.
   A. Revelation 1:16 "**And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."**
   B. Revelation 2:16 "**Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."**
   C. Revelation 19:15,21 "**And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.** And the remnant were slain with the sword of him that sat upon the horse,

[44] A. W. Pink, *Gleanings in Exodus.*

which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

2. Christ spewing churches out of his mouth.
   A. Revelation 3:16 "**So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth**."
3. The scorpion-like creatures had their power in their mouth.
   A. Revelation 9:19 "**For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt**."
4. With the Two Witnesses, they can protect themselves by having fire come out of their mouth.
   A. Revelation 11:5 "**And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."**
5. The serpent issues a flood out of his mouth to destroy the woman.
   A. Revelation 12:15 "**And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."**
6. The earth opened her mouth to counter this flood of Revelation 12:15.
   A. Revelation 12:16 "**And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth**."
7. The Beast had a mouth as a lion.
   A. Revelation 13:2 "**And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."**
8. The Beast had a mouth speaking great things and blasphemies.
   A. Revelation 13:5,6 "**And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven**."
9. There was no guile found in the mouth of the 144,000.
   A. Revelation 14:5 "**And in their mouth was found no guile: for they are without fault before the throne of God."**
10. The Dragon had three unclean spirits, like frogs, come out of his mouth.
    A. Revelation 16:13 "**And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."**

"The mouth is presented in Scripture in several contexts. It is noted for its practical purposes of communication, the expression of language, either the communication of that which is true or of that which is a lie. The mouth is also identified with eating, characterized in the Bible metaphorically for spiritual sustenance as well. We also read of the tongue and the mouth portrayed in both the Old and New Testaments as mouthpieces of the heart. Another identification is the faculty for praising God. The mouth is marked with wisdom and foolishness, with destruction and vanity, and, of course, intimacy, the kiss. But another characteristic which marks this unique part of the human anatomy is its usage for great influence and power."[45]

16d The **sharp two-edged sword** is the Word of God (Ephesians 6:17) that is sharper than any two-edged sword (Hebrews 4:12)." This is obviously not literal but is figurative. This is a two-edgedsword; it cuts both ways. It can wound a man, and it can heal a man. It is a "**savor of life unto life and death unto death** (2 Corinthians 2:16)." When the word of God comes out and cuts some people, they realize they are sinners, and realizing it, they are wounded by the word of God, and they see that they need to get right, so they surrender. Other people, when they are

[45] H. T. Spence, *Confronting Contemporary Christian Music*, page 137.

cut by the word of God, fight back and refuse to surrender, and they die in their sins. The old saying rings true, that the same sun that melts the snow hardens the clay.

16e O. Talmadge Spence[46] sees this description of Christ from this verse:

1. "**one like unto the son of man**"- the hypostatic union of the God-Man, in the Lord Jesus Christ
2. "**clothed with a garment down to the foot**"- priestly
3. "**girt about the paps with a golden girdle**"- royal
4. "**with a sword**"- judicial.

John Phillips[47] outlines it as:

1. He is the Unemotional One (1:13)
2. He is the Unimpeachable One (1:14)
3. He is the Undeceivable One (1:14)
4. He is the Undeterrable One (1:15)
5. He is the Unanswerable One (1:15)
6. He is the Unparalled One (1:16)
7. He is the Unconquerable One (1:16)
8. He is the Unapproachable One (1:16)

16f "**countenance**" from an Old French "contenance" which is from a Middle Latin word "continentia" and "continere" ("con"- with, together, having intensity, and "tenere" to hold), meaning "the way in which one restrains oneself", a holding together of the face that expresses an attitude or a state of mind."[48] You can't directly look at the sun without going blind. The brilliance of the glory of Christ is brighter than that.

9. John's Reaction to the Vision of the Glorified Christ 1:17

1:17 And when I saw him, I fell at his feet as dead.[a] And he laid his right hand upon me, saying unto me, Fear not; I am[b] the first and the last:[c]

17a This is John's reaction to this vision of the glorified Christ. Wouldn't you, if you saw such an overpowering sight of the fully glory and majesty of God? This was not the same man he saw in the days of His flesh!

"John heard (v. 10), turned (v. 12), saw (vv. 12, 17), and fell (v. 17). What a wonderful picture we have here of how the Lord saves a sinner.

The voice we know to be the Lord. So John first heard the word of God.

He did not continue in his own ways but turned toward the source of the words. This is a marvelous picture of repentance. Such turning is despised by those more concerned with "soul-winning" than God saving souls, but God commandeth all men everywhere to repent.

He did not behold the Lord until after hearing the word and turning.

Once he came face to face with the resurrected Christ, he falls as a dead man; no argument, no opinion, no hope of impressing with his works."[49]

"Since John reacted like that, we can be sure that when you and I get into the presence of the Lord Jesus, we are not going to approach Him in a familiar way. We will fall at His feet as

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[46] *Foundations Bible Commentary, Book of Revelation*, page 8.

[47] *Exploring Revelation*, pages 27-28.

[48] Steven White, *White's Dictionary of the King James Language*, page 282.

[49] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, pages 21-22.

dead. He is the glorified Christ today. And let me say that I do not like the irreverence of the "Jesus culture" that we see today, speaking of Him or to Him as if He were a buddy. Nor do I like to hear someone sing or say that Jesus is a friend of theirs. Now, you may think I am hard to please. You are right; I am. But Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). If you say that Jesus is a friend of yours, you must be implying that you are obeying Him."[50]

17b The first 'fear not' of the Bible occurs just before the first 'I am' of the Bible, in Genesis 15:1.

17c "**first and the last**" the same idea as Alpha and Omega.

10. Everlasting Life and the Keys 1:18

1:18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore,[a] Amen; and have the keys of hell[b] and of death.[cde]

18a An obvious reference to the death, burial and resurrection of Christ. He lived (after His incarnation) and then died (at His crucifixion) and is alive forevermore (after His resurrection and ascension).

AV	ESV	LSV
18 *I am* **he** that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of **hell** and of death.	18 and the living one. I died, and behold I am alive forev-ermore, and I have the keys of Death and Hades.	18 and the living One; and I was dead, and behold, I am alive forever and ever, and I have the keys of death and of Hades.

"I am he" The LSV uses the occultic phase "and the living One". The ESV uses it too but does capitalize "one".

18b "**hell"** Not surprisingly, all of the modern critical translations, doesn't like "hell" so they sanitize it to "Hades". They also flip the word order of "Death and Hades". Henry Morris makes this same mistake on this verse in his *Defenders Study Bible*.[51] For all of Morris' supposed support of the Authorized Version, he was guilty of changing it when he felt the need to do so. Hell is not the same idea as Hades in a Biblical context. Ethelbert Bullinger also makes this unnecessary note in his *Companion Bible*. Hades is usually seen as a place of departed spirits, where they may or not be tormented, and can be used in a rather generic sense as the abode of all the dead. Hell includes fire, torment and punishment. Just about every modern translation will translate this as "Hades" or "the abode of the dead" (New Living Translation, New Contemporary Version). All the pre-Authorized Version translations use "hell", including the Gothic and Anglo-Saxon versions."[52]

One old preacher said "The Devil doesn't have the keys to his own smokehouse!"[53]

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[50] J. Vernon McGee, *Thru the Bible*.

[51] Page 1987.

[52] Gail Riplinger, *In Awe of Thy Word*, page 668.

[53] I think I heard this from Rod Bell, who was pastor of Tabernacle Baptist Church in Virginia Beach, Virginia in the 1970s-1990s, while he was preaching at Maranatha Baptist Church in Elkton, Maryland.

18c Keys are a symbol of both power and authority. The fact that Christ has them shows us that

Satan is ruling nothing, especially not hell. The idea of Satan ruling in hell was created by that Arian poet, John Milton in his *Paradise Lost*, which was by no means inspired. We certainly cannot take any doctrine from it. Christ alone has these keys, not Peter or any pope. Peter may have used these "keys" to open the door of salvation to the Jews in Acts 2 and to the Gentiles in Acts 10 but those were the only two times they were used. After Acts 10, Jesus would have taken the keys from Peter as he never used them again. The papacy mistakenly claims to have these keys and they are on the Vatican Coat of Arms but it is obvious that only the Lord has them, not any "pope".[54]

18d Death holds the bodies, hell holds the souls.

18e This presentation of the Lord highlights His sovereignty. The last days of the Church Age will be extremely chaotic. Then the rapture comes. After that comes the great distress of the Tribulation. Yet through all these distresses the Lord remains sovereign over it all. He is over it all. He is in control of it all. It is not out of control. It may look like hell has literally broken loose on earth but there is a plan and a purpose of it all and it is all playing out exactly according to His plans. This is because He is God and can do as He will and can control all circumstances. This should be a source of great comfort to Christians today and to Tribulation saints and to Israel in the Tribulation that the events and the end of the Tribulation has already been written out and the good guys win.

Jesus, as God, is sovereign over:

1. Death
2. Hell
3. The events leading up to the tribulation period and events during the tribulation period.
4. Thus, there is no need to fear about anything.
   A. Isaiah 40:1,2 "**Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins."**

11. The Divine Outline of Revelation 1:19

1:19ª Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

19a Here is the divine 3-point outline of Revelation.

1. The things thou hast seen (Chapter 1). The Lord Jesus as the Glorified One
2. The things that are (Chapters 2-3). The Lord Jesus as the Head of the Church
3. The things that shall be hereafter (Chapters 4-22). The Lord Jesus as the Triumphant One.

[54] Of course, the papacy is not descended from Peter. I demonstrate that Peter was never even in Rome in my notes on Romans 1:7,11,15 and 16:1 in my *Pilgrim Way Commentary on Romans.* Rome claims that Peter passed on these keys to his "successors" in the Church of Rome and the pope has these keys now. But no pope could open a can of tuna fish, much less the "kingdom of heaven" or anyone's understanding of Scripture.

I can't agree with Peter Ruckman making this outline as:
Past—Rev. 1–3
Present—Rev. 4–19
Future—Rev. 20–22
The letters to the seven churches in chapters 2 and 3 were present in John's day. The rapture and the judgments had no started in John's day as they haven't even started in our day as I write this in 2025. Ruckman has this division as he has John writing prophetically after the Laodicean church age and at the rapture (between chapters 3 and 4)[55] but we have him writing historically at the end of the apostolic age.

The historicist and the preterist would limit the future, unfulfilled parts of Revelation to probably chapters 21 and 22 at most. Futurists would say that chapters 4-22 are yet future and unfulfilled.

Revelation would also divides itself into three logical divisions:

1. The Church Age, Chapters 1-3
2. Tribulation, Chapters 4-19
3. Millennium, Chapters 20-22

12. The Stars and Candlesticks Expounded 1:20

1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches:[a] and the seven candlesticks which thou sawest are the seven churches.

20a The seven stars are angels of the seven churches. I hold these to be a reference to the pastor or the spiritual leadership of these seven local congregations. Angels are messengers of God, appointed to bring to the pastors these messages from God, just as pastors are messengers of God to deliver the word of God to their congregations.

[55] Peter Ruckman, *The Revelation of Jesus Christ*, pages 11-12.

NOTES

Revelation Chapter 2

The interpretation of the Seven Churches is varied, mainly divided among 3 main tracks:

1. **Futurist-** the churches describe the seven periods of church history from the birth of the church in Acts 2 to the rapture. It is all future. Pre-millennialists support this view.
2**. Preterist**- the churches describe seven periods in the future of Israel, from the fall of Adam to the destruction of Jerusalem in A.D. 70. It is all past history. Post-millennialists support this view.
3**. Literal**- the churches are just that- seven literal churches John wrote to. There is no historic or prophetic significance to them.

Comparison between the futurist and incorrect preterist interpretation of the Seven Churches:[56]

CHURCH	FUTURIST	PRETERIST
Ephesus	Early Church 30-100	Fall to Curse
Smyrna	Roman Persecutions 100-325	Captivity in Egypt
Pergamos	Marriage of Church and State	Wilderness wanderings
Thyatira	Dark Ages 590-1517	Kingdom period
Sardis	Reformation era	Latter prophetic period
Philadelphia	Golden Age of Christianity 1700-1881	Post-exilic Israel
Laodicea	Last days apostate church	30-70 A,D.

Oddly, Ethelbert Bullinger, as a hyper-dispensationalist and a futurist, seems to take a preterist interpretation to the application of the churches in the *Companion Bible*, tying them to the history of Old Testament Israel.

I wonder about the order of the churches given. Was there a reason for this order of presentation, maybe based on the relative prominence and importance of each church? We can understand why Ephesus would be listed first if that was the case as it was a very important and prominent church, with the epistle that Paul wrote to them, Paul's activities here and the (probable) ministries of both Timothy and John in this church.

Each letter has seven distinct parts:

1. An address
2. A citation of one or more attributes of the Lord
3. An assertion that Christ has complete knowledge of the situation with the churches
4. A description of the state of each church, complete with either a rebuke or a commendation

[56] Preterist view taken from Ray Sutton *That You May Prosper*, pages 257-258, repeated in Chilton's *Days of Vengeance*, pages 86-89.

5. A reference to a promised coming of the Lord
6. A command to hear
7. A special promise to the overcomers

Church	Commendation	Criticisms	Application	Summary
Ephesus 2:1-7	Good works, labor and patience Tried and rejected false prophets Hated the Nicolaitines	Left first love	Early church, 30-100, the Loveless Church	A good church that has lost its way, having left its first love and going on tradition and program.
Smyrna 2:8-11	Good works, holding faithful in tribulation	None	Time of Roman persecutions 100-313, the Suffering Church	A solid church undergoing persecution.
Pergamos 2:12-17	They held fast His name They had not denied the faith	Some held the doctrine of Balaam Held the doctrine of the Nicolaitines	Corruption of the church 313-500, the Worldly Church	A church compromised by denominationalism and unbiblical leadership.
Thyatira 2:18-29	Good works, charity, service, faith and patience	Suffered Jezebel to teach	Dark Ages 500-1517, the Roman Catholic Church	A church with female leadership.
Sardis 3:1-6	Had a faithful remnant	They had fallen	Reformation 1517-1700, the Reformed Church	Trying to do the right thing but falling short.
Philadelphia 3:7-13	Good works They kept His word They had not denied His name	None	Revivals 1700-1881, the Victorious Church	A church in revival
Laodicea 3:14-22	None	Lukewarm Self-sufficient Shut Christ out	Last days 1881-rapture, the Apostate Church	A typical last-days church

Every church today can be pegged into one of these descriptions.

Promises to Overcomers

Letter	Promises
Ephesus	2:7 Christ will give to eat of the tree of life, which is in the midst of the paradise of God.
Smyrna	2:11 He shall not be hurt of the second death.
Pergamos	2:17 Christ will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth
Thyatira	2:26-28 Christ will give him power over the nations and he shall rule them with a rod of iron. Christ will also give him the morning star.
Sardis	3:5 He shall be clothed in white raiment; and Christ will not blot out his name out of the book of life, but will confess his name before the Father, and before his angels.
Philadelphia	3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
Laodicea	3:21 Christ will grant him to sit with him in His throne.

There have been attempts to compare the Seven Churches with the Seven Kingdom Parables of Matthew 13.

CHURCH	PARABLE- Matthew 13	Remarks
Ephesus	Sower 13:3-23	Sowed good seed but later devoured by birds, a picture of devils, lost or cooling love and zeal, the initial sowing of the gospel by the early church, with varying results.
Smyrna	Wheat and tares 13:24-30	Good fruit but Satan was busy sowing the tares of the developing false church
Pergamos	Mustard seed 13:31,32	Mustard seeds are small, but grow to good sized trees, in which the birds of the air (devils) lodge. The church starts small and pure but it grows and apostatizes under state favor and control.

Thyatira	The leaven 13:33	Leaven has a negative type in Scripture, the spreading internal corruption of the church. "That woman Jezebel" is active in this church and it is a woman who is putting the leaven in the church.
Sardis	Treasure of the field 13:44	The Reformation church was a buried treasure but was still "in the world", the unfulfilled promise of the Reformation. It was a move of God and ordained of God but it did not live up to its full potential. The true Reformers (the Baptist churches, such as Mennonites, Brethren, Waldensians, etc.) were overwhelmed, overshadowed and generally ignored by historians as to the extent of their contributions- they are "hidden" by history.
Philadelphia	Pearl of great price 13:45,46	A "pearl" of a church age, precious
Laodicea	The net cast into the sea 13:47,48	A mixed multitude from the "sea" or the world. This is an "unseparated" catch. We can apply this to the last days church with its lack of separation (Half-way Covenant of the American Colonial period)

"These seven parables can correspond with the seven churches in Revelation 2-3: "A careful reading of Matthew 13 will yield a striking comparison as the seven parables of the kingdom also seem to match the history of the church.

Beginning with Matthew 13:3 we have the parable of the sower. This corresponds to the Ephesus period (Revelation 2:1-7) when the good seed is being sown from Jerusalem to the uttermost parts of the earth. There were to be four areas of sowing — wayside, rocky ground, thorny ground and good ground. The early church carried the gospel to four areas — Jerusalem, Judea, Samaria, and the uttermost part of the earth. The Lord forewarns (Matthew 13:18-23) that only a small portion of the

seed will bear true fruit and teaches that Satan's work in this age will be to hinder the work of the gospel.

Next comes the parable of the tares (Matthew 13:24-30) which corresponds to the church in Smyrna. Here we learn that the enemy is at work mingling his children among the saints. They look the same, but their fruit is different. It is during this time that the church "fathers" introduce the heresies that will cripple the church throughout the age.

The third parable is that of the mustard seed (Matthew 13:31,32) which matches the Pergamos period. The plant of this parable becomes something of monstrosity. It is first an herb but then becomes a tree. The same picture is set forth in Ezekiel 31:3-14 by the Assyrian kingdom and again in Daniel 4:10-19 by the Babylonian kingdom. The similarity of the tree mentioned in those passages, as the representation of an earthly kingdom, to the tree spoken of in the parable can scarcely be doubted. In each case the earthly kingdom was:

1. The enemy of God's people.
2. The habitation of the fowls of the air.
3. Cut down in destruction by the Lord.

How incredible then that so many commentators have sought to teach this tree as the spread of the gospel and the birds as people everywhere coming to Christ. The very first parable in Matthew 13 was interpreted by the Lord Jesus who told us the fowls of the air were Satan's agents to devour the word of God. In the Pergamos period these birds found a home in the church. Christianity in its beginning was comparatively insignificant; like a grain of mustard seed, which was proverbial among the Jews as the least of all seeds; but in this parable, it is seen to outstrip itself and become a tree, in the shelter of whose branches the birds of heaven lodge.

The common teaching is that this represents the triumph of the church. Instead, it pictures a spiritual and other-worldly body becoming a secular kingdom. This occurred during the Pergamos period.

Next comes the parable of the leaven (Matthew 13:33). Again, the commentators take the positive approach and miss the runway. The majority of them make leaven the gospel, the woman the church, and see in the picture the spread of Christianity until the whole world is converted. Throughout the Bible leaven stands for corruption. The Corinthian epistle instructs the churches to purge the leaven from their congregations. Ignoring this truth, during the Thyatira period, the woman, called in Revelation Jezebel and the mother of harlots, corrupts the church by introducing multitudes of "traditions" into the bread of life.

The fifth parable is that of the hidden treasure (Matthew 13:44) which corresponds to the Sardis church period or the time of reformation. The treasure was in the field. They walked by it or over it every day until at last someone stumbled upon it and brought it out for all to see. This pictures Luther's finding of the doctrine of justification by faith in a Bible which had been available to monks like himself for centuries. God's people survived as a remnant through the dark ages of papal rule and these "few names" were used by the Holy Spirit to bring rediscovered truth to light during this time. (Consider the treasure of Exodus 19:5 in this typical context).

In the parable of the pearls (Matthew 13:45-46) we see wealth and materialism being sacrificed to purchase living stones. This matches the time of the Philadelphia

church when countless lives and fortunes were laid down at the feet of Jesus to proclaim the truth that once was lost but now was found. It is remarkable to read of the ways God used the great financial and industrial booms of this time period to finance the greatest missionary movement since the days of the apostles.

The last parable is that of the drag-net (Matthew 13:47-50). With the sea representing peoples, nations or multitudes, this parable pictures the gathering into judgment at the close of the church age. The Laodicean period will end with the Lord gathering in the good and casting the bad into a furnace of fire."[57]

John Phillips[58] outlines the seven churches as follows:

1. Ephesus- the Fallen Church
2. Smyrna- the Fearful Church (I would put this as the Faithful Church)
3. Pergamos- the Faltering Church
4. Thyatira- the False Church
5. Sardis- the Fruitless Church
6. Philadelphia- the Feeble Church (I would put it as the Fruitful Church)
7. Laodicea- the Fashionable Church

Application of the letters. Although any verse may have a primary doctrinal application, it also does have a spiritual application. Not every verse has a Christian doctrinal application. This is where many people go wrong in that they fail to make the proper dispensational application of a verse, or in that they fail to place it in its proper dispensational setting. Cults do this where they wind up trying to take Jewish passages and make them apply to Christians. Seventh Day Adventists take Old Testament passages directed to Jews and try to slap them on New Testament Christians, and wind up teaching that Christians need to go to church on Saturday and that we cannot eat pork.

When we read Revelation 2 and 3, we need to remember the three forms of application:

1. Historical Application. The letters in Revelation 2 and 3 are addressed to literal local churches in A.D. 90 (or so) in Asia Minor.

2. Spiritual Application. The passages can apply to local churches today.

3. Doctrinal Application. This is more difficult. The letters are almost sure to have a Tribulation application. There are passages in the letters that would not fit Church Age doctrine.

In Revelation 2:7, there is the promise for the overcomer to eat of the tree of life. There is no Christian that needs to eat of the tree of life. We received our eternal life from Jesus Christ through faith and the new birth. But the people in the Tribulation will need to eat it because their salvation is different, In Revelation 2:26, there is a statement that you have to keep His works to the end. This is like the passage in Matthew 24:13, "But he that shall endure unto the end, the same shall be saved." Wherever "the end" is mentioned, the reference is to the Second Coming of Christ at the end of the Tribulation. In Revelation 3:5 there is a promise that Christ won't "blot your name out of the book of life," but with this, there is an implied threat that under certain

[57] James Knox, *The Christ Honoring Commentary on the Book of Revelation,* volume 1, pages 70-72 (first edition),
[58] Pages 31-32 in *Exploring Revelation*

conditions that He will. Yet, we know in this Church Age, we have eternal life and security. There is no danger of being "blotted out" if we are truly born again. In Revelation 3:16 is a threat that God will "spue" somebody out of His mouth. The Christian is not in God's mouth so the Christian could not be "spit out."

"When we consider that these letters show us the moral condition of the churches at the end of the first century AD, it is shocking to find such error and iniquity. These churches were founded and instructed by the apostles and ministered unto by those who were the pupils of those who walked with Christ. We would think to find models of excellence, pure and free from doctrinal evil and the heresies which might eventually arise.

"But these epistles show that the churches then were no different than the churches now, and those of all ages. We see a mixture of good and bad, wheat and tares, sheep and goats, congregations as full of the workings of depravity as of the fruits of true faith. There was much the Lord would praise but as much, or more, He would condemn.

"There were those who loved the Lord with all their heart, those who had lost their first love but still served Him, and those who cared nothing for Jesus at all. There were those holding fast the truth and those losing hold on the truth and those seeking to wrest it from the hearts of the faithful.

"We see precious women of virtue side by side with Jezebel. We see men of noble character in the same pew with Balaam. We see a faithful pastor, a Nicolaitan, a martyr, and a blind braggart all singing in the same choir. We see rich men who are poor and poor men who are rich; weak men who are strong and strong men who are weak.

"Every age, every denomination, and nearly every congregation contains specimens of what we find in each of these letters. As all the elements of the ocean are to be found, in more or less distinctness, in every drop of the ocean, so every community of professing Christians has some of the varied classes which make up Christendom at large. One may abound most in Ephesians, another in Smyrnans, etc., but we shall hardly be at a loss to find all types in all assemblies.

"There are Protestant Papists and Papistic Protestants. There are sectarians, anti-sectarians, and partyists who are not schismatics. There are holy ones in the midst of abounding error and apostasy and unholy ones in the midst of the most earnest and active faith. There will be found light in dark places and darkness in the midst of the brightest light.

"If we learn nothing else from these seven epistles, let us learn these great truths:

1. Church membership and church attendance has never guaranteed salvation or a right relationship to Jesus Christ. All the characters in Revelation 2 and 3 were in a local church.
2. One cannot condemn the church nor refuse to participate in the activities of the local church because there is someone or something present which is not as it should be. EVERY church — since the days of the apostles — has had its ad mixture of truth and error."[59]

[59] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 32-33.

13. Letter To Ephesus 2:1-7

2:1 Unto the angel of the church[a] of Ephesus[b] write; These things saith he[c] that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

1a John is not to write to the local church collectively but to the "angel" of that church. I take this as the pastor or spiritual leadership of each of these local churches, something similar to a "guardian angel".[60]

Some define this angel (as in Revelation 1:19) to be a literal angel, such as a "guardian angel" over that local church. This angel then relays the message to the leadership of that local church. But there is a problem with this in that John is told to write "to the angel.." How does one write to an angel? Where would John send such a letter? How would it be delivered? How would a spiritual being like an angel receive a physical letter? Angels get their messages from God, not from man. Why would John write to an angel to have that message delivered to the church, even if he could somehow get a letter to an angel. What kind of a post office could deliver such a letter? If God has a message for a congregation, then why go through both John and the angels to deliver it? God would either have John deliver it (as a prophet) or have the angel deliver it. Why use both?

[60] If this interpretation is true, then it puts more divine glory on the leadership positions in the local church. It places a greater burden for spirituality and holiness on these men and it urges the congregation to chose such men more carefully and to give them the double honor that is due them (1 Timothy 5:17).

Most commentators tend toward this definition, except Peter Ruckman[61] and James Knox. Knox gets slanderous when he accuses fundamentalist preachers and commentators who hold to the angel=pastor position do so in order to maintain their pastoral authority over their congregations[62] That is a violation of the Ninth Commandment against these brethren. Ruckman and Knox take the position that the angels are literal angels, yet that does not prevent them from maintaining *their* pastoral authority over *their* churches. Henry Morris also takes this position[63] but he would have a different motivation as he was not a pastor.

1b The name means "fully purposed" or "desirable ones". Ephesus was located near the west coast of Asia Minor on the Aegean sea and near the mouth of the Cayster River. Its harbor, in the days of its glory, accommodated the largest ships. It was also easily accessible by land, for Ephesus was connected by highways with the most important cities of Asia Minor. Ephesus was the commercial center of Asia. It was the center of trade for a rich and beautiful country and the seat of its government, learning, art, wealth and religion. It was a place specially consecrated, in the minds of the people, by many myths and legends of gods and goddesses and by the presence of a temple which was one of the wonders of the world. Ephesus was a city of the greatest political importance. It enjoyed the title “Supreme Metropolis of Asia.” It was a free city as the Romans had granted to it the right of self-government, and it never had Roman troops stationed there. Ephesus was also the center of the Pannonian Games. These ranked with the Olympic Games as athletic occasions. It was in the month of May that these games were held. At that time the whole population of Ionia flocked into Ephesus. There were public-spirited men who counted it an honor to make the arrangements for these games and to bear the cost of them. These men were given the title Asiarchs, which means the chiefs of Asia. They are referred to in Acts 19:31. To attain such an office and such an honor was the high watermark of any man’s career.

Ephesus was the home of the Temple of Diana, which was one of the “seven wonders of the world.” A Greek saying said, “The sun sees nothing finer in his course than Diana’s Temple.” It was the pride of Ephesus. When it was being built, women gladly offered their jewels and their ornaments that it might be beautified. Alexander the Great had offered all the magnificent spoils of his eastern campaigns if only his name might be inscribed upon it; but his offer was refused, for none but the name of Diana might be connected with it. It was 425 feet long, 220 feet wide, and 60 feet high. Diana was depicted by a repulsive image that was a black and squat. It was covered with many breasts, which was the symbol of fertility, and held a club in one hand and a trident in the other. On the base of the idol were strange signs whose meaning no man knew. Yet, to millions of people this idol was the most sacred thing in the world. Behind the image was the inmost shrine. People went there to deposit their valuables for safekeeping. In a violent world of wars and unrest, a temple was always a safe deposit, for seldom would a temple be violated. The Temple of Diana was the safest of all.

The worship at the temple was a weird, ecstatic, hysterical business. To the accompaniments of shouts and wailing, the burning of incense and the playing on the flute, the worshipers worked themselves up into an emotional and hysterical frenzy in which the darkest and most shameless things could and did happen. The priests were called Megabyzi. They were eunuchs. They were such because it was said that the goddess was so fastidious that she could bear no real male near her, but there were those who said that they were such because the goddess was so lascivious that it was unsafe for any normal male to approach her. There were thousands of female priestesses called Melissae, which means the bees. There were hordes of slaves to sweep the courts and to undertake the menial duties of the temple. The

[61] *The Revelation of Jesus Christ*, pages 32-33.

[62] *The Revelation of Jesus Christ*, volume 2, page 25.

[63] *The Revelation Record*, pages 45-46.

word for these church janitors was neokoros. On its coins Ephesus called itself the neokoros of the Temple of Diana. The proud city was honored to call itself the most menial servant of Diana.

The temple was a place of asylum. If any man had committed a crime and could reach the precincts of the temple before he was arrested, he was safe. That immunity extended to an area one bow-shot, about 200 yards, all around the temple. It can easily be seen that the place became home of the choicest collection of criminals in the ancient world.

When the temple of Diana was burned in A.D. 262, it was never rebuilt; this owing more to the gospel influence in Ephesus than anything else.

The gospel made good progress in Ephesus although there was opposition in Acts 18 and 19. Tradition says Timothy later became the pastor of this church (1 Timothy 1:3) and that John was associated with this church and might have been a member. Aquila, Priscilla and Apollos are also associated with Ephesus.

AV	ESV	LSV
1 Unto the angel of the church of Ephesus write; These things saith **he** that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden **candlesticks**;	1 "To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.	1 "To the angel of the church in Ephesus write: This is what the One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says:

"he" The LSV uses :the One", which is New Age terminology.
"candlesticks" The ESV and LSV use "lampstands" consistently through chapters 2 and 3.

2:2 I know thy works,[a] and thy labor,[a] and thy patience, and how thou canst not bear them which are evil: and thou hast tried them[b] which say they are apostles, and are not, and hast found them liars:[c-d]

2a "**works...labor**" Strong's #2873 kopos; a beating, a beating of the breast with grief, sorrow, labor, trouble, intense labor united with trouble and toil. This differs from Strong's #2041 ergon ("works") in that this has the idea of laboring, weary work, intense effort and toil. The Ephesian church was not just a church of activity, but of effort and toil.

2b The pre-Authorized Version Bibles have "examined".

2c "**found them liars**" This involved the beginnings of apostolic succession as men claimed to be apostles while they were not. This was later taken up by Rome to give authority to the pope and his priests because of some sort of apostolic succession from Peter. The Church of Rome is not the only group that tries to maintain some similar form of "apostolic succession"- Any denomination with "bishops" over pastors of local churches has been infected with this heresy. There are NO apostles today and anyone who claims to be an apostle or who anoints himself as an "apostle" is a religious crook. We see many of these "self-anointed apostles" in black churches, with husband-wife "pastoral teams" in Pentecostal churches. Yet every one of these so-called "apostles" are spiritual frauds who have an unhealthy dose of self-importance and religious arrogance. They imagine themselves to be "the man (or woman) of God" who has supposedly been "anointed" by the "holyghost" (pronounced as one word) to exercise lordship over their churches and over other churches (see Peter's comment on this in 1 Peter 5:3). Such frauds need to be exposed and opposed.

How can you spot a false apostle? He will not have any of the apostolic sign-gifts. The apostles were entrusted with signs and wonders, which were wrought to confirm the New Testament doctrines during the interval between the ascension of Jesus and the recording of the New Testament scriptures (2 Corinthians 12:12). The Jew would expect such signs to be manifested (1 Corinthians 1:22). The signs are listed in Mark 16:17,18:

1. Casting out devils
2. Speaking in tongues
3. Taking up serpents
4. Divine protection from harm (drinking of poison or (any deadly thing)
5. Healing

If a self-anointed apostles does not have these (ALL of these), he is a liar.

Landmark Baptists also suffer from this, teaching an "apostolic succession" of their kind of "Baptist" churches all the way back to John the Baptist (where the Romanist would claim Peter), which is nothing but a "Baptized" form of Romanist succession. We hold to a maintenance of Baptist-type churches (in spirit and practice, if not in name) from the apostolic days to the present in some form. These groups would include Donatists, Paulincians, Albigensians, Waldensians, Lollards, Mennonites, Germans and Swiss Brethren, and similar groups. We do not hold John to be the first Baptist since he was clearly an Old Testament figure as the “friend of the Bridegroom”. Also, his baptism was not a valid New Testament baptism since Paul re-baptized some of his disciples in Acts 19. But we can find a historical secession of Baptist and Baptist-type churches (more correctly, “remnant theology”) from the early church to the present that held to Baptist distinctives and that were never in fellowship of submission to the pope of Rome.

2d Ephesus was commended for their theological intolerance! They checked and re-checked every “teacher” who came down the pike. They did not accept a man or his teaching based just on his profession or his “recommendations”. They were Bereans (Acts 17:11). They did not accept a teacher or preacher simply because he was well-known or that he pastored a large church or wrote 50 books or was prominent. Too many people are awed by the reputation of a preacher without checking out what he really believes and what he really practices. You are to do this with ALL preachers and teachers you encounter, including me!

2:3 And hast borne,[a] and hast patience, and for my name's sake hast labored, and hast not fainted.

3a The Tyndale Bible has “has washed thyself”, which is an odd reading.

2:4 Nevertheless I have *somewhat* against thee,[a] because thou hast left thy first love.[b-c]

4a A strong expression of disapproval.

4b Their love for Christ had grown cold after the initial period of zeal. This is like the typical marriage after 5-10 years, after the honeymoon is over. Yes, you still love each other but that love has grown "old" and "cold" and needs to be revived. The Ephesians needed a revival. They were doctrinally straight but cold hearted. The living organism and turned into a dead organization.

4c They didn’t lose their first love, they left it and needed to return to it. This church was suffering from the “Second Generation Syndrome” (Judges 2:10). That first generation had

fought all the battles and had made all the sacrifices and won their victories. The second generation then relaxes in what their fathers have provided for them (and they don't appreciate it as much, as they did not have to fight the battles) and it is the third generation that fritters it away. The first generation of the church fought the battles and many of them died. The victories they won were passed on to their children, who did not appreciate it as much as the fathers did since they did not have to fight those battles. The second generation then lost the zeal of their fathers. For a modern example of this, examine America from 1929-1945 (a depression and a world war) and then compare the America of their children, the "baby boomers" (1945-1964).

AV	ESV	LSV
4 Nevertheless I have *some-what* against thee, because thou hast left thy first love.	4 But I have this against you, that you have aban-doned the love you had at first.	4 'But I have *this* against you, that you have left your first love.

The ESV reading is clunky.

2:5 Remember therefore from whence thou art fallen,[a] and repent, and do the first works;[b] or else I will come unto thee quickly,[c] and will remove thy candlestick out of his[d] place,[e] except thou repent.[f]

5a Fallen away from the faith, not doctrinally, but practically.

5b Remember, repent, and repeat or there will be a removal.

Remember, to get back to your first love, you ought to remember when you were saved. You ought to remember your separation and how you began to live for the Lord. You ought to remember your service and how you began to work for Christ.

Repent, this church must repent of its indifference, indecision, and indulgence.

Remove, God will remove the power and influence of this local church if it does not repent.

AV	ESV	LSV
5 Remember therefore from whence thou art fallen, and re-pent, and do the first works; or else I will come unto thee **quickly**, and will remove thy candlestick out of his place, ex-cept thou repent.	5 Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.	5 'Therefore remember from where you have fallen, and repent and do the deeds you did at first. But if not, I am coming to you and will re-move your lampstand out of its place, unless you repent.

5c The ESV and LSV omit "**quickly**". This is not the second coming or rapture, but a coming in judgment.

5d Notice the candlestick is personified. The church is called a "he" despite its typology as a bride, which would then be a "she". The universal church, or the bride/body of Christ seems to carry a female type while the local congregations would carry a male one. Why?

5e That is a fearful threat. If they did not return to God and started living for Him and serving Him with their whole heart, God would remove their candle and they would cease to be a

church. The godly leadership would be removed. No more light! No more illumination! No more of God working in the local congregation. Jeremiah 3:15 says **And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding**. What a blessing that is for such men are rare in any age and they are worth their weight in gold. If your church has a godly man who has a burden for teaching and preaching the Bible correctly, thank God for him as most churches do not have such leadership. But when a church begins to grow cold and apostate, God will take away such men and give that congregation a hierling instead (John 10:12,13). The fall of that local church will then be complete.

Where is the church of Ephesus today? Only God and the archaeologists know. But Ephesus was the only church that received the threat that their candlestick would be removed. With the apostles still active during this time, the early church should have been able to remain faithful longer than it did. Yet they began to go cold, even while the apostles were alive. Other churches had their problems but they did not have the apostolic advantages that Ephesus did, Thus, Ephesus is judged harshly, more than any other church. Paul had taken a special interest in this church and wrote them that wonderful epistles. Most churches never enjoyed such a high spiritual privilege. With greater privilege comes greater responsibility.

Local churches don't last forever. There are a handful that might be 200 or 300 years old but most of those have gone into apostasy. The church I pastor in Smyrna, Delaware was founded in 1978. One day it will shut its doors. The church I attended while studying for my master's degree, Foundations Bible Collegiate Church in Dunn, North Carolina was founded in 1974. It will shut its doors one day. The first church I joined, Maranatha Baptist Church in Elkton, Maryland started around 1954 (I'm unsure of the exact date). My wife belonged to a church in Sedwick, Maine that was founded I the late 1700s. It will eventually close. One day it will close. Churches close because of divine judgment for apostasy or because the attendance dwindles to the point where the church cannot afford to continue. I had a pastor call me once to tell me he had to shut down his church because the people had abandoned it. They simply stopped coming. If local congregations are living organisms then all things eventually die. But if achurch closes, another church may start to take its place and continue its legacy.

Remove the candlestick to where? The candlestick in the temple was removed to Babylon in the Seventy Years captivity. Will God also turn over a dead and apostate church to Mystery Babylon of Revelation 17 and 18? An unfaithful church can expect to go into captivity of Antichrist.

5f "**except thou repent**" which the church at Ephesus obviously did not do, for it does not exist today. At this time, the "grievous wolves" Paul had warned about in Acts 20:29 were just beginning do their work, which would be consummated in the next century with the doctrinal destruction of this church.

2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans,[a] which I also hate.[b]

6a This group also shows up in Revelation 2:15. The word comes from two Greek words meaning "to conquer the people". This was a group that made a distinction between the "clergy" (the preacher) and the "laity" (the common people who were considered inferior to the "clergy"). They elevated the "clergy" over the "laity". The "clergy" lorded it over the "laity" by teaching the "clergy" was superior and had more authority than the "laity" (1 Peter 5:1-4). This is the practice of the Roman church and nearly every Protestant denomination to some degree. If the pastor or bishop is elevated to a place of spiritual dominance over the church members, you have the practical heresy of Nicolaitans. Do not confuse this with giving the pastor the proper respect as he is entitled to. Simply do not elevate him beyond the level the Scriptures place him.

Ethelbert Bullinger, in the *Companion Bible* notes, says "History has no record of them". But if they are listed in the Bible and if God took notice of them and if John recorded them, then they become historical.

W. Graham Scroggie mis-identified the Nicolaitans with the "heresy of Balaam".[64]

Many fundamentalist "scholars" tried to "lord it over" the "laity" (the common man believers) in the 20th and 21st century. They would do this through "Greek scholarship" in insisting that you couldn't understand the Scripture unless you knew Greek or had a formal Christian education at some approved school. Kenneth Wuest was one of the worst offenders in this in maintaining that unless a pastor (never mind about a common believer!) has Greek training, he couldn't properly understand or teach the Bible. This established a Roman Catholic-type set up in where the common believer had to go to his trained pastor or the "untrained" pastor had to go to some Greek scholar somewhere in order to understand the Bible. This attitude also was seen in the Bible Version issue. One of the worst offenders of this was *From The Mind of God to the Mind of Man,* edited by James B. Williams. This was promoted heavily by Bob Jones University, which attempted to control independent, fundamental churches in several areas of practice and doctrine, including the Bible Version issue. This book, which tried to intimidate pastors and laymen to abandon the Authorized Version did everything it could to demonize men who held to the Authorized Version, like Peter Ruckman, D. A. Waite, E. L. Bynum, J. J. Ray, David Otis Fuller, Jack Chick and Walter Beebe, slandering them as "publishing misinformation" (page 6), "arrogant and abusive" (page 6), being "unqualified" (page 7) and "misguided" (page 7). With these men now cast into theological outer darkness, the reader was expected to look to New Evangelicals, apostates, compromisers and "scholars" (from the Bob Jones University orbit and related schools) to find the words of God. In other words, you were to look to Bob Jones University and its supporters and other similar-minded "scholars" and you were to ignore pastors, evangelists and missionaries who held to and promoted the Authorized Version. Only the "scholars" in "approved schools" were "qualified" to speak on such issues and we were told that we could safely leave such study and discussions regarding the Version issue with the "scholars". The pastors and laymen were to busy themselves with "winning souls" while the "scholars" dealt with these issues. The "scholars" replaced the Holy Spirit as the guide of all truth. Thankfully, in all generations, there have been faithful remnants of believers who stood bravely against the peer pressure of man and took their stand on the words of God. Never let these men intimidate you! The publication of this book and this attitude of Bob Jones University and its brand of Fundamentalism is one of the reasons for the downfall of Bob Jones University. Today (2025) it is a shell of its former self, is totally compromised as it slides into Reformed Theology in a desperate attempt to stay alive. It cannot be recommended to any Bible-believing student..

"We have all heard preachers exalt their opinions above the word of God, rebuke church members for questioning the man of God, warn of doom if he is not more adequately funded, use the histories of Old Testament kings to suggest the position of a New Testament pastor is equivalent, etc. All such attitudes and practices are abhorrent to the Holy Spirit who seeks to exalt the Lord Jesus Christ in the eyes of saints and sinners."[65]

6b The church in Ephesus hated this doctrine and those who promoted it just as God did. God commended the church for their hatred. God is love but He also hates certain things and people. This is a truth modern "Christians" don't accept in their mistaken belief that God is some sort of a grandpa figure who loves everyone regardless of what they do. Some things He hates would include:

1. Workers of iniquity

[64] Volume 3, page 389 of his *Unfolding Drama of Redemption*.

[65] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 42.

A. Psalm 5:5 "**The foolish shall not stand in thy sight: thou hatest all workers of iniquity."**

2. Wickedness
   A. Psalm 45:7 **"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."**
3. Idolatry
   A. Jeremiah 44:4 "**Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate."**
4. Deception
   A. Zechariah 8:17 "**And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD."**
5. False religion
   A. Amos 5:21 **"I hate, I despise your feast days, and I will not smell in your solemn assemblies."**
6. A proud look
   A. Proverbs 6:17 "**A proud look, a lying tongue, and hands that shed innocent blood,"**
7. A lying tongue
   A. Proverbs 6:17 "**A proud look, a lying tongue, and hands that shed innocent blood,"**
8. Hands that shed innocent blood
   A. Proverbs 6:17 "**A proud look, a lying tongue, and hands that shed innocent blood,"**
9. A heart that devises wicked imaginations
   A. Proverbs 6:18 "**An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"**
10. Feet that are swift in running to mischief
    A. Proverbs 6:18 "**An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"**
11. A false witness
    A. Proverbs 6:19 "**A false witness that speaketh lies, and he that soweth discord among brethren."**
12. Those who sow discord among the brethren
    A. Proverbs 6:19 "**A false witness *that* speaketh lies, and he that soweth discord among brethren."**
13. Lovers of violence
    A. Psalm 11:5 "**The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth."**

Although we are exhorted to love our enemies (Matthew 5:44 "**But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you**;"), we are never told to love God's enemies. We are to love what He loves but we are to hate what He hates. If God hates the things in the list above, we should as well.

2:7 He that hath an ear, let him hear what the Spirit saith unto the churches;[a] To him that overcometh[b] will I give to eat of the tree of life,[c] which is in the midst of the paradise of God.

7a This same advice is given to all seven churches.

7b This is not a church-age promise. Christians are already overcomers and have already overcome (1 John 4:4 "**Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world**" and 1 John 5:4,5 "**For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God**?") and thus have no need to overcome again.

Promises to overcomers are given to every church, from the good ones to the bad ones. Practically, it is possible to spiritually overcome even in the worst of situations by the grace of God. Simply because one may find himself in a Thyatira or Laodicean church situation should not be used as an excuse of not overcoming whatever spirit, carnalities or compromises that may be found in that situation. Christians have overcome their age in all periods or church history and other believers will overcome in the tribulation.

7c Christians have no need to eat of the tree of life since they will attain immortality when they receive their glorified bodies at the rapture. Eating of the tree of life imparts immortality (Genesis 3:22 "**And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever**:"). This must be applied to either the Tribulation saint (who must overcome and remain faithful in the tribulation) or Millennial saint who will receive his immortality as a reward for his faithfulness by being allowed to eat of the tree of life (Revelation 22:14 "**Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**").

The last time we saw the tree of life was in Genesis 3:24. It must have been moved to heaven sometime between the Fall and the Flood, else it would have been destroyed in the Flood.

Church-History Application. We place this during the Apostolic Period of A.D. 30-100. The early church started with great zeal but began to grow cold by the second century as the first-generation Christians and apostles died off. Nicolaitans began to infiltrate the churches as the "clergy-laity" division started. The doctrines that began the foundation for the Roman Catholic system were hatched in this period (apostolic succession, the papacy, Nicolaitinism...). The idea of the "clergy" began to develop (bishops, elders, archbishops...).

14. Letter to Smyrna 2:8-11

2:8 And unto the angel of the church in Smyrna[a] write, These things saith the first and the last,[b] which was dead, and is alive;[c]

8a "**Smyrna**" The word is derived from "myrrh", signifying suffering, bitterness and death. As Ephesus, Smyrna was located on a well-traveled and important trade route. The local religious cult here was a Caesar-cult, as a temple dedicated to the Roman Caesars was built here. This explains why this church suffered so greatly as the Christians would have refused to participate in the State-mandated rituals which were held in the city.

Smyrna was a trade center. It stood at a fine natural harbor thirty-five miles to the north of Ephesus. It had an especially rich trade in wines. It was a very beautiful city, known as the "glory of Asia." The city included the Temple of Cybele; on the way along it there were temples to Apollo, to Asklepios, and to Aphrodite and the Temple of Zeus. The Christians in Smyrna

lived in a situation where they saw the splendors of heathen worship daily. It would have been easy for the little church at Smyrna to have been snuffed out of existence by the weight and influence of the heathen splendor.

Smyrna had two characteristics which made life for the Christians a constant peril. The first was Caesar worship. Smyrna was an enthusiastic center of the Caesar cult. To stand true for Jesus in this place was to invite persecution or martyrdom for sedition and a lack of patriotism. The second peril facing the church at Smyrna was tied in with the first. The city had a very large Jewish population whose hatred for Jesus and His gospel made them constant informers against the Christians.

8b "**first and the last**" Alpha and Omega.

8c "**which was dead and is alive**" To a church living with the daily threat of martyrdom, the mention of the resurrection was appropriate and very comforting.

2:9 I know thy works,[a] and tribulation, and poverty,[b] (but thou art rich) and *I know* the blasphemy[c] of them which say they are Jews, and are not, but *are* the synagogue of Satan.[de]

AV	ESV	LSV
9 I know thy **works**, and tribulation, and poverty, (but thou art rich) and *I know* the **blasphemy** of them which say they are Jews, and are not, but *are* the synagogue of Satan.	9 "'I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.	9 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.

9a The ESV and LSV omit **"thy works"**.
9c "**blasphemy**" The ESV has "slander".

9b "**I know…thy poverty**" Not "about thy poverty". Christ also experienced poverty while on earth. He was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2 Corinthians 8:9 "**For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich**"). During His earthly ministry, Jesus had no home of His own (Luke 9:58 **"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head**.") and was dependent upon the gifts of faithful women (Luke 8:3 **"And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance**.") and fish (Matthew 17:27 "**Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee**.") to meet His temporal needs. Those who put their faith and trust in Christ may suffer the loss of all things (Hebrews 10:34 "**For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance**."). Those who live by faith may be destitute of all earthly comforts (Hebrews 11:37,38 "**They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth**."). The Lord's most faithful servants may have no bed to sleep in and no food to eat, in

spite of working diligently to make ends meet (1 Corinthians 4:11,12 "**Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:**" and Acts 18:3 "**And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers**."). This is especially true in Africa and Asia. Western Christians know little about this.

9d "**them which say they are Jews, and are not**". Wow. This verse is "loaded for bear".

The biggest persecutor of the Church was not the State (although they certainly contributed their share of misery to the Smyrnans) but "Jews" who really were not Jews. This could have been literal Jews who were not true Jews in God's eyes since they had rejected their Messiah. Jews certainly had a hatred for Christians and they did persecute them wherever and whenever they had the chance. But there may be a better explanation in reference to church history and the Roman Catholic system, which was in embryonic form during the period from A.D. 100-325. The troublers could have been postmillennialists, who got their start at this time. They teach:

1. God is finished with Israel.
2. The Church replaced Israel and is now "Spiritual Israel", hence we have Christians thinking they are Jews and yet are not. Proof texts would include Romans 2:28,29 "**For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God**. "
3. All Old Testament promises to Israel can now be transferred to the Church.

This teaching is seen in the writings of most of the Reformers and Puritans. It can also be seen in the *Thompson Chain Reference Bible* in the headers on the top of the page through Isaiah 40-66. Only groups like the Dispensationalists and Premillennialists escaped the trap as they recognized the truth in 1 Corinthians 10:32 ("**Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."**) Paul clearly identified three separate groups in this dispensation: Jew, Gentile and Church. This means the Jews still are counted as a separate and distinct people in this dispensation. The Church has NOT replaced Israel and the Church has NOT received the kingdom promises given to Israel. To try to transfer the kingdom promises from Israel to the Church is spiritual theft and apostasy of the grossest type. We deal with this heresy of "replacement theology" in Appendix 5 at the end of this commentary.

What kind of groups would hold such doctrines?

1. Seventh Day Adventists, who teach the Gentiles have to keep the Ceremonial law
2. British Israelism, that teaches English people are descendants of the true Jews
3. Protestants and Catholics, both of whom teach that the Church has replaced Israel. This position would give the pope authority to drive Jews out of Jerusalem and set it up as the headquarters for the Gentile Roman Catholic system. Postmillennialists would include all Romanists and many Protestants. Their ranks have included some of the worst killers in history as they try to "bring in the kingdom" and are ready to kill anyone who stands in their way or who opposes them- all in the name of God. The Roman Catholic system is postmillennial in that it teaches that there will no divine kingdom on earth unless it is bound up in the Church of Rome. Once the pope has control over the entire world and the Protestants and Baptists have been either killed or converted, then the kingdom can start, with the pope ruling from Jerusalem (not Rome) in the place of Jesus Christ (that's what "vicar of Christ" means). If this was the case, how and why were they persecuting the Smyrna church? In their intense sufferings, they, like the Thessalonians in the first epistle addressed to them, may have thought they were already in the Tribulation period and that the Second Coming was very near. The

political Kingdom Builders taught that Christ would not return until the Kingdom of God had been expanded throughout the entire Earth through the Church and that was not about to happen anytime soon. The Smyrnans would have been opposed to such a teaching, thus incurring the wrath of these "peaceful do-gooders". Religious persecution by professing Christians has always been the worst and most severe in all human history

4. Non-dispensational groups. Only Dispensationalism teaches the distinction between Israel and the Church. They are separate. They have separate destinies. The Church is heavenly and Israel is earthly. Only a Dispensationalist pays anu attention to 1 Corinthians 10:32 (**Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God**). All three groups are mentioned in the Church Age and they are separated into three distinct groups.[66]

The Devil has his "Jews" too and they are the bloody "Kingdom Builders" who imagine themselves Jews. They think that since Israel rejected Christ that God has rejected them. Such is not the case, just read Romans 9-11. But they see themselves as the true spiritual "seed of Abraham" and the only ones whom God would even think of working through today.

These groups all claim to be “spiritual Jews” or the inheritors of the covenant promises that God gave to Israel, but every last one of them are liars.

9e Compare:

Revelation 2:2- say they are apostles but are not

Revelation 2:9- say they are Jews but are not

2:10[a] Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:[bc] be thou faithful unto death, and I will give thee a crown of life.[d]

10a There is no rebuke or warning for this church. Churches that are busy just trying to stay alive are usually far too occupied to fall off into heresy. Compare that with the church at Laodicea. They had "abundance of idleness" and no persecution, yet there was nothing that the Lord could commend them for!

10b “**shall have tribulation**” The critical texts change this to "and may have tribulation", thus denying the certainty of persecution and tribulation for this church. Other texts mangle it to "and ye have tribulation", thus changing the future tense to a present.

“Here is the honesty of Jesus Christ. He never offered his people an easy way. He offered them suffering, imprisonment, and trial. No one can ever say that he was induced to follow Jesus Christ on false pretenses. Jesus promised His disciples three things:

They would be in constant trouble.

They would be completely fearless.

They would be absolutely happy.[67]

10c “**ten days**” A reference to the 10 Roman persecutions of the Church:

1. Nero 64-68 (Paul beheaded in his reign)

[66] The Plymouth Brethren writers are the best resource to read more on this, as well as the books by Roy Huebner, especially J.*N. Darby's Teaching Regarding Dispensations, Ages, Administrations, and the Two Parentheses, Precious Truths Revived and Defended Through J.N. Darby* (various volumes) and *Elements of Dispensational Truth* (five volumes), available free at https://www.presenttruthpublishers.com/pdf.html.

[67] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 50.

2. Domitian 90-96 (John was exiled during his reign)
3. Trajan 98-117 (Ignatius burned at the stake in his reign)
4. Hadrian 117-138
5. Marcus Auerlius 161-180
6. Septimus Severus 202-211
7. Maximus the Thracian 235-236
8. Decius 249-251
9. Valerian 257-260
10. Diocletian and Galerius 303-311 (probably the most severe).

Some writers would insert the reign of Marcus Aurelus (161-180) in this list.

Being tried "ten days" also appears in Daniel 1:12 where Daniel, refusing to eat the king's meat, requires a ten-day test in only eating vegetables.

"Ten" is also the number of the Gentiles so this could also represent the fact that it was the Gentile world power of the Roman Empire that would be behind these persecutions and not the Jews.

John Walvoord gives the alternative interpretation of the "ten days": "Most commentators such as Swete and Walter Scott take the reference to ten days as a symbolic representation of a specific period of time. Walter Scott writes for instance, ' The expression "ten days" signifies a limited period, a brief time inconsistent with the length and period of pagan persecutions covering 250 years. The following reference to "ten days" will confirm the meaning of the term as implying a brief and limited time: Genesis 24:55; Nehemiah 5:18; Daniel 1:12; Acts 25:6; Jeremiah 42:7, etc.' Likewise, Alford states, 'The expression is probably used to signify a short and limited time." Alford cites scriptural support in the following references: Genesis 24:55; Numbers 11:19; Daniel 1:12; see also Numbers 14:22; 1 Samuel 1:8; Job 19:3; Acts 25:6.' It is clear in any case that the church at Smyrna could expect further persecution including imprisonment for some of their number."[68]

10d The **crown of life** shows up again in James 1:12 and is given to those who endure temptation and is promised to those who love the Lord. It is not a crown of eternal life as John Walvoord thought in his commentary *The Revelation of Jesus Christ*, as one can still receive the gift of eternal life without receiving the crown of life. Not all Christians will "earn" the crown of life but all Christians will receive the gift of eternal life.

Other crowns in Scripture:

TITLE	REASON	REFERENCE
An Imperishable Crown	For leading a disciplined life	1 Corinthians 9:25
A Crown of Rejoicing	For evangelism and discipleship	1 Thessalonians 2:19
A Crown of Righteousness	For loving the Lord's appearing	2 Timothy 4:8
A Crown of Life	For enduring trials	James 1:12; Revelation 2:10
A Crown of Glory	For shepherding God's flock faithfully	1 Peter 5:4

2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.[a]

[68] *The Revelation of Jesus Christ.*

11a The **second death** is the lake of fire (Revelation 20:11-15). This is another non-Church Age passage that is rather a Tribulation passage. If so, the "crown of life" of James 2:10 may be a Jewish crown given to those who remain faithful in the Tribulation (James is a Jewish book, written to the "twelve tribes" (Revelation 1:1). If a Tribulation saint does not "overcome" the Antichrist and apostasies then he will lose his Tribulation-version of his salvation and he may be hurt of the "second death. Thus, those who do not overcome are threatened with the second death.

In a spiritual, evangelistic application, we repeat what D. L. Moody (and many others) used to say, ""He who is born once will die twice; he who is born twice will die once."

Church History Application. This was the period of Roman persecutions, running from 100-313. The Church was faithful and endured no rebuke, even in the midst of the severe Roman attempts to destroy the Church. Why did Imperial Rome want to destroy the Church? Because it would not support its Caesar-worship and offered a spiritual alternative to the Caesar-cult. There was the rise of post-millennialism, encouraged by the rapidly-developing Roman Catholic system.[69]

"Constantine makes peace with the church, at the end of the Smyrna period, and during this period one should notice three movements…A rising body of Church Fathers, who think that they are more authoritative than the word of God, and who try to set up an authoritative church to run things, instead of an authoritative Bible. These men stop at nothing to prove their point. They revise and change the original Greek Scriptures, make their own Scriptures in Alexandria, Egypt (in North Africa); and they are the root and source of what takes place in the Pergamos period, which is, of course, the beginning of the Roman Catholic Church—beginning at the Council of Nicaea in A.D. 325."[70]

But there were problems. The ongoing process of corruption of doctrine and practice continued. The growing influence of the so-called "church fathers" continued as did the corruption of the church as it continued to transform into what we would know as the Church of Rome. But the true remnant of believers kept themselves pure from all this.

15. Letter to Pergamos 2:12-17

2:12 And to the angel of the church in Pergamos[a] write; These things saith he[b] which hath the sharp sword with two edges;[b]

12a "**Pergamos**" The name means "much marriage". Like Smyrna, it was also a center for the cult of Caesar-worship. Greek religious cults also flourished. The church in Pergamos was influenced by the strong pagan sects.

Pergamos lies 40 miles north of Smyrna and about 20 miles inland. At the time Revelation was written it was a beautiful city, the home of rich chiefs who had adorned it with magnificent residences, temples and groves. It was a religious city of wealth and fashion. Unlike Ephesus and Smyrna, it was not a city of commerce, but it was known for its religion. It had a large library of 200,000 books which rivaled that at Alexandria, a great medical school, and was famous for the rites which were there celebrated in honor of Aesculapius. It was a city of heathen temples and a metropolis of sacred sensuality, hence, Satan's seat. Some of its chief deities were Zeus, Aphrodite, and Aesculapius, the latter being the god of medicine who was worshipped under the form of a serpent.

[69] The Church of Rome, in recognizable form, goes back to about the 4th-5th century.

[70] Peter Ruckman, *The Revelation of Jesus Christ*, pages 65-66.

AV	ESV	LSV
12 And to the angel of the church in Pergamos write; These things saith **he** which hath the sharp sword with two edges;	12 "And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.	12 "And to the angel of the church in Pergamum write: This is what the One who has the sharp two-edged sword says:

"he" The LSV uses "the One", which is New Age terminology.

12b Jesus reveals Himself as the One with the sharp two-edged sword (Ephesians 6:17 "**And take the helmet of salvation, and the sword of the Spirit, which is the word of God:")** and Hebrews 4:12 "**For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."**). This is a negative picture of Jesus holding a sword- He's upset about something and intends to do something about it!

2:13 I know thy works, and where thou dwellest, *even* where Satan's seat[a] *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas[b] *was* my faithful martyr,[c] who was slain among you, where Satan dwelleth.[d]

13a "**Satan's seat**" This was the seat of Babylonian religion[71] which transferred to Pergamos from Babylon. This only added to the pagan atmosphere already poisoned by the cults of Caesar and Zeus. Involved in this worship was heathen sacrifices (the mass), mother-child worship (Mariolatry) and a priesthood. Satan has his "seat" here just as the pope has his "seat" in Rome. When the pope claims to speak "ex cathedra", he is speaking "from the seat or chair". No wonder the church in Pergamos apostatized as it did. It was in a very difficult environment in which to stay pure. It was much easier for the church at Smyrna to remain true than the church at Pergamos. Smyrna was only persecuted, and their members were being put to death. But in Pergamos, they were continually seduced with very sensual heathen worship, which is very difficult to resist for any period of time. The Corinthian church had the same problem but seemed to handle it better.

"Pergamos was the center of the worship of Asklepios, or as the Romans called him, Aesculapius. He was the god of healing, and to his temple, the Asklepion, came sufferers from all over the ancient world. The temple had its medical wards, medical schools, priests, and votaries. It was the Lourdes of the ancient world.

"Asklepios was known as Asklepios Soter, which means "the savior." The headquarters of one claiming to be the savior, who could affect only the physical, would certainly be a candidate for the title Satan's seat.

"There is something else connected with this worship that should be noted. The emblem of Asklepios is the serpent. Sufferers were allowed to spend the night in the darkness of the temple. In the temple there were tame snakes. In the night the sufferer might be touched by one

[71] Which evolved into Romanism, see Alexander Hislop's *The Two Babylons.*

of these tame and harmless snakes as it glided over the ground on which he lay. The touch of the snake was held to be the touch of the god himself and was believed to bring help and healing.

"It is easy to see how Christians would regard a temple built to the serpent god which housed healing snakes as Satan's seat.

"Second, Pergamos had always gloried in the fact that it was the last outpost of Greek civilization. Beyond it there lay the wild territories of the uncivilized Celts. Pergamos was, therefore, proud of the worship of the Greek gods. Behind Pergamos there rose a conical hill which was dotted with the temples and the shrines of the pagan gods, and such a hill might well be known as Satan's seat.

"In particular, two of the greatest and the most famous shrines were the shrines of Zeus and Athene, the two greatest of the Greek gods. Halfway up that hill stood the Temple of Athene. In front of the temple stood one of the most famous altars in the world, the altar of Zeus. It stood on a ledge which jutted out from the hillside 800 feet up. It was ninety feet square and twenty feet high. Around the base of it was carved the famous frieze which represented the battle of the giants and which to this day is one of the great masterpieces of sculpture in the world.

"All day long the altar smoked with the smoke of countless sacrifices to Olympian Zeus. It dominated the city. No one could fail to see it. The eye of anyone in Pergamos was drawn to it. As it stood there on its jutting ledge on the hillside, it would look like nothing so much as a great seat or throne. This, too, could well be the place called Satan's seat."[72]

13b We know little of **Antipas** but tradition says he was the pastor of the Pergamos church. His name means "Against All" which shows he was militant against the sins and compromises of his day. And it would cost him his life. There is a "Book of the Acts of Antipas" which says he was pastor of this church who was put to death by being enclosed in a burning brazen bull. There can be no doubt, though, that he stood against this anti-church and its Nicolaitanism, and should be identified with the true remnant church of this period. He would also have stood against the societal sins of his day, like the immorality and drunkenness that plagues every generation. Such men are not popular, both inside and outside the church. He is said to have been one of the Lord's first disciples, and a bishop of Pergamos, and to have been put to death in a tumult there by the priests of *A*Esculapius, who had a celebrated temple in that city.

Antipas.

1. His stand- his name means "Against All" which means he faithfully stood apart from the multitude of sins, compromises and philosophies of his day. He was a faithful soldier of Jesus Christ, and he fought the good fight, he finished his course and did not deny the faith (2 Timothy 4:7 "**I have fought a good fight, I have finished my course, I have kept the faith**:"). He did not fear to confront anything that was against his God.

2. The sins of his age. They were many and powerful. Satanism, humanism, idolatry, sexual sins and so on. Pergamos was a modern-day San Francisco or Washington. Antipas was magnificent for God in the midst of an extremely ungodly age, much like Noah.

3. His legacy of God. God remembered him. History forgot him and knows nothing about him but he, and countless others like him will be memorialized by God forever. If Antipas was not mentioned here, he would have been unknown in history. God remembers even the most obscure saint who lives, and dies, faithfully. This is a great source of comfort for those who are suffering in repressive countries today. While the world is concerned about the NFL and Super Bowls and Grammys and Oscars and politicians, God is recording the faithfulness of unknown saints.

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[72] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 55-56.

AV	ESV	LSV
13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful **martyr**, who was slain among you, where Satan dwelleth.	13 "'I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.	13 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

13c ESV and LSvV use "witness" for "martyr". Antipas is not a martyr in these versions, just a witness.

13d "**where Satan dwelleth**" Satan does not just have his seat in Pergamos but he actually lived there!

2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,[a] who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.[b]

14a The doctrine of Balaam is detailed in Numbers 22-25, 2 Peter 2:15,16 and Jude 11. It is the idea that if you can't curse God's people, get them to intermarry with the world so they will defile and destroy themselves. Satan did this. The Church could not be destroyed by outward persecutions as demonstrated by the growth of the church during the Smyrna period, but it could be corrupted from within by wedding it to the State and giving it tax money, state recognition and status. The best way to destroy God's people then is to stop persecuting them and let them corrupt themselves!

Balaam also taught Israel to eat things sacrificed to idols. In church history, this is a clear reference to the Romanist mass as the "wafer" is fed to the faithful after it has been offered to a "christ" and his demon-mother "Mary". If the mass is pagan (which it is) then so is its sacrifice. Those who partake of the wafer are then eating meats (or in this case breads) offered to idols. Since Balaam "**loved the reward of unrighteousness**" in 2 Peter 2:15, the doctrine of "gain is godliness" and the willingness to sell your grandmother down the river for a dollar should also be included in any analysis of his doctrine. Money is the greatest motivation to apostasy.

"The "Balaam Method" that Constantine employed was to give to the Bishops of the Church a number of imposing buildings called Basilicas for conversion into churches, for whose decoration he was lavish in the gift of money. He also supplied superb vestments for the clergy, and soon the Bishop found himself clad in costly vestments, seated on a lofty throne in the Basilica, with a marble altar, adorned with gold and gems, on a lower level in front of him. A sensuous form of worship was introduced, the character of the preaching was changed, and the great "Pagan Festivals" were adopted, with but little alteration, to please the Pagan members of the church, and attract Pagans to the church. For illustration, as the Winter Solstice falls on the 21st day of December, which is the shortest day in the year, and it is not until the 25th that the day begins to lengthen, which day was regarded throughout the Heathen world as the "birthday" of the "Sun-God," and was a high festival, which was celebrated at Rome by the "Great Games" of the Circus, it was found advisable to change the Birthday of the Son of God, from April, at

which time He was probably born[73] to December 25th, because as He was the "Sun of Righteousness," what more appropriate birth-day could He have than the birthday of the Pagan "Sun-God"?"[74]

14b "**fornication**" from the Latin "fornix", meaning a vault or an arch, as in a roof construction technique. It may refer to a type of room or a building with a vaunted arch where acts of prostitution were practiced, especially in brothels. It would involve single women. Although "fornix" was originally a reference to the room itself, it soon became synonymous with what was being done in some of those rooms. It could also include a man having physical relations with animals (Leviticus 18:23), close relatives (Leviticus 18:11) or members of the same sex (Leviticus 18:22). The people of Sodom and Gomorrah actually gave themselves over to fornication (Jude 7). But it must be remembered that fornication was also performed for serious, religious reasons by pagans. In fact, fornication was a HUGE part of pagan religious observance that found its way into Jewish culture, as suggested by 2 Chronicles 21:11. Numbers 25 and 31 detail the fornication of Israeli men with Moabitish women (compare Revelation 2:14). A young man in Corinth committed a vulgar fornication by having relations with his (presumably widowed) step-mother (1 Corinthians 5:1) and not even the Gentiles did that!"[75]

This fornication crept into the churches and it was usually defended as being "spiritual". The Church of Rome was filthy in terms of morality with priests impregnating nuns and then forcing the nuns to abort their children. Accessing prostitution by the priests was a continuing issue for the pope. At one point, the pope tried to tax prostitution and most of the income came from the priests. When Martin Luther visited Rome in 1510, he expected to see a holy city, full of saints. Instead, he saw priests offering mass while drunk. He saw gross excesses of the flesh and priests singing rowdy and ribald songs in the taverns. Luther then came to understand the proverb "If there is a hell, Rome is built over it". Much of this was caused by the enforced celibacy imposed on the priests. With no natural outlet for their sexual urges, they turned to anything they could find, including sodomy.

2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.[ab]

15a That which was hated in Ephesus is now tolerated in Pergamos. Thyatira would fully embrace it. Ephesus hated their works but Pergamos adopted their doctrines. Church government and polity was rapidly departing from the apostolic simplicity of the early church. The more apostate a church becomes, the more complex its polity becomes. This is why it is so vitally important to keep everything we do in the church (government, worship, programs, structure) as simple and as basic as possible.

The reference to the Nicolaitans demonstrates that it was during this period of church history that the professional clergy appeared. No longer did we have mere preachers and teachers. Now we had bishops, archbishops, metropolitans and later, popes. The increasing complexity of church government and the increasing involvement in imperial politics necessitated an increasingly complex clerical system. And, of course, with all this also comes an increase of the wealth of this anti-church. Much of this can be blamed on Constantine, who was no Christian. It was him who initiated this wedding between the Roman anti-church and the Roman state. The true remnant church avoided all of this, as they kept their churches as close

[73] I would hold to a September birth of Christ. I also don't hold to "Good Friday"!

[74] Clarence Larkin, *The Book of Revelation*.

[75] Stephen J. White, *White's Dictionary of the King James Language*, volume 2, pages 151-152.

to the apostolic simplicity of worship and polity as they possibly could. And they also were not tempted with the money as the anti-church (the "mainline" church that is the focus of 95% of published church histories, which is what the Church of Rome was.

AV	ESV	LSV
15 So hast thou also them that hold the doctrine of the Nicolaitans, **which thing I hate**.	15 So also you have some who hold the teaching of the Nicolaitans.	15 'So you also have some who in the same way hold the teaching of the Nicolaitans.

15b "**which thing I hate**" is missing in the ESV and the LSV. There are some things and people that God hates. He is a God of love but he does not love sin or those who promote it. If God hates something or someone, then Christians are also permitted to hate it or them. Do the modern versionists believe that God cannot hate something, including sin and apostasy?

2:16 Repent; or else I will come unto thee quickly,[ab] and will fight against them with the sword of my mouth.

16a "**I will come unto thee quickly**" A coming in judgment. God would not tolerate this situation to continue too much longer in a church that bore His name. In order to maintain the holiness of His name and church, He must judge this apostasy. And history is clear that He did- and will do so again.

AV	ESV	LSV
16 Repent; or else I will come unto thee **quickly**, and will fight against them with the sword of my mouth.	16 Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth.	16 'Therefore repent. But if not, I am coming to you quickly, and I will make war against them with the sword of My mouth.

16b **"quickly**" missing in the ESV.

2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh[a] will I give to eat of[b] the hidden manna,[c] and will give him a white stone,[d] and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

17a The ESV has "one who conquers".

AV	ESV	LSV
17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*	17 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows	17 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give *some* of the hidden manna, and I will give him a white stone, and a new name written on the stone which no

	except the one who receives it.'	one knows but he who receives it.'

17b The ESV and LSV omit "**to eat of"** and both versions have "will give some of the hidden manna".

17c **"manna**" Israel will see that manna again during the Tribulation period after the Abomination of Desolation when the remnant flees from the Antichrist. As God provided the manna for the Jews in the wilderness, so shall He do so again for these Tribulation Jews. Manna was divine provision, which God will also provide for His remnant in days of similar trouble.

17d In these days, men on trial who were found innocent were given a white stone while those found guilty of their crimes would receive a black stone. If these overcomers are tribulation saints/Jews who must "endure unto the end" of the tribulation period in order to be saved (Matthew 24:13) then they will be given that white stone of innocence and reward while those who apostatized and did not remain faithful under tribulation will receive the black stone of condemnation. "A white stone suggests that believers are not black-balled in heaven."[76]

Church History Application. We date this passage from 325-500, marked by the marriage of Church and State and the official birth of the Roman Catholic Church. The mainline Church, hoping to escape the persecutions of the Smyrna period, thought that by marrying her former persecutor (the State) that she could finally have peace. This is like a battered woman marrying her abuser, hoping that it will reform him! The Church got the peace she wanted but lose her purity and doctrine. This "shotgun wedding" Constantine enabled between Church and State was an unequal yoke when the State made Christianity the legal religion and gave it tax money and support. Satan knew that if he couldn't destroy the Church from without by persecution, then he would do so from within by giving the Church tax money and worldly honor via the hand of the "Christian" Constantine. The Donatists, a godly remnant group of this period, fought it tooth and nail and never cooperated with this State Church which later developed into Roman Catholicism. There was also a further development of the Nicolaitans as the Roman system waxed stronger and stronger. Compromise and cooperation increased between the State Church and the heathens as the Church tried to lure them in. They took their gods and festivals and "Christianized" them so the heathen could worship with the Christians. It worked as multitudes of heathen who knew nothing of the new birth were sucked into the Church which desired to bolster its numbers and influence. Roman Catholic patron saints are nothing more than pagan gods that were Christianized- the god of the harvest became the patron saint of agriculture. The heathen gods and rites were simply paganized so these new baptized (sprinkled) Christians could join the "one true church" and yet still feel comfortable in it. Rome has always been like this and has done this. She never forces her converts to give up their old ways of worship, only to modify them to Romanist doctrines.

""The Pergamos period is the period in which Church Fathers, apologists, and writers all begin to spend their time defending the faith, instead of preaching it. They spend all their time arguing about it instead of propagating it. The martyrs who propagated it in the Smyrna period were killed; the ones who did the real work in that period were the practical Christian witnesses."[77]

[76] J. Vernon McGee, *Thru the Bible.*

[77] Peter Ruckman, *The Revelation of Jesus Christ*, pages 62-63.

16. Letter to Thyatira 2:18-29

2:18[a] And unto the angel of the church in Thyatira[b] write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;[c]

18a This is the longest of the seven letters. This is the middle church in the list, answering to the Middle Ages of church history.

18b "**Thyatira"** The name means "Odor of affliction", showing the tremendous amount of persecution Christians endured in this period from religious Rome. It may also mean "continual sacrifice", a reference to the daily offering of the "sacrifice of the mass" by Rome's priests. A large Jewish minority lived here, accounting for a great deal of this region's economic activity.

It was located southeast of Pergamos, about half way between that city and Sardis. It was distinguished for its industrial activity and was therefore a prosperous city in trade and commerce.

Archaeological discoveries have brought to light the fact that Thyatira was a well-known center for numerous trade guilds (like modern-day unions). These trade guilds were associated with the worship of tutelary deities; each guild had its guardian god. If you wish to get ahead in this world, you must belong to a guild; if you belong to a guild, your very membership implies that you worship its god. You will be expected to attend the guild festivals and to eat food which has been offered to their deity and which you receive on your table as a gift from the god. And then, when the feast ends, and the real, grossly immoral, fun begins, you must not walk out unless you want to become the object of ridicule and persecution and risk losing your place in the guild.

The elder Pliny dismisses Thyatira in the almost contemptuous phrase, "Thyatira and other unimportant communities."

AV	ESV	LSV
18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine **brass;**	18 "And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.	18 "And to the angel of the church in Thyatira write: This is what the Son of God, the One who has eyes like a flame of fire and His feet are like burnished bronze, says:

"**he**" The LSV uses "the One", which is New Age terminology.
18c **"brass**" The ESV and LSV have "burnished bronze". The modern translations don't believe the Biblical writers should have known anything about brass.

2:19 I know thy works, and charity,[a] and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

19a Charity is love that is put into action, as in 1 Corinthians 13. The Authorized Version is very accurate here and in 1 Corinthians 13 by marking the difference between love as the emotion and love as the action (charity), something modern versions do not do.

AV	ESV	LSV
19 I know thy works, and **charity**, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.	19 "'I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first.	19 'I know your deeds, and your love and faith and service and perseverance, and that your last deeds are greater than at first.

"charity" The ESV and LSV have "love".

2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,[a] which calleth herself a prophetess,[b] to teach and to seduce my servants to commit fornication,[c] and to eat things sacrificed unto idols.[de]

20a "**Jezebel**" This would be the Roman Catholic system, fully developed by this time and called a whore in Revelation 17,18. The Nicolaitans would have paved the way for her "ministry" for her spirit and doctrines cannot survive long in a remnant church. Religious systems are referred to by feminine names or pronouns. True religion is described as a pure, chaste virgin/bride while Satanic religion is compared to a whorish Jezebel. What did "Jezebel" teach?

1. To have people call her a prophetess since she called herself one.
2. To commit fornication. This is spiritual fornication, apostasy, leaving the God you love and take up with her and her church.
3. To eat things sacrificed to idols (in the mass) (Revelation 2:14). The idols involved in the mass include the "Virgin Mary" and the "patron saints" of the Roman Catholic system. God never told you to worship them or to pray to them or to make sacrifices unto them. To do so is idolatry, even if it is done in the name of "religion" or "Christianity".

There are parallels between Jezebel and the Roman Catholic system:

1. Both are pagan and foreign to Israel- Jezebel was Sidonian. The Roman system is Babylonian, tracing its roots back to Nimrod of Genesis 10.
2. Both are queens (Revelation 18:7). They are both political. The Roman Catholic Church is headquartered in the "Vatican City State", which is an independent country (all 109 acres of it) and the pope functions as a head of state.
3. Both promote Baal-worship. Romanism is nothing more than a modified form of Nimrod worship, also referred to as Baal worship.[78]
4. Both persecute God's people. Both persecute Elijah! (1 Kings 19 and Revelation 11).
5. Both die violent deaths and suffer violent divine judgments.
6. Neither knew nor worshiped the God of Israel. The Roman Catholic Church has always been anti-Semitic. The reasons for this include:
   A. Rome wants the exclusive claim to be the Kingdom of God and the chosen race. Israel holds these distinctions, and Rome wants them for herself. This is a case of spiritual jealousy.
   B. The pope has always wanted to move his seat to Jerusalem to solidify his claim of being the "Vicar of Christ" on earth. As long as Israel is in the land (or as long as Arabs and Islam control Jerusalem, as they did before 1967), the pope cannot fulfill this dream. Now with Jerusalem under Jewish control, the pope will have to revive his anti-Semitism (in private of course!). This is also why Rome supports the so-called "Palestinians" in their "struggle" against Zionist

[78] See detailed analysis in *The Two Babylons* by Alexander Hislop.

"imperialism" and "oppression". Rome could control the Palestinians easier if they controlled Israel than they could the Jews.

We can trace the relationship between Jezebel and Rome by starting with the tribe of Dan. It was Dan which introduced the formal and wide-scale practice of idolatry into Israel, which also eventually resulted in it affecting the Church. The link of references are as follows:

1. Genesis 49:17- Dan is called a serpent.
2. Deuteronomy 33:22- Dan is called a lion's whelp.
3. Judges 17,18- The tribe of Dan gets a young man as a priest and a father for the tribe.
4. Judges 18:19- This priest is called "father".
5. Judges 18:20- This father takes care of idols.
6. Judges 18:28- The tribe of Dan settles near Zidon on The Phoenician coast.
7. 1 Kings 16:29-33 Ahab marries Jezebel, the daughter of the King of the Zidonians who worships Baal.
8. 1 Kings 18:26- These Baal worshipers had their service from "morning until noon" late morning (11 AM?)."[79]

20b God didn't call her a prophetess, she called herself a prophetess. She was self-called and self-anointed. A standard sin for women preachers, who claim God called them to preach or that they are using the gifts that God gave them to preach. In so doing, the are saying that God is undermining His own word when He gave the requirements for a bishop to be the "husband of one wife". Such women are rebellious against the word of God they claim to preach. "The unclean spirit of Jezebel manipulates weak people like Ahab whose consciences have been defiled by fornication, idolatry or rebellion against the words of God. The end result is an effeminate religion based on emotion and personal feelings." (Isaiah 3:12; 2 Timothy 3:5-9)." [80]

20c "**fornication"** see note under Revelation 2:14.

20d "**suffereth that woman Jezebel to teach**" Ignoring 1 Corinthians 14:34 ("**Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."**) and 1 Timothy 2:11,12 ("**Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence**.") about women teaching in the assembly. I know that this is not a literal woman named Jezebel here but the principle is the same- her spirit was preaching in this church. There may have been a prominent "woman preacher" at Thyatira who was promoting these heresies.

This doctrine of a spiritually impure woman was infecting the church (see Ezekiel 13:17-23). This is another reason why we reject Seventh-Day Adventism and Christian Science, as those two cults were started by a woman, and neither Ellen White or Mary Baker Eddy had any divine authority to teach anything in any church. This is also a reason why we reject Charismatism, as women are numerous and are active teachers in that false movement. These women preachers regularly ignore verses such as this anyway, in their pride, arrogance and rebellion. Beware of doctrines started or formulated by such women.

This also shows that the spirit of a woman infected the church. This shows that as we approach the end of the Church Age, this feminine spirit will replace the masculine spirit of apostolic Christianity. Today, we have an apostate church where we have women in many places of spiritual leadership (contrary to Scripture), where "feelings" and "political correctness" rule. The strong, masculine Christianity of the pre-Reformation and Reformation is gone. The masculine Christianity that launched the foreign missions movement is gone. The "old time"

[79] Peter Ruckman, *The Revelation of Jesus Christ*, pages 80-82.

[80] David Hoffman, *The Common Man's Reference Bible*, page 1857.

evangelists who preached on hell and repentance are down to a handful in number. Our hymns went from doctrinal (in the classical English hymn) to the emotion-based "gospel song" after the Civil War. Preachers today are good social mixers, counsellors and psychologists, who can "preach" a good message on self-esteem, but they would never preach on Matthew 23 or Mark 9. This "feminizing" of the church is the results of the influence of "that woman Jezebel" who runs the church much as historical Jezebel ran her husband, Ahab.

20f The historical Jezebel had an unmatched record of evil. She was responsible for the killing of Naboth and possession of his vineyard for her husband (1 Kings 21:1-16). She had also killed practically all the prophets of the Lord and did what she could to kill the Prophet Elijah (1 Kings 19:2). So evil was Jezebel's character that she is singled out by Elijah for a special prophecy that she would come to a sudden end and that her body would be eaten by dogs, which was fulfilled in 2 Kings 9:33-35.

AV	ESV	LSV
20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my **servants** to commit fornication, and to eat things sacrificed unto idols.	20 But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols.	20 'But I have *this* against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and deceives My slaves so that they commit sexual immorality and eat things sacrificed to idols.

"servants" The LSV has "slaves" which is not correct, as Christians are sons and servants, not slaves.

2:21 And I gave her space to repent of her fornication;[a] and she repented not.[b]

21a See note under Revelation 2:14.

21b God rebuked her for her harlotry but she ignored it and refused to repent. God gave her every opportunity, and she squandered each chance. This is the motto of Rome, that she never changes. She will never repent of her idolatries or her persecutions of millions of God's people through history.

2:22 Behold, I will cast her into a bed,[a] and them that commit adultery[b] with her into great tribulation,[c] except they repent of their deeds.[de]

AV	ESV	LSV
22 Behold, I will cast her into a **bed,** and them that commit adultery with her into great tribulation, except they repent of their deeds.	22 Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works,	22 'Behold, I will throw her on a bed *of sickness*, and those who commit adultery with her into great tribulation, unless they repent of her deeds.

22a The ESV and LSV have “sickbed”. This is not the idea at all. The “bed” is often used by harlots for fornication. Here, the furniture that was before used for sinful pleasure will be used as an instrument of torment and judgment instead.
22d “**their deeds**” The Critical text versions change to "her deeds/works".

22b **“adultery**” Spiritual adultery. Since Rome is a harlot, she is not married. But the Christian is married to Christ. The adultery results in Christians and Churches who have left their first love toward their husband Christ (Revelation 2:4) and have chased after other lovers. To leave Christ to take up with the Roman harlot through the ecumenical movement is to be unfaithful to Christ, who told you to come out of her (Revelation 18:4).

“**adultery**” from the Latin “adulterium”, from “ad” and “ulter” other. An adulterer is one who goes and joins himself to a person other than his proper mate, voluntary sexual relations involving a married person other than their lawful spouse.”[81]

22c “**great tribulation**” The black plague struck Europe during this period and nearly wiped out Roman Catholic Europe. The Jews, who had no dealings with this Romanist Jezebel, were spared from the Black Plague! We wonder how the non-Romanist remnant groups like the Waldensians and Albigensians fared during this time.

22e “**except they repent**” Revelation 17 and 18 show that there is no repentance on the part of anyone associated with Jezebel, or her Tribulation manifestation, Mystery Babylon. History shows that some of the most dogmatic and unrepentant religious people have been Roman Catholics, even to this day.

2:23 And I will kill her children[a] with death;[b] and all the churches shall know that I am he which searcheth the reins[c] and hearts: and I will give unto every one of you according to your works.

23a Her (spiritual) bastard children, the product of spiritual adultery.

AV	ESV	LSV
23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.	23 and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.	23 ‘And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds.

23b The LSV adds that God will kill her children with pestilence. This signifies a very unpleasant death, based on some form of divine judgment.

23c “**reins”** from a Latin word meaning “kidney” but not the physical organ. It refers to the heart, mind, affections.”[82]

[81] Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 80.
[82] Laurence Vance, *Archaic Words and the Authorized Version*, pages 286-287.

2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan,[a-b] as they speak; I will put upon you none other burden.

24a "**have not known the depths of Satan**" Many were (and still are!) ignorant of the true nature and identity of Jezebel so the Lord would place no greater burden on them other than to separate from Jezebel (Revelation 18:4). God is very tender and patient with His children and works with them as they learn the "contemporary theology" of the day. But He does insist upon one thing: separate from Jezebel! Get out of the Roman Church and now! And once you are out, keep as much distance as you can between the two of you! No cooperation or contact at all between the true church and this harlot church! That blows away the ecumenical "Back to Rome" movement and those involved in it.

These **"depths**" are very deep and sinful man has been trying to find the bottom for 6000 years and we have yet to reach it. Man goes deeper and deeper into sin, experimenting with new forms of sin and creating others. We will not "hit bottom" until we get to tribulation period, when the restraining power of the Holy Spirit will be removed.

"In the early church were certain men called Gnostics. They declared that to be real Christians men must know far more than the simple truths of the gospel, that a special secret knowledge was needed, and they claimed to be able to supply it. They tried to make Christianity into an elaborate philosophy and theosophy. They claimed to be able to provide men with the really deep things of God. Since the Lord has made the gospel simple, and the way plain, these were not the depths of God, but of Satan."[83]

AV	ESV	LSV
24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known **the depths of Satan**, as they speak; I will put upon you none other burden.	24 But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden.	24 'But I say to you, the rest who are in Thyatira, who do not have this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you.

24b The ESV has "what some call the deep things of Satan". This is weak, as this leaves open the possibility that what these people "say" might be wrong, or maybe they are exaggerating!

2:25 But that which ye have *already* hold fast till I come.[a]

25a Keep on doing what you are already doing that is right and good. Don't quit and don't get discouraged!

2:26 And he that overcometh, and keepeth my works unto the end,[a] to him will I give power over the nations:[b]

26a "**unto the end**" This phrase has a tribulation context to it (Matthew 24:13). The tribulation saint (and Jew) must endure to the end and not apostatize in order to be saved, nor can he quit half-way through the tribulation, lest he take the mark of the beast and be eternally damned.

[83] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 77.

The Jew who “endures to the end” will be saved at the Second Coming as all Israel will be saved and all of them will believe when they see their Messiah coming in clouds and in power.

26b “**power over the nations**” This phrase would be millennial, as the Overcomer will have some ruling authority granted him by the Lord over the nations during the millennial reign.

2:27 And he shall rule them with a rod of iron;[a] as the vessels of a potter shall they be broken to shivers:[b] even as I received of my Father.

27a “**rod of iron**” This "rod" goes back to Psalm 2:9 (“**Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel**.”) and is used by Christ to enforce a forced rule over the Gentile nations in the Millennium. Overcomers will also receive a rod of iron as they will assist Christ as they rule and reign with Him over the earth during the millennial kingdom.

27b “**shivers**” From an Old English word "sceadan", "to divide", one of the small pieces into which a brittle thing is broken by sudden violence. We would say “splinters” today. The enemies of Christ will be utterly destroyed by this rod of iron if they fail or refuse to submit to the millennial rule. There will be no option- submit or be destroyed.

2:28 And I will give him the morning star.[a]

28a I do not know what this involves. It may be a reference to the heavenly nature of the spiritual inheritance of the Overcomer. It could also refer to the developing seeds of the Reformation, which started in the 14th century with John Wycliffe, who is referred to as the “Morning Star of the Reformation”. Or could it be connected with the "**sun of righteousness"** of Malachi 4:2?

Church History Application is between 500-1500, the Dark Ages and the height of papal power with Rome in full control. This is the "anti-Millennium" where the false church and the closest thing to Antichrist yet rule with their own version of a "rod of iron" for a thousand black years. Every heresy Rome ever hatched was in full bloom during this period. There was a small remnant that was savagely persecuted by the proud harlot, who refused to acknowledge Rome. These were the Paulincians, Waldensians and the related proto-Baptistic groups, which were small, weak and persecuted, but yet faithful in that they never fornicated with the harlot in Rome.

2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

NOTES

NOTES

Revelation Chapter 3

17. Letter to Sardis 3:1-6

3:1[a] And unto the angel of the church in Sardis[b] write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.[c]

1a "There is a marked change in our Lord's method of address to the church at Sardis. Hitherto He has commenced with words of commendation. Here, He commenced with words of condemnation. In the other churches, evil had not been the habit, but rather the exception, and therefore it was possible first to commend. Here the case is reversed, and no word of commendation is addressed to the church as a church."[84] Except for the Letter to Philadelphia.

1b The city name means "red ones" or "escaping ones", referring to the blood shed during persecutions or the escape of the faithful remnant out of both the Romanist and Protestant churches. This blood was both Protestant and Baptist. The city itself was located on the junction of the principal highways linking Ephesus, Smyrna and Pergamos with the high country of inner Asia Minor. Sardis was the ancient capital and royal seat of Lydia and was famed for its affluence. During the Roman Empire, it became an administrative center of Roman Asia. The local pagan goddess was Cybele, whose worship included hysteria and mutilation.

Sardis was about thirty miles southeast of Thyatira. It was known as Sardis the Impregnable, because it was situated upon a nearly inaccessible hill. From this lofty perch it stood as overseer of the Hermus valley, and in ancient times it was the proud capital of Lydia.

Here the wealthy Croesus lived and reigned. It was a rich and glorious city; although subsequently destroyed by an earthquake, it obtained considerable distinction under the Romans during the reign of Tiberias.

The residents of Sardis were arrogant and overconfident, for they were sure no foe could scale the hill on which they sat. There was but one point of access, a very narrow neck of land toward the south, and this could easily be fortified. But the enemy came in 549 B.C. and again in 218 B.C. and took the city. One unobserved, unguarded weak point, an oblique crack in the rock wall, the one chance in a thousand for a night attack by skillful mountain climbers, was all that was necessary to deal a crushing blow to the arrogance of the over-confident citizens of this city.

The hill on which Sardis was located was too small for a growing city. Thus, the ancient Sardis, the acropolis, began to be deserted, and a new city was later built. Very little that was worth while in that ancient city survived till modern times.

Sardis was not a center of Caesar worship, although it would liked to have been. It was a center of the worship of Cybele (which worship was a wild, frenzied, hysterical affair), but it was not as dangerous to the Christians as Caesar worship was.

1c They had a lot of programs, but nothing ever seemed to get done. They were active for the Lord but much of it seemed to be "busy work", working for the sake of looking like you're working. This church was dead-orthodox. They had the service but did not have the heart to make it worth anything. They had soulwinning, bus routes, special meetings, a full parking lot every Sunday and more programs that they knew what to do with, but their heart was dead. Service without a heart is dead-orthodoxy. They seemed alive to the outward observer, but He

[84] G. Campbell Morgan, *Letters of Our Lord*, page 68.

Who knew their hearts pronounced them to be dead. Their membership list was growing but the members were not growing.

3:2 Be watchful,[a] and strengthen the things which remain, that are ready to die:[b] for I have not found thy works perfect[c] before God.[d]

AV	ESV	LSV
2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.	2 Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God.	2 'Wake up, and strengthen the things that remain, which were about to die, for I have not found your deeds complete in the sight of My God.

2a "**Be watchful**" The pre-Authorized Versions have "be awake". The ESV and LSV use "wake up".

2b Sardis was not totally dead and gone, for they had some elements which were commendable. The Lord tells them to hang on to those good elements but also to take inventory on the parts of their ministry which were dead. They were also to repent of their deadness and seek for God to send the spirit of revival into their hearts to liven them up spiritually.

2c It is possible to have perfect works, works that are perfectly pleasing to God that are done with a perfect love and motivation.

2d Their works might appear perfect before men but not necessarily before God. They had works, which was good, but they were not received by God as being of any spiritual value.

3:3 Remember therefore how thou hast received and heard, and hold fast, and repent If therefore thou shalt not watch, I will come on thee as a thief,[a] and thou shalt not know what hour I will come upon thee.[b-c]

3a Strong's #2812 kleptês, thief, one who steals. This is contrasted with "lêstês", robber, one who plunders, often with violence. The idea of "kleptês" is to steal by stealth, not by violence. We get our word "kleptomanic" from this.

3b If they did not accept Jesus' counsel, He would come upon them as a thief when they would be least expecting it. When and if the Lord came, He would come as a judge to punish a cold and disobedient church.

1. Matthew 24:43 "**But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."**
2. 1 Thessalonians 5:2-4 "**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."**
3. 2 Peter 3:10 "**But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."**

4. Revelation 16:15 "**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."**

3c The old Greek proverb says "the feet of the avenging deities are shod with wool."

3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk[f] with me in white: for they are worthy.[a]

4a There were a few (a remnant) in the church that had not defiled their garments in the sin, coldness and apostasy of the church and of the surrounding area. There is always that remnant in every church but the one in Sardis was small. Most of the church (including the leadership) was spiritually dead. But Christ counts any faithful remnant in such a situation to be worthy of His recognition and praise.

3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life,[a] but I will confess his name before my Father, and before his angels.[b]

5a This Book of Life contains the names of all the Redeemed. Sinners have their names blotted out of the Book. Their names were there at one point, (showing they could have been saved and that salvation was available to them) but was later blotted out. This blotting out does not necessarily occur at death but can occur at some point in life when the sinner has "gone too far" in his sin. This Book will be one of the books consulted at the Great White Throne. This fact overthrows the Calvinistic theory of "unconditional election." According to this theory, men are elected or reprobated before birth ("before the foundation of the world since this election was unconditional and man had no say or part in it). But here, the Lord says that names are blotted out of the Book of Life. This means damnation. But if these people are going to hell, then why were they in the Book of Life to begin with? And why were they blotted out? This shows that all men can be saved and that it is possible for all men to be saved. But the actions and decisions of men through their lives determines their salvation and whether their names are kept in the Book or are blotted out. But if they were reprobated from before the foundation of the world (the opposite of election unto salvation) then why are their names in the Book in the first place? This shows they could have been saved but through the exercise of their will, they rejected salvation and this resulted in their names being blotted out of the Book.

The Biblical references to the Book of Life are:

1. Exodus 32:32,33 "**Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."**
2. Psalm 69:28 "**Let them be blotted out of the book of the living, and not be written with the righteous**."
3. Daniel 7:10 "**A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."**
4. Daniel 12:1 "**And at that time shall Michael stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered every one that shall be found written in the book."**
5. Luke 10:20 "**Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven**."

6. Philippians 4:3 "**And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life."**
7. Hebrews 12:23 "**To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"**
8. Revelation 13:8 "**And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."**
9. Revelation 3:5 "**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels**."
10. Revelation 13:8 "**And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."**
11. Revelation 17:8 "**The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."**
12. Revelation 20:12,15 "**And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works…And whosoever was not found written in the book of life was cast into the lake of fire**."
13. Revelation 21:27 "**And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life**."

5b Jesus Himself would give personal recognition to those faithful ones who overcame the sins of the age in which they lived as well as their own sins and followed Christ with the whole heart.

3:6ª He that hath an ear, let him hear what the Spirit saith unto the churches.

6a Church history application would be 1500-1700, the Reformation. There was a "coming out" and a partial break with Rome, sparked by Martin Luther in 1517. One of a series of many reform movements swept through the Church of Rome in the early 16th century. Once it was realized that this latest attempt to sweep out the immorality and doctrinal problems of Rome would not succeed, these reformers separated and became the Reformers, or Protestants. Some of these partial separations and compromises involved included

1. The Lord's Supper through consubstantiation. The Roman view of the Lord's Supper was called transubstantiation. where the bread is turned into the literal body of Christ and the wine is turned into the literal blood of Christ through the mass. Most Protestants adopted a view called consubstantiation where the bread contains both literal bread as well as the body of Christ and the wine is both wine as well as the blood of Christ. The Biblical position is that the bread only represents the body of Christ and the grape juice (not "wine") represents the blood of Christ. The Lutheran Protestants, led by Martin Luther, walked the middle ground between the two positions.
2. Protestants still practiced pedobaptism which was due to belief in covenant theology. Covenant theology teaches that children are born with the stain of Adam's sin on its soul

("Original sin") and it must be washed away with baptism. Infant baptism also places the infant into the Church and covenant of grace. The only problem with all of this is none of it is found in Scripture. Only the Baptists and Baptist-people immersed.[85]

3. Most Protestants were postmillennial, although a remnant adopted the Scriptural position of premillennialism.

4. Many Protestants followed their Roman cousins in persecuting their opponents. Protestants openly persecuted Baptists as did the Romanists. The Protestants must be condemned along with the Romanists for their persecution of the Anabaptist groups. *Martyr's Mirror* preserves the records of the horrific suffering the Anabaptists suffered at the hands of both Romanists and Protestants over the issues of baptism and their refusal to recognize state churches. And what shall we say of persecutors like John Calvin and those he was responsible for killing while he served as the "Protestant Pope" in Geneva?

5. Protestants failed to separate church and state. Every Protestant country mingled church and state together as did the Romanist countries.

The Reformation was an act of God and one of the most important periods of human history. I also recognize the amount of good done in wounding Rome and promoting freer attitudes toward the Scriptures. But as a Baptist, I see the faults of the Protestants in that they only partially separated from Rome in doctrine and practice and that many of them had a hatred for Baptists, even to the point of killing them for no greater crime than simply refuting pedobaptism and immersing instead. The doctrinal evaluation of the period must largely be that of dead-orthodoxy; all head knowledge without a balancing amount of heart knowledge of the Scripture. The Reformation had a name that it was alive, yet the churches were largely dead. Thomas Newberry[86] compares the Reformation to the reformation of Jehu, which was a mere outward reformation. He adds "The work of the Protestant Reformation was a great and glorious work, accomplished so far by the energy of the Holy Ghost; but it stopped short of full perfection. Carried far, but not far enough; trees cut down, but the roots left ; outward corruption of doctrine purged, but much of the sec ret leaven left."[87]

This era also saw the rise of German rationalism and liberalism at the end of the Reformation. As the early fires of the Reformation died out, some second- and third- generation Protestants lapsed into an even deader dead-orthodoxy and many apostatized.

18. Letter to Philadelphia 3:7-13

3:7 And to the angel of the church in Philadelphia[a] write; These things saith he that is holy, he that is true, he that hath the key of David,[b] he that openeth, and no man shutteth; and shutteth, and no man openeth;

7a The name itself means "brotherly love". The city was constructed on an active fault line and was devastated by a major earthquake in A.D. 17. Aftershocks may have lasted until A,D. 20. Its location made it a gateway to central Asia Minor. The character of the city was both non-Greek and non-Roman. The Jewish community severely persecuted the Christian church here.

Philadelphia was a famous center of heathen worship. Its principal god was Dionysus, the god of wine. Philadelphia also had many other gods and had so many temples that it was called "Little Athens." To walk through its temple-lined streets was to be reminded of the center

[85] Baptists are not Protestants for this doctrine, as well as others. Any Baptist who claims to be Protestant or Reformed does not know his Baptist history or heritage.

[86] Page 25 of his *Notes on the Book of the Revelation.*

[87] Ibid, page 26.

of the worship of the Olympian gods. Philadelphia had a custom regarding these temples. When a man had served the state well, when he had left behind him a noble record as a magistrate or as a public benefactor or as a priest, the memorial which the city gave to him was to erect a pillar in one of the temples with his name inscribed upon it. Philadelphia honored its illustrious sons by putting their names on the pillars of its temples so that all who came to worship might see and remember. Likewise, the risen Christ promises an honor to His own, but this in the very temple of the one true and living God.

7b Maybe this key is to the Millennial kingdom of which both Jesus and David will rule? Isaiah 22:21,22 ("**And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open**.") does link a "government" to this key. Jesus is also the One who opens and no man shuts and who shuts and no man opens. What He allows cannot be resisted and what He disallows cannot be done.

3:8 I know thy works: behold, I have set before thee an open door,[a] and no man can shut it: for thou hast a little strength,[b] and hast kept my word,[c] and hast not denied my name.[d]

8a Philadelphia is the church of the open door while Laodicea is the church of the shut door (Revelation 3:20).

8b If divine strength is backing you up and you have the blessing of God, then all you need is "a little strength", humanly speaking. This challenge and promise for future useful service was given to no other church. The Philadelphia period of church history was the most fruitful of them all. No other period of history can match what this period of church history accomplished.

There is often a great contrast between what the church thinks of itself and what God thinks of it.

Smyrna said they were poor; God said they were rich.
Sardis had a name of living; God said they were dead.
Philadelphia was said to be weak; God said they were strong.
Laodicea said they were rich; God said they were poor.

AV	ESV	LSV
8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little **strength**, and hast kept my word, and hast not denied my name.	8 "'I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.	8 'I know your deeds. Behold, I have given before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.

"strength" The ESV and LSV have "power".

8c You had better find out where that "word" is so that you can keep it. And you had better make sure that you are not keeping an "apostate" word. Of course, the true "word" is found in

the traditional manuscripts that underline our English Authorized Version as well as all the other foreign language Bibles that are also based upon those same set of manuscripts.

The Church at Ephesus (apostolic church) was not commended for this. The Ephesian/apostolic church had the "original autographs" of the Scriptures yet it is never said that they kept the words of God as the church at Philadelphia did. Philadelphia has copies and translations, not the originals, yet they had "the word" of God and they kept it, showing that one does not need the original manuscripts in order to have the words of God.[88]

8d "Pergamos tolerated it, Thyatira embraced it, Sardis is dead to it, Laodicea is indifferent to it but Philadelphia repulses it. What? Evil."[89]

3:9 Behold, I will make them of the synagogue of Satan,[a] which say they are Jews, and are not, but do lie;[b] behold, I will make them to come and worship before thy feet,[c] and to know that I have loved thee.

9a Satan is mentioned in four of these churches, Revelation 2:9 (Smyrna), Revelation 2:13 (Pergamos), Revelation 2:24 (Thyatira), Revelation 3:9 (Philadelphia).

AV	ESV	LSV
9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.	9 Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you.	9 'Behold, I am giving *up those* of the synagogue of Satan, those who say that they are Jews and are not, but lie. Behold, I will make them come and bow down before your feet, and *make them* know that I have loved you.

The ESV reading makes no sense with "…, I am giving up those…"

9b The Philadelphians were being persecuted by those "false Jews" (postmillennialists) as was Smyrna and Jesus promises them deliverance (see remarks under Revelation 2:9).

9c These of the synagogue of Satan will be forced to worship the Lord they hated at the very feet of saints whom they hated them, persecuted and killed.

3:10 Because thou hast kept the word of my patience,[a] I also will keep thee from the hour of temptation, which shall come upon all the world,[b] to try them that dwell upon the earth.[c]

10a They were the only church to do so. This was the age of the Authorized Version when it was widely circulated and loved, much more so than today. Philadelphia is the Church of the Bible as they translated it, sent it around the earth, and defended it from attack. The Philadelphians had not denied the Lord's name and they had kept the word of His patience. They were weak but wonderful.

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[88] Beware of groups that put their faith in lost "original manuscripts" instead of in highly accurate and preserved translations of those originals, such as we have in our King James Bible in English.

[89] From "Thy Precepts", volume 17, number 2, page 41, a "Plymouth" Brethren magazine.

AV	ESV	LSV
10 Because thou hast kept the word of my **patience**, I also will keep thee from the hour of **temptation**, which shall come upon all the world, to try them that dwell upon the earth.	10 Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.	10 'Because you have kept the word of My perseverance, I also will keep you from the hour of testing, which is about to come upon the whole world, to test those who dwell on the earth.

"**patience**" The LSV has an inferior reading with "perseverance".
"**temptation**" The ESV has "trial" and the ESV has "testing".

10b Strong proof that Revelation was not written A.D. 66-68 as the preterists say. The Lord clearly places the tribulation period future from this time. If it was written just before the fall of Jerusalem, and if A. D. 70. was the end of the tribulation period, then it must have started in 63, or, at the very latest, A. D. 67 (if one holds to a 3 2-year "great tribulation). So under a preterist dating scheme, John must have been writing during the tribulation period, yet the Lord still refers to it as future.

Also notice the phrase "the whole world". Again, the preterists are wrong since the Roman activities in Israel and Jerusalem around A. D. 70 affected only that small geographic area, not the entire world. So we see that on the basis of this verse, the preterists are wrong, both chronologically and geographically when they try to maintain that Revelation must have been written before A. D. 70.

10c This is a promise to keep Christians from enduring the Tribulation. Christians will not have to endure any of that 7-year period but will be raptured out before it begins. No Christian will go through any of the Tribulation period.

3:11 Behold, I come quickly:[a] hold that fast which thou hast, that no man take thy crown.[b]

11a Warning (or Promise, according to how you look at it). Jesus is coming quickly and without warning. That is a promise for this church as they were in a right relation with God but would be bad news for the carnal and backslidden Christian. Much can be gleaned about the spiritual condition of a man or organization by his attitude toward the Second Coming. And He is coming quicker than you may think, at an hour that you may think not. Although He has been promising to "come quickly" for over 1,900 years, when He does come (rapture and revelation), it will happen quickly. There will be no time to get saved at the rapture as it happens without warning and in the twinkling if an eye (1 Corinthians 15:52). This may then not be so much a reference that He is coming "quickly" as in "a short time from now" but rather when He does come, that event will come quickly.

11b Crowns, like rewards, are earned by believers and then can be lost or stolen later (not to be confused with salvation for the Christian. Salvation cannot be lost or taken back, but rewards can).

3:12 Him that overcometh will I make a pillar in the temple of my God,[a] and he shall go no more out: and I will write upon him the name of my God,[b] and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God:[c] and I will write upon him my new name.

12a "Philadelphia was a famous center of heathen worship. Its principal deity was Dionysus, the god of wine. Since the grape gave Philadelphia so much of its prosperity, it was natural that the Philadelphians should worship the god of the grape.

"But Philadelphia had so many gods and so many temples that sometimes men called it "Little Athens." To walk through its temple-lined streets was to be reminded of the center of the worship of the Olympian gods.

"Philadelphia had a custom regarding these temples. When a man had served the state well, when he had left behind him a noble record as a magistrate or as a public benefactor or as a priest, the memorial which the city gave to him was to erect a pillar in one of the temples with his name inscribed upon it.

"Philadelphia honored its illustrious sons by putting their names on the pillars of its temples so that all who came to worship might see and remember."[90]

AV	ESV	LSV
12 Him that overcometh will I make a pillar in the **temple** of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.	12 The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.	12 'He who overcomes, I will make him a pillar in the sanctuary of My God, and he will never go out from it anymore. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

"temple" The LSV does not like this word, often replacing it with "sanctuary".

12b Jesus would write upon the overcomer the name of God and New Jerusalem, probably in the forehead (Revelation 22:4). Jesus would then write on him His new name. What is involved with this? Where will He write it on us? There is a lot of name-writing going on! To bear and display the name of Christ is one of the highest honors that heaven can bestow. It also is a mark of ownership, an eternal reminder of Who it was Who redeemed us and Who it is to Whom we belong.

12c See Revelation 21:2 **"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."**

3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.[a-b]

13a Rebuke- none! Like Smyrna, there was nothing in this church that displeased the Lord.

[90] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 97-98.

13b Church History Application would be 1700-1900, This was Christianity's greatest period. This was time of great revival (true Biblical revival, not the modern pseudo-revivals) and missionary movements. This two-hundred year period was a time of faithfulness, piety and holiness. Just think about the men who lived during this age! McCheyne, Spurgeon, Wesley, Whitefield, Bonar, Brainard, Edwards, Moody, Murray, Ryle, Fletcher, Zinzendorf, Bohler, Carey, Cartwright, Ashbury, Crosby, Havergal, Coke, Sam Jones, Muller, Hyde, Fuller, Taylor, Judson, Watts, Cennick, Gadsby, Dwight, Nettleton, Payson, Spring, Cowper and Newton! And the list could be greatly expanded. Forerunners to this age who lived and ministered in the 17th century would include Rutherford, Gillespie, Baxter, Watson, Brooks, Bunyan, Henry and Flavel. What do we see in these men and women who reflect the spirit of this age?

1. A deep, burning desire for holiness.
2. A strong evangelistic thrust.
3. A revival of divinity studies.
4. The greatest missionary thrust in Church history.

There was also a return of the church to premillennial dispensationalism from centuries of neglect and cover-up by Rome and Protestants.

Philadelphia was also the age of revival. What about the revivals of this era?

1. The Great Awakening in America 1740-1760.
2. The Wesleyan Revivals in England.
3. The Scottish Revival of the 1830s.
4. The various Welsh Revivals.

That is Philadelphia, the Golden Age of Christianity! No wonder the Lord has no rebuke for this period. Yes, there was apostasy and the encroaching liberalism, but it was held in check during these periods of revival.

In secular history, “Christopher Columbus discovers America in 1492. At this time, we see the paintings of DaVinci, Michelangelo, and Raphael (in the Renaissance). We observe the great discoverers Balboa, Magellan, Cortez, and Henry Hudson. We see the great painter, Rembrandt. We can study with Copernicus and Galileo. We note the Napoleonic Wars. We listen to the greatest musicians who ever lived, including Bach (1750), Brahms (1897), Beethoven (1827), Wagner (1893). We have, in this period, all the great revolutions in art, science, music, industry, travel, and discovery. This was the day of the “open Bible,” and every blessing this world had in these 400 years came from the fact that Martin Luther’s Bible and the Authorized Version (1611) were all over the world, with multitudes being “born again” outside the “Catholic” church. In this same period is the Civil War, the American Revolution, and the War of 1812. In this period are all the great discoveries and all the great inventions.”[91]

It was this church (period) that “kept” the word better than any other, in that they held to, used, defended and believed the Authorized Version of the English Scriptures and its corresponding translation in other languages. This was the secret of the success and the blessing of the Philadelphia period.

19. Letter to Laodicea 3:14-22

[91] Peter Ruckman, *The Revelation of Jesus Christ,* pages 106-107. I would not want to include Wagner. I would insert Vivaldi in this list.

3:14 And unto the angel of the church of the Laodiceans[a-b] write; These things saith the Amen, the faithful and true witness,[c] the beginning of the creation of God;[d]

14a This church is mentioned in Colossians 2:1 and Colossians 4:16.[92] From first to worst, from best to last, we move reluctantly from Philadelphia to Laodicea.

Philadelphia to Laodicea. The name means "Civil rights" or "Rights of the people", certainly the cry of today! Me first! I have my rights! It is an age of rebellion. The city itself, as we would expect, was wealthy and materialistic. The city was known for its black sheep and their black wool. It was also famous for its eye salves. A sizeable and wealthy Jewish population also lived here.

Laodicea was the chief city of Phrygia, about 40 miles southeast of Philadelphia and about 100 miles from Ephesus. It was one of a group of three towns which lay in easy sight of one another in the valley of the Lycus River. The two companion towns were Hierapolis and Colosse. Laodicea was not a very old town, for it was founded in 250 B.C. by Antiochus II and was named after his wife.

Laodicea had a commanding geographical position. It was situated where the narrow glen of the Lycus River broadens out into the valley of the Maeander River. That narrow glen is the gateway to Phrygia, and it was to command that glen that the city was originally built.

Laodicea was a town of great commercial prosperity, for it controlled the trade which flowed down the river valley toward the seacoast. To add to its importance, three great roads centered upon the town. This made Laodicea one of the richest commercial centers of the ancient world. It was a city of wealthy bankers and financiers. The many millionaires together built theaters, a huge stadium, lavish public baths, and fabulous shopping centers.

In 133 B.C. it became a part of the Roman Empire. It was then that its most glorious days began. The Romans made it an assize (or courthouse) town, adding governmental importance to its already lofty status.

There is no record of the founding of the church at Laodicea, nor are we told that Paul ever visited the city.

Laodicea and the surrounding districts contained a very large number of Jews. Antiochus, its founder, belonged to the royal house of kings known as the Seleucids. The Seleucids were one of the families among whom the empire of Alexander the Great was divided. Now wherever these Seleucids founded a city, it was their regular policy to offer free citizenship to all Jews who cared to accept it, for the Jews were useful citizens and brought money and trade to every city in which they settled.

So influential were the Jews in this part of Asia that they could actually bring pressure upon the Roman government. Their influence can be seen in the Roman edict which Josephus cites.[93] The Jews appealed to the Roman governor that they should be granted the right to follow their own customs and to observe their own laws. The local population had protested. The matter had been referred to the Roman consul. The Roman governor informed the magistrates of Laodicea that the Jews were to be allowed to have their special privileges. They were to be allowed to observe their Sabbaths and their rites. The magistrates of Laodicea accepted the decision, although with an undertone of protest. Christians who lived in a society so permeated with Jewish influence would be in a very difficult position.

Laodicea was a wealthy city as a center of the banking arrangements of Asia Minor. As Christ said, Laodicea was a city rich and increased with goods (Revelation 3:17). They were so well off they did not think they needed help from anybody, not even God. To this community

[92] Colossians is Paul's Last Days Epistle, so it is not surprising to see these mentions of the Last Days Church there.
[93] *Antiquities of the Jews*, 14.10.20.

filled with gold, the Lord counseled them to buy true gold from Him. A considerable part of this wealth came from the cloth and the clothing industry. The surrounding countryside was world famous for a certain breed of black-wooled sheep. Strabo, the ancient geographer, tells us, "The country around Laodicea breeds excellent sheep, remarkable not only for the softness of their wool, in which they surpass the Milesian sheep, but for their dark or raven color. The Laodiceans derive a large part of their revenue from them." There was a kind of violet, glossy darkness about this wool that made it famous. The Laodicea factories made at least four different kinds of outer garments which were exported all over the world. In the face of all this, the Lord counsels the Laodiceans to buy white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear (Revelation 3:18). Their pride was in their clothes, produced and sent around the world. They thought so much for the adornment of the body that they had failed to be clothed in the righteousness of Jesus Christ.

14b Notice the other six churches are referred to as "the church in----------." Only Laodicea is referred to as "the church of the Laodiceans". The critical texts read "in Laodicea" though. The correct Authorized Version reading reveals something about the warped ecclesiology of Laodicea. The emphasis in Laodicea is not on the Church as a whole but on the people in the Church. The individual comes before the corporate body. The individual must be kept happy at the expense of the ministry of the church. This is the church of the selfish, self-centered, thin-skinned, spoiled brat of a "Christian". This church belonged to the Laodiceans, not to Christ.

14c Christ is the faithful and true witness, even if the Laodicean church was not.

14d This does not say that Jesus was created but that He is at the head or the cause or the object of the Creation. Some groups and men will take this to mean that Jesus was not eternal and that He was a created being. "Foolish Arians[94] wrestle with the phrase 'the beginning of the creation of God' to establish a wicked doctrine that Jesus is a begotten or created god."[95]

3:15[a] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.[b]

15a Praise- none! There was nothing about this church that was noteworthy or commendable. Nothing! What then was the justification for the continued existence of this local church?

15b "Laodicea has Philadelphia truth without Philadelphia faithfulness and power."[96]

3:16 So then because thou art lukewarm,[a] and neither cold nor hot, I will spue thee out of my mouth.[b]

16a This church failed in its witness. Their zeal was lukewarm. God wished they were either hot or cold instead of lukewarm. God is an extremist! He wants you to be either hot or cold, not "neutral". You can be lukewarm in two ways- freeze in formalism or fry in fanaticism. The Laodiceans were moderate middle-of-the-roaders. They were satisfied with their material possessions. They were burdened with money instead of debt. This lukewarmness, a mixture of hot and cold, results from cold formalism, liberalism and ecumenism and the theological wildfire

[94] Like the Jehovah Witnesses who claim Jesus was a created god.
[95] David Hoffman, *The Common Man's Reference Bible*, page 1858.
[96] Thomas Newberry, *Notes on the Book of the Revelation*, page 33.

of the Charismatics. The problem was that the Laodiceans were satisfied with themselves and their church buildings, and it mattered not that God was dissatisfied with them.

"There is nothing more disgusting or nauseating than "tepid" water. So there is nothing more repugnant to Christ than a "tepid" church. He would rather have a church "frozen" or "boiling." It was the "chilly spiritual atmosphere" of the Church of England that drove John Wesley to start those outside meetings which became so noted for their "religious fervor," and it was the same "chilly atmosphere" of the Methodist Church that drove William Booth in turn to become a "Red-hot" Salvationist."[97]

Be hot or cold. Stop halting between two opinions (1 Kings 18:21). Make up your mind. Either be for Christ or reject Him. People have no respect for a "middle-of-the-roader" who won't take a side or declare an opinion. I heard a man say once "God hates a half-devil ten times more than He hates an archdevil!"[98] Solon would agree when he said in Ecclesiastes 9:10a, **Whatsoever thy hand findeth to do, do it with thy might**.

16b Nothing tastes worse than lukewarm water. What can you do with it? You can't make coffee or tea with it and you can't make a cold drink with it. If you are hot and sweaty, you want a COLD beverage. If you are relaxing, you want a HOT beverage. At lunch time, you want HOT soup. Lukewarm water is useless. Even in the shower, you want the water to be HOT or COLD, not lukewarm.

This has no reference to a Christian losing salvation since the Christian is an organic part of Christ's body and is not in His mouth. This refers to them being distasteful to God because of their coldness and apathy. If they didn't repent, they would be spit out by a sickened God. This would be the ultimate break in fellowship, if these Laodiceans were saved at all.

"**Spue**" (or "spew") them out implies a strongly distasteful flavor or taste in your mouth that you want to expel as soon as possible. You may have eaten or drank something you thought would taste good, only to find it tasted awful. You don't even care about being polite, you want it out your mouth- now! This is how apostasy "tastes" to God.

"The implications of this statement would have been immediately apparent to every believer with a Laodicean background. They knew that in Hierapolis, six miles away, the water from the hot springs had a real medicinal value. They also knew that in Colosse, ten miles away, the pure cold water was most refreshing. They knew their own water in Laodicea was notorious throughout the province. Traveling in ducts through closed conduits and over aqueducts from five miles south, their water was lukewarm and totally unpalatable, even nauseous to drink. A normal reaction was to spit it out."[99]

3:17 Because thou sayest, I am rich,[a] and increased with goods, and have need of nothing; and knowest not that thou[b] art wretched,[c] and miserable, and poor,[d] and blind,[e] and naked:[fg]

17a But that was not God's estimation of this church.

17b Emphatic.

17c Dead churches cannot be happy churches. They were popular, prosperous, pragmatic, polished, proud but powerless. They had not been persecuted, nor did they suffer as the faithful

[97] Clarence Larkin, *The Book of Revelation*.

[98] Nikos Kanzantzakis, Zorba the Greek, page 258, cited in Robert Short, *The Parables of Peanuts*, page 126.

[99] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 104.

churches had. Liberal, compromising churches do not suffer at the hands of Satan. Nobody bothers a liberal church, except for Fundamentalists- and the Lord!

17d They were spiritually poor, despite the fact they were materially rich.

17e They were blind, despite the fact they were famous for their eye salve. And they were blind as to how bad off they were! Their blindness was spiritual, which is much worse than physical blindness.

17f They were naked because they had not a robe of righteousness but the filthy rags of their own self-righteousness (Isaiah 64:6 "**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.**"), despite being the best-dressed church in town.

17g "Laodicea has Philadelphian truth, without Philadelphian faith fulness and power."[100] They were a church that only looked at their out

3:18 I counsel[a] thee to buy of me gold tried in the fire, that thou mayest be rich;[b] and white raiment, that thou mayest be clothed,[c] and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve,[d] that thou mayest see.

18a The Lord might normally command, but He is very tender and long-suffering with an apostate church and merely counsels instead. But woe to the church that ignores such divine counsel!

18b They were to buy from Jesus gold that has been tried in the fire that they may be rich. This comes from godly suffering (1 Peter 1:7 "**That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:").** Their riches would not provide the righteousness they needed. They needed to take what they had and exchange it for the divine riches of righteousness Christ offered. Since they were so rich, the Lord challenges them to use some of that wealth to improve their standing before God. Gold that is tried by fire is pure and valuable, which explains the reasons for suffering in the life of a Christian, Untried gold always has a question with it as to its purity or even if it is genuine. But when put to the test, all impurities are removed and all doubt as to genuineness is removed.

18c They were also to buy from Jesus white raiment that they may be clothed (Revelation 16:15). Cover those filthy rags with the garments provided by Christ. They were also to buy eye salve that they might see. See what? Their own wretched condition. They were also told to be zealous instead of lukewarm. Form an opinion one way or the other! Are you for Christ or not? Yes or no? Their problem was they didn't care who did what to whom as long as it didn't affect them personally.

Notice that both times, the Laodiceans are urged to "buy" these things from the Lord. He is not going to give them to them for free. If they want these things, the Laodiceans are going to have to purchase them. We are not in a tribulation context yet where the circumstances for salvation will be different than they currently are here in the Church Age, but it would seem that this backslidden but rich church should use some of that worldly wealth to purchase those

[100] Thomas Newberry, *Notes on the Book of Revelation*, page 33.

things from the Lord that would and could be used to open their blinded eyes spiritually and put them on the road to salvation. They are not told to purchase their salvation, but rather to buy those things that would open their eyes that would make it easier for them to see their wretched spiritual condition and be saved. Eye salve (to see) and clothing (to cover their nakedness) are specifically mentioned. To be saved is free and costs us nothing. But getting us to the position that we are ready to be saved could get costly.

Nakedness is a sin before the Lord. To be dressed in the rags of one's own self-righteousness (Isaiah 64:6 "**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away**.") is to be dressed in rags and to stand before God improperly clothed. We need to be clothed with the righteousness of God lest we be found naked.

18d Laodicea was famous for its eye salve. How odd that they had an abundance of the one thing the Lord counseled them to apply to themselves, yet for their pride and blindness, they would not. The word has the idea of a soothing ointment meant for comfort and healing, usually in a paste-like form.

3:19 As many as I love, I rebuke and chasten: be zealous[a] therefore, and repent.[b]

19a Literally, be hot and passionate about what the Lord will require of you. Such a God as this should not be served or obeyed in a lukewarm or half-hearted manner.

19b Christ is loath to abandon any church, even a dead one. Christ still loved the Laodicean church despite their deadness and would fight to reclaim it. What an encouragement this is!

3:20 Behold, I stand at the door, and knock:[a-b] if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a "guiding verse" for that quest. This is a verse that deals with some aspect of the Christian's growth and pursuit of God.

20a Jesus had to knock for entrance into a church that was supposedly His. He was on the outside and no one cared or even knew (due to their lukewarmness). Although He wasn't really welcomed, Jesus still sought fellowship with this church. The reason why the Lord was not welcomed into this church was because He would "disturb their order of worship" if He attended or if the Holy Spirit really got into one of their services and started a revival. If a visit from the Lord or a revival was not in the program for that Sunday, then it would simply have to wait!

This does not necessarily mean that Laodicea was the first church to have its own building. They still could have been meeting in homes, as churches did this day. Even a private house has a door! But if this refer to the Laodiceans being the first church mentioned to have a dedicated building, it shows the root of their problem- materialism. Part of the downfall of the church is when it started building elaborate buildings instead of having simple meetings. This is one observation that sparked the Plymouth Brethren movement. Christians were getting tired of the elaborate buildings and liturgy and just wanted to get back to a simpler form of worship, even if it just meant a few people in a private home.[101]

[101] This can (but not necessarily) lead to "home churches", which are usually attacked by men who insist that every Christian needs to be in a dedicated church building, under the authority of a pastor. Sometimes, that simply is not

Philadelphia had an open door but Laodicea had a closed door. They closed it in Christ's face and would not open it, so the Lord would give them no open door for service and usefulness.

3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.[a]

21a Another ruling promise for the overcomer, similar to the promise in Revelation 2:26. There is no such ruling in the church age or tribulation so this must apply to the millennium.

3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.[a-b-c]

22a There is no promise of deliverance from the Tribulation that Philadelphia had in Revelation 3:11. These two churches exist side by side at the Rapture. The faithful Philadelphia churches are raptured out to avoid the Tribulation while the unfaithful Laodicean churches (which are largely made up of unsaved people) goes through the Tribulation.

22b Church History Application is from 1881 to the Rapture. This includes our present day. I start this at 1881 as that was the year when the English Revised Version hit the markets, which opened the floodgates to the corrupt and poisonous stream of modern Bible versions. Look around you and you will see Laodicea everywhere. There is increasing materialism resulting in increasing worldliness. Materialism and influence more important than spirituality. They were fat and happy, living "high wide and handsome". The churches were dead. There was no evangelistic zeal- Dead-Orthodoxy. The Lord gives no doctrinal rebuke. Their doctrine wasn't the problem. The problem was they were dead. There was also increasing apostasy. 2 Thessalonians 2:3 speaks of a "**falling away**" before the revelation of the Antichrist. When the Antichrist comes, this apostasy will be mature.

Basically, everything Philadelphia was, Laodicea was not and vice-versa. No revival, Bible perversion, socialism, materialism, apathy, compromise, self-centeredness and civil rights are the order of the day. The Lord looks down from heaven and is totally sickened at the Laodicean age and church. There is a faithful but small Philadelphia remnant which struggles to remain faithful in the midst of the apostate mess of the days preceding the rapture. Therefore, we can clearly see both Philadelphia and Laodicea existing side-by-side during the Laodicea period, much like the Laodicean chaff among the Philadelphia wheat (or vice versa, with the Philadelphia wheat among the Laodicean chaff).

This was the church (period) that abandoned the word of God. The Authorized Version was under attack through the 19th century by apostates and unbelievers, but the most successful attack came with the publication of the English Revised Version in 1881. This year marked the transition from Philadelphia and Laodicea. Laodicea abandoned the Bible of Philadelphia and chased after apostate corruptions of the Bible. This shift marked the primary reason behind the apostasy of Laodicea.

22c This is the last mention of the church until Revelation 22, which reinforces the fact that the church is raptured in Revelation 4.

It is interesting (and distressing) to notice how close Philadelphia and Laodicea are to each other chronologically. How can we go from the greatest age in Church history (Philadelphia) with its preaching, hymns and holiness, to the apostasy and carnality of Laodicea in so short a

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feasible.

time? What a fall and great and far was that fall. We have never seen so drastic and so rapid a change in the church as we did in that period from 1880-1900, as that was the transitional period from Philadelphia to Laodicea in all aspects and compartments of life, including theology, the arts, music, literature, etc.

NOTES

Revelation Chapter 4

Outline of Revelation 4[102]

I. The Summons to Heaven 4:1
- A. The vision 4:1a
- B. The voice 4:1b

II. The Sights in Heaven 4:2-8
- A. John sees someone (Christ) seated on a throne 4:2-3a
- B. John sees an emerald rainbow above the throne 4:3b
- C. John sees many creatures surrounding the throne 4:4,5b,6b-8
- D. John sees a sea of glass before the throne 4:6a
- E. John sees a storm developing from the throne 4:5a

III. The Song of Heaven 4:9-11
- A. The singers 4:9,10
- B. The song 4:11

Chapter 4 starts the prophetic section of Revelation.

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20. The Rapture 4:1-3

4:1[a] After this I looked, and, behold, a door[b] was opened[c] in heaven[d] and the first voice which I heard *was* as it were[e] of a trumpet[f] talking with me; which said, Come up hither,[ghijj] and I will shew thee things which must be hereafter.[km]

1a. Verses 1 and 2 deal with the pre-millennial rapture. This fits chronologically as it occurs immediately after the end of the Laodicean church period. John said "after these things" (after the Laodicean church period), John heard and saw things equivalent to the rapture. John is clearly a type of the Church here.

1b John saw a door opened in heaven. We will see a door also opened in heaven at the rapture that no unsaved man will see. A sign in heaven! The narrative now shifts from earth to heaven.

"If a man does not open the door in 3:20, he will not see the open door in 4:1."[103]

1c Heaven opens twice in Revelation: In chapter 4, someone goes up (the Church) and chapter 19, someone comes down (Christ, the Church and a heavenly host at the Second Coming). The opening of this door starts the first stage of the two-stage Second Coming of Christ. The first stage is the rapture, the second is the Second Coming itself.

1d Will we see a sign in heaven just before the rapture? Will the church get an "advanced warning" just before the rapture? John saw a sign in heaven (an opened door) just before he went up. In 2 Kings 2, everyone knew that Elijah was going to be "raptured" on the day that he was. What time element we are talking about is not revealed but if there is "advanced warning" of the rapture, I do not think it will be a very long between the "sign" and rapture.

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[102] Harold Willmington, *The Outline Bible*, page 75.

[103] James Knox, *Christ Honoring Commentary on Revelation*, page 123.

1e “**as it were**” typical or figurative language. We can spiritualize when we see a phrase like this. Whenever you see this phrase, you know the following is to be spiritualized and not necessarily to be taken literally. Thus, this voice sounded like a trumpet, or it reminded John of a trumpet, but it was not a literal trumpet.

1f John next heard a voice like a trumpet saying "Come up hither". We will also hear that voice as we listen for the **"last trump(et)"** (1 Thessalonians 4:16). This indicates the rapture could take place around the feast of trumpets on the Jewish calendar just before the last trumpet is blown. This takes place in the first part of October. This would cause a problem with Song of Solomon 2:10-13 (“**My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away**.”) where the rapture may be pictured as happening in the spring. This throws another monkey-wrench into trying to set dates for the rapture.

1g "**Come up hither**" also occurs in Revelation 11:12 where the two witnesses are raptured into heaven. This is the “**shout**” of 1 Corinthians 15:52. This phrase also occurs in Proverbs 25:7 (“**For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen**.”), where Solomon says it is better that it be said unto you "Come up hither" than you should be put lower in the presence of the prince.

The rapture, or the first-stage of the Second Coming, is prophesied in:

1. Psalm 27:5 “**For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock**.”
2. Isaiah 26:20,21 “**Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”**
3. Isaiah 40:31 “**But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint**.”
4. Luke 17:34-37 “**I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.”**
5. 1 Corinthians 15:51-53 “**Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”**
6. 1 Thessalonians 4:13-17 “**But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from**

heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

1h "**come up hither**" is Strong's # 305 anabainô, ascend, to go up, to rise, mount, be borne up, spring up", catching away, snatching away, seized suddenly with a sense of violence. This is the idea behind the rapture, since Christ has to invade the domain of Satan to seize His Bride. It must be done quickly and with power.

1i The Church that was seen on earth in Revelation 2 and 3 is now transported to heaven.

Verses like this demonstrate the error of Replacement Theology, which teaches that the Church has replaced Israel and that the Church is now Israel. The Church is seen again until Revelation 19 but Israel is mentioned numerous times. Why is Israel mentioned at all if they are no longer part of the plan of God? As a Christian, which tribe are you from in Revelation 7? The Church is 99% Gentile so why the reference to tribes? If the Church is Israel, then these people must have the Church going into the Tribulation since Israel is clearly going through the Tribulation. Thus, there is no rapture since the Church (in their view) is going through the Tribulation and is suffering all of the Tribulation judgments. Dispensationalism distinguishes the difference between the Church and Israel, so what is happening to Israel in the Tribulation is not happening to the Church since the Church was raptured out in Revelation 4. But if you have the Church becoming Israel, then Israel's judgments become the judgments of the Church. Replacement Theologians want the Church to inherit all the blessings and covenants of Israel but none of the judgments or responsibilities.

1j John is raptured into the third heaven, to the very throne of God.

1k We now move into future events. Revelation 1-3 was all past history. Everything after this point takes place in the tribulation period. None of the following events take place in the church age.

1m "In Acts 15, we see God's plan for the remaining ages. The church is gathered (15:14); Israel is restored (15:16); the nations seek the King (15:17). After this- the church age ends before God fulfills Hosea 3:4."[104]

4:2 And immediately[a] I was in the spirit:[c] and behold, a throne[d] was set in heaven,[e] and *one*[f] sat on the throne.[ghi]

2a The rapture occurs in the twinkling of an eye (1 Corinthians 15:52), **"immediately**".

2b Immediately after he heard the voice, John was "in the spirit". His business is now heavenly and spiritual, not physical and earthly. This is the rapture because from this point until chapter 22, we hear nothing concerning the Church. It is off the earth and in heaven during the tribulation.

There are three Bible raptures:

1. **Old Testament saints**, although there is no verse which directly says those resurrected at Jesus' death went up with Him. It could fit the typology however, which would be the firstfruits of a harvest.

[104] James Knox, *Christ Honoring Commentary on Revelation*, page 123.

A. Matthew 27:52,53 "**And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many**."[105]
B. 1 Corinthians 15:23 "**But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."**
C. Ephesians 4:8-10 "**Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"**

2**. Church saints,** the main harvest
A. 1 Corinthians 15:50-53 **"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."**
B. 1 Thessalonians 4:13-17 "**But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."**
C. Revelation 4:1), the main harvest, the rapture.

3. **Tribulation saints,** the gleanings of the harvest
A. Matthew 24:31 "**And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other**."
B. Revelation 11:11,12 "**And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."**

2c The Geneva Bible has "ravished in the spirit". No doubt our spirits will be ravished at the rapture when we see Christ, but I don't think this is a good translation in the light of what the other traditional, and even the critical, text versions do.

2d The first thing John saw after he was in the spirit in heaven was a throne. The first thing the Christian will see will be a throne which is the Judgment Seat of Christ, where the Christian's stewardship will be judged (Romans 14; 1 Corinthians 3). From this point, John will write about things that Paul (?) was not allowed to describe in 2 Corinthians 12:2-4 "**I knew a man in Christ**

[105] Resurrection implies never to die again. These people were raised but did they die again or were they taken to heaven with the Lord between here and Acts 1?

above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

When Isaiah got his vision of God in Isaiah 6:1, he also saw God on His throne. "**In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**."

2e This throne is not on the earth but in the heavens. God's plan and program involves the earth but His throne is not set there. It is not in Rome, Mecca, Salt Lake City or anywhere else on earth. The throne does not belong to Judaism, Christianity, Isalm, capitalism, socialism. The source of God's power and authority is not bound up with anyone or anything on earth, nor can any one or anything lay a claim that it belongs to them or that they speak for God or that God speaks through them.

2f John also saw the One who sat on the throne- obviously Christ. His appearance was like looking upon a jasper and sardine stone. The jasper was the first stone on the, breastplate of the high priest and the sardine stone was the last, again signifying Jesus as the Alpha and Omega, the First and the Last. These stones may also correspond to the sons of Israel. If so, the jasper stone (the first one) stands for Reuben, (his name meaning "Behold a son"). The sardine stone (the last one) stands for Benjamin (the last son), whose name means "Son of my right hand" (signifying power). The jasper could represent the incarnation and humanity of Christ while the sardine represents the deity of Christ. These two stones then could picture the hypostatic union of Christ, as Christ was both the God-Man in perfect union and harmony.

There was only one person on this throne, Christ. No one else shares it nor has any right to it. None of the false gods and messiahs of earth may come near this throne.

2g A good symbol of the sovereignty of God, as He is seated on His eternal throne in the very heaven of heavens. It also speaks of His kingship over creation.

Notice the throne is not vacant but it is occupied by Christ. There is no "absentee landlord" as the deists teach, as the Lord has always been very active and involved in the affairs of men and that will not change during the tribulation period.

2h Thrones are mentioned 31 times in Revelation.

2i John is now going to write about that which Paul was forbidden to when he got a glimpse of this in 2 Corinthians 12:1-4 "**I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter**."

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This would be a good place to summarize the doctrine of the pre-tribulation rapture of the church.

1. The term is never used in the English Bible, but the definition of the doctrine is obvious.
2. The term commonly used for the catching away of the saints at the end of the church age and before the tribulation period.

VERSES

1. Genesis 5:24 "**And Enoch walked with God: and he was not; for God took him."**

A. Enoch's translation is also a type of the rapture. One minute Enoch was on earth, the next, he was gone, taken by God to heaven, delivered from the violent and wicked world that he stood against and rebuked by his walking with God, and delivered from the upcoming worldwide judgment of the Flood (by about 669 years).

B. The rapture of the church will be similar. There will be a remnant of genuinely born-again saints who are walking with God in the midst of days like unto the Days of Noah. We will be taken by God from off the earth suddenly and without warning in much the same way Enoch was. And that means we will miss the worldwide tribulation judgments that will destroy the earth in much the same way the Flood did.

2. Psalm 50:4,5 "**He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."**

A. This is a post-tribulation rapture.

3. Song 2:10-13 "**My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."**

A. Rapture language in 2:10

i. Rise up, spoken by Solomon, a type of Christ

ii. My love- obviously the Shulamite, a type of the Church

iii. Come away

B. The winter is past- a springtime rapture.

C. The rain is over and gone- a rapture in the "dry season" in Israel.

D. When the fig tree puts forth her green figs

i. Literally to the time of the blossoming of figs

ii. Historically, when Israel is starting to bloom in the land.

4. 1 Corinthians 15:51-53 "**Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."**

A. It is a mystery, something unrevealed up until Paul received it

B. Not all Christians will experience death but some would escape it

C. We shall all be changed

D. It happens in a moment, in the twinkling of an eye

E. It takes place at "the last trump".

F. The dead (in Christ) shall be raised (resurrected) incorruptible.

G. We will receive our incorruptible bodies

H. Death is swallowed up in victory

5. Philippians 3:20,21 "**For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.**"

A. Our bodies will be changed from vile to incorruptible.

6. 1 Thessalonians 4:13-17 **"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."**

A. It is something we are not to be ignorant about

B. It should prevent sorrow regarding the fate of the dead in Christ

C. The Lord will descend from heaven with a shout

D. There will be the voice of the archangel

E. There will be the trump of God

F. The dead in Christ will rise first

G. We which are alive and remain shall be caught up together in the clouds to be with the Lord

H. We shall ever be with the Lord

I. Comfort each other with this doctrine

7. 1 Thessalonians 5:9 "**For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,"**

A. The Church will not go through the tribulation so the church must be raptured out before it starts.

8. 1 John 3:2 "**Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."**

A. We'll be like Him, for we shall see Him as He is

9. Revelation 3:10 **"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."**

A. The Church will be raptured before the tribulation period begins.

10. Revelation 4:1 "**After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter**."

A. Takes place after the Laodicean church period

B. John sees a door opened in heaven

C. He hears a voice like a trumpet, saying "Come up hither"

D. He is immediately in the spirit

E. The next thing he sees is a throne, the bema judgment

11. Revelation 11:12 "**And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."**

A. A tribulation rapture of Moses and Elijah.

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4:3 And he that sat was to look upon like a jasper[a] and a sardine stone:[b] and *there was* a rainbow[c] round about the throne, in sight like unto an emerald.[de]

3a A very hard stone, showing the inflexibility of the laws and the government of God, both in His moral laws, spiritual laws and physical laws. These laws cannot and will not be changed by the decrees or the attitudes of man and will be submitted to them, either voluntarily or involuntary. This would speak of the absolute righteousness and justice of God. The jasper stone was the last stone identified in the breastplate of the high priest (Exodus 28:20). It was first in the foundation of the New Jerusalem and also the first seen in the wall of the New Jerusalem (Revelation 21:18,19).

Christ has been revealed as the Alpha and the Omega. These are the first and last stones from the breastplate of the high priest.

AV	ESV	LSV
3 And he that sat was to look upon like a jasper and a **sardine** stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.	3 And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald.	3 And He who was sitting *was* like a jasper stone and a sardius in appearance; and *there was* a rainbow around the throne, like an emerald in appearance.

"sardine" The ESV has "carnelian". How is that a "clearer reading" than "sardine"?

3b A fiery red color which might remind us that our God is a consuming fire in Deuteronomy 4:24 ("**For the LORD thy God is a consuming fire, even a jealous God**."), which would speak of the absolute holiness of God in His dealings with man. The sardine stone is the sixth stone in the foundation of the New Jerusalem (Revelation 21:20).

3c The bema throne is a rainbow throne. A rainbow is a sign of a covenant signifying mercy (Genesis 9). There is no rainbow at the Great White Throne in Revelation 20:11, showing there is no mercy there and probably no covenant of salvation for the Lord to remember. The fact that the rainbow, a sign of mercy, is in heaven and not on earth is an indication that mercy has been withdrawn from the earth for the tribulation period. There probably will be no rainbows seen in the sky from earth during the tribulation.

How disgusting it is in our day to see the rainbow, a symbol of the mercy of God, stolen by the Sodomites as their symbol. That theft and soiling of this divine symbol will surely increase the punishment by God upon the Sodomites. "Thou shalt not steal" still applies.

3d The throne was green like an emerald. Why is the bema seat green? The Great White Throne is white, magnifying the absolute holiness of God in dealing with sin and sinners. Can green signify grace and mercy, and even the believer's rewards and eternal life? It could be, as

green is probably the one color that is the most pleasing to the eye. If grace had a color, it would be green,

3e Similar language is used by Ezekiel as he saw a vision of the throne in Ezekiel 1:26-28: "**Above the Firmament that was over their heads was the likeness of a Throne, as the appearance of a Sapphire Stone: and upon the likeness of the Throne was the likeness as the appearance of a man above upon it. And I saw as the color of Amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the Bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the GLORY OF THE LORD**."

"Now there are two things in Ezekiel's Vision that correspond with John's Vision of the "THRONE OF GOD." First that the form of the one who sat on the Throne could not be clearly distinguished or described, but that it was RESPLENDENT WITH LIGHT, which veiled the form or person; and secondly, that there was a RAINBOW ROUND ABOUT THE THRONE. The person of God then, as He sits upon His Throne, is veiled in a Glory that can only be compared to the shining of some beautiful gem. But one of the remarkable things about the Throne of. God is, that it is surrounded by a "RAINBOW" that is emerald in color. The first mention we have in the Bible of a Rainbow is in Gen. 9:13-17. "I do set My BOW in the cloud, and it shall be for a token of a COVENANT between Me and the Earth." A Covenant that God would not destroy this earth again by a Flood. But that Rainbow was only SEMI-CIRCULAR, such as we see in the heavens in summer after a shower; but the Rainbow Ezekiel and John saw around the Throne of God was CIRCULAR. In this world we only see half a Rainbow, or the half of things, in Heaven we shall see the whole of things. The Rainbow is the sign of a Covenant based on an accepted Sacrifice, the Sacrifice of Noah (Gen. 8:20-22), and the Rainbow about the Throne of God is the sign of a Covenant based on the accepted Sacrifice of Christ on the Cross. The difference between Noah's Rainbow and the one around the Throne of God is, that Noah's is composed of the seven primary colors, Red, Orange, Yellow, Green, Blue, Indigo, and Violet, while the one around the Throne of God is EMERALD. What does this "CIRCULAR GREEN RAINBOW" about the Throne of God signify? It signifies that God is a Covenant keeping God, that His promises as to this earth shall be fulfilled. Even though He is about to bring great judgments upon it, He will not destroy it, but it shall pass through those judgments safely. He will redeem it, and bless it, until its hills, and valleys, and plains, shall teem with the green verdure, fruitful orchards, and bountiful vineyards of the long Millennial Day that is to follow those judgments. If the Rainbow did not encircle the Throne as a "Halo," it might by its reflection in the "Sea of Glass" appear to John to be round."[106]

21. The 24 Elders 4:4

4:4 And round about the throne *were* four and twenty seats:[ab] and upon the seats[b] I saw four and twenty elders[c] sitting, clothed[d] in white raiment;[e] and they had on their heads crowns[f] of gold.

4a Why 24 thrones? Who are they and who exactly do they represent? No one knows for certain. The best interpretation is they may represent the 12 apostles and the 12 sons of Israel. This would include all of God's people (Old Testament saints and the Church) up to this point in history (as there are no tribulation saints as of yet).

[106] Clarence Larkin, *The Book of Revelation*.

Twenty-four elders appear in 1 Chronicles 24:7-19 so this may be a Jewish reference and office. There are also 24 divisions of singers in the temple in 1 Chronicles 25.

Ezekiel saw 24 men (plus the high priest) serving in the temple in Ezekiel 8:16, so the number 24 is not an unusual one. It would seem to be associated, in an Old Testament context, with temple worship and service.

Twenty-four thousand Levites were to serve in the house of the Lord (1 Chronicles 23:3-4).

There were twenty-four porters, sons of Levi, appointed for the temple (1 Chronicles 26:17-19).

4b "**thrones**" and "**seats**" is the same Greek word. These seats are thrones.

4c It originally meant seniority in age but later came to mean an official position of importance or dignity. We may not be able to exactly pin down who they are but we know they are not angels.

These are not angels, as some commentators may say. James Knox lists the reasons for this:

1. Angels are never seen sitting in God's presence.
2. Angels have no crowns.
3. In Revelation 7:11, the elders are distinguished from the angels.
4. In Revelation 5:8-10, the elders sing. There is no record of angels singing since the fall of man.
5. In this song, they glory in their redemption. Angels are not redeemed (1 Peter 1:12).
6. In Revelation 5:12, angels speak while elders sing.
7. Angels are never numbered (Hebrews 12:22).
8. The name elder signifies maturity; angels are timeless beings.
9. In the next chapter the angels stand round about the throne and the living creatures and the elders are offering quite a different note of praise from that in which the elders had previously joined (Revelation 5:11)."[107]

4d This is the perfect tense in Greek. They were clothed (someone else clothed them) in this white raiment and they shall continue to be so clothed. This would carry a sense of permanence with it- they shall never remove this white raiment. It also carries the idea of a solemn investiture.

4e The white raiment would symbolize their righteousness and purity.

4f The Greek word for "crown" here is "stephanos" (Strong's #4735), signifying a martyr's crown, like the one Stephen (!) won. They are crowned as victors, as we shall be with the 5 different crowns that a Christian may earn for faithful life and service.

22. The Seven Spirits of God 4:5

4:5 And out of' the throne proceeded lightnings and thunderings[a] and voices: and *there were* seven lamps of fire burning before the throne,[b] which are the seven Spirits of God.[c]

[107] *The Christ Honoring Commentary on Revelation*, page 127.

5a This may represent the upcoming storm of the Tribulation. There were also lightnings and thunderings at Mt. Sinai at the giving of the Law (Exodus 19:16; 20:18). The similarities in the start of these dispensations (Law and Tribulation) may signify that the Tribulation will be similar in character to the dispensation of Law, complete with signs, wonders, prophets and physical manifestations of God. The Tribulation will certainly be an Old Testament type of dispensation.

5b There were also seven lamps on the golden candlestick in the tabernacle that provided all the illumination for the priest in his duties in the holy place in Exodus 25:37 "**And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it."**

5c These seven Spirits before the throne of God are the Seven Spirits of God (Revelation 1:4; Isaiah 11:2 "**And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;"**). They were signified by seven lamps of fire. Fire is one of the emblems of the Holy Spirit, especially in purifying and cleansing as well as giving off light and illumination.

23. The Four Beasts 4:6-8

4:6 And before the throne *there was* a sea of glass like unto[a] crystal:[b] and in the midst of the throne, and round about the throne, *were* four beasts[cde] full of eyes before and behind.

6a A marker-phrase denoting figurative language coming up.

6b This may be the heavenly counterpart to the molten sea of the Temple which was a great basin where the priests would ceremonially wash themselves before they served in the Temple. Some form of cleansing may be in order at the Judgment Seat before our heavenly service can begin.

There is another possible alternate interpretation- this "sea" is actually a gigantic body of water (possibly frozen, since the word for "crystal" is Strong's #2930 krustallôs, which has the idea of "ice") that may circumvent the universe, or at least separates our universe from the dimension of heaven, which must lie beyond the border of our universe. This sea may represent something of the "floor" or the third heaven. Refer to the following cross-references:

1. Genesis 1:6,7,9 "**And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so...And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."**
2. 2 Samuel 22:12 "**And he made darkness pavilions round about him, dark waters; and thick clouds of the skies**."
3. Job 26:5,8 "**Dead things are formed from under the waters, and the inhabitants thereof...He bindeth up the waters in his thick clouds; and the cloud is not rent under them."**
4. Job 41:31,32 "**He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary."**
5. Psalm 148:4,7 "**Praise him, ye heavens of heavens, and ye waters that be above the heavens. Praise the LORD from the earth, ye dragons, and all deeps:**"

6. Habakkuk 3:10 “**The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.”**
7. 1 Corinthians 13:12 “**For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”**
A. This "glass" may not be a mirror since we look at mirrors, not through them.
8. Revelation 21:1 “**And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea**.”

I would tend toward this second interpretation since there would be no need for any kind of laver in heaven since there is no sin there. These verses strongly suggest the existence of a great super-galactic body of water that may separate the universe from the dimension of heaven. John would have seen this water barrier which he describes in the text.

James Knox, on page 130 in his Revelation commentary, suggests that this is a counterpart to the earthly laver in the tabernacle (Exodus 30:18-21) and the sea in Solomon’s temple (1 Kings 7:23-45), both used for purification of the priests. But in heaven, the sea is solidified, showing that New Testament priests have been washed (John 13:10; Titus 3:5) and need not any additional washings because of the blood of Christ. In heaven there is a fixed state of holiness and purity.

6c Four beasts are seen by John. In their description, they represent the four Gospel pictures of Christ.

The first beast resembled a lion which corresponds to Matthew who presents Christ as King.

The second beast looked like a calf and represents Mark who shows us Christ as Servant.

The third beast had the face of a man. Luke portrays Christ as the Perfect Man.

The fourth beast resembled a flying eagle. This corresponds to John's gospel, that depicts Christ as God.

Another possible spiritual application of these beasts would be thus: It is a picture of the Church. The beasts have 4 faces, representing the four qualifications that brought about a balance in their character. One had the face of a lion which pictures courage, the face of a calf pictures humility; the face of a flying eagle represents living above the world and moving in the will of God; the face of a man would be wisdom and maturity. This would reflect the four-fold balance of the character of a Christian.

“The beasts of Revelation 4 have much in common with the cherubim of Old Testament scripture.

Characteristic	**Ezekiel 1**	**Revelation 4**
Their number	v. 5	v. 6
The appearance of the faces	v. 10	v. 7
Associated with the throne	v. 26	v. 6
Fire moving to and fro	v. 13	v. 5
Full of eyes	vv. 18, 21	v. 8
Rainbow encircles the throne	v. 28	v. 3

"We agree that there is some question as to whether or not the beasts of Revelation 4 are indeed the same order of creature as those seen by Isaiah or Ezekiel.

"First, in Isaiah's vision of the temple of the Lord, the prophet saw a heavenly order of beings that he called seraphim. They had six wings, like those in Revelation, and cried, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory (Isaiah 6:1-4), but they stood above the throne, while the cherubim in Ezekiel supported or carried the throne. They are seen bearing a chariot of the Lord, and their faces are turned to the four quarters whither the wheels could instantly turn as they were moved by the spirit within them. In Revelation they are in the midst, round about the throne, where no movement is necessary, and this may explain the absence of the wheels in John's description.

"Second, in Revelation, each of the four living creatures has a different face: the first, of a lion; the second, of an ox; the third, of a man; and the fourth, of an eagle, while in Ezekiel all four faces are given to each of the cherubim. Larkin suggests: 'The dissimilarity between the creatures in Ezekiel and those in Revelation can only be explained on the supposition that there are different orders of cherubim, each adapted to the service he is created to perform.'"[108]

6d I am not going to interpret these beasts as cherubs since the descriptions compared to the "living creatures" of Ezekiel 1 and 10 are similar but not identical:

1. The cherubs have 4 faces (Ezekiel 1:6) while the beasts have one each.
2. The cherubs have 4 wings (Ezekiel 1:6) while the beasts have 6 wings.
3. The cherubs have feet like that of a calf but nothing is said of the feet of the beasts.
4. The cherubs were connected at the wings (Ezekiel 1:9) but no such description is made of the beasts.
5. The cherubs had a burning appearance (Ezekiel 1:7,13,14) but no such description is made of the beasts.
6. Both are full of eyes (Ezekiel 10:11; Revelation 4:6).
7. The description of the faces are similar.

Thus the 4 beasts are *similar* in some ways to cherubs but may not be cherubs. I am going to classify them as a separate angelic classification. Their heavenly ministry would involve the constant praise of God before the throne.

6f Commentators are forever complaining how "beasts" is an "inaccurate" or "poor" translation of the Greek "zoê"- it should be "living creatures" instead of beasts, or something like that. But the Authorized Version simply follows the interpretation of the English versions before it. Wycliffe (1380) has "beest", Tyndale Bible (1534) has "bestes", Cramner Bible (1539) has "beastes", Geneva Bible (1557) has "beastes", the Roman Catholic Rheims-Douay Version (1582) also has "beastes". So what is the problem? Remember, the Authorized Version translators were under orders from King James himself to make as few changes to the text, as related by other versions, as possible. The Authorized Version translators saw no good reason to go against the translation of "beasts" of the English versions that went before it, so they didn't. Therefore, this translation is not "faulty" but traditional. After all, a lion and a calf are beasts, as is an eagle. Man is not a beast, unless he is in rebellion against God. Rendering this as "animals" or "living beings" would be woefully inadequate.

4:7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.[ab]

7a The four gospel-pictures of Christ (also parallels in Ezekiel 1):

[108] James Knox, *The Christ Honoring Commentary on The Book of Revelation*, pages 132-133.

1. lion= Matthew, presenting Christ as King of the Jews (the lion being the "king of the beasts")
2. calf= Mark, presenting Christ as Servant (the ox being the beast of burden, also the Roman ideal, of Christ as a practical man of action.)
3. face of a man= Luke, presenting Christ as the Perfect Man (the Greek ideal)
4. flying eagle= John, presenting Christ as the Son of God.

4:8 And the four beasts had each of them six wings[a] about *him*; and *they were* full of eyes within:[b] and they rest not day and night, saying, Holy, holy, holy,[c] Lord God Almighty,[d] which was, and is, and is to come.[e]

8a The beasts are not angels, as angels are never said to have wings, so they must be seraphs, based on the text of their song, which is the same as the seraphim in Isaiah 6:1-3 "**In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory**."

8c Each beast had six wings and the wings were full of eyes. The seraphim of Isaiah 6 also had 6 wings but no mention of eyes. Spiritual application of "full of eyes" (going back to the spiritual application under the description of the four beasts): this exemplifies the balance in the bride's spiritual sight; gaining blessing and knowledge from prophecy and history; gaining wisdom from her future hope and her past deliverance; gaining direction from the past and the future- looking within and without.

8d Notice the three "Holys"- one for each member of the Godhead, just like the seraphs in Isaiah 6. These seraphim are thus involved in the worship of God. These three "holy's" is called a "trisagion", which was widely used in ancient liturgies.

8e See notes under Revelation 1:8. This is a bit different, as in Revelation 1:8 the Lord is called "The Almighty", but here He is called the "Lord God Almighty", similar, but not identical, but it still has a Jewish and Old Testament application.

8f Christ "was, is and is to come". Similar, but not identical language is found regarding the Antichrist in Revelation 17:8, where he "was, and is not, and yet is". So we see that:
1. Both "was", or were alive on the earth in the past.
2. Christ "is", currently alive, although not physically present upon the earth, at John's writing (A.D. 96).
3. The Antichrist "is not" in John's writing. This causes trouble for the preterists who teach that Nero was the Antichrist. But John says that as he writes in Revelation 17 (A.D. 66-68 or so), the Antichrist/Nero "was not". If the Antichrist or Nero was dead at the time of this writing, then who is persecuting the Jews and believers?
4. Christ "is to come", meaning He will return to the earth in the second coming.
5. The Antichrist "yet is", although not currently on the earth at John's writings. Although current in the bottomless pit (if the Antichrist is Judas Iscariot- see notes in Revelation 13), he is still "alive" although currently not on the earth, but he shall certainly return to the earth, just as Christ will.

24. A View of Heavenly Worship 4:9-11

4:9 And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,[a]

9a Obviously Christ, Who, as God, is eternal.

4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns[a] before the throne, saying,

10a This is the reason why crowns will be awarded to the Christian at the bema judgment, so we can give them back to Christ in worship and adoration. This casting of crowns is an act of submission and homage.

4:11 Thou art worthy, O Lord,[a] to receive glory and honor and power: for thou[b] hast created all things,[c] and for thy pleasure[d] they are[e] and were created.[f-g]

AV	ESV	LSV
11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.	11 "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."	11 "Worthy are You, our Lord and our God, to receive glory and honor and power, for You created all things, and because of Your will they existed, and were created."

11a The ESV adds "our God" after "Lord".
11d "**pleasure"** Omitted in the ESV and LSV
11e "**they were**" The ESV and LSV have "they were", changing the tense.

11b Emphatic.

11c The One on the throne is the Lord Jesus Christ because He created all things (John 1:3 "**All things were made by him; and without him was not any thing made that was made**.").

11f The reason for Creation is given: "For thy pleasure they are and were created". There may be much more to that statement than we can see but it is enough for us to simply understand that much regarding the creation of the universe.

1. Colossians 1:15-18 "**Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."**

11g There are no songs in praise of evolution or "science falsely so-called" in heaven. The things that are praised on earth receive no attention in heaven, and vice-versa, as earth

generally cares little for what heaven deems to be important. No one in glory has any use for Charles Darwin or his followers.

NOTES

NOTES

Revelation Chapter 5

25. The Seven-Sealed Book 5:1-7

5:1 And I saw in the right hand of him that sat on the throne a book[a] written[b] within and on the backside,[c] sealed with seven seals.[d]

1a Identifying this book is difficult. Suggestions include:

1. The Book of Daniel since Daniel was told to "seal up "the last part of it in Daniel 12.
2. The Book of Revelation itself since it has 7 seals (this is the best interpretation).
3. Title deed to the earth.
4. The Bible itself. If so, the "opening" of it would be the interpretation of it, which belongs to the Lord.
5. A testament or a will.

I cannot be dogmatic about what this book is because we simply are not clearly told. And I would be suspicious of anyone who tried to be dogmatic with a passage like this as they would tend to be guilty of going beyond that which was written.

This is probably not the same book as in Revelation 10:1-11 as that is called a "little book".

1b One possibility is that this book could be some portion of Scripture, since it was written in the perfect tense, showing that its contents will not be changed or altered. The same Greek tense is often used when describing the "writing" of Scripture, as well.

1c Books written on both sides (inside and out) are called "opistographi".

1d The description is similar to the "roll of a book" in Ezekiel 2:9,10 ("**And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."),** but not identical.

5:2 And I saw a strong angel[a] proclaiming with a loud voice, Who is worthy[b] to open[c] the book, and to loose the seals thereof?

2a Not just any angel but a "strong" one, though probably not an archangel, although "Gabriel" means "Strength of God."

2c Not "who is able" but "who is worthy?"

2c The "opening" here does not simply mean the physical opening of the Book, but the opening of the interpretation of it. Only the Lord can so open the Scriptures (or whatever this Book is).

1. Luke 24:45 "**Then opened he their understanding, that they might understand the scriptures,"**
2. Acts 16:14 "**And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."**

5:3 And no man in heaven, nor in earth, neither under the earth,[a] was able to open[2c] the book, neither to look thereon.[b]

3a Those in hell.

3b This is why I do not think this book is the book of Revelation. After all, we are reading it now, despite the fact that none of us would be worthy to. No, this is a different book that may be similar to Revelation, but is not the Revelation. This would be the same reason why I do not think this book would be the Bible, either.

The idea of "open" may also have the idea of "to understand" or "to apply" what is written in the book.

5:4 And I wept much,[a] because no man was found worthy to open[2c] and to read[b] the book, neither to look thereon.

4a John wept because no one (not even angels or glorified saints) was found worthy to open it. He wanted to know what was in the Book and what it was! And who wouldn't? But not even the greatest man you'd care to name was found worthy to open this book. Even the greatest of men, humanly speaking, do not register in heaven. Man may sing their praises but heaven usually takes no notice of them.

AV	ESV	LSV
4 And I wept much, because no man was found worthy to open **and to read the book**, neither to look thereon.	4 and I began to weep loudly because no one was found worthy to open the scroll or to look into it.	4 Then I was crying greatly because no one was found worthy to open the scroll or to look into it.

4b "**and to read**" omitted in the ESV and LSV

5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah,[a] the Root of David,[b] hath prevailed[c] to open the book, and to loose the seven seals thereof.[de]

5a A title of Christ. See Genesis 49:8-10 **("Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be**."). This title would deal with the deity of Christ and how Christ, as God, is the King of Creation. The lion is the King of the Beasts and the Lion of the Tribe of Judah is King over all.

5b Another title of Christ dealing with His kingship since He was a literal descendent from David. This will deal with the human aspect of the kingship of Christ, as Christ being King over the whole earth and over the nation of Israel.

5c Christ is worthy because He has conquered sin, death and Satan by His victory on the cross.

5d John begins weeping since none was found worthy to break the seals and open the Book but one of the elders tells John to stop crying over the Book since "The Lion of the Tribe of Judah" and "The Root of David" (Christ) was found worthy to open the Book and loose the seal. Jesus was worthy to open the Book and loose the seals due to His victorious redemptive work on the cross. His was also the right by creation, Calvary and conquest of sin and Satan.

5e "The world knew His right via creation but refused Him (Romans 1). The world knew His right via the resurrection but refused Him (Colossians 1). The world shall know His right via Armageddon, and they will not be given the option of refusal."[109]

5:6 And I beheld, and, lo,[a] in the midst of the throne and of the four beasts, and in the midst of the elders, stood[b] a Lamb[c] as it had been slain,[d-e-f] having seven horns and seven eyes, which are the seven[g] Spirits of God sent forth into all the earth.

AV	ESV	LSV
6 And I beheld, and, **lo**, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.	6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.	6 Then I saw in the midst of the throne and the four living creatures and in the midst of the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

6a The ESV and LSV omit "lo".

6b "**stood"**= the resurrection of the Lamb. Though slain, He yet stands.

6c The Lamb is obviously Christ. This gives the idea of gentleness and harmlessness rather than of sacrifice. This is in the diminutive form, meaning a small lamb.

Christ is directly referred to as a lamb in:

A. Isaiah 53:7 **"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth**".

B. Jeremiah 11:19 "**But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered**").

C. John 1:29,36 "**The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world…And looking upon Jesus as he walked, he saith, Behold the Lamb of God**!"

D. Acts 8:32 "**The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:"**

E. 1 Peter 1:19 "**But with the precious blood of Christ, as of a lamb without blemish and without spot:"**

F. And 27 times in Revelation.

"This **"Lamb**" was typified in Genesis 4:4-11, prophesied in Genesis 22:1-14, applied in Exodus 12:1-23, personified in John 1:18, identified in John 1:29-36, crucified at Calvary and glorified in Revelation 6:6-13."[110]

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[109] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 145.

[110] Peter Ruckman, *Ruckman Reference Bible*, page 1383.

6d The Lamb looked as though He had been violently slain in sacrifice, from the Greek word "sphatto". This is the Lord with His crucifixion marks still on Him. Christ was led as a lamb to the slaughter, and He did not open His mouth at all (Isaiah 53:7 **"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth**."). He was the Lamb of God who taketh away the sin of the world (John 1:29 "**The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world**.").

6e The slain lamb is vital in theology as the substitute for the sinner.

1. In Genesis 22:7ff, a lamb is a substitute for an individual.
2. In Exodus 12:3, a lamb is a substitute for a family.
3. In Isaiah 53, a lamb is a substitute for a nation.
4. In John 1:29, the Lamb is the substitute for the whole world.

The typology of a lamb grows stronger with the unfolding of Biblical theology.

6f **"slain"**= the crucifixion of the Lamb. It shows the violent death of Christ. He was violently "slain", not just "killed". This shows that Christ will have the only "imperfect" body in glory, as He will forever bear the marks of His crucifixion, as a reminder of what He did on behalf of our salvation.

6h The seven horns and eyes, as well as the Spirits, show us the power and wisdom of the Lamb. The horns typify authority and imperial power.

1. Deuteronomy 33:17 "**His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."**
2. 1 Samuel 2:10 "**The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."**
3. Psalm 89:24 "**But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted."**
5. Zechariah 1:18,19 "**Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. The eyes would reveal the divine intellectual and spiritual power of Christ, also showing the omnipresence of God."**

5:7 And he came and took the book out of the right hand[a] of him that sat upon the throne.

7a The book was held in the right hand- the hand of power and authority, which is contrary to the Biblical presentation of the left hand, which symbolizes weakness.

26. The New Song 5:8-14

5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps,[a] and golden vials full of odors,[b-c] which are the prayers of saints.[d]

8a This may be where the popular stereotype of the saints playing harps in heaven comes from.

8b **Incense**. This reminds us of Exodus 30 and the golden altar of incense in the tabernacle, where prayer was made and where incense was burned. As the smoke of that incense ascended upward, it symbolized the prayers of the saints that also ascended upward.

8c Are these the same vials that are poured out in judgment in Revelation 16?

8d The prayers of the saints, especially the Tribulation saints, are preserved, stored and recorded in heaven. Not one of them is lost. Compare Revelation 8:3,4 "**Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."**

5:9 And they sung[a] a new song,[b] saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain,[c] and hast redeemed us[d] to God by thy blood[e] out of every kindred, and tongue, and people, and nation;[f-g]

9a The present tense denotes continuous, uninterrupted singing and worship.

9b This song has never been sung and it has yet to be sung. It will be premiered in heaven after the rapture. We also see other "new songs" in:

1. Psalm 98:1 "**O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."**
2. Isaiah 42:10 "**Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."**

9c The pre-Authorized Version translations use "killed". But "slain" has more of a sense of a deliberate act involved, such as killing an animal for sacrifice.

9d Notice the "us", showing that they represent redeemed people, both Jew and Gentile.

9e Notice the importance of the literal blood of Christ as it is associated with our redemption. They sing about redemption by blood, not by water, which shows that water baptism has nothing to do with our redemption and that water baptism is not required for salvation.

9f Every nation and race is represented in heaven, even in the "closed" countries of Islam and Communism. Redeemed from the darkest tribes on earth will be represented before the throne. This would suggest the elders (at least 12 of them) represent Church Age saints since the Church is made up of believers of all nationalities.

9g Kindred- every ethnic group
Tongue- every linguistic group
People- every political group
Nation- every social group

5:10 And hast made us[a] unto our God kings[b] and priests:[c] and we shall reign on the earth.[d]

AV	ESV	LSV
10 And hast **made us** unto our God kings and priests: and we shall reign on the earth.	10 and you have made them a kingdom and priests to our God, and they shall reign on the earth."	10 "And You made them *to be* a kingdom and priests to our God, and they will reign upon the earth."

10a "**made us**" The ESV and LSV have "made them".
10b The ESV and LSV add "made them a kingdom".

10c Christians are already priests on earth now (1 Peter 2:5,9 "**Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ…But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**"). Will our spiritual priesthood somehow continue in heaven, beyond the church age, into the millennium and beyond? This is what the judgment seat of Christ will determine- what our position and role will be in the Millennial government of Christ. If this applied to tribulation saints, they will also receive a priesthood, probably more Jewish in nature and unlike the priesthood of the Christian.

10d This will occur in the Millennium. Notice the future tense. The Church is not reigning now (despite the claims of Amillennialists and some Postmillennialists) but will in the future millennium.

5:11 And I beheld, and I heard[a] the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands.[bc]

11a "**I heard**" Used 28 times in Revelation. By comparison, "I saw" is used 39 times.

11b An astronomical number, more than 100 million angels just around the throne. This is a biblical way of saying that this multitude could not be counted. "If the Greek philosophy of fatalism — adapted by Jerome for the Roman Catholic Church and brought by Calvin into the Protestant Churches — were true, the Holy Spirit would have the exact number of the redeemed in heaven to give us in Revelation 5:11. But Calvinism is a false doctrine, and that number is not predetermined."[111]

11c Daniel 7:10 lists a similar vast heavenly host, **A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**

5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches and wisdom and strength and honor and glory and blessing.[a-b]

12a One reason why the Lamb is so worthy was because He was slain on the cross, to purchase salvation for mankind, in full agreement and fulfillment to the Father's will. Obedience and faithfulness always bring worthiness.

[111] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 149.

The test if a man is truly born again or is a mere professor is whether he is willing to voluntarily join in this testimony. If he is, without any hesitation or reservation, he is a true child of God. Professors and deceivers will always hedge and hesitate.

12b The benefits of the Lamb's obedience include:

1. **power.**
   A. Christ has all power given to Him. After His resurrection, Jesus could claim all power in heaven and in earth.
      i. Matthew 28:18 "**And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth**."
   B. He demonstrated His power in creation, in maintaining an orderly universe, over devils, over disease and over death.
      i. Mark 5:1-20, 35-43
      ii. Colossians 1:16,17 **"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."**
      iii. Hebrews 1:3 "**Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"**
2. **riches**. All universal and trans-universal riches have been given to Christ.
3. **wisdom,** which deals with the right and correct use of knowledge.
4. **strength,** He is the King of glory…strong and mighty (Psalm 24:8 **"Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle**.")
5. **honor**, Christ is crowned with honor and clothed with honor. If we are to give honor to whom honor is due, then none is more deserving than Jesus.
   i. Psalm 8:5 "**For thou hast made him a little lower than the angels, and hast crowned him with glory and honour**."
   ii. Psalm 104:1 "**Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty."**
   iii. Romans 13:7 "**Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."**
   iv. Hebrews 2:7-9 "**Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."**
6. **Glory, as He is God.**
7. **blessing**, Strong's # 2129 eulogia; praise, laudation, fine discourse, polished language, an invocation of blessing, benediction. We get our English word "eulogy" from this.

5:13 And every creature which is in heaven,[a] and on the earth,[b] and under the earth,[c] and such as are in the sea, and all that are in them, heard I saying, Blessing[d], and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb[e] for ever and ever.

13a The heavenly host and the glorified saints who willingly give this worship.

13b Also on earth. Men living on earth, both saved and lost, some who willingly give this worship while the rest do not

13c Also under the earth. Those lost souls (who are under the earth in hell) who will be forced to give the Lord His worship (Philippians 2:10,11 "**That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father**.").

13d In a religious sense, you'll need blood of a divine blessing and it is mentioned in Revelation 5:9.

13e This shows the equality between the Father and the Son as Christ receives the same worship as does the Father.

5:14 And the four beasts said, Amen.[a] And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.[c]

14a Let it be so! Let all of this worship and glory being given to Lamb be so- and even more so!

AV	ESV	LSV
14 And the four beasts said, Amen. And **the four** ***and*** **twenty** elders fell down and worshipped **him that liveth for ever and ever.**	14 And the four living creatures said, "Amen!" and the elders fell down and worshiped.	14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.

14b "**four and twenty**" missing in the ESV and LSV.
14c "**him that liveth forever and ever**" missing in the ESV.

NOTES

Revelation Chapter 6

It is now time for God to start judging the earth for their sins and rebellions. The 7 seals of the Book in 5:1 are opened by Christ. The results bring the start of the Tribulation period upon the earth as we have the first set of three judgments, each containing seven aspects for a total of 21 judgments.

Notice the similarities between Revelation 6, Matthew 24, Mark 13 and Luke 21:

	Revelation 6	**Matthew 24**	**Mark 13**	**Luke 21**
False Messiah	1,2	4,5		
War	1,2	6	7	9
International Strife	3,4	7a	8a	10
Famine	5,6	7b	8c	11b
Pestilence	7,8			
Persecution	9-11	9-13	9-13	12-19
Earthquakes, signs in the heavens	12-17	7c	14-27	20-27

It is clear that Matthew, Mark and Luke are giving prophesy regarding these tribulation events of which events at the fall of Jerusalem were a type and foreshadowing.

These "four horsemen" are very similar to what we see in Zechariah 6:1-7. Let's notice the comparisons:

1. In Zechariah 6, they are chariot horses with no rider while there are riders on the horses in Revelation 6.
2. In Zechariah 6, we have red horses, black horses, white horses and grisled and bay horses. In Revelation 6 we have a rider on a white horse, a rider on a red horse, a rider on a black horse and a rider on a pale horse. The colors match. The one important thing missing are riders in Zechariah.

What about the timing of the seal judgments? I would believe they start toward the beginning of the tribulation but how long do they run? Are they finished before the midpoint of the Tribulation or do they extend all the way to the Second Coming?

For reference to a historicist view of these three sets of judgments, their applications and interpretations, I am going to reproduce a listing from *Understanding Revelation* by Gary G. Cohen (pages 20-21), regarding the historicist interpretations of Albert Barnes:

Reference	**Description**	**Historicist Interpretation (may differ depending on commentator)**
1st seal	White horse, a conqueror	Peace and triumph in the Roman Empire from Domitian to Commodus (96-180)

2nd seal	Red horse- war	Bloodshed from the death of Commodus (193-)
3rd seal	Black horse- famine	Calamity in the time of Caracalla and onward (211-)
4th seal	Pale horse- death	Death by famine, from Decius to Callianus (243-268)
5th seal	Martyrs	Martyrdom under Diocletian (284-304)
6th seal	Heavenly disturbances	Consternation at the Barbarian invasions, Goths and Huns (365-395)
1st trumpet	1/3rd of earth smitten	Alaric and Goths invade western Roman Empire (395-410)
2nd trumpet	1/3rd of sea smitten	Genseric and Vandals invade (428-468)
3rd trumpet	1/3rd of rivers smitten	Attila and Huns invade (433-453)
4th trumpet	1/3rd of sun, moon smitten	Odoacer and Heruli conquer western Roman Empire (476-490)
5th trumpet	Torment of locusts	Mohometan (Islamic) and Saracen powers rise in the East (5 months of Revelation 9:5- 150 years!)
6th trumpet	Horsemen slay 1/3rd of men	Turkish power rises in the East
Angel and the Little Book- Rev 10		Protestant Reformation
The Seven Thunders- Rev 10:3,4		Papal false doctrines
Beast and False Prophet Rev 13		The evil career of ecclesiastical and civil Rome. 42 months of Revelation 13:5- 1260 years!
1st-5th vials- Rev 16	Wrath by sores, sea	The French Revolution and its strike at rivers, sun smitten,aftermath, the Papacy
6th vial	Way prepared for armies	The frog-like spirits call Paganism; come to Armageddon, Mohometanism and Romanism prepare for their final struggle against the gospel
7th vial	Earthquake and hail	Papal power overthrown
Babylon destroyed Rev 17,18		Destruction of papal power
Battle of Armageddon Rev 19		The gospel finally triumphs morally over its foes who appear "as if" they are to be eaten by fowls

To adopt a historicist view of Revelation would require a lot of imagination as well as a very detailed knowledge of history since the crucifixion. One would need to have a doctorate in history to be able to utilize this view. The best way to interpret passages is literally and in the simplest and most direct way possible, which is why the futurist and dispensationalist view is the most accurate method of interpretation. If the "common people" can't handle a school or method of interpretation, then it is probably not the correct view.

"Under the seal judgments, the world is ruined by man…Under the trumpet judgments, the world is ruled by Satan….Under the vial judgments, the world is rescued by God."[112]

There is an interesting view of Revelation that must be considered but I don't hold to it.[113] There is a school of interpretation (usually held by futurists/premillennialists) that we go through the tribulation four different times in Revelation, and that we get four views of the tribulation, much like we have the four gospel accounts of the life of Christ. We go through it the first time with the seal judgments, then again with the trumpet judgments, then again in Revelation 12 and 13 and then for the last time with the vial judgments. This will include several parenthetical chapters. This means we would get four different presentations of the Tribulation period, each with a different emphasis, just as we do with the four gospel accounts of Jesus Christ. This is a definite possibility and if we take a strictly chronological approach through Revelation, we do notice several events that seem to be out of order, but I believe the chronological approach still answers more problems than a "concurrent" approach. We will accept the chronological approach, that the seals come before the trumpets and before the vials. There are unsolved questions with both approaches that still must be worked out.

Peter Ruckman has the reader going through Revelation four times. "Revelation 6 takes you clear through the Tribulation. It takes you from the first year to the last year. (As you get up near the sixth year or the seventh year, around the eight-inch mark on your chart, you are approaching the day of God's wrath.) The Book of Revelation takes you through the Tribulation several times. Contrary to the common way of teaching the book, taught by DeHaan, Gaebelein, Pettingill, Scofield, Larkin, Pember, Sauer, and all Premillennial expositors, the Holy Spirit takes you clear through the Tribulation four times. The Book of Revelation gives four accounts of the Second Coming of Christ, exactly as Matthew, Mark, Luke, and John give four accounts of the first coming of Christ.

"The first account of the Tribulation is Revelation 5–6. (Chapter 7 is parenthetical, as we will see shortly.) The next complete account of the Tribulation is found in Revelation 8–11, ending in Revelation 11:15. (Chapter 10 is a parenthesis.) We have another account of the Tribulation beginning in Revelation 12, and running through Revelation 14, ending in Revelation 14:20. The last account of the Tribulation is Revelation 15–19. Each time the Holy Spirit takes you through the Tribulation, He puts the emphasis on a different thing. For example, in Revelation 5–6, He takes you through the seals; in Revelation 8–11 He takes you through the trumpets; in Revelation 12–14, He takes you through the activities of the Antichrist; and in Revelation 15–19, He takes

[112] John Philips, *Exploring Revelation*, page 95.

[113] At least not at this time but I can be persuaded.

you through the seven vials and the destruction of Babylon the Great."[114] It is interesting but I see more problems with this view than I do with the chronological approach. I would think that we would see more corresponding matches between the judgments if they were concurrent.

This four-fold view of Revelation would look something like this (chapters 7 and 10 are parenthetical):

First Time- Seal Judgments- Revelation 6	Second Time- Trumpet Judgments- Revelation 8,9	Third Time- Revelation 11-14	Fourth Time- Vial Judgments- Revelation 16
1st seal- White horse- advent of Antichrist	1st trumpet- 1/3rd of earth smitten	Two witnesses and the great red dragon- Antichrist	1st vial- grievous and noisome sore
2nd seal- Red horse- war	2nd trumpet- 1/3rd of sea smitten	Israel fleeing into the wilderness, war in heaven, Satan cast out	2nd vial- sea turned to blood
3rd seal- Black horse- famine	3rd trumpet- 1/3rd of rivers smitten		3rd vial- river waters and drinking waters turned to blood
4th seal- Pale horse- death	4th trumpet- 1/3rd of sun and moon smitten	Antichrist persecutes Israel	4th vial- sun stricken- intense heat
5th seal- martyrs	5th trumpet- supernatural locust plague		5th vial- darkness and pain
6th seal- heavenly disturbances	6th trumpet- horsemen slay 1/3rd part of men	Supernatural flood	6th vial- Euphrates river dried up
7th seal- silence in heaven	7th trumpet	Rise of second beast (Revelation 13), harvest of the earth (Revelation 14)	7th vial- great voice out of heaven, "It is done"

Notice how many of these judgments seem to line-up, or to correspond:

1st trumpet and 1st vial- the "1/3rd part of earth smitten". The trumpet judgment deals with the population, the vial judgment focuses on the physical earth.

2nd trumpet and 2nd vial- sea smitten

3rd trumpet and 3rd vial- rivers and fountains smitten

4th trumpet and 4th vial- sun smitten

5th trumpet and 5th vial- pain. The locusts could be so numerous that they block the sun, as often happens in "normal" locust plagues

[114] *The Book of Revelation,* pages 203-204.

6th trumpet and 6th vial- the Euphrates dried up to allow the horsemen from the Orient to travel to the Middle East

There does not seem to be much of a correlation between the seal judgments with the trumpet and vial judgments. The trumpet and vial judgments seem to match up rather well. There is a contrast between the 7th seal and the 7th vial. The seal has silence, the vial as a great voice from heaven. Revelation 11-14 is an independent account of the tribulation that is not as dependent on the three series of judgments listed above and is more difficult to line up with the judgments. These chapters give information missing in chapters 6,7,9 and 16.

"In the book of Revelation God judges the earth with a series of plagues. These plagues are revealed in three ways: 1) by seals opened (Rev. 6), 2) by trumpets blown (Rev. 8–9, 11), and 3) by vials poured out (Rev. 16).

The standard interpretation by the expositors and commentators is that these judgments occur chronologically as they are found in the book, but if you lay all three out, you will see that each set of judgments are different descriptions of the same plagues.

1) In the first trumpet, "hail and fire mingled with blood" come down (Rev. 8:7). This matches what happens when the seventh vial is poured out (Rev. 16:21).

2) The second trumpet makes sea water turn to "blood" (Rev. 8:8), and the second vial turns the sea to "blood" (Rev. 16:3).

3) God judges "the rivers" and "fountains of water" in both the third trumpet and vial judgments. In the trumpet plague they become "bitter" because of "wormwood" (Rev. 8:10–11). In the vial plague they turn to "blood" (Rev. 16:4).

4) In the third and fifth trumpet judgments God plagues the earth by causing "stars" to fall from "heaven" (Rev. 8:10, 9:1), just as you find it in the sixth seal judgment (Rev. 6:13).

5) In the fourth trumpet judgment a "third part" of the sun, moon, and stars are "darkened" (Rev. 8:12). That matches the sixth seal judgment (Rev. 6:12). In the fifth vial judgment the "darkness" is on "the seat" of the Antichrist's kingdom, and it causes horrific pain (Rev. 16:10). It is preceded by the sun's heat intensifying and scorching the people on earth (Rev. 16:9).

6) With the fifth trumpet, demoniac locusts come out of the Pit (Rev. 9:1–6). In the fourth seal judgment this is pictured as "Death" followed by "Hell" (Rev. 6:8).

7) In both the sixth trumpet and vial judgments the Euphrates River is prepared for the armies from the East coming to Armageddon (Rev. 9:14–16, 16:12–16).

8) In the seventh vial judgment there is "a great earthquake" (Rev. 16:17–18) which occurs in the sixth seal judgment (Rev. 6:12).

Now, not everything matches. In the seal judgments there is the Antichrist (seal one), War (seal two), Famine (seal three), and Martyrdom (seal five) that you won't find in the trumpets and vials; and the first vial is painful sores on men that you won't find in the seals and trumpets. So the accounts are supplementary: they give you a complete picture of what God is going to do in the Tribulation.

The whole thing ends up with the seventh trumpet, in which all "the kingdoms of this world" become Christ's (Rev. 11:15). That last reference says "there were great

voices in heaven." Revelation 16:17, in the seventh vial judgments, tells you what they say: "It is done."

If you want a further interesting study, compare the plagues in the Tribulation with the ten found in Exodus."[115]

My problems with the "cyclical" view:

1. Why go through the tribulation four times? It is true we see a "duplication" in the history of the northern and southern kingdoms in 1-2 Samuel/1-2 Kings and 1-2 Chronicles, plus a duplication in the life of Christ in the gospels. But why give four different views of what would be the same event under different names in a single book? There are four separate views of the life of Christ spread out over four different books and under four different authors. But in Revelation, it is one book with one author. Why would it be necessary to describe the tribulation under four different views with a single book and by a single author?

2. Why the different terms for what would be the same events? Why call it trumpet judgments, then come back again to describe the same events under trumpets, the describe the same events under vials?

3. If we have the same events described under four different views, then the judgments would match up exactly, yet the do not. For example, the first seal, trumpet and vial do not match up. They should if they were describing the same event.

4. On the opening of the seventh seal, there is silence in heaven for thirty minutes (Revelation 8:1). The very next statement presents the seven angels with the seven trumpets. The seventh seal consists of the seven trumpets. The trumpets therefore cannot be a repetition of or an overlapping with the seals.

5. At the close of the third set of judgments we have the declaration, it is done (Revelation 16:17). Such a pronouncement is not found at the end of the seals or the trumpets.

6. The phrase "**after these things**" occurs ten times in Revelation, and in four of these (Revelation 1:19; 4:1; 9:12; 20:3), the context leaves no doubt that the events are chronological.

One observation that would support a chronological order to the judgments is that many Revelation judgments correspond to the judgments during the contest with Pharoah in Exodus. Those judgments were chronological. The typology would support the judgments in Revelation as being chronological.

A general outline of Revelation 6-19:

1. The Seven Seals (6:1-8:1)
    A. After the sixth seal is opened and before the seventh seal, there is a parenthesis (7:1-17).
2. The Seven Trumpets (8:2-11:19)
    A. After the sixth trumpet and before the seventh trumpet, there is a parenthesis (10:1-11:13).
    B. Between the trumpets and the vials, the Lord focuses on some of the details (12:1-14:20).

[115] Peter Ruckman, "Synchronizing the Plagues of the Tribulation", "Bible Believer's Bulletin", April 2008.

3. The Seven Vials (15:1-16:21)
4. Destruction of the Two Babylons (17:1-19:10)
5. The Second Advent of Christ (19:11)

SUMMARY OF THE SEAL JUDGMENTS

SEAL JUDGMENT	VERSE	REMARKS
1- Rider on a white horse	6:2	Antichrist manifested
2- Rider on a red horse	6:3,4	War
3- Rider on a black horse	6:5,6	Famine resulting in much death
4- Rider on a pale horse	6:7,8	This rider is Death and Hell follows him, 25% of earth's population dies by sword, hunger, death and beasts
5- Souls under the altar	6:9-11	
6- A great earthquake	6:12-15	A great earthquake The sun became black as sackcloth of hair The moon became as blood The stars of heaven fell unto the earth The heaven departed as a scroll when it is rolled together Every mountain and island were moved out of their places. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains
7- Silence in heaven for a half an hour	8:1	

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27. The First Seal: Antichrist 6:1,2

6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were[a] the noise of thunder, one of the four beasts[b] saying, Come and see.[c]

1a "**as it were**" is typical/figurative language. This phrase is not to be taken literally. When we see language like this, then we have license to spiritualize a passage. Otherwise, we would have to interpret it literally.

1b The first beast, the lion (Revelation 4:7).

AV	ESV	LSV
1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come **and see.**	1 Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!"	1 Then I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come."

1c "**and see**" omitted in the ESV and LSV. Also in Revelation 6:3.

6:2[a] And I saw, and behold a white horse:[b] and he[c] that sat on him had a bow;[d] and a crown[e] was given unto him: and he went forth conquering, and to conquer.[fgh]

2a We must remember that the Bible is not only the revelation of Jesus Christ but also of the Antichrist. The Antichrist, who will appear in the Tribulation, will pass himself off as "the Christ" as will dupe every lost man in those days. The 144,000 Jews (chapter 7) and the Tribulation saints won't be fooled and thus must be put to death by the Antichrist since they will not submit to him. Israel will be fooled by him into thinking he is their Messiah until he defiles the rebuilt temple in the Abomination of Desolation.

2b He comes on a white horse. Conquerors rode white horses. He has a bow but apparently has no arrow. He conquerors by peace. He will talk much of peace but will use "peace talks" and "peace treaties" to conquer. The "white horse" also shows that he comes as a messiah and as a savior. With the chaos of the end-times and the rapture, he will come as the Answer Man With a Plan to bring order, peace and prosperity back to the world.[116] And he will be accepted as his policies will work- for a while. His supernatural charisma will also serve him well in assuming power.

1. Daniel 8:25 "**And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and *by peace shall destroy many*: he shall also stand up against the Prince of princes; but he shall be broken without hand."**
2. Daniel 11:21 "**And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in *peaceably*, and obtain the kingdom by flatteries."**

There is a comparison between the horses in Zechariah 6:2,3 and the four horses here (in order presented):

Zechariah 6	Revelation 6
Red	White
Black	Red
White	Black
Grisled and Bay	Pale

We have the same basic colors, just presented in a different order.

[116] Every single politician does this. "Vote for me and my party and we will make American great again and bring in a new golden age of prosperity!" I understand more and more the older I get why the Plymouth Brethren and many Baptistic/Brethren/Mennonite/Amish groups avoid politics. It is a wicked business.

2c Many non-premillennial and non-dispensational commentators confuse the rider of Revelation 6 with the one in Revelation 19 in thinking they are both the same person, Jesus Christ. Yet we can clearly see that both riders are very different. The rider of Revelation 6 is the Antichrist while the rider of Revelation 19 is Christ. The preterist David Chilton [117] is an example of this mistaken position. He actually believes that this first rider is Christ. Chilton's arguments:

1. He is riding a white horse, as Jesus does in Revelation 19:11-16 (page 186).
2. He carries a bow. "As we have seen, the passage from Habakkuk that forms the basis for Revelation 6 shows the Lord as the Warrior-King carrying a bow (Hab. 3:9,11)." (page 186)
3. Then Chilton makes an absolutely incredible statement on page 186: "Where did Christ get the Bow? The answer begins in Genesis. When God made the covenant with Noah, He declared that He was no longer at war with the earth, because of the soothing aroma of the sacrifice (Gen. 8:20,21) and as evidence of this He unstrung His bow and hung it up 'in the Cloud' for all to See (Gen. 9:13-17). Later, when Ezekiel was 'raptured' up to the Throne room at the top of the Glory-Cloud, he saw the Bow hanging above the Throne (Ezekiel 1:26-28) and it was still there when St. John ascended to heaven (Rev 4:3). But when the Lamb stepped forward to receive the Book from His Father's hand, He also reached up and took down the Bow, to use it in judgment against the apostates of Israel."

Let's deconstruct this:

1. For Chilton to try to connect this bow with a rainbow shows an ignorance of Greek. The word for "bow" in 6:2 is Strong's #5115 toxon; a bow. The two occurrences of "rainbow" in Revelation 4:3 and 10:1 are both the word Strong's #2463 iris; a rainbow. "Toxon" has absolutely no connotation with a rainbow and for Chilton to try to link this bow with a rainbow is simply incredible. Toxon is defined as "a bow for shooting arrows"[118] and "a bow as a weapon".[119] To try to associate "toxon" with a rainbow cannot be supported by any stretch of the imagination or doctrine.
2. What is all this business about Ezekiel being raptured? Chilton, as a preterist, did not believe in any sort of rapture. He obviously did, when it suited his purposes. Ezekiel saw a great vision, but no sort of rapture was needed fr Ezekiel to receive the vision in Ezekiel 1.
3. To try to say that God was no longer angry with the earth after the flood is also incredible. His anger may have been appeased but a survey of the last 4000 years shows that God is still very upset with fallen man and this world system. This anger is demonstrated and manifested in the Tribulation period.
4. Is Chilton trying to say that after the Second Coming of Christ that there follows war, famine, death and hell? Does Christ bring all these at His coming in power and glory?

Henry Morris also fumbles the ball here. He refuses to identify the rider on the white horse with the Antichrist. "This interpretation seems inappropriate. The coming antichrist is not a "false Christ", pretending to be Christ, but is the ultimate Antichrist, openly opposing Christ and seeking to destroy all Christian believers and everything for which Christ stands."[120] Morris misunderstands the nature of the Antichrist. He will present himself as a "christ", a messiah, a savior, along the lines of the true Christ. Morris makes the same mistake as most non-premillennial and non-dispensational commentators make in identifying the rider as Christ (page

[117] *Days of Vengeance*, pages 185-188.
[118] Spiros Zodhiates, *The Complete Word Study Dictionary*, page 1390.
[119] William Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, page 822.
[120] *The Defender's Study Bible*, page 1998.

1999). This is very illogical. So war, famine, death and hell will follow Christ when He returns? Are these His companions?

Many of the Plymouth Brethren writers fumble badly with trying to identify this rider. Thomas Newberry[121] seems to try to make this apply to Napoleon I and II. Edward Dennett makes the same mistake in his commentary on Revelation.[122] This is very disappointing as we would have expected better from the 19th century Plymouth Brethren writers. They were guilty of the same sin as many 20th and 21st century commentators were guilty of- trying to make the prophecies of Revelation match up to current or near-current events and persons. Walter Scott does not identify him as Napoleon but he mentions Napoleon in comparison.[123] Hamilton Smith does the same thing in his *Revelation: An Expository Outline*. What is this fascination by the Plymouth Brethren writers with Napoleon?[124] Stanley Bruce Anstey denies this is the Antichrist but claims the rider is the Roman Catholic Church.[125] I haven't found where John Nelson Darby identified this rider.

James Know also rejects the identification of this rider as the Antichrist, instead tries to identify him as the Prince of Daniel 9:26.[126]

The historicists fare no better as they also misidentify this first rider as Christ. The historicist and neo-Covenanter, David Steele, identifies this rider as Christ.[127] Only the pre-millennialists get the identification of this first rider correct. They also attempt to find historical interpretations of these seals instead of future, prophetic interpretations.

Consider the comparison between Christ and Satan:

CHRIST	**SATAN**
Jesus has a city who is a bride (Rev. 21).	Satan has a city who is a bride (Rev. 17).
Jesus said, "I am the light of the world" (John 8:12, 9:5).	Satan is called an "angel of light" (2 Cor. 11:14).
Jesus Christ is called a "King of kings" (Rev. 19:16).	Satan is a "king over all the children of pride" (Job 41:34).
Jesus Christ is called the "Prince of Peace" (Isa. 9:6).	Satan is called the "prince of this world" (John 14:30).
Jesus Christ is called "my Lord and my God" (John 20:28).	Satan is called "the god of this world" (2 Cor. 4:4).
Jesus said to Satan, when tempted by him, "It is written" (Luke 4).	Satan quotes the Scripture right back to Him, "It is written," and quotes part of Psalm 91:11 (Luke 4).

[121] Page 50 of his *Notes on the Book of the Revelation.*

[122] *The Visions of John on Patmos, Being Notes on the Apocalypse*, pages 119-120.

[123] *Exposition of the Revelation of Jesus Christ.*

[124] They aren't alone in this. Christian writers have had fixations with other contemporary figures of their day, like Mussolini, Hitler or even Henry Kissinger! This was a fatal error in the writings and teachings of contemporary writers like Hal Lindsey and Jack van Impe. The Historicists and Preterists are guilty of the same thing so this is not limited to the Premillennialists and Dispensationaltsts. This is an error anyone who is writing on Revelation, and prophecy in general, must avoid.

[125] *Outline on the Book of Revelation*. He would be half-right as the First Beast is the Antichrist and the Church of Rome will be under the control of the Second Beast, which would be the False Prophet, whose activity is religious.

[126] *The Book of Revelation.* Most commentators equate this Prince with the Antichrist so Knox may be splitting hairs.

[127] Page 83 of his *Notes on the Apocalypse*.

Jesus is called “the Lion of the tribe of Juda” (Rev. 5:5).	Satan is called “a lion” (1 Pet. 5:8).

A comparison between Antichrist- Revelation 6 and Christ in Revelation 19:

ANTICHRIST- Revelation 6	**CHRIST- Revelation 19**
No mention as to where the Antichrist comes from	Comes from heaven
Has a crown	Has many crowns
Has a bow (watch out for archers in the Bible! Ishmael was the first one mentioned.)	Has a sword
Followed by war, famine, Death and Hell	Followed by the multitudes in heaven

So they are not the same and these two riders must not be confused with each other. But we see how the Antichrist will counterfeit Christ at every opportunity, and he will deceive many. His counterfeiting will be so complete and successful that everyone who is lost, as well as Israel, will mistake him for Christ. Most Christians have been fooled into thinking this rider is Christ. What Chilton and the preterists cannot understand is that one major tactic of the Antichrist is to copy everything Christ does in order to deceive the masses. No one will accept a “Christ” with a pitchfork, horns and red underwear. But they will accept one who appears as an angel of light and who is religious and who speaks of peace. And the Antichrist fooled the majority of commentators who thought this rider was Christ! He has fooled many people today, even in all of the seminaries, and he will fool most of the people in the tribulation.

2d Bows (used for arrows) have a bad connotation in Scripture, as seen in Psalm 11:2, **“For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.”**

2e A crown is given to him. His authority is not his own but comes from another (in this case, Satan). He is a king since he has a crown. He goes forth conquering and to conquer. Christ has many crowns (Revelation 19:12) but the Antichrist has only one. He cannot compete with the King of Kings, although he tries!

2f The best interpretation of the activities of the Antichrist is that he will arise in Europe as a political leader. He will come to power probably as the result of some world crises which he will resolve by his "peace" program. He will be so masterful that he will gain an international following. With his European power base secure, he then turns his attention to Israel. He wants Israel to worship him as God just as Satan desires the same thing from all mankind. He will offer them a peace treaty where he will probably resolve Israel's continuing land dispute with the Palestinians. Israel will be so grateful in that he has secured their borders that they may proclaim him as the Messiah. That general attitude will prevail in Israel until the dedication day of the new temple in Jerusalem. This is another accomplishment of the Antichrist in that he managed to arrange for a new temple to be built in Jerusalem, something the Moslems have always violently opposed. But when he goes into that temple, he will declare himself to be God and will demand Israel offer sacrifices to him. Then will Israel realize they have followed a false Messiah and then the "great tribulation" begins. This is just a thumbnail sketch which we will flesh out as we continue through Revelation.

2g The pre-Authorized Version translations, as well as the LSV, read “to overcome”.

2h "In the Bible, he is the highest power in the universe outside of God. He is such an exact reproduction of Jesus Christ that you couldn't tell them apart if they were standing side by side. Now to understand this, look at the Scriptures:

1. Jesus has a city who is a bride (Rev. 21). Satan has a city who is a bride (Rev. 17).
2. Jesus said, "I am the light of the world" (John 8:12, 9:5). Satan is called an "angel of light" (2 Cor. 11:14).
3. Jesus Christ is called a "King of kings" (Rev. 19:16). Satan is a "king over all the children of pride" (Job 41:34).
4. Jesus Christ is called the "Prince of Peace" (Isa. 9:6). Satan is called the "prince of this world" (John 14:30).
5. Jesus Christ is called "my Lord and my God" (John 20:28). Satan is called "the god of this world" (2 Cor. 4:4).
6. Jesus said to Satan, when tempted by him, "It is written" (Luke 4). Satan quotes the Scripture right back to Him, "It is written," and quotes part of Psalm 91:11 (Luke 4).
7. Jesus is called "the Lion of the tribe of Juda" (Rev. 5:5). Satan is called "a lion" (1 Pet. 5:8).

In plainer words, the most perfect imitator of the Lord Jesus Christ is Satan himself, not Sheldon or Thomas á Kempis!"[128]

28. The Second Seal: War 6:3,4

6:3 And when he had opened the second seal, I heard the second beast[a] say, Come and see.

3a The calf (Revelation 4:7).

6:4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth,[a] and that they should kill one another: and there was given unto him a great sword.[b]

4a From the creation to the present, the world knew only about 300 years of peace. During this period there were almost 15,000 wars. In the last 2,000 years there have been over 8,000 formal peace treaties signed. We are not finished with wars yet. Several of mankind's greatest wars still are in the future.

4b What war is this? We are not told, but this probably occurs early in the Tribulation or just before it so it may not be recorded in Revelation. It could be related to the activities of Gog and Magog (geographically, Russia) in Ezekiel 38 and 39. It could be a Russian invasion of Israel and the Middle East that sets off the rise of the Antichrist to his political power and worldwide influence. This invasion would probably take place not long after the rapture. Russia has allies in the Muslim world and they may make a military move against Israel at this time, and be utterly destroyed. The Antichrist would then move into this political vacuum and use the position of the greatly weakened Muslim nations as his chance to rebuild the Jerusalem temple and move into favor with Israel.

[128] Peter Ruckman, *The Revelation of Jesus Christ*, pages 183-184.

29. The Third Seal: Famine 6:5,6

6:5 And when he had opened the third seal, I heard the third beast[a] say, Come and see. And I beheld, and lo a black horse;[b] and he that sat on him had a pair of balances[c] in his hand.

5a The beast with a face like a man (Revelation 4:7).

5b This rider comes on a black horse, signifying death, probably by famine, which usually follows war (Jeremiah 14:1,2; Lamentations 4:8,9; 5:10).

5c A scale like below:

The price of food will skyrocket and be heavily regulated, even rationed.

6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny,[a] and three measures of barley for a penny;[abc] and *see* thou hurt not the oil and the wine.[d-e]

6a Famine always follows war. Farming will be next to impossible and the food distribution network will be seriously disrupted, not to mention inflation. Such disruptions are usually caused by disruptions in the supply chain and government interference, not by actual shorages. The scales are used to weigh money for purchases, showing that after this war, food prices will shoot up to the point that most people will not be able to feed themselves because of the resulting famine. Wheat and barley, the bare necessities of life, cost a penny (one day's wages). Notice meat is not mentioned. Either there is no meat to be had, or it is so expensive and scarce that it is unattainable.

This hyper-inflation happened in the Weirmar Republic in the 1920s. A man may have earned 20 million marks a day (and take his pay home in a wheelbarrow) but still could not afford to by a loaf of bread.

6b Heroditus mentions that this was the daily food ration for a Roman soldier. In John's day, the standard rate was 8 measures of wheat for a penny, or a day's wages. At this rate, wheat process will increase 8-fold.

AV	ESV	LSV
6 And I heard a voice in the midst of the four beasts say, A	6 And I heard what seemed to be a voice in	6 And I heard *something* like a voice in the midst of the four

measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.	the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"	living creatures saying, "One choinix of wheat for one denarius, and three choinix of barley for one denarius, and do not harm the oil and the wine."

6c The ESV and LSV have this "clearer" reading that is "easier to be understood" than the "archaic" Authorized Version: "A quart of wheat for a **denarius,** and three quarts of barley for a **denarius**." The LSV adds to the confusion in using "choinix".

6d The luxury items (oil and wine) are not affected, but you can't live off those! I don't think the "oil" is petroleum, as the context is food in this verse. It would be cooking oil. The rich man will fare better than the poor man, but that is the way it has always been. No matter how bad conditions may be, the rich always seem to be able to get whatever luxuries of life he wants.

6e "What is in view is not a lack of food, not yet, but governmental control of the food supply turning the world's population into slave laborers. These conditions will prompt the "last days" cry of James 5:1-4."[129]

30. The Fourth Seal: Death and Hell 6:7,8

6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast[a] say, Come and see.

7a The beast like a flying eagle (Revelation 4:7).

6:8 And I looked, and behold a pale[a] horse: and his name that sat on him was Death, and Hell[bc] followed with him. And power[d] was given unto them over the fourth part of the earth,[e] to kill with sword, and with hunger, and with death,[f] and with the beasts of the earth.[gh]

8a A sickly, pale green. This is the proverbial "Grim Reaper". Notice the color progression:

1. Red horse- war
2. Black horse- death, famine
3. Pale horse- kill a fourth part of the earth with hunger and death. Disease is probably also included here.

8b Death and Hell are both personified. But how could hell come and roam upon the earth? Could those in hell be released to roam the earth during the tribulation? If so, they will roam the earth to bring a reign of terror and they will not be stopped. A frightening thought! See notes under Revelation 9.

8c "Now, this is rather hard to take literally. Yet in the passage, "Hell" is capitalized and personified, as though the inhabitants of hell were spued out on this earth during this last half of the Tribulation. (I don't teach that as a fact. That's too wild of a shot. There are not enough Scriptures to confirm this—to teach that in the Tribulation period the inhabitants of hell come up to roam across this earth!) But, the indication is rather strong. For example, in Revelation 9:1–

[129] (James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 173, first edition.

13, it is quite apparent that the inhabitants of the bottomless pit come up. And, if that weren't all, the inhabitants of the bottomless pit are in various stages of human and animal decomposition when they come up.

When a soul goes to hell, it seems as though that soul begins a gradual deterioration which winds up in an animal form! And at the Great White Throne Judgment, the unsaved receive animal forms instead of human forms. Hence, the shape of their soul is destroyed. (Now, there is not enough Scripture to substantiate this fully. So, don't make me say something that I didn't say! But there are passages in the Bible that are fairly clear about this.) Notice in Isaiah 28:15, the Jew makes a covenant with "Death and Hell" in the Tribulation, and this covenant is broken in the middle of the Tribulation by the Antichrist. Speaking of this half animal, half beast type of thing which you see and hear about in the "Twilight Zone," "Outer Limits," and those other imitations of the word of God, notice in Isaiah 34:8–17 a group of animals who populate hell. Isaiah 34:9–10 is the lake of fire. Yet, the inhabitants are pictured as animals instead of human beings!

This brings up the weird thought—if a Christian is like his Father and receives a body like his Savior at the Second Coming (which he will, 1 John 3:1–6), it stands to reason that the unsaved will receive a body like their father at the Great White Throne Judgment. Their father, however, is a red dragon, a serpent, a red worm (John 3:14; Rev. 12:9). This red worm ("their worm shall not die, neither shall their fire be quenched") is in either language a red maggot. It brings upon one's mind the fearful apprehension that the final state of the wicked is, perhaps, Darwin in reverse! Instead of Darwin being right in thinking that man came up from amoeba, planaria, and paramecium into the jellyfish forms, and the fish, serpent, and worm forms, into the mammalia and vertebrae forms, that man is returning back to the lower forms by degeneration. Man's ultimate and final state, after bragging about becoming like God, getting to heaven and conquering the sun, moon, stars, Venus, and Jupiter (and putting on 6,000 years of a lying burlesque show about how great and powerful and wonderful he is getting up to take over the heavens), will possibly wind up as a red maggot in a lake of fire (Psa. 22:6; Isa. 66:24)! (I would not teach this as an absolute doctrine from the word of God, but it is strongly intimated.)

In Revelation 6:8 you are told that Death and Hell are set loose during the Tribulation. When they come out, in Revelation 9 (which is another account of it), they are in half animal and half human form. Hence, the "satyrs," "centaurs," and "ogres" of Greek, Hebrew, and Phoenician mythology have a Bible basis. The horror tales on the news stand, and the Frankensteins, the Draculas, have a Scriptural basis."[130]

Also consider Mark 9:46 and 48 where the Lord says "their worm died not". If the saints receive a body fitted for heaven after death, what kind of body do those in hell receive? A body fitted for destruction and damnation. Is that in the form of a worm? What a horrifying thought! It is the stuff of nightmares and horror movies.

AV	ESV	LSV
8 And I looked, and behold a pale horse: and his name that sat on him was Death, and **Hell** followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death,	8 And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with	8 Then I looked, and behold, a pale horse; and he who sits on it had the name Death, and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and

[130] Peter Ruckman, *The Revelation of Jesus Christ*, pages 191-193.

and with the beasts of the earth.	pestilence and by wild beasts of the earth.	with pestilence and by the wild beasts of the earth.

"**Hell"**. Most translations use "Hades" but the pre-Authorized Version translations all rightly read "hell". This is just another failed attempt to turn the thermostat down in hell. Those guilty of replacing Hell with Hades would include:

Commentators:
J. Vernon McGee
Marvin Vincent
A. T. Robertson
L. M. Grant
Thomas Constable
Ethelbert Bullinger
Henry Alford
Albert Barnes
Pulpit Commentary
Henry Morris
Clarence Larkin
John Walvoord

Translations
English Revised Version 1881
American Standard Version 1901
Contemporary English Version has "Death's Kingdom"
Darby Translation
English Standard Version
New International Version
New Living Translation has "Grave"
New American Standard Version
Holman Christian Standard Version
NET Bible
Legacy Standarv Version.

8d Or authority.

8e One-quarter of earth's population is killed under this seal in the war and resulting famine). The victims of these seals are killed by sword (actually killed in combat), hunger, death (disease?) and wild beasts (literal beasts or maybe even devils?). Isaiah 28:15 gives an interesting cross-reference to this seal in that Israel makes a "**covenant with death and an agreement with hell.**" It is both death and hell that are released in this seal. Since Israel decided to adulterize from her God in making such a pact with death and hell (the Antichrist), they may be rewarded with an up-close and personal look at exactly what kind of persons they shacked up with. A quarter of the earth's population is killed as a result. Let's run the numbers. Let's assume that there are about 7 billion people on earth at the rapture. Let's also assume that 10% of earth's population is truly saved at the time of the rapture. This means 700 million saints are raptured. This leaves 6.3 billion left on earth. One quarter of this would be about 1.25 billion- think of that! Anywhere between 1.25 billion and 1.5 billion killed as a result of this judgment! In comparison, all deaths resulting from World War II numbered 50 million.

Some may interpret "the fourth part" as geographical instead of numerical. This would mean that the Tribulation judgments would be confined mainly to Europe and the Middle East- the theater of operation of the Antichrist. But I would hold to a worldwide Tribulation in which the judgments affect the entire earth. Considering the severity of these and the following judgments, I find it hard to believe that their effects would not be felt worldwide.

8f The various methods of death under this seal are given as:

1. By the sword, the violence of war and crime, a violent death.
2. Hunger, resulting from the famine caused by the war. War disrupts the food supply and distribution. Most modern famines don't come from problems with the soil or seed but from a breakdown of the distribution systems.
3. Death, or other forms of death, like disease, which is always associated with war.
4. Wild beasts. These judgments seem to affect the animals upon the earth. With their food supply also disrupted, they may start to attack people to eat.

8g The animals are also suffering greatly. With the cattle dying, meat and dairy supplies are seriously affected.

8h Disease usually follows war, as does famine and economic upheaval. Matthew 24:7 says there will be "pestilences" with the wars. **"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."**

31. The Fifth Seal: Souls Under the Altar 6:9-11

6:9[a] And when he had opened the fifth seal, I saw under the altar[b] the souls[c] of them that were slain for the word of God,[d] and for the testimony which they held:[e]

9a We may be into the second half of the tribulation now, as we see the great number of martyrs who were killed by the Antichrist and his followers during the first half of the Tribulation. The timing of this seal could be difficult if this is pushed into the second half of the tribulation.

9b Which altar? The heavenly mercy seat? A heavenly altar?

9c Souls can be seen and they have a human, bodily shape, with all the usual identifiable human features. The soul is the "spiritual body" that resembles the physical one and that fits inside the physical body like an inner tube fits inside a tire. They were given white robes which signify their righteousness.

9d These.were Tribulation martyrs who were slain for the testimony they held, which was their faith in Christ. Simply being a believer in Christ and refusing to fall in line with the Antichrist in the Tribulation is enough to get you martyred. There will be believers in the Tribulation but they will not be Christians since the Body of Christ was raptured out in Revelation 4. They will be those who came to faith in Christ after the rapture, either through the ministry of the 144,000 (chapter 7) or otherwise. After the Church is gone, we will leave millions of Bibles, tracts, gospel books and tapes behind which people could study and believe. The witnesses of the raptured saints will still ring in the ears of those left behind and many will accept Christ but they will do it too late to escape the rapture. The rapture is not the "last chance" to be saved. A man could reject the Gospel before the rapture but accept it afterwards. I do not hold to the position that if a man heard the gospel and rejected it before the rapture that he could not be saved after the rapture. I hold that the cut-off point for Gentile salvation is the Abomination of Desolation, not the Rapture. There will be a 3½ years period during the first half of the Tribulation when the 144,000 will be preaching and multitudes will be getting saved. But it will become progressively harder to accept Christ as the Spirit of the Antichrist grows in intensity with every passing day. It will be much easier to be saved the day after the rapture than the day before the Abomination of Desolation. When the Abomination occurs at the halfway point in the Tribulation, eternal fates are sealed and no more will accept Christ, excepting for Israel.

Why this cut-off point at the Abomination of Desolation? Because then all the unsaved Gentiles will believe the Lie that the Antichrist is God and will receive his mark (2 Thessalonians 2:11 "**And for this cause God shall send them strong delusion, that they should believe a lie**:"), which is the unpardonable sin in the tribulation. These saints were saved after the rapture and were then killed by the Antichrist and his followers when they refused to cooperate with his programs. Revelation 20:4 says these souls were beheaded which may be the standard form of

execution of believers by the Antichrist. John could see their souls and recognized them as persons.

The "word of God" they died for was the preaching of the Gospel of the Kingdom. This is not the same as the Gospel of the Grace of God, that we preach today. That is intolerable enough to a fallen world system, but when believers start proclaiming that the earth is the Lord's and that all the governments of man will become the property of God's, that is completely unacceptable. Man does not want God interfering in his government and in his attempt to build a paradise on earth based on humanism (as this effort started in Genesis 10). Man thinks God has no right to the earth. Man thinks he is sovereign and should be allowed to bring in his own kingdom on his own terms without God. When you preach that your beloved government, politician and economic system are rejected in the eyes of God, only to be replaced with the Millennial Reign of Jesus Christ, you will be attacked as no government on earth will brook any competition. Why do you think every government makes it an act of treason if you try to change it or overthrow it? Every government thinks it has a divine right to rule. This is why Rome persecuted the early church so fiercely since it preached that there was another king, one Jesus (Acts 17:7 "**Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus**.") This is why communist governments tried to destroy the Church. This is why the Antichrist will persecute all believers in the Tribulation.

In the Tribulation, you will be forced to go along with the political and spiritual program of the Antichrist, or else. His cult of personality will be the strongest, most powerful, most persuasive and the most dangerous one we have ever seen. We have seen foreshadowings of such cults in recent history. Mussolini had such a cult during his reign and it even extended into America. Fascism came to tis country under Teddy Roosevelt and Woodrow Wilson and it was magnified by World War I. You had better go along with the war effort- or else![131] Adolph Hitler, Joseph Stalin ad Mao had similar personality cults. In America, we have seen it with the Kennedy Family. Donald Trump has a powerful cult of personality with his MAGA movement. Yet they are all human. The Antichrist, empowered supernaturally by his father, Satan, will outdo them all.

9e "Over one fourth of the professing Christians in the United States profess to believe in a bloody sacrifice every Sunday morning at eleven o'clock. They profess that their priest continues the actual sacrifice of Jesus Christ in an "unbloody fashion," and then he drinks fermented liquor, pretending that it is the real blood of Jesus Christ. That is, we have cannibals in America, who came over here after the Puritan forefathers fled England, and (professing to be Fifth Amendment people while pleading the rights of the Constitution) they began to take over the government of the United States. These people drink blood at eleven o'clock Sunday morning and eat corpses. They profess that the bread which they eat is the literal corpse of Jesus Christ! They do not believe that it is a memorial of His death, but a continuation of His sacrifices. (Any black-robed, Baalite priest on the face of this earth will tell you that the Roman Catholic mass, supported by one fourth of the professing Christians in America, is a literal act of eating somebody's literal corpse. So don't be surprised at the Book of Revelation. It is not too "far out." It is easy to understand, but it's hard to believe.)

"These souls have been sacrificed at an altar, near a temple, by having their heads cut off. Now, if there is any doubt about this interpretation, check Leviticus 1 and 2. Here you will find that all sacrifices have their heads cut off (Lev. 1:8, 15). They are decapitated. This altar (Rev. 6) is not the earth itself. This is a literal altar (Rev. 8:5, 11:1–2; 2 Thess. 2:3–8). These souls have been sacrificed to the Antichrist, who at this time will be in the temple "showing himself that he is God." The martyrs are on the earth under the altar, in an intermediate state, as

[131] See Jonah Goldberg, *Liberal Fascism,* chapters 1 and 3.

we find in the Old Testament (Luke 16:22). (In the next chapter, we find them up in heaven—Rev. 7:9–14.) The same thing applies to another group. In Revelation 7 we come upon 144,000 who are on the earth; the same company is found up in the third heaven in Revelation 14:1–4. This means that people who are killed in the Tribulation get raptured sometime before the end of the Tribulation."[132] There is a lot of support this idea that these martyrs were "sacrificed" on an altar (the altar at the Tribulation temple in Jerusalem?) by beheading and then are eaten. As Ruckman points out, every Roman Catholic believes and is taught that he is eating the literal flesh of Jesus Christ via the wafer in mass. They are literally brought to a piece of bread (Proverbs 6:26a, **For by means of a whorish woman a man is brought to a piece of bread**) as they worship and then eat their wafer God.Cannibalims is still practiced today by some cults and demented people. It was popularized (and brought out into the mainstream) by the movie "The Silence of the Lambs".

6:10[a] And they cried with a loud voice, saying, How long, O Lord,[b-c] holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

10a They cry out for judgment against their murderers. They did not ask that the Lord would be kind and gracious in that He would save them, but they want justice! And the Lord does not rebuke them for these imprecatory prayers but rather seems to encourage it. The Tribulation is not a time of mercy but a time of judgment. This sounds very similar to the cry of Israel in the tribulation in Psalm 13:1-4 ("**How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death; Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved**.").

10b Strong's #1203 despotes; a master, Lord. We get our English word "despot" from this, meaning "a ruler with absolute authority".

AV	ESV	LSV
10 And they cried with a loud voice, saying, How long, **O Lord,** holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?	10 They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?"	10 and they cried out with a loud voice, saying, "How long, O Master, holy and true? Will You not judge and avenge our blood on those who dwell on the earth?"

10c "**Lord**" The ESV adds "O Sovereign Lord", another unwarranted addition. The LSV omits "Lord" and waters it down with "Master".

6:11 And white robes[a] were given[b] unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants[c] also and their brethren, that should be killed as they *were*,[c] should be fulfilled.[d]

11a Signifying their righteousness in Christ.

[132] Peter Ruckman, *The Revelation of Jesus Christ*, pages 199-200.

11b Given to them- they did not earn it. Righteousness and justification by grace and not by works. A soul can wear a robe so it must have some sort of bodily form and substance.

AV	ESV	LSV
11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their **fellowservants** also and their brethren, that should be killed as they *were,* should be fulfilled.	11 Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.	11 And a white robe was given to each of them; and it was told to them that they should rest for a little while longer, until *the number of* their fellow slaves and their brothers who were to be killed even as they had been, would be completed also.

11c "f**ellowservants**" The LSV continues in its error of constantly translating "servants" and "slaves".

11c How were they killed? Revelation 20:4 may give the answer- they were beheaded. Beheading may be the "manner of execution of choice" by the Antichrist in the Tribulation. If these believers will acknowledge the Antichrist as the head of the human race, then they will lose their head as a result. We know that modern Islam has a liking for beheading as a preferred form of execution.

11d Their answer is they had to wait a little longer until their fellowservants were all killed, then the cup of the earth's iniquity would be filled. The Lord would judge and avenge- later, on His timetable, when the time was right. God will move, but only at the right time, within His will.

They allude to persecution and to martyrdom. Although it is not recorded here, there must be a fair amount of persecution of believers in the early days of the Tribulation. We have much in the way of persecution against the Church even today and such persecution will only intensify in the future. After the rapture, a great number will be saved from the materials left behind by the Church as well as through the ministry of the 144,000, whom we are introduced to in chapter 7. Since these believers oppose the "New World Order" of the Antichrist, they will be persecuted to the death.

These would not be Church-Age saints since they appear "unclothed", with their resurrection body here. Remember, John says he saw their "souls" but not their bodies. If they had been killed during the Church Age, then they would have received their glorified bodies at the rapture.

32. The Sixth Seal: A Great Earthquake 6:12-17

6:12[a] And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;[b] and the sun became black as sackcloth of hair,[c] and the moon became as blood;[d]

12a Some commentators tried to link this judgment with the "general judgment" at the end of the world. David Steele[133] says that many commentators since the time of Cyprian in the 3rd century held such an interpretation, although Steele himself as well as the preterists and the historicists

[133] *Notes on the Apocalypse*, page 91ff.

seem to reject such an interpretation. So what? An interpretation can be old and still be wrong, no matter who is promoting it.

12b This is not just a "run of the mill" quake but is a great earthquake, probably a 9-pointer or better on the Richter Scale. Supernatural events are associated with this trembler, revealing it is no normal earthquake.

Earthquakes in Revelation- 6:12; 8:5; 11:13,19; 16:18. How many of these kinds of earthquakes can the earth take?

12c There are 5 times that the sun, moon and stars are darkened during the Tribulation:

1. 6th seal- Revelation 6:12 "**And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;"**
2. 4th trumpet- Revelation 8:12 "**And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."**
3. 5th trumpet- Revelation 9:2 "**And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit**."
4. 5th vial- Revelation 16:10 "**And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,"**
5. At the Second Coming
    - A. Isaiah 13:10 "**For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine**."
    - B. Ezekiel 32:7,8 "**And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD**."
    - C. Joel 2:31 "**The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come**."
    - D. Joel 3:15 "**The sun and the moon shall be darkened, and the stars shall withdraw their shining**."
    - E. Matthew 24:29 "**Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"**
    - F. Acts 2:16-20 "**But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:"**
6. The sun was also smitten in such a manner in Exodus 10:22 ("**And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:**") and it was darkened while Christ was on the cross in Luke 23:44,45 ("**And it was about the sixth hour, and there was a darkness over all the earth until**

the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.")

12d Probably due to discolorations caused by the immense amount of smoke, ash and dust that will be thrown into the atmosphere as a result of this judgment. Since the moon has no lightof its own but merely reflects light from the sun, any changes to the moon would be caused by changes in the sun.

Verses about the moon "turning to blood" or being darkened:

1. Isaiah 13:10 10 "**For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine**."
2. Ezekiel 32:7,8 "**And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD**."
3. Joel 2:31 "**The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come**."
4. Matthew 24:29 "**Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"**
5. Acts 2:16-20 "**But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:"**

6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs,[a] when she is shaken of a mighty wind.

13a Unripe figs.

6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.[a]

14a Also see Isaiah 34:4 **"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree**." This could describe a nuclear exchange or an asteroid or comet striking the earth. Both are very possible, especially the collision with an asteroid. Earth is buzzed by hundreds of asteroids every year and it is only a matter of time before we take a direct hit. It would not need to be a large one to do this kind of damage and cause a large number of deaths. A ten-mile wide asteroid can do damage never before seen. Smoke and debris could discolor the atmosphere that in turn would discolor the sun and moon. The heavens rolling as a scroll, would describe atmospheric detonations or the atmosphere rolling back on itself after an asteroid has cut a swath through it. Stars falling could be missiles or meteors. The explosions would set off earthquakes on a scale never seen before. This is not as wild as it may sound as even non-Christian scientists are warning of an impact on this scale

and many think something like this wiped out the dinosaurs “65 million years ago" (give or take a few million years- science is always very precise!). The mountains and islands being moved out of their places would signify massive shifts in the earth’s crust, with the continents literally being shifted. This would take place toward the end of the tribulation, maybe around the time leading up to the Battle of Armageddon.

This judgment will also serve to change the topography of the earth, with all the mountains and islands being moved. The earth was divided in the days of Peleg (Genesis 10:25 “**And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan**”, also 1 Chronicles 1:19). Scientists believe that in the “far distant past” in earth’s history (a billion years ago or so) there was one giant “supercontinent” named “Pangea” that eventually separated into the continents we see today. Will God move the continents back together in the Tribulation?

6:15 And the kings of the earth, and the great men; and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man;[a] hid themselves in the dens and in the rocks of the mountains;[b]

15a In a word- everyone! Can you blame them? Earthquakes have that effect on people. Even a mild earthquake will send people running into the streets in panic. These men hid in dens and caves to try to escape the seal judgments.

Seven classes of men are mentioned:

1. Kings of the earth. We might say presidents and prime ministers today.
2. Great men: the advisory powers which, from the shadows, govern the governors. These are the powers behind the thromne, the World Economic Forum, the Trilaterial Commission, the Freemasons, etc.
3. Rich men: the monetary powers which manipulate and finance the rulers and the great men. Many preachers, who build “great works for God” (like Bob Jones University, Pensacola Christian College and Hyles-Anderson College) and money men to finance those projects.
4. Chief captains: the military leaders who enforce the laws and decrees of the leaders.
5. Mighty men: the leaders in commerce, academia, entertainment and industry.
6. Every bondman. Slavery did not end in 1865. It is still alive and well today in various forms and will be in the Tribulation (Revelation 18:13 “**And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men**.”)
7. Every freeman. These last two groups include the great mass of humanity, without money or power. They include the “leftovers” of humanity who don’t fall into the first 5 classes above.

15b Darwinian progress! The evolutionist claims than primitive man lived in caves (“cavemen”). Now we see “modern man” (under the judgment of God) dwelling in caves. It would appear that we have gone full circle! “Modern man” is no more advanced than “primitive man” except that “modern man” is more advanced in sin than would be “primitive man”.

6:16 And said to the mountains and rocks, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:[abcd]

16a They cried for the rocks and the mountains to fall on them to cover them and hide them from the wrath of the Lamb. Jesus prophesied this reaction in Luke 23:30 “**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us**.” They knew who it

was judging them and they feared His wrath. But this recognition and fear did not result in repentance. This shows that great works of God such as under these seals is often not enough to turn a man's heart. Men are not converted by the "thundering voice" out of heaven but by the "still small voice" of the Spirit of God in the heart. They may be scared out of their wits by that thundering voice of judgment, but they will not be converted by it. Witnessing of divine judgments seldom melts the hard heart of an unrepentant sinner.

16b "**Wrath of the Lamb**" sounds like a contradiction- lambs usually are not associated with wrath. This is another of a multitude of Biblical paradoxes, where two contradictory statements are fused into a unit of truth, yet with no contradiction. An angry Lamb! But remember who that Lamb is. The Lamb is Jesus Christ. It is true that He is meek and lowly in heart but He is also a Lion.

16c We wonder if the severity and resulting despair of these judgments would lead to an increase in suicides. It is already at an epidemic level, even with the presence of the church and the Holy Spirit. Remove both from the earth at the rapture and throw in these judgments and we would expect many of these unsaved people to kill themselves out of despair and a feeling of hopelessness. That will not solve or deliver themselves from their sufferings. The act will only send them to hell sooner. There will be a period in the tribulation (Revelation 9:5,6) where suicide will be impossible, as God will not allow the release of death to deliver these sinners from their earthly suffering.

16d I'm sure many of these men were the ones who spoke Psalm 2, Psalm 14:1 and Psalm 53:1 "**The fool hath said in his heart, There is no God**." As Zebul said to a boastful Gaal in Judges 9:38 "**Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them**."

6:17 For the great day of his wrath[a] is come;[b] and who shall be able to stand?[c-d]

AV	ESV	LSV
17 For the great day of his wrath is come; and who shall be able to stand?	17 for the great day of their wrath has come, and who can stand?"	17 for the great DAY OF their WRATH has come, and who is able to stand?"

17a The ESV and LSV have "their wrath". Who is the "they"?

There are two main words for "wrath": orgei and thumos. The former is the great, slow-moving wrath of God in history; the latter is the boiling weath of God…Finally, the slow-moving wrath of God, which has moved with mercy all the way through human history since the fall of man, now comes to the final showdown of judgment."[134] "Orgei" is used in this verse.

17b The Day of the Lord. But if they think it is bad after the seal judgments, they are wrong as they have two more rounds of divine judgments to endure!

17c We have gone through the first account of the tribulation here in Revelation 6. The sixth seal sounds like events that will take place around the second coming in Revelation 19.

[134] O. Talmadge Spence, *The Book of Revelation*, pages 39,45.

17d Ezekiel 22:14 **Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.**

1. There were probably some who were daring God to bring judgment. They were bragging they could take anything that God could throw at them.
2. Amos 5:18 shows that some people were actually desiring the Day of the Lord in their ignorance
3. Today, we have some "shortwave radio Christians" (Christians who get their theology from wacko "preachers" on the shortwave radio) who believe the same way. They scoff at the rapture, mocking those who hold to the rapture as waiting for the "Holy Ghost Helicopter" to take us up. Or they believe that we are too weak to endure the tribulation. These boys are ready to the tribulation. They have their mountain fortress (which is off the grid) with their solar panels and gardens and stocked food and thousands of rounds of ammo and buried guns all ready to go. They are waiting for the "United Nation troops" to try to drag them off to the government concentration camps. They are almost eager for these events to start. But they have no idea what they are waiting for. This is not a game and they are not "G. I. Joe". This is the "read deal".
4. Another example would be the Christian Reconstructionists. Remember "Y2K"? Civilization was supposed to collapse on January 1, 2000 because the computers were all supposed to crash. These people were hoping for the fall of civilization so they could rebuild their version of a theocracy on the ashes.
5. Can you heart endure in this day? Are you strong enough? Are you spiritual enough? Jerusalem would be destroyed and the suffering would be incredible. Can you handle it? Or will you fall to pieces when you see that day? Many people will boast and beat themselves on the chest and declare they are ready for anything God throws at us, but they severely underestimate the extent and severity of these judgments, especially these upcoming Tribulation judgments.
6. The Tribulation Period is nothing to be desired. It will be the worst seven-year period this world will ever know. The death toll could go into the billions. The world will be decimated. Never mind about so-called "climate change". The Tribulation Period will be a million times worse in terms of ecological damage to the earth. No one will be able to endure, not even the strong men or the mighty men (Revelation 6:15,16).

NOTES

Revelation Chapter 7

Revelation 7 is parenthetical.

33. The Sealing of the Servants of God 7:1-3

7:1 And after these things[a] I saw four angels standing on the four corners of the earth,[b] holding the four winds of the earth,[c] that the wind should not blow on the earth, nor on the sea, nor on any tree.

1a The use of "after these things" indicates a chronological presentation of these events.

1b Four angels are described with one standing on each of the 4 corners of the earth- North, South, East, West. Now don't go off into left field and say that the Bible teaches the earth is flat, for the Bible teaches no such thing. God's people knew that thousands of years before any unsaved scientist figured it out. You would be surprised how many Christians actually believe that the world is flat. This is a reference to the four major compass points, a phrase we still use today. It simply means the entire geographical earth.

This phrase, and its equivalent, appears often in scripture:

1. Isaiah 11:12 "**And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."**
2. Jeremiah 49:36 "**And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come**."
3. Zechariah 2:6 "**Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD."**
4. Matthew 24:31 **"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."**

1c The angels held and controlled the winds of the earth (weather control). This is something meteorologists have never found nor acknowledged. There are forces controlling our weather which we cannot see and know nothing about heavenly beings! Droughts, hurricanes, tornadoes and blizzards may be caused by more than what the satellite might see. For a period during the tribulation, these angels will "turn off" the essential engine of Earth's weather patterns.

7:2 And I saw another angel[a] ascending from the east,[b] having the seal of the living God:[c] and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,[d]

2a I don't think this angel is Christ, as some commentators believe, for I do not think Christ would be referred to as "another angel."

AV	ESV	LSV
2 And I saw another angel ascending **from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,	2 Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea,	2 Then I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

2b "**from the east**" The Tyndale Bible, Bishops Bible, ESV and LSV have "from the rising of the sun". The Geneva Bible and Authorized Version tighten up the reading to just read "from the east". "East" from Israel is the direction of the old Babylonian Empire, of which its descendants will play a large role leading up to and in the Tribulation. But it is also the direct that the Lord will come from during the Second Coming so the East has a positive and a negative view in Scripture.

2c Seals do three things:

1. A seal protects tampering.
    A. The tomb of Jesus was sealed that no one might enter as in Matthew 27:66. Also see Daniel 6:17.
    B. At crime scenes, seals are placed on buildings to prevent any contamination of the evidence.
2. A seal marks ownership.
    A. We label things we own. I had a radio once that my father etched our name and address on to prove that we owned it.
    B. Christians have been sealed with that "Holy Spirit of promise" in Ephesians 1:13.
3. A seal certifies that an item or a document.
    A. Many legal documents have a seal to show authenticity.
    B. For example, king Ahasuerus authenticated the decree to eliminate the Jews with his signet ring in Esther 3:12.

2d What a strike against New Age and nature/Gaia worship and extreme religious environmentalism. God strikes His creation, both land and sea, and has no consideration for Gaia or Mother Earth in this judgment.

7:3 Saying, Hurt not the earth, neither the sea, nor the trees,[a] till we have sealed the servants of our God in their foreheads.[bc]

3a A temporary halt to the judgments until the righteous have been identified and marked, then they resume.

3b These Tribulation saints are protected from the Tribulation judgments and are provided with divine provision due to that mark, unlike the Antichrist's mark which causes God's judgments to zero in on his followers. God marks His followers and the Antichrist will duplicate that mark in Revelation 13. We are not told what this mark is but it is placed in, not on, the forehead of the Tribulation saints. They are thus "branded" as belonging to Christ's flock, as a cattle rancher would brand his sheep or cattle with a mark to identify his flock! Compare this with Ezekiel 9:4 "**And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all**

the abominations that be done in the midst thereof." God has His mark in Ezekiel 9 and here in Revelation 7 and the Antichrist has an "antimark" in Revelation 13.

AV	ESV	LSV
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.	3 saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads."	3 saying, "Do not harm the earth or the sea or the trees until we have sealed the slaves of our God on their foreheads."

3c The ESV has "on their foreheads". The correct Authorized Version reading of "in their foreheads" shows that the mark is more than just "skin deep" but probably reaches into the very soul of those believers who are thus marked by God.
The LSV continues in its error in rendering "servants" as "slaves".

34. The 144,000 7:4-8

7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand[a] of all the tribes of the children of Israel.[bcd]

4a Here the 144,000 (12 x 12,000) are called out and are pressed into service during the Tribulation. With the Church gone in the rapture, God needs witnesses to work for Him, so He turns back to a remnant of Israel. Although Israel has been "on the Shelf" since they rejected Christ, God has not forgotten them. He turns back to them yet again. This again shows how the Tribulation is an "Old Testament dispensation" as Israel is pressed back into service. God never leaves Himself without a witness. The Gospel (in some form) is always preached by someone. Here, Israel will be the missionary nation that God intended her to be in the Old Testament through the ministry of these 144,000.

How exactly does God call these men? We are not told but I suspect that very soon after the rapture, God appears to these 144,000 in some fashion and they are converted to Him. They are then commissioned by the Lord to evangelize the people left behind in the rapture. This includes those tribes and peoples whom the Church didn't reach or had an ineffectual ministry among, as well as those people who were witnessed to by Christians but who rejected the Gospel. They will be evangelists. And if you know anything about the zeal which a Jewish convert demonstrates as he serves Christ, we can be sure than during their 3 ½ year ministry, they will accomplish things that took the Church centuries to accomplish!

And there is absolutely no reason to spiritualize these 144,000 as we have no grammatical or theological license to do so.

God seals these 144,000 witnesses in the Tribulation and will provide for them and protect them. One of the stupidest things I ever heard was while listening to a Christian station in Pittsburgh, where a "Bible teacher" was exhorting Christians to invest and make a lot of money so that we could finance the activities of these 144,000 witnesses in the Tribulation!

4b Twelve thousand Jewish men called out from 12 tribes. They are called to be true "Jehovah Witnesses" (not the cult!) from between the Rapture and the ministry of the Two Witnesses. They will "mop up" (evangelistically) after the Church in reaching the groups that the Church was not able to reach. They will no doubt have the apostolic signs and wonders to demonstrate to Israel and will probably have a ministry that would fit in with Acts 2-7.

4c Two tribes are missing from this list. None of the 144,000 are from the tribes of Ephraim and Dan. Ephraim is not mentioned. Hosea 4:17 says "**Ephraim is joined to his idols- let him alone**" so God did when it came time to call the 144000. He is replaced by the tribe of "Joseph" although his brother "Manasseh" is included.

Dan is also not mentioned. Dan has an infamous history in Israel. They led Israel into organized apostasy, as we have already discussed. It's also possible that many Jewish apostates and atheists (yes, there are some!) may be Danites, continuing the poor spiritual legacy of this tribe. Dan and Ephraim are missing from the tribes making up the 144,000, but Dan and Ephraim will each have his portion in the Millennium (Ezekiel 48:1,6 **"Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan… And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben**.").

The modern Jew probably has no clue as to which tribe he belongs to, unless his last name is "Levi" or "Cohen" (which means "priest") or something similar (they would be from Levi). But God knows which tribe a Jew belongs to.

4d This is another reason why we believe the Church will not be on the earth during the Tribulation. If the Church was on earth, then why the need for the 144,000. The Church could do all the witnessing that was necessary during the Tribulation. But they are required because there is no witness on the earth during the Tribulation after the Church is taken out in the rapture.

7:5 Of the tribe of Juda[a] were sealed twelve thousand. Of the tribe of Reuben[b] were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.[c]

5a Judah, as the messianic tribe, is mentioned first since it is the most important in this context. Judah was the 4th oldest son of Jacob but came into the position of the blessing as Reuben, Simeon and Levi were disqualified (Genesis 49:5,6 "**Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.:).**

5b As the firstborn, Reuben should have received the blessing of being the messianic tribe. But Reuben went up to his father's bed and defiled it, thus losing the blessing.

1. Genesis 35:22 "**And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:"**
2. Genesis 49:9 "**Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"**

5c The heresy of Replacement Theology claims that God moved the kingdom promises from Israel to the Church after Israel rejected Christ. The Church is Israel and God is finished with the Jew. Yet in the Tribulation, God turns back to the Jew to be His witnesses. The Church is gone in the rapture by this point. If the Church is the New Israel, then why not commission the Church to be witnesses like this? And if Israel is no longer part of God's plan, why is He turning back to Israel in the Tribulation?

7:6[a] Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

6a James Knox[135] has an interesting section on the names of the tribes of Israel and their roles in the tribulation.

Let us note with interest the meaning of the names of the twelve tribes represented among the tribulation witnesses. They are most significant in the last days of Hebrew history.

Judah — confession or praise to God, which shall at last be rendered by the nation.

Reuben — viewing the Son, when they finally behold Jesus as the Messiah.

Gad — a company, going forth to proclaim the good news of the kingdom of heaven.

Aser — blessed, by God's grace, despite all past failure.

Nepthalim — a wrestler or striving with, the forces of the beast.

Manasseh — forgetfulness, as the Lord puts away their former iniquities and causes them to put the agonies of the dispersion behind them.

Simeon — hearing and obeying, at last the nation shall honor the words of their God.

Levi — joining or cleaving to, what was never accomplished under the law will be realized in the coming kingdom.

Issachar — reward, or what is given by way of reward, here the land, God's covenant with Abraham, is in view.

Zebulon — a home or dwelling place, likewise, the land grant.

Joseph — added or an addition, the enlargement of the promise with the Davidic covenant and throne at Jerusalem.

Benjamin — son of the right hand, son of old age, over all shall reign the only begotten Son of the ancient of days.

Missing from this list are Dan and Ephraim. Why?

1. Dan is the tribe that introduced idolatry into Israel (Judges 19,20). The prophecies about Dan by Jacob in Genesis 49 show that Dan has very real spiritual problems. It's quote possible that the Antichrist has some association with this tribe.[136]
2. Ephraim was joined to idols so God said to leave him alone in Hosea 4:17.

7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

7:8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.[a]

8a The Jews was always supposed to be a missionary people to the Gentiles, a task they largely failed. In the Tribulation, that will fulfill that charge and a great number of Gentiles will be saved as seen in Revelation 7:9.

[135] In his *Commentary on Revelation*, volume 2, pages 189-190, first edition.

[136] See notes under Revelation 2:20 in this commentary.

35. The Great Multitude 7:9-17

7:9 After this I beheld, and, lo, a great multitude,[a] which no man could number, of all nations,[b-c] and kindreds,[d] and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes,[e] and palms in their hands;[f]

9a A comparison with the 144,000 in 7:1-8 and the Great Multitude in 7:9-17:[137]

7:1-8	**7:9-17**
Jews only	Includes Gentiles
Numbered 144,000	No man could number
Sealed and protected	Not sealed, many die
Seen witnessing on earth	Seen witnessing in heaven
Missionaies	Missionary converts
Enter into kingdom	Share kingdom with Israel

9b John now sees a great multitude out of every nation before the throne. These were saved under the ministry of the 144,000. They may be largely Gentile. Israel, as a whole, would not respond to the Gospel until the Second Advent. This would be a fulfillment of Matthew 24:14 "**And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come**". The tribulation then is not only a time of unprecedented judgment but it is also a time of unprecedented evangelism.

9c These nations are Gentile nations that came to faith in Christ through the witness of the Jewish 144,000.

9d This would refer to the Jewish converts of the 144,000. Although Israel, as a nation, is saved at the Second Coming, it would seem that some come to individual faith in Christ before that, in the earlier periods of the tribulation. This is the same word as "tribe" in Revelation 7:4-8.

9e This shows their righteousness.

9f These are palms of victory, usually given to honor kings and other victors (John 12:13 "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."). They are the "overcomers" of Revelation 2 and 3.

Why J. Vernon McGee, in his *Thru the Bible Commentary*, thinks these are "palm trees" rather than simply "palms" is a mystery. The Greek word can mean "palm trees" but it can just as easily mean palm leaves. Can you imagine someone waving an entire palm tree like this? McGee claims that these are "palm trees" "literally in the Greek". But "which Greek? is he referring to? And a literal Greek rendering would make for a poor English rendering. Besides, does he actually think that the translators of the Authorized Version couldn't figure this out, with all of their spirituality and scholarship? Oftentimes, when a man wants to "play scholar", he rather ends up making a fool of himself. You will always be safe to simply stick with the Authorized Version reading.

7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

[137] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 185.

7:11 And all the angels stood[a] round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

11a We never see worshipers sitting while they worship. They are either standing or kneeling or bowing down.

7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

7:13 And one of the elders answered, saying unto me,[a] What are these which are arrayed in white robes?[c] and whence came they?

13a The elder asks John this question not to get information out of John but to rather focus and engage his attention.

"There will be some in heaven that we do not know; still others whom, when yet on earth, we thought might not enter heaven at all."[138]

13b "**arrayed**" from the Old French "areer, from "a" = to and "reer" = to make ready or to put in order. An array is the orderly fashion in which people (usually soldiers) have been positioned for maximum effect. It's also used in reference to costly clothing fashion. The function of royal apparel was for beauty and majesty, and it was to be arrayed for its maximum effect."[139] These who were arrayed in white robes were so clothed to give them maximum glory and respect. Their "array" must have been very impressive.

7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,[ab] and have washed their robes,[c] and made them white in the blood of the Lamb.[d]

14a Not "the" great tribulation, but "great" tribulation. This places the time of their martyrdom before the Abomination of Desolation, in the first 3 ½ years of the tribulation. These are tribulation saints who were martyred during the first years of the tribulation by the followers of the Antichrist.

14b The Historicist David Steele thinks this "great tribulation" was in the days before the reign of Constantine, or the times of the persecutions of the early church.[140] They were certainly bad periods of persecution but will not compare with the future persecution of believers by the Antichrist in the yet-future tribulation.

14c They had washed their robes white in the blood of the Lamb. There is a difference between these Tribulation saints and the Church-Age saints. Church saints are washed in the blood (Revelation 1:5 "**And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood**,") and we are cleansed from our sin (1 John 1:7 "**But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood**

[138] O. Talmadge Spence, *The Book of Revelation*, page 41.

[139] Steven J. White, *White's Dictionary of the King James Language*, volume 1, page 117.

[140] David Steele, *Notes on the Apocalypse*, page 98.

of Jesus Christ his Son cleanseth us from all sin."). We do not do the washing ourselves and nothing is mentioned about the washing of our robes. Tribulation saints wash their robes themselves. Christ washes the Christian but the Tribulation saint must wash his robe. We should not be too surprised if there are differences between Church Age and Tribulation salvation since there was a dispensational change in Revelation 4. Salvation is always by grace through faith but the object and requirements of that faith will differ from dispensation to dispensation. But do we see some element of works in their testimony? We will not suggest justification by works, even in the tribulation.

14d God has never explained to man how you can wash a robe with the black spots of sin in red blood and get a white garment! But this is exactly what the blood of Christ does.

7:15 Therefore are they before the throne of God, and serve[a] him day and night[b] in his temple:[c] and he that sitteth on the throne shall dwell among them.[d]

15a They serve by worship and their worship is their service.

15b Continually.

15c These are not Church-Age saints since there is no temple in New Jerusalem (Revelation 21:22), the home of the Church-Age saints. The Lamb shall dwell among them.

AV	ESV	LSV
15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.	15 "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.	15 "For this reason, they are before the throne of God; and they serve Him day and night in His sanctuary; and He who sits on the throne will dwell over them.

15d The ESV makes hash out of the last part of the verse with "he who sits on the throne will shelter them with his presence."

7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.[a]

16a This is a description of some of their sufferings in their earthly ministries caused by persecutions by the Antichrist (Isaiah 49:10 "**They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them**."). Their lot included deprivation of food and water as well as exposure to the elements. No sacrifice or suffering was too great for them as they served the Lamb, the typical attitude of a converted, zealous Jew. Since they did not take the mark of the beast, they were unable to purchase food (unless God supplied it supernaturally as He did the manna to Israel in their wilderness wanderings), hence the promise about them not hungering or thirsting anymore. They had no home or dwelling place and could not purchase any dwelling place (for the same reason- they refused to take the mark of the beast so their money was not accepted by anyone anywhere), so they were exposed to the harsh natural elements during the various tribulation judgments.

7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:[a] and God shall wipe away all tears from their eyes.[bc]

17a Usually, it is the shepherd who does this for the lamb, but now, it is reversed, as the Lamb makes these provisions for His shepherds. The Lamb will shepherd them! Also see Ezekiel 47:1-12 for Ezekiel's description of these fountains of waters in the millennial temple.

During the Tribulation judgements, those on earth are suffering through heat, famine and poisoned water. These people are protect from such sufferings.

17b Heaven is:

1. A place prepared to give eternal rest
2. A place prepared for those saved by the Lamb
3. A place prepared for increased blessings
4. A place prepared for food and fountain
5. A place prepared to wipe all tears away.[141]

17c "**God shall wipe away all tears…"** compare with Revelation 21:4 and Isaiah 25:8 **"He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."** These tribulation saints get a jump on the rest of us in reference to this promise!

[141] O. Talmadge Spence, *Foundations Bible Commentary: The Book of Revelation*, page 41.

NOTES

Revelation Chapter 8

Outline for Revelation 8[142]
I. Events Preceding the Trumpet Blowing 8:1-5
A. The pause 8:1
B. The prayers 8:2-4
C. The preview 8:5
II. Events Accompanying the Trumpet Blowing 8:6-13
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36. The Seventh Seal: Silence in Heaven 8:1

8:1 And when he had opened the seventh seal,[ab] there was silence in heaven about the space of half an hour.[cde]

1a The other judgments which follow flow out from the seventh seal.

1b The Historicist and Neo-Covenanter David Steele, giving the standard historicist interpretation, dates the first 6 seals as the time of pagan Rome and her opposition to Christianity. The seventh seal moves the historical narrative into the Period of the Trumpets.[143]

1c The Seventh Seal results in silence in Heaven. This is the calm before the storm. It could also be shock or mourning by those in heaven concerning the severity of the past judgments. These literal 30 minutes represent mourning since 30 is the Biblical number for mourning, as both Moses and Aaron were mourned 30 days after their deaths. This is the only recorded time of heaven being silent- no music, worship, praise. Heaven is taken aback by the severity of the first set of judgments and stands in awe that there are still 14 more to go. How much worse can things get? But things will get much worse- such as has never been seen or witnessed by man. Sometimes, silence can be louder than noise!

The silence could be associated with reverence, awe and worship as the heavenly hosts reaffirm the holiness of God before He pours out the fierce judgments of the second cycle of judgments. There is nothing wrong in itself with quietness in worship. We are not Quakers but we do certainly see the need of solemnity and soberness in worship. The Charismatic Clown has convinced many of us that the only way to truly worship God is to whoop and holler and carry on like a banshee. But worship is a heart matter, not necessarily an emotional one.

"Not long ago a drunk driver ran into the automobile just ahead of me. The driver and two others were killed instantly. In a matter of moments a great crowd gathered. Lying there on the road were the battered, broken, bleeding, twisted bodies of three men . . . three dead bodies. At least a hundred people gathered quickly. The crowd moved about the wreckage and gazed upon the dead bodies in silence. You could have heard a pin drop. Those who spoke did so in a whisper. In the distance could be heard the screaming of the sirens as the ambulance came to the scene of the tragedy. As the dead were covered with sheets and lifted into the ambulance, the silence was deadly. People seemed to hold their breath. In some very, very small way, that bloody tragedy that rendered me speechless as I looked upon it, illustrates the

[142] Harold Willmington, *The Outline Bible,* pages 762-763.
[143] *Notes on the Apocalypse*, page 100.

tragedy that will occur when the judgments of God are poured out upon the wicked during the last half of the Great Tribulation period."[144]

1d "Surely no one will claim that the word means sixty minutes!"[145] Why not? Because Scroggie couldn't understand it, we should all reject the traditional reading? I believe it means 30 minutes because that's what the Holy Spirit said. Many other Bible-believing students and commentators also hold to the literal reading and meaning. We will take it as a literal 30-minute period unless there is some compelling reason why we should not. This is a common fault among commentators in refusing to believe something because it gies again their reason or understanding.

"This is not a long time in itself, but time is perceived as being longer or shorter according to what is transpiring. Moments of agonizing suspense stretch out into what seems like hours or days in comparison with moments of ordinary life. Two minutes of delay when a man is drowning is an awful period to have to wait. If I were preaching and halted for three or four minutes, it would seem like an intolerable interval. When one is on the margin of the realization of great expectations or when we are interrupted in the midst of what has been absorbing the most intense interest of the soul, every instant of delay seems long indeed. When we consider the circumstances of this case — the condition of the world where and when this pause occurs, the number of people it affects, what lies in the balance — there is every reason to understand that this half hour is a space of time so tremendous that we may be sure there was no delay like it in all of Bible history."[146]

1e The opening of the seventh seal brings the trumpet judgments. This shows that the judgments are chronological, not cyclical. We are not going through the tribulation period for the second time with the trumpet judgments.

37. Preparation for the Trumpet Judgments 8:2-6

8:2 And I saw the seven angels[a] which stood before God; and to them were given seven trumpets.[b-c]

2a One angel for each of the upcoming judgments.

2b Trumpets were used to call soldiers to war, in worship, to call convocations and assemblies, to proclaim feasts and to pronounce judgments (usage here).

Parallels between the seven trumpets of chapters 8-11, and the seven vials in chapter 16.

1. The earth	8:1-7	16:1,2
2. The sea	8:8,9	16:3
3. The rivers	8:10,11	16:4-7
4. The heavens	8:12,13	16:8,9

[144] Oliver Greene, *Commentary on Revelation*.
[145] W. Graham Scroggie, *The Unfolding Drama of Redemption*, volume 3, page 372. He may have meant to really say "thirty minutes".
[146] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 194.

5. Mankind tormented	9:1,2	16:10,11
6. Armies and the Euphrates River	9:13-21	16:12-16
7. Nations angry	11:15-19	16:17-2

2c The trumpet judgments take place after the seal judgments, but we do not know the exact timeframe involved.

SUMMARY OF THE TRUMPET JUDMENTS

TRUMPET JUDGMENT	VERSE	REMARKS
1- Hail and fire mingled with blood, the third part of trees was burnt up, and all green grass was burnt up.	8:7	
2- As it were a great mountain burning with fire was cast into the sea, the third part of the sea became blood. The third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.	8:8,9	The term “as it were” is used. It was not a literal mountain but something looking like a mountain.
3- There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.	8:10,11	
4- The third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.	8:12	Rotation of the earth affected.
5- A star fall from heaven unto the earth: and to him was given the key of the bottomless pit.	9:1-11	9:2 He opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 9:3-11 Supernatural creatures from the bottomlesspit are released on the earth to torment men for 5 months. Their king is Abaddon/Apollyon.
6- Four angels are loosed who were bound in the great river Euphrates.	9:13-19	15- Their activity was for an hour, a day, a month and a year. 15,18- They slew 33% of the population.

		16-19 There is an army of 200 million horsemen. Verse 17 suggests they were supernatural.
7- There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. There are visions of worship in heaven.	11:15-19	

The seal judgments of Revelation 6 are basically natural, not supernatural. The trumpet and vial Judgments will be supernatural, beyond the ability of man to control.

8:3 And another angel[a] came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints[b] upon the golden altar which was before the throne:[c]

3a Angels are very active during the trumpet judgments.

3b Prayers are not lost but are recorded and preserved by God, especially these imprecatory prayers prayed by those under the altar in Revelation 6:10.

3c One angel first went to the altar with a golden censer to make an offering along with the prayers of the saints. This would correspond to the golden altar of incense in Exodus 30:1-10. But is this angel Christ, seeing he is involved in some sort of priestly activity? This would be the best interpretation. This also shows that there is some sort of altar in heaven for offering and intercession. Jesus is a priest, so we see Him involved in priestly activity, which is primarily intercession.

8:4 And the smoke of the incense, *which came* with the prayers of the saints,[a] ascended up before God out of the angel's hand.

4a Prayer as the rising incense.

8:5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.[ab]

5a These prayers are shown as given in an offering to God. The angel took the censer and then cast it to the earth where it caused thunders, lightings and an earthquake. This shows the power of the prayers of the saints!

5b The Historicist David Steele has these "voices, thunderings and earthquakes" as representing the rise of the Arian heresy and the activity of Julian the Apostate.[147] How he arrived at such an interpretation is a genuine mystery. It appears he found one important event in history that took place in this general time period and then tried to make it a fulfillment of

[147] *Notes on the Apocalypse*, page 104.

prophecy. It's possible that even in a historicist system, this could have referred to a more obscure, yet important event that is overlooked or unknown by historians.

8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

38. The First Trumpet: Hail and Fire Mingled With Blood 8:7

8:7 The first angel sounded, and there followed hail and fire[a] mingled with blood,[b] and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.[c-d]

7a Possibly lightening (compare Exodus 9:23 "**And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt**.")?

7b "On August 17, 1819 Captain Ross saw the mountains at Baffin's Bay covered for eight miles with a blood-red snow, many feet deep. Saussare found it on Mount St. Bernard in 1778. Ramond reported a blood-red snowfall on the Pyrenees. It is recorded by Cicero that word was brought to the Roman Senate that it had rained blood, so much that the river Atratus has flowed with a bloody stream. Slight falls of this sort have been reported in the Cape Verde Islands; at Lyons, France; Genoa, Italy; and Arizona. God promised such a wonder (Joel 2:30)."[148] This does happen, even if rarely. If it ever happened in our day, the prophecy hacks would have a field day with it.

7c This judgment killed 1/3rd of trees and grass, causing great ecological damage. This would involve climate change, higher temperatures, lower rainfall, and a disruption in the carbon dioxide-oxygen cycle that is so necessary for all life. This would also involve an increase in soil run-off, causing more water pollution. Animals and birds would also be greatly affected. Compare this with the 7th plague on Egypt in Exodus 9:23 "**And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt**." We will see these parallels between the Revelation judgments and the Exodus plagues on Egypt.

7d The Historicist David Steele has this trumpet representing the barbarian invasions of the Roman Empire, especially those of the Goths, Scythians and Huns, including Attila the Hun.[149]

39. The Second Trumpet: A Great Burning Mountain 8:8,9

8:8 And the second angel sounded, and as it were a great mountain[a-b] burning with fire was cast into the sea: and the third part of the sea became blood;[c-d]

8a Not a literal mountain- "**as it were a mountain**". The "**as it were**" is a grammatical signal that we are dealing with something that is not literal but that is "like unto" something. This can be compared to Jeremiah 51:25 ("**Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and**

[148] James Knox, *Christ Honoring Commentary on the Book of Revelation*, page 198.
[149] *Notes on the Apocalypse*, page 107.

roll thee down from the rocks, and will make thee a burnt mountain.") where it represented Babylon. In Jeremiah 51, it was a "destroying" mountain. In Revelation 8, it is a "burning mountain" that causes great physical destruction. The "destroying mountain" of Jeremiah 51 causes great moral and spiritual damage, both in Jeremiah's day and in the tribulation period.

8b This is probably a large meteorite or asteroid or comet striking the earth. It sounds like a falling volcano. Asteroids are nothing more than huge pieces of rock, or mountains in space. When they enter an atmosphere, friction causes it to burn and explode.

This caused 1/3 of sea water to become blood, killing 1/3 of all sea life. Compare this with the first Egyptian plague of Exodus 7:19-21 ("**And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt**.") with the water turning to blood. Also see remarks under Revelation 8:12 in association with this.

The idea that Earth may be hit by an asteroid or comet in the Tribulation is not as outlandish as it may seem. Even heathen scientists are warning about it. They believe that such an asteroid strike in the Gulf of Mexico[150] "wiped out the dinosaurs 65 million years ago". Something hit in Siberia in 1908 which was felt worldwide. There are numerous impact craters all over the earth (including Arizona, Oregon, northern Quebec, as well as at the mouth of the Chesapeake Bay) that testify to such impacts in the past. And Earth is constantly being buzzed by asteroids. The Bible has warned of this for centuries, but Science is only now catching up to the Bible!

8c Is the "**sea**" the Mediterranean? If so, is this a localized judgment, meaning the waters of the Pacific or Indian oceans would not be affected? The Tribulation judgments might be centered geographically in the European/Middle East area, although the ramification would be worldwide. It is that area where the Antichrist and the False Prophet have their operations and where their headquarters are located.

Most of the action in the Tribulation takes place in the Middle East and area around the Mediterranean Sea. Sorry do disappoint the teachers who try to force America into Revelation prophecy somehow,[151] but very little, if any, of these prophetic events take place in the Western Hemisphere.

8d Compare this with the 2nd vial in Revelation 16:3. This could refer to the same event from two different perspectives.

8:9 And the third part of the creatures which were in the sea, and had life, died;[a] and the third part of the ships were destroyed.[b]

[150] I refuse to use "Gulf of America" as Donald Trump had no authority to make this change!

[151] Mainly followers of Herbert W. Armstrong and his Worldwide Church of God cult and similar groups.

9a Sea life is vital to all life on earth. This great amount of death of maritime life, combined with the pollution of the oceans, spells doom for mankind. Much of our food comes from the ocean. The death of the oceans will have an unimaginable effect upon mankind

9b The Historicist David Steele has this trumpet representing the invasion of the Vandals of the Roman Empire.[152] How he equates the mass killing of sea life and the destruction of shipping with the invasion of the Vandals is a genuine mystery.

40. The Third Trumpet: A Great Star From Heaven 8:10,11

8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp,[a] and it fell upon the third part of the rivers, and upon the fountains of waters;[b-c]

10a This may be a comet or an asteroid. Whatever it is, it resembled a burning lamp. Would we have a double impact- an asteroid (a burning mountain) and a "great star" (a comet) back-to-back? Just one of these would do great damage on the earth and kill multiplied millions. But what about, a double-header? How much damage would that do? How many would be killed by this?

John records what he sees in the terminology of his day. He sees this "falling star" burning in its entry into and passage through earth's atmosphere and the resulting friction. It is broken or explodes into numerous fragments, for it does not fall into, but upon the third part of the rivers.

10b Fresh water and drinking water were poisoned (Revelation 8:11) because of the fallout and contamination of this impact. The salt water was affected in the second trumpet.

10c Compare this with the third vial in Revelation 16:4 "**And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood**.". This could be referring to the same event from two different perspectives.

8:11 And the name of the star is called Wormwood:[a] and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.[b]

11a The star was called "**Wormwood**" meaning "bitter" because it made the drinking waters bitter to drink.

1. Deuteronomy 29:18 **"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;"**
2. Proverbs 5:4 "**But her end is bitter as wormwood, sharp as a twoedged sword**."
3. Jeremiah 9:15 "**Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink."**
4. Jeremiah 23:15 "**Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water**

[152] *Notes on the Apocalypse*, page 108.

of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land."
5. Lamentations 3:15 "**He hath filled me with bitterness, he hath made me drunken with wormwood."**

11b With the drinking water poisoned, the number of deaths and the amount of suffering will be tremendous. Agriculture, which relies on fresh water for irrigation, will also be decimated.

8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened,[a] and the day shone not for a third part of it, and the night likewise,[bcd]

12a This darkening is possibly caused by debris clouds thrown into the atmosphere from the 2nd and 3rd trumpets, cutting incoming sunlight by 1/3. It would make high noon look like twilight. But this darkening will be temporary (Revelation 16:8,9). But there are some differences. The sun, moon and stars are darkened here (a third part of each) but in Revelation 16, the sun "flares" and gives off extreme heat and radiation. It could be different parts of the same event.

12b It could refer to an increase in earth's rotation rate due to the impacts, shortening the length of a day by 1/3- days would be only 16 hours long. This would wreak havoc with our biological clocks and would do psychological damage due to disturbance of sleep patterns. If this is what is being described, it could be the result of a shift in the axial tilt of the earth due to these impacts. Currently, the earth is titled at 23 degrees. Some scientists believe that before the Flood, the earth's axis may have been perpendicular to its orbit (around zero degrees), resulting in worldwide warm weather. If we are being told of such an axial tilt, earth's axis may be tilted to as much as 40 or 50 degrees, resulting in severe changes in weather and length of daylight. This may have happened before. The planet Uranus is tilted 98 degrees on its axis. It is literally rolling on its side with its poles facing the sun. Something must have impacted Uranus to knock it onto its side. Pluto also has an extreme axial tilt. Venus rotates so slowly that a day is longer than its year. The same could happen to earth and many scientists are afraid that we are due for a major asteroid collision.[153] [154] Christ talked about "those days being shortened" in Matthew 24:22 "**And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened**.". See also Amos 8:9 "**And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:**"

Earth may have undergone a similar orbital and rotational change as early as about 700 B.C. Patton, Hatch and Steinbauer[155] remind us that in ancient times, the year was 360 days long. But now it is 365.25 days. We cannot dismiss this as an error on the part of the ancient astronomers for they were very precise in such measurements. So where did these extra 5.25 days come from? They propose that Mars engaged in a close fly-by of Earth in 701 B.C., passing to within 70,000 miles of Earth. Mars at this time had a very eccentric orbit and would make such close encounters every 54 or 108 years. This pass (recorded by Isaiah and Hezekiah in prophetic language) was the closest yet and altered Earth's orbit, as well as Mars'.

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[153] It's a matter of when, not if.

[154] "As someone has so aptly said, "A hundred years ago the preachers were saying that the world was coming to an end, and the scientists were laughing at them. Now the scientists say that the world is coming to an end, and the preachers are laughing at them." (Peter Ruckman, *The Revelation of Jesus Christ*, page 240).

[155] In books like *The Long Day of Joshua* and *The Earth-Mars Wars*.

Mars was flung into a new orbit that prevented any more close passes. This would answer the question as to why our year is longer than the ancient year. And if it happened once, it could happen again. I know most modern astronomers will roll their eyes at this theory but only a fool dismisses it without investigating it first.

Remember, the second and third trumpets describe a possible asteroid and comet strike on the earth. This one-two punch would be very sufficient to do this sort of damage on the earth. Catastrophism is a Bible fact. Consider the Flood and a possible pre-Adamic battle in the heavens at the Fall of Lucifer. We see signs of this in our own solar system. Where did the asteroid belt come from? Why is Uranus tiled on its side with its poles facing the sun? Why does Venus rotate backward, with a day as long as its year? There seemed to be water on Mars once. What happened to it? Why is the orbit of Pluto[156] so eccentric? Sometimes it is closer to the sun than Neptune. And look at some of the satellites of the planets. Consider Triton, the largest moon of Neptune. Why does it orbit Neptune backwards? It could be a captured "minor" planet like Pluto. Jupiter, Saturn, Uranus and Neptune all have ring systems, indicting collisions or break-ups of other planetary bodies that wandered too close to their gravity wells. Heathen geologists believe in uniformitarianism, that things happen gradually on the earth over billions of years (see 2 Peter 3:4). But the Bible clearly teaches a series of catastrophes that cause major changes on the earth in a very short period of time. One of the best books on this subject is *The Long Day of Joshua and Six Other Catastrophes* by Donald Patten, Loren Steinbauer and Ronald Hatch (1973) which is one of the best examinations on Biblical catastrophism and it is a recommended study, even if you don't agree with its conclusions. The book is hard to find today but it is worth your while to try to obtain it, then to read it with an open mind without pre-conceived judgments.

Such darkness is not unprecedented in the Biblical narrative.

1. God brought a three-day darkness on Egypt
    A. Exodus 10:21,22 "**And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:"**
2. God halted the rotation of the earth.
    A. Joshua 10:12-14 "**Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel."**
3. God reversed the motion of the sun for Hezekiah.
    A. Isaiah 38:7,8 **"And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."**

Also prophetically:

[156] Which I consider to be a full planet, not a "dwarf planet".

1. Isaiah 5:30 **"And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."**
2. Ezekiel 32:7,8 "**And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD."**
3. Amos 5:20 "**Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?"**
4. Joel 2:10,31 "**The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining… The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."**
5. Joel 3:15 "**The sun and the moon shall be darkened, and the stars shall withdraw their shining**."
6. Zephaniah 1:15 "**That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,"**
7. Matthew 24:29 "**Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken**:"
8. Mark 13:24 "**But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,"**

12c The Historicist David Steele thinks the first four trumpets all deal, historically, with the "demolished western division of the Roman empire", which was brought to completion about the middle of the 6th century.[157]

12d The Geneva Bible has "could not shine" as if the sun was being prevented from shining, which is probably accurate.

42. The "Woe" By The Angel 8:13

8:13 And I beheld, and heard an angel[a] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe,[bc] to the inhabiters of the earth[d] by reason of the other voices of the trumpet of the three angels, which are yet to sound!

AV	ESV	LSV
13 And I beheld, and heard an **angel** flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!	13 Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!"	13 Then I looked, and I heard an eagle flying in mid-heaven, saying with a loud voice, "Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

[157] *Notes on the Apocalypse*, page 111.

13a The ESV and LSV read "eagle" instead of "**angel"**. What would an eagle be doing flying through the heavens, preaching this sort of message? Even Clarence Larkin wastes time and effort to defend this error in his *Book of Revelation* comment on this verse: “The Revised Version, and many Manuscripts substitute "Eagle" for ANGEL, but that does not affect the meaning, for if God could make Balaam's "ass" to speak, He can use an "Eagle" to announce a message.” To this, we disagree with Larkin for an eagle is not an angel and an angel is not an eagle. As many other writers of his day, he was taken with the novelty of the corrupt Revised Version.

13b The Tyndale Bible only has two “woes”.

13c The “woes” of Revelation:

1. 8:13 **And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!**
    - A. Between the third and fourth trumpets, pronounced due to the severity of the first three trumpets and in anticipation of the next four trumpets that will sound and the severity of those judgments. Plus, there were still 7 vial judgments to come.
    - B. A triple “woe” is pronounced, directed to the inhibiters of the earth.
    - C. Proclaimed by an angel flying through the midst of heaven.
    - D. Is this about the star Wormwood or the first 4 seal judgments?
2. Revelation 9:12 **One woe is past; and, behold, there come two woes more hereafter**.
3. Revelation 11:14 **The second woe is past; and, behold, the third woe cometh quickly.**
    - A. Follows the events involving the Two Witnesses,
4. Revelation 12:12 **Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**
    - A. Satan being cast out of heaven to the earth.

13d The “**inhabiters of the earth**” are those who desired no home in heaven.

NOTES

Revelation Chapter 9

43. The Fifth Trumpet 9:1-12

9:1 And the fifth angel sounded, and I saw a star[a] fall from heaven unto the earth: and to him was given the key of the bottomless pit.[b-c-d-e]

1a Obviously a person or an individual, not a literal star, as the personal pronoun is used. It is a devilish person who was in heaven and then "fell" to the earth. Satan is banished from heaven sometime during the tribulation period, just as he fell from heaven in Isaiah 14:12 ("**How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations**!"). He has access to heaven before this (see in Job 1 and 2) but during the tribulation, he will be barred, not allowed anymore to defile the presence of God.

1b Jesus has the keys to death and hell in Revelation 1:18 but this is different, as it is to the bottomless pit. These keys are "given" to this "star", meaning they belonged to someone else and he comes into possession of them by permission.

The "bottomless pit" is not hell but a special compartment of the underworld used to imprison a very special class of devils. Clarence Larkin, in his commentary on Revelation, has this: "The "BOTTOMLESS PIT" is not Hell, or Hades, the place of abode of the "Spirits" of wicked men and women until the resurrection of the "Wicked Dead." Neither is it "Tartarus" the "Prison House" of the "Fallen Angels" (Jude 6,7), nor the "Lake of Fire," the "Final Hell" (Gehenna), Matt. 25:41, but it is the place of confinement of the DEMONS,[158] who are not Satan's Angels but a class of "disembodied Spirits," supposed by many to be the "disembodied spirits" of the inhabitants of the Pre-Adamite Earth, who, as they have liberty and opportunity, as in the days of Christ, try to re-embody themselves again in human bodies. They are wicked, unclean, vicious, and have power to derange both mind and body. Matt. 12:22; 15:22. Luke 4:35; 8:26-36; 9:42. They are the "Familiar Spirits" of the Old Testament and the "Seducing Spirits" of which Paul warned Timothy. I. Tim. 4:1. They wander about in desolate places. Christ used them to illustrate the condition of the Jewish people in the "last days" when "Demoniacal Power" shall be increased over them SEVENFOLD. He said, "When the 'UNCLEAN SPIRIT' (or Demon) is gone out of a man, he (the Demon) walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself SEVEN OTHER SPIRITS more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this WICKED GENERATION." Matt. 12:43-45. The word "Generation," means not simply the life-time of an individual, but it means a "race," and by this "WICKED GENERATION," Christ meant those He was addressing, and they were the Jews. So we see that the Jews, as a "race," when Jesus comes back, will be SEVENFOLD DEMONIACALLY POSSESSED. This will account for their making a "Covenant" with Antichrist which the Prophet Isaiah calls a "Covenant with DEATH and HELL." Isa. 28:18. When Christ cast the "Legion" of devils (Demons) out of the Gadarene Demoniac, they besought Him to not cast them into the "deep," that is, not into the "ABYSS," the "BOTTOMLESS PIT." Luke 8:26-36."[159]

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[158] These are devils, not demons.

[159] *The Book of Revelation*.

1c The Bible speaks of the devil being brought down to the "sides of the pit" as though there was a particular pit that had no bottom (Isaiah 14:15 "**Yet thou shalt be brought down to hell, to the sides of the pit.**"). There is a pit which you could dig that would have no bottom to it; this pit would be shaped like a doughnut—hollow inside, with a gravity well at its center. You would continually be falling down in the gravity well but since the pit is rotating around the central source of gravity, the unfortunate person would always be falling toward he center but never reaching it. This description would fit the center of the earth, especially with the heat and smoke involved in Revelation 9:3.

1d Hell has doors (Job 38:17 "**Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death**?"), gates (Matthew 16:18 "**And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**") and bars (Jonah 2:6 **" I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God."**). Jesus has this key (Revelation 1:8 "**I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty**.") and He gives it to this angel to open the pit.

AV	ESV	LSV
1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.	1 And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit.	1 Then the fifth angel sounded. Then I saw a star from heaven which had fallen to the earth, and the key of the pit of the abyss was given to him.

1e The ESV adds "the shaft of the bottomless pit".

9:2 And he opened the bottomless pit;[a] and there arose a smoke out of the pit, as the smoke of a great furnace;[b] and the sun and the air were darkened by reason of the smoke of the pit.[c]

2a It is possible that some natural event allowed access from the pit, something that might have cracked the earth's crust from one of the earlier judgments. But it is said here that the angel opened the pit, so this access may be supernatural in cause. A crack in the earth's crust may not be necessary. Cicadas come out of the earth every 17 years so these creatures just may arise out of the earth without any literal physical access to the center of the earth. But there may be an undiscovered passageway from the center of the earth (where the bottomless pit is) to the surface.

2a There is great heat and fire in the bottomless pit. Any geologist will tell you that as evidenced by volcanoes.

2c Where on earth the pit was opened is not mentioned but so much smoke was released that it obscured the sun and it fouled the air.

9:3 And there came out of the smoke[a] locusts[b] upon the earth: and unto them was given power, as the scorpions of the earth have power.

3a The first time we see smoke in Scripture is at the destruction of Sodom and Gomorrah in

Genesis 19:28 **"And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."**

3b Their description is given in Revelation 9:7-10. Locusts are used by the Lord as a divine judgment upon a wicked world. In the contest of Moses with Pharaoh in Egypt the plagues of locusts mentioned in Exodus 10:12-20 caused Pharaoh to be quickly humbled. A similar devastating plague of locusts is mentioned in Joel 1:4-7. These are supernatural creatures that resemble locusts (or that reminded John of locusts) and they dwell in the pit. Do they contribute to the sufferings of those in hell?

9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree;[a] but only those men which have not the seal of God in their foreheads.[b]

4a Most were destroyed or damaged anyway, unless this takes place before Revelation 7:3-4. Ordinary locusts would go straight for the vegetation, but since so little is left, they attack men instead. Or the vegetation is simply spared from this judgment, to give it some time to recover. Either way, this judgment is directed toward men, not the environment as the earlier judgments were.

4b This is seen in Ezekiel 9:4,6 ("**And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof…Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house**.") and counterfeited by the Antichrist in Revelation 13. The mark of God is invisible unlike the mark of the Beast. Both marks serve the same purpose- to indicate ownership, either by God or Satan. It also indicates the allegiance of the person so marked, either to God or Satan.

There are still saved people on earth at this time (probably not many but those who are may be converts of the 144,000, as well as surviving members of the 144,000) and they are supernaturally marked by God, and they are protected from these creatures. What about a Jew? Will be also suffer these torments if he does not have the mark of God or is this suffering limited to unbelieving Gentiles?

4f Compare this with the fifth vial in Revelation 16:10,11, especially the part with the pain. The locusts are not mentioned in Revelation 16 but the pain and anguish would fit in here.

9:5 And to them it was given that they should not kill them, but that they should be tormented five months:[a] and their torment *was* as the torment of a scorpion, when he striketh a man.[b]

5a Five is the number of death, not grace.[160] There is no grace in this kind of suffering for five months, given in Revelation 9 verse **five.** And it was the **fifth** angel that ushered in these events in Revelation 9:1. Here, these men must experience a living death for **five** months, yet

[160] I really don't know where this idea that "five" was the number of grace came from and why it is so universally accepted. Some credit/blame Ethelbert Bullinger and his *Numbers in Scripture* and his *Companion Bible* (Appendix 10). How you are going to get any grace out of this appearance of "five" is a mystery!

not be allowed to die.

Other revelation about "five" being the number of death in Scripture.

1. Adam dies in Genesis 5:5, the first natural death (not counting Abel's murder, which was an unnatural death).
2. Acts 5:5, Ananias is killed by the Lord
3. Stabbing a man "under the fifth rib" was an effective way of killing someone (2 Samuel 2:23)
4. Christ has five wounds in His body in His crucifixion.
5. David took five smooth stones to kill Goliath (2 Samuel 21:22)
6. The death of Christ is a major theme of Romans 5.
7. The brazen altar in the tabernacle measured 5-by-5 cubits.

The activity of these locusts may extend longer than 5 months. The 5-month period is only the time where no one is allowed to die as a release from the suffering they inflict. They may have been re-imprisoned in the bottomless pit once again after this 5-month period has expired.

5b This is extremely painful but not always fatal, but you will wish that it had killed you. These creatures will attack men without the mark of God and sting them with their scorpion-like stingers, which will cause incredible pain and suffering for this five-month period. But no one stung will be permitted to die (see Revelation 9:6). There will be no cure, no antidote and no relief. All suicides and murders will be unsuccessful. Consider this as a fore-taste of the eternal pains and sufferings of hell that these same people will soon endure.

Creatures and situations like this are fruitful material for horror and science fiction writers. The situation is horrifying to contemplate. These creatures, numbering in the millions, probably about the size of a man's hand, cannot be killed, beaten off or controlled. The swarm and attack everyone not marked by God. You run into your house for protection and try to block every entry point but it does no good. Mothers try to protect their children but to no avail. When stung, the pain is beyond excruciating. It is hundreds of times worse than any pain ever felt. No medicine can treat it. Hospitals are overwhelmed but nothing can be done. People try suicide to escape the pain but nothing works. A man may shoot himself in the head but he survives. A man may throw himself off a bridge but he survives. Rod Sterling, of The Twilight Zone and Night Gallery fame could write a dozen stories from this.

9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.[abc]

6a They love death and worship death as they have adopted a "culture of death" by their sins and rebellion against God but the thing they loved so dear will be denied to them during this five month period. They would rather risk eternal hellfire than to suffer from this judgment.

These demonic creatures are thus given the power to torment men on earth for five months, as a preview of the kind of eternal torment they will endure in the lake of fire. There will be no escape from these earthly torments in the same manner as there will be no escape from the upcoming eternal torments. They will have to suffer. They will have no choice or option.

6b Job 3:21 also describes this inability to find death in these days, "**Which long for death, but it cometh not; and dig for it more than for hid treasures**;" So does Jeremiah 8:3 "**And death shall be chosen rather than life by all the residue of them that remain of this evil family, (the remnant of rebellious Israel) which remain in all the places whither I have driven them, saith the LORD of hosts**." Job is a type of a man in the Tribulation and this describes his suffering and inability to die.

6c "We all know how men flee from death, but here the role is reversed, and death flees from men."[161]

9:7[ab] And the shapes of the locusts *were* like unto horses[c] prepared unto battle; and on their heads *were* as it were crowns like gold,[d] and their faces *were* as the faces of men.[e]

7a Verses 7-10 give a description of these creatures and they are obviously hellish and supernatural. Their description is nightmarish, which has given rise to much of Hollywood's horror movie creatures they conjure up.

Christian commentators have never really known what to do with this description. Some take it literally while others say John was trying to describe 21st century technology (such as helicopters spraying nerve gas) in his first century vocabulary. While it is certainly possible that John was trying to describe modern-day military hardware and weapons, a safer interpretation is to take the description literally, as literal hellish creatures. There is a real problem with trying to make these creatures a depiction of aircraft as since when do aircraft come out of the bottomless pit? It is true that many fighter aircraft (especially during World War II) were painted with human features on their fuselage, but I do not think such an interpretation is necessary. Let's keep this literal as we have no real real grammatical license to spiritualize these creatures.

7b "The LOCUSTS that John saw come out of the "Bottomless Pit" were a kind of "INFERNAL CHERUBIM." That is, they were a combination of the HORSE, the MAN, the WOMAN, the LION, and the SCORPION, and the sound of their wings in flying was as the "sound of chariots of many horses running to battle." Their size is not given, but they were doubtless much larger than ordinary locusts, but they were not like them, for ordinary locusts feed on vegetation, but these locusts were forbidden to hurt the grass, or the trees, or any green thing, but were to afflict ONLY MEN, and they had human intelligence, for they afflicted only those men who had not the "SEAL OF GOD" in their foreheads. These men they were not permitted to kill, but only torment, and that for only a limited period--FIVE MONTHS, the time limit of ordinary locusts, which is from May to September. The length of time is mentioned twice, and the character of the torment was like that which follows the STING OF A SCORPION, which causes excruciating pain that often causes the afflicted person to desire to die. So fearfully excruciating will be the anguish of those who shall be tormented by these "SCORPION LOCUSTS" that they will "seek death, and shall not find it; and shall desire to die, but death shall flee from them," the inference being that the LOCUST or DEMON controlling them shall have power to prevent their death."[162]

7c Joel 2:4 "**The appearance of them is as the appearance of horses; and as horsemen, so shall they run."**

7d Not literal crowns of gold as figurative language is used.

7e In Mark 9:43-50, we are told that the unsaved who go to hell and ultimately to the lake of fire receive a body that is fitted for maximum suffering and humiliation ("their worm" in Mark 9:44,46,48 and being "salted with fire" in Mark 9:49 "**Where their worm dieth not, and the fire is not quenched….Where their worm dieth not, and the fire is not quenched…Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.").** Also see Isaiah 66:24, **And they shall go forth,**

[161] James Knox, *The Christ Honoring Commentary on Revelation*, page 205.
[162] Clarence Larkin, *The Book of Revelation*.

and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. This would make sense since the believers will receive a glorified body at the rapture/resurrection that will be fitted for immortality and heaven. The damned would receive a body fitted for eternal death and shame. What if these creatures, with these human features, were damned souls who had devolved into such a hideous form?

9:8 And they had hair as the hair of women,[a] and their teeth were as *the teeth* of lions.

8a They had both male and female features, showing that they were either both genders or a combination of the two. But their hair was like women, which means that women should have a hair style that is immediately recognizable as being female.

9:9 And they had breastplates,[a] as it were breastplates[a] of iron;[b] and the sound of their wings *was* as the sound of chariots of many horses running to battle.[c]

9a The pre-Authorized Version translations have "habbergions". The Authorized Version simplifies this to "breastplates".

9b They were well-armored and no human weaponry could harm there. There was no defense but neither could men mount any offense against them. Iron in Scripture usually has a negative meaning.

9c What a terrifying and horrible noise they will make as millions of these creatures swarm.

9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

9:11 And they had a king over them,[a] *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.[bcd]

11a Normal locusts have no king (Proverbs 30:27 "**The locusts have no king, yet go they forth all of them by bands;**"), showing that these are supernatural. Their king was the Destroyer, the angel of the bottomless pit.

11b This is not Satan as his activities are still in the heavenlies at this point. This "angel" is a Satanic counterpart of an archangel, very powerful, and in this case, very evil. We know so little about what really goes on in the underworld.

11c When Greek and Hebrew is needed to clarify the truth, thr English text will provide the definitions. "Most ministers cannot make it through a sermon without using these words and then moving on to wow the audience with something they clicked in their handy online Strong's Concordance. These men do not fear telling their congregations that the Bible is in error and needs to be amended by a man who cannot read the language in which he pretends to be an expert."[163]

[163] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 207.

11d His Greek and Hebrew names are given to show that both Jew and Gentile in the Tribulation will suffer because of him.

9:12 One woe is past; *and*, behold, there come two woes more hereafter.[a]

12a These creatures were bad, but even worse judgments are yet to come.

44. The Sixth Trumpet 9:13-21

9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar[a] which is before God,

13a The golden altar in the tabernacle was located immediately in front of the veil (Exodus 30:1-10) and was used to burn incense, which was a type of prayer.

9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.[abcd]

14a Four fallen angels, no doubt. They are literally bound in the Euphrates River. Where exactly in the river is not told nor is how long they have been there or under what circumstances they were put there. There must have been something very special about these angels for them to be imprisoned in such a unique manner. But here they are released. The Euphrates is dried up in Revelation 16:4, which removes this natural barrier for the westward-moving army of 200 million from the east.

14b Clarence Larkin, in his commentary on Revelation, has these four angels as the "commanders" of the 200-million man army.

14c Some parallels would include Elijah being taken up by a whirlwind into Heaven by a chariot in 2 Kings 2:11 "**And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven**." When Dothan was besieged by the army of Syria, God opened the eyes of Elisha's servant, and he saw the mountains around the city full of horses and chariots of fire in 2 Kings 6:17 "**And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha**."

14d The Euphrates protected Israel and other Middle Eastern nations from the Eastern empires, including Assyria. This river also marked the eastern border of the Roman Empire. It was near the Euphrates that Satan made his first attempts to unify the human race with the kingdom of Nimrod in Genesis 10 and the Tower of Babel in Genesis 11. It was in this area that the first murder was committed in Genesis 4. This was the region of the first great war between nations in Genesis 14. To this region the Jews were compelled to spend the long and weary years of their great captivity in Babylon. This place has long been a Satanic strong-hold. It may also act as the eastern border of the Antichrist's kingdom.

The Euphrates itself is one of the primeval rivers that flowed from Eden, and the only one that remains under its original name. We see the bookends of the river in Scripture in human history, in Genesis and now here in Revelation. It also served as an unofficial boundary between the East and the West.

9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year,[a] for to slay the third part of men.[b]

15a A literal time period, thirteen[164] months and a day, 391 days, and one hour (assuming a prophetic year of 360 days and a prophetic month of 30 days). We see no reason to spiritualize this.

15b Probably by means of the remaining plagues. If this happened today, pre-rapture, this would be over 2.3 billion killed. The world population is much lower by this time of the tribulation as many have already died in the judgments up to this time (Revelation 6:1-8). But these men killed may not be a worldwide figure, but restricted to Europe, the Middle East and the area around the Euphrates River, the geographic location this trumpet is centered upon.

9:16 And the number of the army[a] of the horsemen *were* two hundred thousand thousand:[b] and I heard the number of them.[c]

AV	ESV	LSV
16 And the number of the **army** of the horsemen *were* two hundred thousand thousand: and I heard the number of them.	16 The number of mounted troops was twice ten thousand times ten thousand; I heard their number.	16 And the number of the armies of the horsemen was two hundred million; I heard the number of them.

16a The ESV has “mounted troops” instead of an ”**army**”, using a longer and more complicated phrase of two words and 12 letters in comparison to the “archaic” and “hard to be understood” (you know the propaganda) Authorized Version, which needs only one word of four letters.

16b Here is the (in)famous army of 200 million. This is probably a literal army, from the East. China, with a population of over a billion, could easily muster an army of this size. It may be some sort of Chinese Confederation, along with a country like India, organized to counter the rise of the European Antichrist and his military. They would eventually march west, to meet the Antichrist, probably at the Battle of Armageddon. Revelation 16:12-16 mentions the “Kings of the East” and the dried-up Euphrates River. Here, they are introduced and mustered. It would take some time to organize and start to move an army of this size. The Euphrates River must be dried up to allow them to march westward. They must have been infantry or calvary and not transported by air or ship.

How could John count such a large number so quickly? He was either told their number or in his spiritual state, was able to discern their number.

16c Maybe while they marched across the earth. Two hundred million marching soldiers would certainly make a lot of noise! Armies are noisy and boisterous organizations when they are on the move.

9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire,[a] and of jacinth,[b] and brimstone:[c] and the heads of the horses

[164] The number of chaos and rebellion, an unlucky number in occult numerology. The horrors which lie ahead cannot be imagined or even prepared for.

***were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.[defg]**

17a The locusts had breastplates of iron, in comparison in Revelation 9:9.

17b "**jacinth"** is a yellow-red to red-brown variety of zircon used as a gemstone. In Exodus 28:19, one of the precious stones set into the hoshen (the breastplate worn by the High Priest) is called, in Hebrew, leshem, which is often translated into English as "jacinth". The jacinth has excellent optical qualities, and after the diamond, it has the highest refraction. This gives it a high brilliancy and a very lively fire. It approaches the brilliance of the diamond.

17c "**brimstone**" from the Middle English "brinston", from the Old English "brynstan", meaning "a burning stone", a yellowish, burning stone, similar to suplhur, which smells like rotten eggs. Ancient pagan religions sometimes burned sulphur in their ceremonies and believed it to represent the human soul. Gas from brimstone/suplhur can cause respiratory paralysis in concentrated doses. This may explain why God rained brimstone down on Sodom and Gomorrah."[165]

Brimstone is the most terrible substance known in its tormenting action upon human flesh. Combined with fire, it is absolute agony. It is meant to be so, for it will be the unlimited infliction of divine vengeance.

17d As the results of the activities and weaponry of this army. This sounds supernatural, meaning this army is probably supernatural, or at least partially supernatural (in a demonic sort of way), but it could be John's description of the weapons, like flamethrowers, or chemical warfare, or the smoke their rockets and bombs and planes make. But we say infernal locusts earlier in this chapter, so now we see infernal horses. Their toxic breath may kill many but will torment all who come into contact with it.

17e If this is a supernatural army, similar to the locusts, then these horsemen might resemble the centaurs of Greek mythology, half-man and half-horse, but all hellish monstrosities.

17g We have literal fire and brimstone preaching, which the world complains so much about. But it will be literal in the Tribulation.

9:18 By these three was the third part of men killed, by the fire,[a] and by the smoke, and by the brimstone,[17b] which issued out of their mouths.[b]

18a Probably several million die, depending how many "survivors" are still on earth by this time.

18b The locusts from earlier in this chapter tormented by their sting but these horsemen kill by the smoke of their mouths. This smoke must be very powerful or toxic, a description of the advanced and deadly weapons they used.

9:19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.[a]

19a This sounds like the locust from earlier in the chapter. They may still be active at the time of this trumpet.

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[165] Steven J. White, *White's Dictionary of the King James Language.*

9:20 And the rest of the men which were not killed by these plagues yet repented not[a] of the works of their hands, that they should not worship[b] devils,[c] and idols of gold, and silver, and brass,[d] and stone, and of wood: which neither can see, nor hear, nor walk:[e]

20a The depravity of the heart of fallen man is incredible. After all this death, destruction and suffering (which they knew came from God), they still absolutely refuse to repent of their sins and turn to God. They would rather cling to their sins and go to hell than to give up the pleasures of their sins and go to heaven. They must have their sins, at all costs.

20b The word "worship" is an interesting Greek word. It is used in the New Testament to refer to a form of worship where you bow down and kiss something, as in Matthew 28:9 "**And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him**." This form of worship is not merely showing up for Sunday morning worship. It goes far beyond that. It is a total dedication to something, so much so that you'd kiss the pope's big toe to perform it and to demonstrate your submission. There is a lot of kissing that goes on in religion, both good (as in Psalm 2:12 where we are told to "**kiss the Son**") and bad (as in 1 Kings 19:18 "**Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him**."). It may be hard to imagine twenty first-century "intelligent" people so blinded and deluded in their sins that they would kiss a false prophet or an idol as part of their "worship" but it happens a million times a day, with people kissing statues and rosary beads.

20c The ESV has "demons". We believe "devil" is the correct rendering. The Authorized Version never uses "demon". A "devil" is "one who slanders".[166] A "demon" may not necessarily be an evil spirit, as it is sometimes considered to be a "muse" or an inspiring spirit ". The original Greek word daimon does not carry the negative connotation initially understood by implementation of the Koine δαιμόνιον (daimonion), and later ascribed to any cognate words sharing the root. The Ancient Greek word δαίμων daimōn denotes a spirit or divine power, much like the Latin genius or numen. Daimōn most likely came from the Greek verb daiesthai (to divide, distribute). The Greek conception of a daimōns notably appears in the works of Plato, where it describes the divine inspiration of Socrates. To distinguish the classical Greek concept from its later Christian interpretation, the former is anglicized as either daemon or daimon rather than demon. The Greek terms do not have any connotations of evil or malevolence. In fact, εὐδαιμονία eudaimonia, (literally good-spiritedness) means happiness."[167]

How the English versions handle "devil" in 9:20:

DEVILS- Authorized Version, Tyndale, Bishops, English Revised Version (1881), ESV, Rhemis-Douay, Geneva, Wycliffe

DEMONS- American Standard Version (1901), Contemporary English Version, Darby, Good News Version, NIV, New Living Translation, NASV, Holman Christian Standard, NET Bible, Amplified Bible, The Message, New Century Version, NSRV, RSV

The use of "demons" for "devils" in these New Age Versions[168] shows that you can't find a devil in a modern Bible, since the occult and New Age teachers encourage the change of terminology from a wicked "devil" to potentially good "demons" who may also have some aspects of divinity. They would tend to look at demons in a more favorable light,

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[166] *White's Dictionary of the King James Language.*

[167] Wikipedia, entry on "demon".

[168] To cite Gail Riplinger in her *New Age Bible Versions*.

Bible believers then should avoid “demon” as much as possible and always use “devil”.

AV	ESV	LSV
20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and **brass**, and stone, and of wood: which neither can see, nor hear, nor walk:	20 The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk,	20 And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk.

20d The ESV changes this to “bronze” but “brass” is the correct reading.

20e The folly of idolatry is laid out in graphic and almost comical detail in Isaiah 44:9-20 and Jeremiah 2:27 “**Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us**.” Religiously, idolatry is the oldest apostasy among men.

9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication,[a] nor of their thefts.[b-c]

AV	ESV	LSV
21 Neither repented they of their murders, nor of their sorceries, nor of their **fornication**, nor of their thefts.	21 nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.	21 And they did not repent of their murders nor of their sorceries nor of their sexual immorality nor of their thefts.

21a The ESV and LSV have “sexual immorality”. The ESV does not like the idea of “fornication”. This is another example of the ESV using more words and letters than the Authorized Version (the Authorized Version uses one word and 11 letters. The ESV uses two words and 16 letters). See notes under Revelation 2:14.

21b The list of sins that they committed and refused to repent of (in Revelation 9:20b and 21):

1. The works (of sins) of their hands
2. Worship devils, including New Age worship, nature worship, New Age worship and the outright worship of Satan
3. Idolatry, making gods of gold, silver (money), brass, stone and wood (and how powerless they are!)
4. Murders. The tribulation society will be more violent than even today’s
5. Sorceries. This is also related to drug use. The word “sorcery” is a peculiar word, coming from our word “pharmacy” in the Greek. They kept right on using drugs. This is a master sin of our generation, including alcohol, narcotics and other “recreational” drugs.
6. Fornications and other sexual sins, which is a master sin of our age.
7. Thefts

These are the master sins of the tribulation period.

21c No matter how much God deals with men, bruises them, kills them, cripples them, if they don't want to get right, they'll not get right. No amount of pressure overcomes their depraved, fallen, corrupt will. The human will is the hardest, the most stubborn thing in the universe. God is dealing with them but these sinners do not know that "the "goodness of God" is leading them to repentance (Romans 2:4 "**Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance**?"). As is usually the case (in any dispensation), judgment only hardens the sinner in his sins. Dispensations change, but fallen, depraved human nature does not.

NOTES

Revelation Chapter 10

As chapter 7 was parenthetical, so is chapter 10.

Outline for Revelation 10[169]
I. The Messages Given by the Angel of God 10:1
    A. The appearance of this angel 10:1
    B. The actions of this angel 10:2-7
        1. What he holds 10:2a
        2. What he does 10:2b
        3. What he says 10:3-7
            a. First message 10:3,4
            b. Second message 10:5-7
II. The Mission Given to the Apostle of God 10:8-11
    A. To partake 10:8,9a
    B. To prophesy 10:11

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46. The Mighty Angel With the Little Book 10:1,2

10:1 And I saw another mighty angel[a] come down from heaven, clothed with a cloud:[b] and a rainbow[c] was upon his head, and his face was as it were the sun, and his feet as pillars of fire:[d]

1a John now sees another "mighty" angel coming down from heaven. He came down from heaven and was clothed with a cloud. A rainbow was upon his head. His face was like the sun. His feet were as pillars of fire. When he came down, he stood with his right foot on the sea and his left foot on the earth. This might suggest a great size of this angel to be able to stand on both the sea and the dry land at the same time. This would also show His worldwide influence and power. He also had a thundering voice like a lion.

This description would suggest that this angel is Christ, the Old Testament Angel of the Lord. This is one interpretation that all the commentators seem to agree on- futurist, historicist and preterist. I have more difficulty accepting that this is Christ as this person is referred to as an "angel", although the description does fit Christ. But I will take it as presented, that this is a mighty angel but not Christ. Angels are very powerful and glorious beings and the full range of their glory and powers are not fully detailed in Scripture.

1b "**a cloud**" appears seven times in Revelation, all of them in context with the Son of Man.

1c The rainbow is a symbol of mercy and grace, as we saw in Revelation 4:3.

1d See Revelation 1:15, where His feet are as "fine brass as if burned in a furnace" (also in Revelation 2:18) while here they are likened to "pillars of fire"- similar but not identical.

10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,[a]

[169] Harold Willmington, *The Outline Bible*, page 764.

2a The land and the sea that the angel stands on are probably the Mediterranean Sea and the country of Israel. Since Israel is at the center of the Tribulation storm, we would expect scenes like these to take place in the vicinity of Israel.

47. The Seven Thunders 10:3,4

10:3 And cried with a loud voice, as when a lion roareth:[a] and when he had cried; seven thunders[b] uttered their voices.

3a Christ is the Lion of the Tribe of Judah (Revelation 5:5). Psalm 29, regarding the voice of the Lord, would also be a good cross-reference.

3b The commentators run amuck, trying to find some symbolic or typical meaning of the "seven thunders", like referring them to the seven crusades, the seven kingdoms that accepted the Reformation, etc. We simply don't know what they said so any interpretation at this point is just speculation.

10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.[a-b]

4a We see a similar sealing of a book in Daniel 12:9 "**And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."** There are some things that cannot be revealed until the time is right. This is the idea behind progressive revelation, that revelations must be built upon each other. For example, most prophetic truth was hidden until about the mid-19th century. The reason for this was that such truth need not be revealed until we approach the time of the second coming, when such revelation will be required for those preceding generations. This is why the Reformers did so badly as they tried to handle prophecy- the books were still sealed in their days. Their burden was justification by faith, not prophecy. When they tried to deal with prophecy, they wound up with mistaken prophetical interpretations like historicism. With the limited prophetical light they had, this was the best they could do with what they had. As more light was revealed, futurism came back to the forefront in the church's prophetical interpretation. As we get closer and closer to the rapture, God will unveil more and more prophetical light and our understanding of prophecy will increase and become sharper and more refined.

4b What exactly was this book? What was contained in the seven thunders? We are not told so no one knows for certain. Since the seven thunders were sealed up, beware of any group or preacher who thinks that they know what they said! Also beware of any group who knows for a certainty what this book is! This is how cults and sects are started, when some false teacher bases his new teaching on some obscure or difficult-to-interpret passage, like this one. Truth starts with plain, easy-to-understand truth and then works to the more complex. Falsehood does the opposite- it starts with the complex and obscure and then proceeds to even more difficult and complex teaching. Satan ALWAYS starts with the obscure while God starts with the simple. No one on earth in this dispensation knows what the seven thunders uttered and anyone who says he knows is a false teacher. We cannot know what God has not revealed. We may find out in the Tribulation Period, but not now.

48. The Declaration of the Angel 10:5-7

10:5 And the angel which I saw stand upon the sea and upon the earth[a] lifted up his hand to heaven,

5a Probably the Mediterranean Sea and the land of Israel, as in Revelation 10:2.

10:6 And sware by him that liveth for ever and ever,[a] who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:[b]

6a "**He who lives for ever and ever**" must be God the Father, else this Angel is swearing by Himself (if He is Christ).

6b "**time no longer**" has the idea of no more delay in bringing in the Kingdom- the time had come for Jesus to take His throne. I do not think this verse has reference to the cessation of time after the Millennium (which seems entirely possible) but rather to the timetable involved in finishing the Tribulation and bringing in the Kingdom. The final judgments are about to begin and the final, most severe judgment of these rebels is about to begin.

10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,[a] as he hath declared to his servants the prophets.

7a Which mystery this is, we are not told. There are seven mysteries listed in Scripture:

1. The mystery of God's will.
   A. Ephesians 1:9 **"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself**:"
2. The mystery of iniquity.
   A. 2 Thessalonians 2:7 "**For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.**"
3. The mystery of godliness.
   A. 1 Timothy 3:16 "**And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory**."
4. The mystery of God.
   A. Colossians 2:2 "**That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;"**
5. The mystery of the seven stars.
   A. Revelation 1:20 "**The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."**
6. The mystery of the woman on the beast.

A. Revelation 17:7 “**And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.”**

7. The mystery of Israel.

A. Romans 11:25 “**For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in**.”

A mystery is an unrevealed truth. This mystery would now be “finished” or completed, and completely revealed and explained. No more wondering about anything in the Bible, but all will be made clear.

AV	ESV	LSV
7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.	7 but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.	7 but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He proclaimed good news to His slaves, the prophets.

The LSV has a horrible reading, with the addition of “good news” and the continued use of “slaves” for “servants”.

49. Eating the Little Book 10:8-10

10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little[a] book which is open in the hand of the angel which standeth upon the sea and upon the earth.

10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.[a]

9a I do not know if this book is the Bible but a spiritual application can certainly be made. The Bible is certainly both bitter and sweet: sweet in comfort and promises, bitter in rebuke and judgment. This is not the first "book eating" in Scripture. Ezekiel was told to eat a roll (a book in the form of a scroll) in Ezekiel 2:8-3:3. With that roll, it was sweet as honey but it had no bitter taste to it as John's book did. Jeremiah also did some eating in Jeremiah 15:16 (“**Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts**.”) but he ate the words of God. No book was mentioned. Why this eating? We need to eat physical food to survive but I don't think that is the lesson here. What we eat also becomes a part of us. This may be a better interpretation. John, Ezekiel and Jeremiah ingested God's prophecies so that it literally became a part of their being. They became very acquainted with what God told them to deliver and they literally felt the burden of such messages burning within them. But ultimately, we do not know for certain what this book is.

10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.[ab]

10a The Bible can be both sweet and bitter, depending on the audience, the situation and the heart of those its message is directed to.

10b "All of this sounds rather strange until we stop and think about eating. God has so made the human body that it cannot sustain itself. It must be nourished by food and by drink from some other source. Looking at food will not suffice. Tasting food and then spitting it out cannot provide the necessary nourishment. One must taste, chew, and swallow. Then the food enters the body, is broken down, and is transported in such a way that it actually becomes a part of the one who has eaten it. Man is enabled to keep on living because this food has been made a part of his body. Eating poisoned food will kill, and the lack of a balanced diet will lead to sickness and disease.

"Likewise, God has so made the inner man that it cannot sustain itself. It must be nourished with food and drink from the pages of the Holy Bible. Looking at the Bible, even reading the Bible, will not suffice. Tasting the truth of the word and then spitting it out cannot provide the necessary nourishment. One must taste, chew, and swallow. Then the scripture enters the heart and mind, is broken down, and is transported in such a way that it actually becomes a part of the one who has eaten it. One is enabled to keep on living the spiritual life because this food has been made a part of his soul. Eating food poisoned by man's opinions or human doctrines will kill. Eating from a version or translation which has altered and removed important Bible truths will lead to sickness and disease.

"Our balanced diet includes the sincere milk of the word (1 Peter 2:2) for baby Christians of all ages (Hebrews 5:12), honey (Psalms 119:103), apples (Proverbs 25:11), water (Ephesians 5:26), and meat (Hebrews 5:12). Such a feast is not a matter of the intellect but is to be eaten upon the table of thine heart (Proverbs 3:3)."[170]

50. The Ministry and Burden Continues 10:11

10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.[a]

11a John is given a commission (really a re-commission) that he must yet prophesy and preach the messages and revelations God would give him. The message must still go out and be taught. John must prophesy again before many peoples, nations, tongues and kings. John's work was not done nor is the work of the Tribulation remnant finished. There is witnessing work and preaching work to do in every age. Many still were ignorant of God's Word and it is up to the preacher to first make sure they hear it and then to make sure they understand it. Even the church's work of witnessing and evangelizing is not yet complete, else the rapture would have taken place by now.

[170] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 222-223.

NOTES

Revelation Chapter 11[a,b]

This is a very important chapter in Bible prophecy for it deals with the two major personages in the Tribulation besides the Antichrist, the Two Witnesses. It also takes us through the tribulation for a third time, but gives more information than we see in chapters 6,8,9 and 16.

Revelation 11-13 make up the "heart" of Revelation.

Outline of Revelation 11[171]

I. The Temple of God 11:1,2
- A. The command 11:1a
- B. The count 11:1b
- C. The court 11:2a
- D. The contempt 11:2b

II. The Two Witnesses of God 11:3-14
- A. The ministry of the two witnesses 11:3-6
  - 1. The duration of their ministry 11:3
  - 2. The dedication of their ministry 11:4
  - 3. The devastation caused by their ministry 11:5,6
- B. The martyrdom of the two witnesses 11:7-10
  - 1. The corrupt one causing their deaths 11:7-9
    - a. Who he is 11:7a
    - b. Where he comes from 11:7b
    - c. What he does 11:9b
    - d. Where he does it 11:8
    - e. Why he does it 11:9a
  - 2. The celebration following their deaths 11:10
- C. The metamorphosis of the two witnesses 11:11-14
  - 1. Resurrection 11:11,12
  - 2. Destruction 11:13,14

III. The Trumpet of God 11:15-19
- A. The testimony of heaven 11:15-18
- B. The temple in heaven 11:19

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51. The Temple Measured 11:1,2

11:1 And there was given me a reed like unto a rod:[a] and the angel[b] stood, saying, Rise, and measure the temple of God,[c-d-e] and the altar,[e] and them that worship therein.

1a This reed would be like a yardstick.

[171] Harold Willmington, *The Outline Bible*, page 765.

AV	ESV	LSV
1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.	1 Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there,	1 Then a measuring rod like a staff was given to me, saying, “Get up and measure the sanctuary of God and the altar, and those who worship in it.

1b The ESV amd LSV omit “angel”.

1c This is certainly not the church for the text says “temple” so it would have no connection to the church.

What about this temple? Is it the heavenly one or an earthly one? It can’t be Herod’s temple as that was destroyed in A. D. 70, or 20-25 years (or so) before John wrote this. We know there is no temple in New Jerusalem (Revelation 21:22 **“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”**) so we rule that out (although there is a tabernacle in heaven- Revelation 21:3 “**And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**”). Ezekiel’s Millennial Temple of Ezekiel 40-48 is not yet built by this time. The Christian’s body is the temple of the Holy Spirit (1 Corinthians 6:19 “**What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own**?”) but this cannot be John’s meaning as he is clearly measuring a building here, not a body. This temple is located in Jerusalem since the Gentiles will trod it under for the last 42 months (3 ½ years) of the Tribulation so this is not the heavenly temple of Revelation 8:3-5. That heavenly temple reappears in Revelation 11:19. Thus, this temple must be the re-built Tribulation temple that the Antichrist will defile at the Abomination of Desolation. Construction on it will probably start shortly after the rapture, facilitated by the political authority and influence of the Antichrist. With modern technology, a temple can be quickly built in Jerusalem. There will no doubt be much opposition from the Muslims but somehow, the Antichrist will either defuse it or pacify it. Or the possibility to rebuild the temple may come after the defeat of Russia and her Islamic allies after their failed invasion of Israel as prophesied in Ezekiel 38. With no more international opposition, Israel is finally allowed to rebuild their temple with the help and encouragement of the Antichrist.

The Tribulation temple will be built in Jerusalem (we assume) but does it have to be built on the temple mount, in its historical location? Can it be built somewhere else? Does it NEED to be built on the temple mount? There is no way the Muslims nor the international community will allow Israel to build the Tribulation temple on the temple mount. If the Antichrist can pull that off, he will really will be hailed as the Messiah by Israel. But could it be built in another location in Jerusalem, or even outside Jerusalem?

The specific dimensions are not given for this soon-to-be rebuilt temple but we know it will be rebuilt in Jerusalem. Temple worship would resume in the Tribulation including a restoration of the priesthood and animal sacrifices. Even now, Orthodox Jews are busy making their preparations to rebuild the temple and to resume the temple worship. This will be the site for the Abomination of Desolation when the Antichrist will enter the holy of holies of this temple, declare that he is God and will demand an animal sacrifice be offered to him. John was not to measure the outer court of the temple compound since it was given to the Gentiles. They would trod down not only the temple court, but also the "holy city" of Jerusalem for the last 42 months (3 ½ years) of the Tribulation.

The preterist Vic Lockman has a fanciful interpretation that the temple is symbolic for Christians[172] as 1 Corinthians 3:16 says that we are the temple of God! Now why on earth could not John measure a literal temple? How would he use a yardstick to measure Christians?

1d Up to this point, John was a mere witness of these events. Now he is taking a more active role.

1e A temple must have an altar so this would be the re-built brazen altar of sacrifice, the main altar where the primary and most important offerings are made. This, too, will be defiled by the Antichrist.

11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city[a] shall they tread under foot forty and two months.[bcd]

2a The "holy city" is obviously Jerusalem, but it is also compared to Sodom and Egypt in Revelation 11:8! Today, Jerusalem is like every other city, filthy, immoral, with homosexuality and other vices running rampant. But even with its sins, it is still the city where God has chosen to place His name, to delight in and the city He will restore and repair in order to make it fit to be the capital of the Millennial kingdom.

2b This 42-month period is the last half of the tribulation period, when the rebuilt Jerusalem temple will not only be defiled by the Antichrist and the Abomination of Desolation but also will probably be destroyed soon afterwards. When the persecution against Israel is formally started by the Antichrist after Israel refuses to recognize him as their Messiah after the Abomination of Desolation, he will not only seek to destroy Israel but will probably also destroy the temple. Or will just some of the temple area be destroyed while the altar and holy of holies is allowed to remain intact for some reason?

The 3 ½ years or 42 months equals 1260 days as a prophetic and Biblical month has 30 days.

2c Historicists interpret the 1260 days as 1260 years and mark the "tribulation" as running for 1260 years (basing it on Numbers 14:34 ["**After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise**."] and Daniel 9:24 ["**Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy**.'] as David Steele does on page 132 of his *Notes on the Apocalypse*). The problem with such an interpretation is when are you going to start this 1260-year period? Steele seems to start it as the year 606 (although he admits he cannot be dogmatic about it) when Pope Boniface III seized both civil and ecclesiastical power.[173] Thus, Steele would have the tribulation, or the span covered by Revelation, end in 1866. Throughout his commentary, Steele shows his fixation on the 1260 years,[174] which he interprets as the time that the Antichrist will rule the world through the Roman Catholic Church, primarily during the Dark Ages.

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[172] On page 23 of his *The Book of Revelation, A Cartoon Illustrated Commentary*.

[173] Ibid., page 133.

[174] Most commentators also share this same fixation on the "1260". Ellen G. White, in her prophetic writings for the Seventh Day Adventist cult also fixated on the 1260 figure and any number of wild interpretations have been

2d This cannot refer to the destruction of Herod's temple by Rome in A.D. 70 as the Romans did not trample that temple down for 42 months. And Herod's temple had 4 courts while this one only has one court (notice the singular of "court".) What the Romans did in A.D. 70 is a type and shadow of what the Antichrist and the Gentiles will do to Jerusalem and the temple in the tribulation. The main point here is that John is NOT referring to anything that happened in A.D. 70 but rather to a future event. Preterists and Historicists who desperately try to make Revelation written before A.D. 70 and to have prophecies like these refer to the Destruction of Jerusalem in A.D. 70 will end up falling flat on their face. They certainly don't have the "spirit of prophecy" (Revelation 19:10) but they do have the spirit of a history textbook. Only a dispensational, premillennial and futurist understanding of Revelation 11 will reveal the truth.

2e Temples that have been destroyed:

1. Solomon's Temple (1 Kings 7). This temple was destroyed by Nebuchadnezzar.
2. Zerubbabel's Temple (Ezra 3:12), defiled by Antiochus Epiphanes, 170 B. C.
3. Herod's Temple (John 2:20), destroyed by Titus in A. D. 70.

Two future temples:

1. The temple to be rebuilt during the first three and one-half years of the reign of the Antichrist (1 Thessalonians 2:4 "**But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.").** This will be defiled at the Abomination of Desolation by the Antichrist. We are not told of its ultimate fate but we assume that it will be destroyed something during the last half of the tribulation.
2. The Millennial Temple – Ezekiel 40-48.

52. The Two Witnesses 11:3-13

11:3 And I will give power unto my two[a] witnesses,[bcdef] and they shall prophesy a thousand two hundred and threescore days,[g] clothed in sackcloth.[h]

3a Why two witnesses? This is because two witness are required to testify to a legal matter or to confirm the validity of a thing (Numbers 35:30; Deuteronomy 13:9; 17:5-7; 19:15; Matthew 18:16; John 8:17; Acts 7:58; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28). God will be testifying against the Gentile nations through these two witnesses, so two are required to establish the validity and veracity of God's indictment and judgment against the Gentile nations and the Antichrist.

3b They come on the scene after the Abomination of Desolation. By this time, the 144,000 and their converts have all been martyred. Since God never leaves Himself without a witness in the earth, these two men are brought back to preach the Word of God against the Antichrist and the Gentile nations. Since there are probably very few or no believers on the earth at this time (Israel not included since they will be saved as a nation at the Second Coming in Revelation 19), God must raise up these two preachers to stand in the gap.

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the result.

3c We are not told who they are but from their descriptions, they are probably Moses and Elijah.

Proofs for Elijah:

1. He was supposed to return before the end in Malachi 4:5 "**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD**:". John the Baptist would have fulfilled this role if Israel had accepted Jesus during His earthly ministry (Matthew 11:14 "**And if ye will receive it, this is Elias, which was for to come**" and Matthew 17:12 "**But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them**."). Since John's ministry was rejected by Israel, Elijah himself must return and complete the job of preparing Israel for their Messiah.
2. He shuts up heaven for 3½ years so that it does not rain in 1 Kings 17 and James 5:17 "**Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months**." This will happen in the Tribulation, another 3 ½-year drought.
3. He called fire down from heaven to devour his enemies (multiple times) in 2 Kings 1. This will happen in the Tribulation as their enemies will be consumed by fire from heaven.

Proofs for Moses:

1. He turned water to blood in Exodus 7 as they will in the Tribulation.
2. He smote Egypt will all manners of plagues in Exodus 5-12. The Tribulation will see a return of these plagues.
3. It is interesting that there is no Old Testament prophecy that says that Moses will come back to Earth, yet it is clearly indicated in Revelation 11.

Proofs that relate to both Moses and Elijah:

1. They are both mentioned together in context in Malachi 4:4,5 ("**Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:**") and appear together on the Mount of Transfiguration in Matthew 17.
2. The witnesses stand before God as both Moses (Exodus 33:21 "**And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock**:") and Elijah (1 Kings 17:1 "**And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.**") did.

J. Vernon McGee has one of the witnesses as John the Baptist.[175]

3d Some believe one of the witnesses to be Enoch since he didn't die as Elijah. But Enoch did none of the miracles recorded for the two witnesses. Also, Enoch's translation (rapture) in Genesis 5 pictures the Church being caught out before the Flood (which pictures the Tribulation). Enoch, picturing the Church, would have no reason to return to the earth for any reason during the Tribulation. The Church does not enter the earthly scene until after the Tribulation

It is not necessary that a man escape death to return to earth again. Moses died and was buried (Deuteronomy 34:5,6 **"So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of**

[175] Reading McGee's *Thru the Bible* commentary can be an infuriating experience!

Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.") yet shows up again on the Mount of Transfiguration. He then can return to earth in the Tribulation and die again. Hebrews 9:27 talks about it being appointed unto man once to die but that has no bearing upon Moses. Men can die two physical deaths. Enoch, picturing the Church, would have no reason to return to the earth for any reason during the Tribulation. The Church does not enter the earthly scene until after the Tribulation. What about all the people who were raised from the dead in Scripture? They died once, were raised back to life and then died again, a second time. This shows that Hebrews 9:27 ("**And as it is appointed unto men once to die, but after this the judgment**:") is a general doctrinal statement about the certainty of judgment after death, not an absolute doctrinal statement about men only dying one time. Sinners will die physically and then die spiritually in the Lake of Fire (Revelation 20:11-15).

<u>There are some other reasons why Enoch cannot be one of the witnesses:</u>

1. Moses and Elijah both stood by the Lord of the whole earth (Exodus 33:20,21; 1 Kings 17:1)- Enoch didn't.
2. Moses and Elijah both destroyed their enemies by fire (Numbers 16:31-35; 1 Kings 1:10), both also had signs and wonders associated with their ministry- Enoch didn't.
3. Moses and Elijah brought plagues to heathen kings (Pharaoh and Ahab [with his wife Jezebel- Revelation 2:20 and no doubt alluded to in Revelation 17-18]- both types of the Antichrist)- Enoch didn't (as far as we know, he never tangled with a heathen king)
4. Moses and Elijah both went to Mount Sinai- Enoch didn't.
5. Moses and Elijah both had their ministers take up their ministry (Joshua and Elisha)- Enoch didn't.
6. Moses and Elijah appear with Christ on the Mount of Transfiguration- Enoch didn't.
7. Enoch was not a Jew as Moses and Elijah were. As a Gentile (there were no Jews in his day), Enoch represents the faithful believers who will be raptured before the tribulation period (likened by the Flood). There would be no reason for him to return to earth.
8. Both Moses and Elijah preached to Old Testament types of the Antichrist (Pharoah and Ahab/Jezebel). Enoch didn't.[176]
9. If Enoch were to die in the Tribulation, there would be no man to stand as a type of the church age saint who is caught up to heaven never to die in the future.

It is always "Moses and Elijah", never "Enoch and Elijah".

3e The historicist David Steele spiritualizes the Two Witnesses by making them identical to the 144,000.[177]

3f There are all sorts of incorrect interpretations of the "two witnesses" that come from refusing to interpret the passage literally. The poor Mormons think the first witness is the Bible and the second witness is the Book of Mormon! Christian Scientists think the first witness is the Bible and the second witness is Science and Health with Key to the Scripture! But Zechariah 4:11-14 ("**Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth**.") makes it very clear that these two witnesses are two

[176] See Peter Ruckman, *The Revelation of Jesus Christ*, page 295.

[177] *Notes on the Apocalypse*, page 135.

men, literal human beings, not books or theological systems. Even many premillennial commentators do not have these as literally Elijah and Moses.[178]

3g Their ministry will last 1260 days (42 months or 3½ years). This corresponds to the 3 ½ years that the Gentiles will trod down Jerusalem (Revelation 11:2). When sin is at its worst, their ministry is at its height.

3h They are dressed in garments of mourning. Their message will not be a happy one but one of condemnation and judgment. Although we are not given their message, we believe it to be one of judgment. Since the Abomination of Desolation has passed, salvation is no longer possible. Only those Jews who survive the Tribulation to see Christ return will be saved from this point on. They are not preaching salvation by grace for that is not operating during this period. Instead, they are preaching pure, raw judgment and the establishment of the Millennial kingdom. They will prophesy in sackcloth which is a sign of mourning. This shows their message is not one to rejoice over.

11:4 These are the two olive trees, and the two candlesticks[a] standing before the God of the earth.

4a They are the two olive trees of Zechariah 4:3 ("**And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof**.") and the two candlesticks of Zechariah 4:11-14 ("**Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth**."). The olive tree is a symbol for Israel while the candlestick may refer to a Gentile people (Revelation 1) showing the scope of their ministries, which will be one to both Jew and Gentile. They both will be anointed, just as Old Testament prophets were, showing we are back in an Old Testament type of dispensation

11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.[a-b]

5a They have supernatural means of self-defense. If anyone tries to harm them, they will devour them with fire from their mouths. Elijah did this in 2 Kings 1:10 ("**And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty**.").

5b In the notes under verse 4 above, how could these two witnesses and anointed ones be books? If you burn a Koran, no fire proceeds from it to devour you. If you burn a Book of Mormon, nothing happens. No, these are literal people.

[178] Detailed in John Walvoord's *The Revelation of Jesus Christ*, where he mentions Arno C. Gaebelein and J. B. Smith opting for more of a symbolic view.

11:6 These have power to shut heaven, that it rain not in the days of their prophecy:[a] and have power over waters to turn them to blood, and to smite the earth with all plagues,[b] as often as they will.[c]

6a They have power to shut up heaven to prevent rain. Elijah did this for 42 months (!) in 1 Kings 17 and is again mentioned in James 5:17 ("**Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months**."). Elijah will announce the same judgment of drought to the Antichrist as he did to Ahab in 1 Kings 17:1 ("**And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word**.") Will this be a worldwide drought or localized in Israel? God promised that drought would be one of the consequences of disobedience in Deuteronomy 28:23,24 ("**And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed**."). This was especially true when the sin was idol worship or sacrilege regarding the temple (Leviticus 26:1,19 "**Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God…And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:**"); Jeremiah 14:22 ("**Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things**."); Haggai 1:9-11 ("**Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands**."); Zechariah 10:1,2 "**Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd**."). Regardless, it will be the greatest and most intense drought of them all.

6b It is interesting that "plagues" is used here instead of "judgments" or some other term. "Plagues" immediately sends us back to Exodus and the plagues on Egypt, as being a type and a picture of the tribulation judgments.

6c They can smite the earth will all manners of plagues as often as they will and they probably will! This would refer to Moses and the judgments against Moses in Exodus 5-12. For example, they will have power to turn water into blood, as Moses did in Exodus 7:19 "**And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone."**

11:7 And when they shall have finished their testimony, the beast[a] that ascendeth[b] out of the bottomless pit shall make war against them, and shall overcome them, and kill them.[c]

7a The first mention of the Antichrist as the "Beast".

7b The pre-Authorized Version translations have "came out". The Authorized Version is a bit more graphic with "ascended out".

7c They will be killed by the "**beast that ascendeth out of the bottomless pit**" (the Antichrist-Revelation 13:18). Before this time, he certainly would have desired to kill them but would have been unable to due to their divine protection. They are his mortal enemies. But God will take down the hedge and allow both of them to be martyred when their ministry is done. This will be the reward for Moses and Elijah for putting in this extra service "above and beyond the call of duty"- the martyr's crown! Neither earned it during their first stint on earth.

11:8 And their dead bodies shall lie in the street[a] of the great city, which spiritually is called Sodom[b] and Egypt,[c] where also our Lord was crucified.

8a Even the worst of criminals were allowed burial on the day of their death (Deuteronomy 21:22,23 "**And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance**").

After they are killed, their dead bodies will lie in the streets for 3 days in the great city that is spiritually called Sodom (Deuteronomy 32:32 **"For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:**"; Isaiah 1:10 "**Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.";** Jeremiah 23:14 "**I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.")** and Egypt (Ezekiel 16:46-56 **"And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and**

her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride," and Ezekiel 23:3-19) where the Lord was Crucified which is obviously Jerusalem here. The use of such names for the Holy City reveals how far it will sink morally and spiritually by the Tribulation. Jerusalem will be no better spiritually or morally in the Tribulation than San Francisco. Since Jerusalem rejected Christ and the Christian witness in the Church Age, it is spiritually no better than Sodom or Egypt. The world's hatred of the Witnesses is so strong that they will not suffer their bodies to be buried. They may be abused in the streets, live, on worldwide television.

When Benito Mussolini was shot, his corpse was then strung up and treated in a similar manner. "After being shot, kicked, and spat upon, the bodies were hung upside down on meat hooks from the roof of an Esso gas station. The bodies were then stoned by civilians from below. This was done both to discourage any Fascists from continuing the fight and as an act of revenge for the hanging of many partisans in the same place by Axis authorities. The corpse of the deposed leader became subject to ridicule and abuse. Fascist loyalist Achille Starace was captured and sentenced to death and then taken to the Piazzale Loreto and shown the body of Mussolini. Starace, who once said of Mussolini "He is a god," saluted what was left of his leader just before he was shot. The body of Starace was subsequently hung up next to the body of Mussolini."[179] Hitler probably would have suffered a similar fate if he had not killed himself in his Berlin bunker.

Mussolini was widely thought to be the Antichrist in the 1920s and 1930s. He was so popular and admired (many Americans and the American news media just about worshipped him[180]) that many Christians thought he was the Antichrist. Antichrist-spotting, which is still popular today, as a long record of failure. We simply don't know who he is personally, and we will not until after the Rapture, but the church will be gone by then.

8b Because of the immorality and homosexuality, which have already taken root in Jerusalem as "Gay Pride Marches" have taken place there. Other forms of sexual perversion are also present in Jerusalem now and will intensify up to and during the Tribulation. Jerusalem is no more a "holy city" than is Las Vegas or Rio de Janeiro. Yet it should be, seeing its history, which will make its judgment that much more severe.

8c Jerusalem in the Tribulation will be just as worldly and carnal as any Gentile city. The spirit of Sodom (perverseness) and Egypt (worldliness) dominates Jerusalem now and will be even stronger in the Tribulation.

AV	**ESV**	**LSV**
8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also **our Lord** was crucified.	8 and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.	8 And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified.

"**our Lord**" The ESV and LSV have "their Lord".

[179] Wikipedia under "Benito Mussolini.

[180] To see how popular Mussolini was even here in the United States, see *Liberal Fascism* by Jonah Goldberg, chapter 1.

11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half,[ab] and shall not suffer their dead bodies to be put in graves.[c]

9a The whole world will gaze at their dead bodies for these 3½ days and rejoice, something that was impossible until the development of satellite television. People in earlier days always wondered how this could be but today, all doubts are resolved. These two witnesses added torment to these sinners and agitated their consciences with the fact that they were worthy of their Tribulation suffering because of their sin. Now that they are dead, killed by the Antichrist, they rejoice. No doubt the Antichrist's stock will rise after killing them.

The 3½ day period answers to be 3½ year period of the last half of the Tribulation. Their 3½ day period of death is one half day longer than Jesus was dead after His crucifixion. Again, there is no need to spiritualize this number.

Jesus was only in the grave for three days and nights so the witnesses will be dead for a slightly longer period.

9b "People are strangely fascinated by the death of celebrities. That people the world over wish to view these corpses speaks of the power of their work and testimony."[181]

9c This is the ultimate insult.

1. 2 Kings 9:10**, And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.**
2. Psalm 79:1-3, **O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them.**
3. Jeremiah 14:16, **And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.**

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11:10 And they that dwell upon the earth[a] shall rejoice over them, and make merry,[b] and shall send gifts one to another;[c] because these two prophets tormented them that dwelt on the earth.

10a "***And they that dwell upon the earth.*** This phrase, with ***dwell on*** or ***dwell upon the earth***, is found in Revelation 3:10; 6:10; 11:10; 13:8; 13:14; 14:6; 17:8. It refers not to those who live on the earth but to those who mind earthly things. They are earthlings; people who reject heaven and its Lord, preferring to live for this present evil world. Such are perfectly described in Philippians 3:18-20 and are pictured in Exodus as the mixed multitude that lusted for the things of Egypt and refused the bread from heaven.This class of people will go into the tribulation (3:10) and will be responsible for killing God's saints (6:10). They will rejoice when God's two witnesses are slain (11:10). Note the contrast in Revelation 12:12, where the inhabitants of heaven are told to rejoice at Satan's expulsion.

[181] James Knox, *The Christ Honoring Commentary on The Book of Revelation*, page 236.

This is the company that will worship the beast (13:8), having been deceived by him (13:14). They will hear the everlasting gospel (14:6), but since their names were blotted out of the book of life when they partook of the worship of the beast (17:8), they are doomed."[182]

10b "You are not going to get what you are about to read anywhere else, so pay close attention.
Happy New Year
Happy Valentine's Day
Happy Hanukkah
Happy Birthday
Happy Thanksgiving
Happy Halloween
Merry Christmas"[183]
This is what makes some commentators think that the killing of the Two Witnesses takes place around Christmas. But Knox has a good observation here. Why is it that we don't say "Happy Christmas"?

10c People will send gifts to one another, rejoicing that they are finally rid of these two troublesome preachers. There is no reason to think this takes place around Christmas although it is certainly possible. The gloating and the partying of those on the earth at the death of the Witnesses will be extreme. National holidays (holy-days) will be called. The partying will be with with more intensely than anything ever seen in New Orleans for Mardi Gras will take place. And the sin associated with these parties (orgies) will be as the world has never seen.

After all the suffering and death and misery of the tribulation up to this point, these people finally have something to celebrate in the death of these two hated witnesses.

11:11 And after three days and an half the Spirit of life[a] from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.[b]

AV	ESV	LSV
11 And after three days and an half the **Spirit of life** from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.	11 But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.	11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet, and great fear fell upon those who were watching them.

11a "**Spirit of Life**" The ESV and LSV have "a/the breath of life".

11b After 3 ½ days, they will be raised by the spirit of life in full view of the world. They will be resurrected from the dead, which will be a divine vindication of their ministry and stand. The television networks and internet live streaming of their bodies will have been constant for these 84 hours. You couldn't "channel surf" without seeing the live feed from Jerusalem on Fox News or CNN. The internet servers will overload due to the demand of everyone to see the live feed. Ratings go through the roof and the advertising rates for these hours will far exceed anything charged for the Super Bowl. But! In the midst of it all, something happens on live worldwide television that will strike fear into the very heart of the viewers. These two dead preachers will

[182] James Knox, *The Christ Honoring Commentary on The Book of Revelation*, pages 236-237.
[183] Ibid, page 237.

rise again before a worldwide audience, as though nothing had happened to them. This will put quite a damper on the parties, to say the least! One moment, the booze and sex parties are continuing merrily along. The next moment, a deathly silence covers the crowd, and a collective "oh no!" is whispered. The Witnesses then loom at the cameras and the look in their eyes and on their faces will say "We're back!". Panic then grips the populace. They are back and are they mad! What will they do in retaliation? By this divine resurrection, they now come to realize that their troubles are not over but they have only begun! Thover,ene would be similar to Daniel 5, when the "writing on the wall" ended Belshazzar's party.

11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud;[a] and their enemies beheld them.[b]

12a While the gift-giving and the partying continues, they will hear a voice that will say "**Come up hither**" (as in Revelation 4:1) and they will ascend into heaven in a cloud (Acts 1:9 "**And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight**."). God vindicates His witnesses before the whole world!

Does this indicate a Mid-to-Post-Tribulation rapture? "Come up hither" is rapture language (Revelation 4:1). If so, the last 3½ years or so of the Tribulation will contain no believers, only unbelieving Jews and Gentiles. As John pictured the rapture of church-age saints in chapter 4, the rapture of Moses and Elijah would picture the rapture of any surviving Tribulation saint. This "rapture" is not the same kind of a rapture that the Church experienced at the end of the Church Age as that was secret. This one is done publicly, with no secrecy involved, in full view of the world and especially the Antichrist.

There is a possible cross-reference with Matthew 24:31 (**And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other**.") If this is a rapture, then it is of a different kind than the church rapture. It would seem to be a combination ascension (Acts 1) and Rapture (Revelation 4). This resurrection and ascension will validate their ministry by God in the eyes of their enemies and the Antichrist will be powerless to stop it.

12b This takes place in the last half of the Tribulation, but not at the end.

11:13 And the same hour was there a great earthquake,[a] and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.[bcde]

13a The most powerful earthquake was a 9.5-point earthquake in Chile in 1960. These Tribulation earthquakes will be much stronger.

13b After all this, a great earthquake hits which destroys 1/10 of Jerusalem and kills 7,000 people. People then gave glory to God not because they believed but because they were affrighted (like foxhole conversions) and there is no mention of anyone repenting. They know God sent the earthquake and it was in response to the death, resurrection and rapture of the witnesses they murdered but it results in no conversions.

It is interesting that the Lord said there was a remnant of 7,000 in Elijah's day that had not sold out to Baal (1 Kings 19:18 "**Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."**) and 7,000 are killed here after Elijah's second "rapture".

13c The preterist David Chilton[184] sees all this as only symbolic, representing the Law (Moses) and the Prophets (Elijah) testifying against Israel in A. D. 70. I suppose the appearance of Moses and Elijah on the Mount of Transfiguration in Matthew 17 was also symbolic instead of literal? He also will not accept as literal any number in this chapter: 42, 3½, 1260...all must be symbolic. For example, on page 283, he rejects a literal meaning behind "3½ days". This is not 3½ days but rather "a broken seven, a period of sadness and oppression". Wouldn't it just be easier to take the number at face value than to try to create a symbolic meaning for it where none exists? The 7,000 killed in the earthquake in 11:13 is also symbolic.[185] Seven thousand supposedly indicates "completeness multiplied by many." But his fellow preterist Vic Lockman disagrees with Chilton over what the two witnesses supposedly stand for. Chilton has them representing the law and the prophets while Lockman has them representing the "church in its light- bearing ministry."[186] How about this- the two witnesses are LITERALLY Moses and Elijah? Will that do? What is so offensive or difficult about that interpretation? Or is that a too simplistic interpretation? Many non-literalists think that literalists are too "simple minded" and that cannot grasp the nuances of their figurative interpretations. You have to be really smart and educated to be a historicist or a preterist. Only a simple-minded "fundamentalist" would be a literalist because that takes no education, or so they think. Their thinking is "If you were smart and educated like us, you would abandon that simple literal interpretation (and its associated premillennialism and dispensationalism) and come over to our side!"

13d You have to specify which "God" you are talking about as the Antichrist is seen as "God" during this point in the tribulation.

13e They may have given glory to God after witnessing these events, but there is no indication that any of them repented or sought God. You can glorify God by acknowledging what you witnessed was of God and that His power was manifested, but you can still acknowledge that and not believe or repent.

53. The Seventh Angel: The Eternal Kingdom of Christ Announced 11:14,15

11:14 The second woe is past,[a-] and, behold, the third woe cometh quickly.

14a First woe- Revelation 8:13? Is this about the star Wormwood or the first 4 seal judgments?
Second woe- Revelation 11- the events surrounding the Two Witnesses
Third woe- Revelation 12:12- Satan being cast out of heaven to the earth

11:15 And the seventh angel sounded;[a] and there were great voices in heaven, saying, The kingdoms[b] of this world are become the kingdoms[b] of our Lord,[c] and of his Christ;[d] and he shall reign for ever and ever.[ef]

15a The Seventh Trumpet is finally sounded- Great Voices out of Heaven. These voices say the kingdoms of this world are now become the kingdoms of the Lord and of Christ and that He would reign over them forever and ever. This is another reference to the Millennium, soon to be set up, showing that we have gone through the Tribulation period and we are getting ready to go into the Millennium.

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[184] *Days of Vengeance*, page 276.
[185] Ibid., page 284.
[186] *The Book of Revelation, A Cartoon Illustrated Commentary*, page 23.

AV	ESV	LSV
15 And the seventh angel sounded; and there were great voices in heaven, saying, The **kingdoms** of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.	15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."	15 Then the seventh angel sounded, and there were loud voices in heaven, saying, "The kingdom of the world has become *the kingdom* of our Lord and of His Christ, and He will reign forever and ever."

15b "**kingdoms**" The ESV and LSV have this as singular, "kingdom".

15c The Father.

15d Jesus, the Anointed One of the father.

15e This is the hope and anticipation of all godly people in history. This Kingdom shall be set up and there is nothing the Antichrist or the Gentile world powers can do to stop it. The governments of this world, along with their economic and moral systems, will all conform to Biblical law in the Millennium. It will be an absolute theocratic monarchy, headquartered in Jerusalem with Jesus Christ Himself on the throne as absolute ruler and David ruling over the nation of Israel (Ezekiel 37:23,24 "**Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**"). No opposition will be tolerated. There will be no legislatures, no elections, no debates, no democracy. God gave man 6,000 years (or so) to play around and experiment with every form of government imaginable and everyone of them has failed. Now it is God's turn and this form of government will prove to be vastly superior to anything man has ever devised. This kingdom will go through the Millennium and beyond and will not be limited to just 1,000 years.

15f "The Lord is coming to receive no mere constitutional monarchy, but absolute, untrammeled, unhindered power. Heaven's ideal form of government for earth is a totalitarian monarchy with complete power vested in the Person of the Lord Jesus. On June 2, 1952, Elizabeth II was crowned Queen of England in Westminster Abbey. The Archbishop of Canterbury presented her to the vast assemblage of people and asked, "Do you take Elizabeth to be your true and lawful liege lord?" From the assembled multitude rolled back a single word, "Aye!" She then took the coronation oath, received a Bible, celebrated communion, and was seated on the coronation chair. She was anointed, clothed in a cloak of gold, given the orb, the ring, the sceptre—the insignia of power—crowned with the glorious crown of St. Edward, and pledged the homage of her people. The guns of London fired a salute, and the new monarch left the abbey in grand and colorful procession for a banquet of state. But from that day to this, Queen Elizabeth II has never made a single decision affecting the government of her kingdom. The Prime Minister of England and the members of the English Parliament do that. All she does is sign their decisions into law. That is a constitutional monarchy—a monarchy in which the king is such only in name and in which all the real power is in the hands of the people. That was the kind of kingdom the devil offered the Lord in the wilderness, and it is the same kind of sovereignty many professing

believers offer him in their lives today. That is not the kind of monarchy God intends Him to have. He is going to be Lord of all. "Thou hast taken to thee thy great power and has reigned."[187]

54. A Scene of Heavenly Worship 11:16-19

11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,[a]

16a While those on earth are busy worshipping the Antichrist and singing his praises, the true worship of the true God continues unimpeded in heaven.

11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;[a] because thou hast taken to thee thy great power, and hast reigned.

AV	ESV	LSV
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and **art to come**; because thou hast taken to thee thy great power, and hast reigned.	17 saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign.	17 saying, "We give You thanks, O Lord God, the Almighty, who is and who was, because You have taken Your great power and have begun to reign.

17a "**art to come**" Omitted in the ESV.

11:18 And the nations were angry,[a] and thy wrath is come,[b] and the time of the dead, that they should be judged, and that thou shouldest give reward[c] unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.[d]

18a See Psalm 2:1 ("**Why do the heathen rage, and the people imagine a vain thing**?"). The Gentile nations hate God and deeply resent any divine interference in their attempts to rebuild the Tower of Babel and "bring in the Kingdom" by their own political and economic programs. The nations have been angry at God and His Anointed since Genesis 11, they are still angry at God today for daring to interfere in their grand utopian scheme of One World Government under Antichrist and they will get even angrier during the tribulation period. The Gentiles powers want to be sovereign over their own affairs and over the earth but that simply will not be allowed in the Millennium.

18b Everyone seems angry in Revelation, from God, the nations, the Antichrist...truly it is a book of rage and anger!

18c When will these rewards be given out? Christians have already received their rewards at the bema judgment by this time. The Old Testament believers probably received their rewards

[187] John Phillips, *Exploring Revelation*, page 161.

at the same time although we are not told that for a certainty. When will the Tribulation saints receive their rewards? We are not told. It cannot be at the Great White Throne for that is reserved for sentencing the lost to the Lake of Fire. It cannot be associated with Israel's judgment or the Judgment of the Nations of Matthew 25. There must be an unrecorded award ceremony for these Tribulation saints somewhere between the Abomination of Desolation or the rapture of the Two Witnesses and the Millennium.

18d "**destroy the earth**" There is a difference between destroying and annihilating. To destroy the earth is to render it unfit for its intended purpose, which is to provide a home and resources for the human race.

11:19 And the temple[a] of God was opened in heaven,[b] and there was seen in his temple the ark of his testament:[cd] and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.[e]

19b This is the heavenly temple of Revelation 8:3-5 not the earthly temple described in this chapter. There were lightnings, voices, thunderings, an earthquake and great hail. This is not a scene of praise but of judgment. Things are certainly busy in the temple as the last and worst series of judgments await in the wings.

19c "THE ark" not "an ark". Is this the same ark as was in the tabernacle and the first temple? We are never told what happened to it once it was relocated from the tabernacle to the temple and then after the temple was destroyed by Nebuchadnezzar. Earlier, the temple was looted by Shishak but there is no mention of him taking it to Egypt. There is no mention of the Babylonians taking the ark to Babylon. What happened to it? We are never told, either by Scripture or by history. There are many theories and speculations, but that is all they are. Was it "raptured" into heaven? Second Maccabees 2:4-8 claimed that Jeremiah hid the ark when the Chaldeans took Jerusalem. There is no reason to believe that as the books of Maccabees are not inspired.

AV	ESV	LSV
19 And the **temple** of God was opened in heaven, and there was seen in his temple the ark of his **testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.	19 Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.	19 And the sanctuary of God which is in heaven was opened, and the ark of His covenant appeared in His sanctuary, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

19a "**temple**" The LSV has "sanctuary".
19c "**testament"** The ESV and LSV have "covenant.

19e Hail can do great damage. I often see reports of "golf-ball" size hail and "baseball size" hail and they can kill a person who is caught in such a hail storm. We are not told the size of this hail but we even larger hail in verses as Revelation 16:21 where hail is heavy as a talent, which is 100-125 pounds ("**And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for**

the plague thereof was exceeding great".) Think of the damage that will do! People who live in the central plains have experience with these kind of destructive hailstones.

NOTES

NOTES

Revelation Chapter 12

Chapter 12 is probably the most important chapter in Revelation (and there are many "important" chapters in Revelation!), as it deals with Israel in the Tribulation. Thus, it is the once chapter in Revelation that is the most butchered and mis-applied.

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55. The Woman Clothed With The Sun 12:1,2

12:1 And there appeared a great wonder in heaven;[a] a woman[b] clothed with the sun,[c] and the moon under her feet,[d] and upon her head a crown of twelve stars:[e-f]

1a There are two "wonders in heaven" in Revelation 12:

1. A woman 12:1
2. A dragon 12:3

1b Who is this woman? Theories abound, many too foolish for serious consideration. Let's see who she is not.

She is not Mary as per Roman Catholic errors. Mary has no role to play in prophecy, the Tribulation or Israel's future. Romanist tradition and art always pictures Mary with the crescent moon under her feet and 12 stars surrounding her head as well as a serpent under her feet, representing her supposed victory over Satan. We would expect Rome to make such a claim, but it is obvious that they are quite mistaken. It is odd that Romanists spiritualize Revelation to escape being identified with the Great Whore of Revelation 17 and 18 but then they go to Revelation 12 and extract four verses to try to prove that this Woman is Mary!

Christian Scientists claim that this woman is Mary Baker Eddy Patterson, their founder.

This woman is also not the New Testament Church as taught by Preterists and Historicists. The Church is never referred to as a "woman" but as a bride or as a virgin or a wife. (See also in Matthew 13 in the Parable of the Leaven, where a "woman" is stuffing three loaves with leaven. Since leaven is a type of false doctrine, the "woman" who is mixing false doctrine into these loaves cannot possibly be the Church). The Church does not give birth to Christ since we believe this child to be Christ. Christ gave birth to the Church, not the other way around! He came out of Israel, not the Church. Besides, the Church has no role to play in the Tribulation since she was raptured out in Revelation 4.

The typical postmillennial interpretation is that the woman is the Church. David Chilton says "This central symbol is a Woman, a familiar Biblical image for the Church, the people of God."[188] Yet Chilton ignored the fact that the Church is never referred to as a "woman" in the New Testament. In order to do this, Chilton must correct the Authorized Version text on page 299 and even deny the Virgin Birth in Isaiah 7:14! "St. John has given us a much closer translation of the Hebrew than our Authorized Version, which is influenced by the Septuagint;[189] the Greek translation does, indeed say, 'A Virgin shall conceive', but the original Hebrew only says 'A Woman is with Child'. We see then that Chilton must do damage to both the Authorized Version and the Virgin Birth to make his fanciful interpretation fly. This is typical, since the Authorized Version will not support a postmillennial interpretation, so out it goes! Many Protestants and Reformed Theologians hold to this position as they believe that the Church has replaced Israel and all the kingdom promises to Israel were transferred to the Church.[190] The

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[188] *Days of Vengeance*, page 297.

[189] Which Chilton cannot prove.

[190] This is the heresy of "Replacement Theology".

Thompson Chain Reference Bible holds to this position, as seen in the chapter headings in many of the chapters of the Old Testament prophets, such as in Isaiah. You'll see chapter headings like "The Church is Comforted" in Isaiah where the Church is not even mentioned or seen in Isaiah.[191]

The lesson here is two-fold:

1. Trust no one who has to correct the Authorized Version text to prove his teaching or interpretation. Instead of correcting the text to match your theology, change your theology to match the text. Chilton, and scores like him, imagined himself to be educated enough or spiritual enough to correct what the Holy Spirit preserved for us in the Authorized Version.
2. Be suspicious of anyone who refers to a Biblical writer as "Saint", such as "St. John" or "St. Paul". That is Roman Catholic terminology. It is more Biblical to refer to John as either "the Apostle John" or simply "John". To single him out as "St. John" ignores the fact that all Christians are saints.
3. If you can't make the Bible support your position without changing the text, you need to change your doctrine.

Keeping to the Jewish theme of the Tribulation, we would conclude that this woman is the nation of Israel. Israel is referred to in the picture of a woman in the Old Testament, especially in the person of Gomer in the book of Hosea which is a picture of the marriage relationship between the nation of Israel and God the Father (and even of Israel's adulteries from her husband Jehovah). This is the proper interpretation based on Genesis 37:9,10: **"And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"** The sun is Jacob, the moon is Joseph's mother Rachel, the 11 stars are the 11 brothers of Joseph who will make up the tribes of Israel.

Israel is often compared to a woman in the Old Testament in:

1. Isaiah 47;7-9 "**And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments."**
2. Jeremiah 3:1 "**They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD**."
3. Hosea 2:1-23

But the Church is a virgin, and an espoused virgin

1. 2 Corinthians 11:2 "**For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."**
2. Ephesians 5:25-27 "**Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it**

[191] See appendix 5 on the Errors of Replacement Theology.

with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The "Sun Clothed Woman" is described as being "with child," and "travailing to bring forth" When was the Church in such a condition? Nowhere in the scriptures is it said that the Church is a mother.

Why the Woman cannot be the Church:

1. The Church did not give birth to Christ.
2. The Church is not in the Tribulation Period, having been raptured out in Revelation 4.

1c The glory, honor, dignity and exaltation of Israel by God.

1d David Chilton does have something interesting to contribute about the phrase "the moon under her feet". Chilton suggests that this may help to nail down the exact date of the birth of Christ. He uses the astronomical fact that the moon was probably in the zodiacal constellation of Virgo the Virgin in September of 3 B.C. The moon would have been "under the feet" of Virgo on September 11, 3 B.C., from about 6:15-7:45 p.m. This also has to do with the sun's position in Virgo at the same time. Chilton would narrow down the time of birth of Christ to that period, which, incidentally, would be the start of the Jewish feast of Rosh Hashahab, the Feast of Trumpets. No one would accept December 25 as the birthday of Christ. We would hold to either a September-October date, so Chilton's presentation is as good as any.[192] Ethelbert Bullinger, in his *Companion Bible*, would also lean toward this interpretation.[193]

Now someone may say "This reeks of astrology" but we would not use heathen astrology to help interpret the Scripture. If the moon was in the constellation Virgo during the time of the birth of Christ, this is an astronomical phenomenon, not as astrological one. Psalm 19 makes it clear that the heavens declare the glory of God and that God does put signs in the heavens that show His handiwork. Even astrology, like most errors, has some basis in fact and Biblical revelation.

1e The 12 tribes of Israel.

1f Comparing Scripture with Scripture and letting the Bible interpret itself, we go to Genesis 37:9,10 ("**And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?")** to identify this typology.

1. The sun- Jacob, Israel
2. The moon- Rachel. Obviously not literally Rachel, but something Rachel is identified with. We see Rachel mentioned in Jeremiah 31:15 ("**Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.**") and Matthew 2:18 ("**In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not**."), which would seem to make Rachel here a picture of the women, or mothers, of Israel, especially around Bethlehem.
3. Eleven stars- the 11 sons of Jacob (Joseph himself would be the 12th son).

[192] Chilton, on pages 301-303 of *Days of Vengeance*

[193] Page 1899, Appendix 12.

That's the only interpretation that will work, although many applications can be made.

12:2 And she being with child[a] cried travailing in birth,[b] and pained to be delivered.

2a This child is Christ. Also see Genesis 37:9,10 ("**And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?")** for similar typology.

2b Isaiah 66:7,8 ("**Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children**.") points to Zion also travailing of a man-child, showing this woman to be Israel. There was a lot of travail (trouble, agitation) in the gospels about the time Jesus was born. Herod was agitated, all of the Jerusalem area was troubled and the world itself was even anxious for the birth of Christ, as seen in the fact that the Babylonian wise men were expecting His birth around that time.

This pain and travailing in birth is part of the judgment pronounced on Eve after the fall (Genesis 3:16 "**Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee**.").

56. Satan's Attack Upon the Woman And Her Child 12:3,4

12:3 And there appeared another wonder in heaven; and behold a great red dragon,[a] having seven heads[b] and ten horns,[c] and seven crowns[d] upon his heads.[e]

3a Obviously Satan, as he is often referred to as a dragon (Genesis 3:1,2,4,13,14; Job 41:1; Psalm 74: Isaiah 27:1; Isaiah 51:9; Ezekiel 29:3; Revelation 12:9; 20:2.) He started as Lucifer the Cherub and "devolved" into Satan the Great Red Dragon. Darwin in reverse! But that is what sin does. Satan is "red" showing the bloodshed, violence and war that Satan brings. He never brings peace for he cannot. Nothing but misery follows in Satan's wake.

"Dragon" is used 13 times in Revelation, and "13" is the Biblical number for chaos, rebellion and disorder, which is the perfect description of the tribulation period.

We may or may not have dragons on earth (it depends on how you define that term) but they are certainly in the heavenlies.

3b The Great Red Dragon (Satan) has seven heads. These represent seven world kingdoms that were under Satan's control in Bible history:

1. Babylon under Nimrod
2. Egypt
3. Assyria
4. Babylon under Nebuchadnezzar
5. Media-Persia
6. Macedonia under Alexander the Great
7. Rome

3c The Dragon (Satan) also has 10 horns with 10 crowns. These horns stand for kings (Daniel 7:24 "**And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."** and Daniel 8) who will rise to power under the Antichrist. These will probably be 10 European nations in the same general geography as the old (Holy) Roman Empire that will come under the control of the Antichrist. The current European Union will be stripped down to ten nations by this period of the tribulation period. As of 2025, there are 28 members of the European Union. That may get reduced to ten nations, as some nations may be destroyed, leave or be expelled from the European Union (as Greece almost was in 2013 because of their debt and economic problems) or be merged and absorbed by larger nations.

It also must be noted that "ten" is the number of the Gentiles, showing how the Antichrist will rule over the Gentile world powers during the tribulation.

AV	ESV	LSV
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven **crowns** upon his heads.	3 And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems.	3 Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads *were* seven diadems.

3d '**crowns**" The ESV and LSV use the more obscure "diadems".

3e The crowns show Satan's authority and reign. Each head (each kingdom) is crowned, as Satan controls them all through the Antichrist in the Tribulation.

12:4 And his tail[a] drew the third part of the stars of heaven,[b] and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.[c-d-]

4a What does the Dragon's (Satan's) tail symbolize? The lies, deceit and false promises-he makes as he seduces these angels to join his rebellion. Satan actually thinks in his delusion that he can win this war with God and infects these angels with these same promises. He may promise them advancement in the "new heavenly order" (with himself at the head of course) should the rebellion prove successful. There may be some point of contention or bitterness Satan tries to spread throughout these angelic ranks that God is somehow unfair in His treatment of these angels in his attempts to spread discontent through heaven. Satan obviously succeeds in finding a divisive issue to pry the loyalty of these angels away from their Creator and unto himself.

4b We see the Dragon stirring up trouble in heaven by drawing out 1/3rd of the stars out of heaven with his tail. These stars are angels as they obviously can't be physical, literal stars in this case. These stars were cast out of heaven and unto the earth. The question is when did this occur? The placing of this account in this time-frame of the Tribulation makes us wonder if this defection by 1/3rd of the angels is yet future. This would challenge the traditional view that this angelic falling away took place before the Creation. No doubt there may have been such a rebellion before the Creation but it may not have been on this scale. The origin of the devils may have come from such a pre-Adamic rebellion, but their numbers may not be as great as believed. This defection of 1/3rd of the angels is pictured as yet future, meaning that there will

be a second angelic defection to take place in the Tribulation which will add to Satan's spiritual army in their rebellion against the government and program of God. This will intensify the Satanic activity on earth during the tribulation to a greater scale than we are seeing today.

The verse also gives us the idea that this may have taken place around the time of the birth of Christ by the language "and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born". This phrase comes immediately after the note of the sweeping of the 1/3rd of the stars (angels).

We have no idea as to the number of angels affected but since their numbers are probably vast, a figure of 1/3rd of them would involve a large number.

4c The Dragon stood ready to devour the Man-Child as soon as He was born. This man-child is obviously Christ. Satan attempted to kill Christ soon after His birth by using Herod in Matthew 2. This is where the narrative of Revelation 12:1-7 is not in order since we go back 2000 years in this phrase. One of the basic rules of hermeneutics is that gaps of thousands of years can appear between verses or even within verses. Satan tried from Genesis 3:15 to frustrate that promise of the Man-Child in various and sundry ways, failing every time. This is a difficult verse to try to pin down, chronologically.

4d What is Satan doing in the Tribulation? He is persecuting Israel during the Tribulation through the person of the Antichrist, who will be the Devil incarnate just as Christ is God incarnate. When Israel rejects the Antichrist as their Messiah after their initial acceptance (this will occur at the halfway point of the Tribulation, at the Abomination of Desolation), the Antichrist will vent his rage upon Israel and will attempt to destroy the nation and thus thwart God's Millennial plans to root Israel in the land and to exalt them.

57. The Man-Child 12:5

12:5[a] And she brought forth a man child, who was to rule all nations with a rod of iron:[b] and[c] her child was caught up[d] unto God, and to his throne.[ef]

5a This verse clearly identifies the man-child as Christ since He is to rule all nations with a rod of iron, which occurs in the Millennium.

5b The universal and forced rule of the Messiah in the Millennium.

AV	ESV	LSV
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.	5 She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,	5 And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.

5c The ESV has "but her child…"

5d This is rapture language, but this may refer to the ascension.

5e This is another chronological gap. The first part is at the birth of Christ while the second part happens 33 years later at the Ascension.

One way around these chronological gaps would be to make this man-child not Christ but a man who will act as a deliverer for Israel in the Tribulation who is not Christ. The woman then would not be Israel but would be the literal mother of this deliverer. Satan, knowing the identity of this deliverer, would try to kill him at his birth. This would throw the entire passage into the Tribulation and would make for a smoother chronological reading. This is a possibility, but it has problems.

1. First, it is not necessary to smooth out these choppy parts of Scripture. Scripture is still inspired and infallible and no truth is harmed even if it is not in a smooth chronological order.
2. Second, the man-child ruling all nations with a rod of iron is a clear reference to Christ and we would be hesitant to apply it to anyone else. This interpretation is a possibility worth consideration, but we will abide by our first interpretation, although we will not slam the door on this.

5f I think this must refer to the ascension in Acts 1. There may be a mid-Tribulation rapture and a rapture at the end of the Tribulation, but this verse says the child was caught up. Christ is not physically on earth during the Tribulation so He can't be raptured up to God and to his throne as He is already there during the Tribulation. The only time we ever see Christ going to heaven is in Acts 1.

58. The Flight of the Woman 12:6

12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.[abcdef]

6a God makes provision for the woman/Israel in the Tribulation. She will come under intense persecution by the Antichrist as she has never seen before and will require divine protection and provision to survive. Israel fled into the wilderness after the Abomination of Desolation (Matthew 24:16 "**Then let them which be in Judaea flee into the mountains**:") into the wilderness of southern Judea, possibly toward the city of Petra. The wilderness signifies a place with no resources- no food, water, shelter. The remnant would need supernatural aid to survive in much the same way the Lord provided for Israel after the Exodus with the manna. Hosea talks about this in Hosea 2:14,15 ("**Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt**") where even in this exile, God will speak comfortably unto, Israel. God prepares Israel a place to ride out the Tribulation and to be protected from the Antichrist. Israel will be fed for 1,260 days or for the last 3½ years of the Tribulation. Israel may once again be fed with manna as she was in the Wilderness in Exodus-Deuteronomy (Micah 7:15, "**According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things**"- an interesting verse! God will take care of Israel in the same way He did during the Exodus. He will bring them into the wilderness and supernaturally feed them).

Again, the chronological gap problem comes into play. It does sound awkward to have the ascension immediately followed by the fleeing of Israel into the wilderness after the Abomination of Desolation, events separated by 2.000 years. If there is any sort of a man-child deliverer sent to Israel in the Tribulation, he would be raptured at the Abomination. He then would not be on earth during those years he would be needed most! So what good would he be?

6b This place of provision is probably at Petra, the Red Rock City carved into a very narrow gorge, at the southern area of the Dead Sea (Isaiah 16:1-4 "**Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land**.") and Isaiah 26:20,21 "**Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain**."). Here, God will provide for Israel supernaturally, maybe even turning the manna of Exodus back on again for 1260 days.

Preterists, who believe Revelation is mainly history that has little unfulfilled prophecy and who believe all of these events were fulfilled by A.D. 70 would have trouble with this passage. The only possible historical application it would have would be the Jewish migration to Masada in A.D. 73-74. That historical event reads nothing like this prophecy.

6c How many Jews will participate in this exodus is not told.

6d There is no reason to spiritualize this number- it is a literal 1,260 days.

6e Who is the "**they**" who is feeding Israel? Are these angels? Is God going to reintroduce the manna to supernaturally feed Israel during this period? Israel cannot defend herself suring this time and she certainly cannot feed herself. Their situation is very similar to their situation during the destruction of Jerusalem in Lamentations 4:19-21 ("**Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked**".) and Lamentations 5:9 ("**We gat our bread with the peril of our lives because of the sword of the wilderness**."). Someone is helping Israel during this period and I can't imagine any of the nations of the world supporting them in this environment so the assistance would have to be supernatural.

6f "These are saved, Hebrew Christian Jews in the Tribulation, who still observe the Old Testament commandments. It is to this group that one book in the Bible is aimed—"Hebrews" (appropriately called). Because "Hebrews" was written historically before A.D. 60 or A.D. 70, the Amillennial and Postmillennial scholarship, and the Premillennial scholarship, have relegated the book backwards and have tried to limit its application to Jews in the early part of the Book of Acts. (Bullinger and Stam and the hyper dispensationalists have also done this.) This overlooks the fact that every verse of Scripture has three applications—historical, inspirational, and doctrinal. (See Chapter 1.) To limit the Book of Hebrews to the past tense—the early part of the Book of Acts—is a grievous mistake. All the way through the book, your attention is called to the Second Coming of Christ, again and again, in relation to Israel. Notice that all of Hebrews 3, the first half of Hebrews 6, all of Hebrews 8, and half of Hebrews 10 deal with this subject. Then, the

book is appropriately titled (not to the Christians, not to the church, not to the Gentiles) to the "Hebrews." This is the group that is referred to, primarily, in Revelation 12:17."[194]

59. War In Heaven 12:7-9

12:7 And there was war in heaven:[a-b] Michael[c] and his angels fought against the dragon; and the dragon fought and his angels,[d-e]

7a The scene now shifts from earth to heaven. War in Heaven! In the tribulation, there is no peace on earth and there is no peace in heaven. How can modernists and liberals and religious do-gooders talk about "peace on earth" when there will be a war in heaven in the future?

Satan takes his rebellion directly to the throne of God in an armed attempt to overthrow God. He and his armies invade heaven but are repelled by Michael and his army of faithful angels. Upon his defeat, Satan had access to heaven and the throne of God but now he is denied entry. Before he could go into the very presence of God (as he did in Job 1 and 2), but now he is barred from heaven. He is from this point confined to the earth and the universe. This war and expulsion is yet future as is the drawing away of 1/3 of the angels with Satan's tail.

1. The Fact- there will be war in heaven
2. The Time- About the mid-point of the Tribulation, tied in with the defection of 1/3 of the angels. This event is still future.
3. The Place- in heaven
4. The Combatants- Michael vs. Satan
5. The Result- Michael victorious and Satan banned and barred from Heaven

7b War in Heaven- Revelation 12:7:12
Persecution on Earth- Revelation 12:12-16

There will be no peace on earth as long as there is war in heaven. There is war even in heaven, for a very limited duration. This shows that war is a universal activity and we will see no end of war on earth or in heaven until after the final defeat of Satan in the end of Revelation 20.

What kind of war will this be? With what weapons will it be fought? Since angelic beings (fallen and unfallen) probably can't be killed in the same way men can, we cannot conceive what this war would look like.

7c Michael is that archangel who is associated with Israel (seen several times in Daniel). It could be said that Michael is the angelic "prince" of Israel, who watches over Israel and helps to protect them. Here, he is seen fighting Satan on behalf of Israel. Daniel 10:13,21 **("But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia….But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince**."), Daniel 12:1 "**And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book**.") and Jude 9 ("**Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.**") speak to this special relationship Michael has with Israel. Michael is called "your" (Israel's) prince". Israel has its own angelic prince. Now does

[194] Peter Ruckman, *Revelation of Jesus Christ*, pages 418-419.

each country or race have its own angelic prince or just Israel? We see that there is a demonic angel over Persia (Daniel 10:13 "**But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia**.") just as there may be demons assigned over other countries. We may then assume that there are angels who are placed over the welfare of countries, even to this day, to handle the spiritual warfares associated with these countries.

Michael and Gabriel are the only two named angels in Scripture.

7d They are not called "devils" here. Are devils different from the Dragon's "angels"? The standard interpretation for a devil is that they are a fallen angel, but is this correct? We wonder about that.

7e The Historicist David Steele interprets "Michael and his angels" as the faithful remnant of believers (including the Waldensians and the Reformers) that fought Rome (the Dragon and his angels) for the period of 1260 years, instead of taking this literally as we do."[195] If the text says "Michael and his angels" then this literally means "Michael and his angels." There is no justification to spiritualize it. The Waldensians certainly fought Rome and were almost totally wiped out by Romanist troops in the 15th century. The Reformers did separate from Rome but theirs was a partial once as the Reformers brought a lot of Romanist doctrines and practices into their churches. The Waldensians were not burdened with this as they never came out of the Church of Rome as they were never a part of the Church of Rome, although they were almost destroyed by the Church of Rome. This kept the Waldensians doctrinally and practically purer than the Reformers.

12:8 And prevailed not;[a] neither was their place found any more in heaven.

8a Satan had no hope to win but he tries anyway, just as he did in Isaiah 14/Ezekiel 28. How can he think he can overthrow God? Remember, Satan is a liar and the father of lies (John 8:44 "**Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.").** His lies are so powerful that even he believes them. His deception is so strong that he has even deceived himself to the degree that he believes his own lie that he can defeat God.

12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:[a] he was cast out into the earth, and his angels were cast out with him.[b]

9a That means everyone; rich and poor, Ph.Ds and the uneducated, powerful and weak, no one was immune to his deception. Your education would not protect you, nor would your money or social status. In fact, the more education you have, the easier you are to deceive! In many ways, it is much easier to deceive a Ph.D from Harvard than a garbage collection in the Bronx.

This deception took an infinite number of forms but it all centered around the lie that Jesus was not God and that the Bible was not the word of God. Everything else flowed from that.

9b Satan is now denied access to heaven. We saw that he had access to heaven back in Job 1 and 2. But now, as a result of this latest failed attempt to usurp the throne of God, he is

[195] *Notes on the Apocalypse*, pages 162-163.

expelled from heaven. Heaven has had enough of him and bars him for good. Satan's domain is now limited to the stellar and atmospheric heavens, along with the angels that followed him in this latest rebellion. If you think things were bad on earth while Satan still had access to heaven, it will be even worse from this time forward since he is now free/forced to concentrate all of his efforts on earth since he no longer has access to heaven.

60. The Overcoming of Satan 12:10-12

12:10[a] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.[b]

10a This is the central verse in Revelation, and a very fitting one!

10b The "**Accuser of the Brethren**" was cast down out of heaven unto the earth. This is what Satan did when he was in heaven- constantly accuse God's people of sin (Job 1,2, Zechariah 3:1-3 "**And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel**."). We can well imagine heaven wearying itself with these constant Satanic complaints against the saints. God knows they have problems and He doesn't need Satan constantly reminding Him of it. Heaven finally tires of these sour grapes and pitches Satan and his crew out of heaven once and for all.

12:11 And they[a] overcame him by the blood of the Lamb,[b] and by the word of their testimony; and they loved not their lives unto the death.[c]

11a Emphatic.

11b How was Satan overcome? By the blood of the Lamb and the Word of the testimony of the saints that Satan slandered. These spiritual weapons of warfare accomplished what no carnal, physical weapons ever could. This causes a major problem for those modern apostates (including some professing "Fundamentalists") who deny the literal blood of Christ. This group says that "blood" is not literal but is nothing more than a "word picture" for the death of Christ. But Satan is overcome by the literal blood of the Lamb, not through any metaphorical word picture. It is impossible to overcome Satan unless we have the literal blood of Christ available to us on the heavenly mercy seat. To deny the literal blood of Christ is to strip yourself of the only weapon you have in your spiritual warfare against the world and Satan and is to throw away any victory that has already been secured for you. How foolish and self-defeating it is to deny and reject the literal blood of Christ!

11c Notice, "the death", as in a specific kind of death, not death in general. There will be a certain type of unpleasant death that will be threatened on the opposers of the Antichrist. But even the threat of such a death (whatever it is- some have suggested decapitation) will not intimidate the Tribulation remnant.

This is the highest level of spirituality a man can attain, where he loves God more than his own life. These saints had attained that level.

12:12 Therefore rejoice,[a] ye heavens,[b] and ye that dwell in them. Woe[c] to the inhabiters of the earth and of the sea[d] for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.[e]

12a There is an exhortation to rejoice because Satan is barred from heaven, never to harass the saints again or to bother the Lord again with his accusations. He is expelled from the holy country of heaven, never to defile it with his unholy presence again. Good news for heaven is bad news for earth as it is the place of Satan's exile. Woe to the Earth! Satan, being the poor loser that he is, does not take his defeat graciously but rather takes out his wrath on the only people he can get his hands on, the inhabitants of the earth and Israel! Typical bully. Satan cannot 'get at" God so he takes it out on God's people.

12b "**heavens**" multiple. What "heavens" are involved?

12c **First woe**- Revelation 8:13? Is this about the star Wormwood or the first 4 seal judgments?
Second woe- Revelation 11- the events surrounding the Two Witnesses
Third woe- Revelation 12:12- Satan being cast out of heaven to the earth

12d Who is living in the sea at this time?

12e Although Satan hopes of ultimate victory, he knows that he has a short time before he is supposed to be cast into the Lake of Fire. He knows the time of that prophecy is drawing near. In his attempts to stop it, he steps up his program to bring all the inhabitants of the earth together into the one great global superchurch that worships him and will assist him-in attempting to overthrow the divine government of heaven. Time is short at this point-no more than 3 ½ years to accomplish this task!

61. Persecution of Israel By Satan 12:13,14

12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.[a]

13a Since Israel won't cooperate by supporting Satan's plans through the person of the Antichrist, they must be eliminated as an example to all those who would oppose Satan and his Christ. The verse reads as if Satan blames Israel for his expulsion from heaven and takes out his anger and frustration on God's covenant people after he is "exiled" to the earth. This is something Israel has long experience with, as they are the most persecuted people in the history of man.

12:14 And to the woman were given two wings of a great eagle,[a-b-c] that she might fly into the wilderness,[d] into her place, where she is nourished for a time, and times, and half a time,[e] from the face of the serpent.

14a Israel was given two wings of a great eagle that she might fly to her place of refuge where she will stay for "a time, times and half a time" (3½ years).

It's been suggested by hack prophect writers that since the eagle is the national symbol for the United States, Israel will be airlifted into the wilderness by U.S. Air Force planes. That's an (unlikely) possibility since America is just about Israel's only friend but we won't shackle ourselves into any sort of interpretation like that. We also must remember that the United States

has been abandoning Israel over the years and may totally abandon her during the Tribulation as the United States falls under the spell and control of the Antichrist.[196]

Besides, many other countries use (or have used) an eagle as a national symbol, it would be difficult to pinpoint just one country here without more information. Nazi Germany used a double eagle as one of its national symbols.[197]

It is more likely that these "wings of an eagle" is the 1st century description of an airplane. If John saw a 21st century airplane, how would he describe it in 1st century terms?

All airlines in Israel shut down on the Sabbath. If the Abomination of Desolation took place on the Sabbath (a very good possibility), Israel would be unable to flee, except someone else carried her in their planes or if she fled on foot. That is why the Lord told Israel that their flight might not be on the Sabbath so they could escape from the Antichrist in Matthew 24:20 "**But pray ye that your flight be not in the winter, neither on the sabbath day:"**

"Speaking of the Antichrist, the Prophet Daniel says "He shall enter also into the Glorious Land (Palestine) and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab and the chief of the Children of Ammon." (Dan. 11:41.) Now Edom takes in the Wilderness where Israel wandered for 40 years. And it is here in Edom that the "City of Refuge" that God has provided for Israel is located, and is known today as Petra. It was a great commercial centre in the days of King Solomon. In A. D. 105 the Romans conquered the country and called the province Arabia Petra. When the power of Rome waned Petra gradually fell into the hands of the Arabs and became completely lost to the civilized world in the seventh century, and remained so until it was rediscovered by Burckhardt in 1812. It is located in the mountains like as in the crater of a volcano. It has but one entrance and that is through a narrow, winding defile or canyon from 12 to 40 feet wide, the sides of which are precipitous and at times so close together as to almost shut out the blue sky above and make you think you are passing through a subterranean passageway. The height of the sides varies from 200 to 1000 feet, and the length of the canyon is about two miles. No other city in the world has such a wonderful gateway. The sides of the canyon are lined with wonderful monuments and temples carved out of the rocky sandstone of the sides. Once inside the rocky enclosure of the city we find the ruins of magnificent buildings, tombs and monuments. The cliffs that surround the city are carved and honeycombed with excavations to a height of 300 feet above the floor of the valley, and the excavations cut as they are out of different colored strata of the rock, such as red, purple, blue, black, white and yellow, lend a beauty to their appearance that is indescribable and overpowering to the beholder."[198] We would agree that this place of refuge would be Petra.

14b See also Exodus 19:4 ("**Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself**."), where God bore Israel, in the Exodus, on eagle's wings. The Exodus then is a type of this fleeing from the Antichrist to the prepared place by Israel.

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[196] Just look at the strengthening anti-Israel attitudes in America today in 2025. How much worse will it be in the Tribulation Period?

[197] Modern countries that use an eagle as their national symbol would include ere is a list of notable examples: Albania, Mexico, Egypt, Kazakhstan, Moldova, Montenegro, Serbia, United States Virgin Islands, Zambia, American Samoa. Which of these nations will be airlifting Jews to safety in the Tribulation Period? These "prophecy teachers" are desperately trying to get the United States into the book of Revelation. The "World Wide Church of God" and other "British-Israel" heretical groups are the prime culprits.

[198] Clarence Larkin, *The Book of Revelation*.

14c "The 'two wings of a great eagle' have furnished occasion to many fertile minds for indulging in fanciful conjectures."[199] But Steele, as a Historicist, is certainly as guilty of this sin as those he would criticize. To interpret Revelation[200] in a Historicist manner is to indulge in all manner of fanciful interpretations and applications of the last 2,000 years of world and church history, as we have already documented. Steele does cite Exodus 19:4 where God said that He bore Israel out of Egypt on eagle's wings, but he then refuses to apply it to Israel in the future but wrongly applies that verse to the church.

AV	ESV	LSV
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.	14 But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.	14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent.

14d The ESV adds "from the serpent".

14e A time period of 3 ½ years, or 42 months or 1260 days.

62. Satan's Flood 12:15,16

12:15 And the serpent cast out of his mouth water as a flood[a] after the woman, that he might cause her to be carried away of the flood.[b]

AV	ESV	LSV
15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.	15 The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood.	15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.

15a The ESV and LSV omit any reference to a "flood", also in Revelation 12:16,

15b The Historicist David Steele thinks this flood is the mass of anti-Christian philosophies and teachings that assailed the Church in the years after the Reformation, such as atheism, licentiousness, Rationalism, secular science, cults, sects, masonry, that sought to swallow up Christianity.[201] Now this is a good practical application with a lot of truth to it, but it is not the correct doctrinal interpretation, as we again interpret this as literally as possible. He also spiritualizes this "water".

Surprisingly, Henry Morris also does not take this to be a literal flood.[202] His adherence to a "literal creationism" did not prevent him from spiritualizing other portions of Scripture that he also should and interpreted literally. He took Noah's Flood literally, so wht not this flood?

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[199] David Steele, *Notes on the Apocalypse*, page 170.
[200] Not "the Apocalypse" as he can't even get the name of the book right.
[201] *Notes on the Apocalypse*, pages 170-176.
[202] *The Defender's Study Bible*, page 2016.

12:16 And the earth helped the woman, and the earth opened her mouth,[a] and swallowed up the flood which the dragon cast out of his mouth.[b-c-d]

16a Satan opened his mouth to destroy Israel in verse 15. The earth opens her mouth to save Israel here. God will use supernatural means to protect His remnant.

16b Satan tries to drown Israel with a flood, maybe trying to overflow Israel with the Mediterranean Sea. Exactly what this involves may be a bit vague but there is an attempt to literally wash Israel off the face of the earth. How this is to be done is not revealed. It is a literal flood that is caused in a supernatural way. But the earth is on Israel's side as it opened its mouth, swallowed the flood and saved Israel. What exactly this involves is not revealed but we could imagine the Hollywood script writers could have a field day with such a scenario. It is almost as the earth is personified and takes sides as if it were an intelligent being. Naturally we reject the New Age nonsense about "gaia" or any kind of earth-spirits but it seems that there may be a consciousness to the earth that we (and certainly the New Age nuts) would be unaware of. We do see something similar in Numbers 16:28-33 when the earth swallowed Korah and his band, "**And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation**."

16c We also see the earth "swallowing up" in Exodus 15:11,12 "**Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them**."

16d "If there is any doubt about this supernatural hatred of Israel as a nation, then let history speak for itself. In A.D. 135, Hadrian, the Roman Emperor, had 580,000 Jews killed. (You understand that this was after the destruction of Jerusalem in A.D. 70. Titus wiped out Jerusalem in A.D. 70, and crucified 500 Jews outside the walls of Jerusalem. People got so hungry, at this time of the seige of Jerusalem, that they boiled their own children and ate them. You can read the account of this, in detail, in the books by Josephus.) In 1020, King Canute banished all Jews from England. In 1096, a "Holy War" was started in Europe to exterminate all who would not submit to Roman Catholic baptism. In 1272, Edward I (Catholic) confiscated all Jewish property, and exiled 16,500 Jews from England. In 1306, in France, 100,000 Jews were stripped of all their possessions and exiled. Under Louis XIV (Catholic), in 1683, all the Jews were exiled from the French Colonies. Under Louis XV (Catholic), in 1723, the Jews were given permission to hold real estate in France.

"In 1345–1350, the Jews were burned in Germany, and were accused of murdering Catholic children in order to eat them as Passover Lambs! The Jews escaped the "Black Death," which swept Europe at this time, through the sanitary laws they observed in Leviticus, but they were then accused of starting the "Black Death." They were banished from Prague and Constantinople in 1560–1600.

Dominican Catholics ran them out of Spain in "The Inquisition" in 1492. In 1938 Hitler (a Roman Catholic) and Joseph Paul Goebbels (a Roman Catholic) got to work on the Jews, and you know what happened then. Never let the newspapers fool you about the Roman Catholic Church "helping out Jews in the underground" during the time of Hitler. That old Roman Catholic, Hitler, and his Roman Catholic buddy, Goering, and his Roman Catholic buddy, Goebbels, and his Roman Catholic buddy, Himmler, were taking those Jews, and were burning them, stripping them of their property and their skin, hanging them on barbed wire, and starving them in the concentration camps. The Roman Catholic Church had a concordat signed with Hitler during the entire operation. Hitler was never excommunicated. Don't you let Life and Look mazagines fool you for a minute. Hitler wasn't a Protestant; he was a Roman Catholic, exactly like Charlemagne, Napoleon, Kissenger, Castro, Batiste, Diem, Trujillo, Franco, DeGaulle, and the late Kennedy.

"Two ships (with no port to land at) left England around 1918 (after the Balfour Declaration) and couldn't unload in Palestine. These ships, with people on board starving, went around the world looking for a place to land, and finally wound up at Shanghai.

"Nicholas I of Russia (in 1825) ordered 5,000,000 Jews to move into a separate town. In 1215, Pope Innocent III made all Jews wear a yellow badge. (That's what Hitler made them wear—a yellow badge. Don't let these Catholics kid you five minutes about this stuff!) In 1242, Roman Catholics had twenty-four wagon loads of written Hebrew records burned in France. One hundred and twenty communities were massacred by mobs of 5,000 Catholics in 1336. In Alsace, Bavaria, and Austria 800,000 Jews disappeared in 1684. In the Ukraine, 500,000 Jews were butchered between 1943–45, or they disappeared in the area around Hungary, Yugoslavia, and Austria. (These statistics are according to the President of the Hungarian independent Party. He also said that 5,000,000 were cremated in murder factories at Auschwitz.)

"The Jews said, "His blood be on us, and on our children," and that's just exactly where it went. (When the Bible says something, you can live and die on the verse. It won't miss it by half a minute.) This persecution of the Jews has gone on years and years and years and years and years. Mohammed and the Arabs persecuted these Jews and drove them out and killed them. The Jews have been driven, killed, and kicked across this earth for 1900 years, and will continue to be driven, kicked, and killed until they get driven right back to Palestine, where God told them to go in the last book in their Old Testament, and then He is going to "come on the scene."[203]

63. Satan's War With The Remnant 12:17

12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed,[a] which keep the commandments of God,[b] and have the testimony of Jesus Christ.[cd]

17a Remnant theology! This is a reference to the remnant Jews. This would not include any surviving Gentile converts since they are not of the seed of Israel. By the Abomination of Desolation, all Gentile believers as well as the 144,000 will be martyred. Only Israel remains and they are still in unbelief until the Second Coming. Since there is no witness at this time, the Two Witnesses of chapter 11 are necessary for this 3½ year period. But if this is so, who are these who have the "testimony of Jesus Christ"? How can this refer to Israel in their continuing unbelief unless this is a future reference to their eventual national salvation? Israel strives to

[203] Peter Ruckman, *The Revelation of Jesus Christ*, pages 439-442.

keep the commandments of God, but can they be said to have the testimony of Jesus Christ based on their future restoration?

17b There is an element of works here, as belief and grace (New Testament elements of salvation) are not mentioned here. We are not in the church age and the requirements for salvation in the tribulation are not the same as in the church age. These people aren't Christians anyway as there have been no Christians on the earth since the rapture back in Revelation 4.

17c Remnant Tribulation Jews. We wonder how many surviving faithful Gentiles (Gentile Tribulation saints) this might include. This is the apex of millennia of anti-Semitism, which is on the increase even in this day. The Antichrist will embody all the hatred of Israel that has simmered and stewed since the days of Genesis.

AV	**ESV**	**LSV**
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus **Christ**.	17 Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.	17 So the dragon was enraged with the woman and went off to make war with the rest of her seed, who keep the commandments of God and have the witness of Jesus.

17d "**Christ**" is omitted in the ESV and the LSV.

NOTES

Revelation Chapter 13

It is interesting that this description of the Antichrist and the False Prophet is in Revelation 13 (13 is the number for rebellion in Biblical numerology). Revelation 13 and Daniel 7 are companion chapters that should be studied together.

Outline of Revelation 13[204]

I. The Beast Out of the Sea 13:1-10
- A. His appearance 13:1,2
- B. His authority 13:2b
- C. His (possible) assassination 13:3a
- D. His adulation 13:3b-4,8
- E. His arrogance 13:5,6
- F. His activities 13:7,9,10
  - 1. In regard to God's people 13:7a,9,10
    - a. The cruelty 13:7a,9,10a
    - b. The challenge 13:10b
  - 2. In regard to all people 13:7b

II. The Beast Out of the Earth 13:11-18
- A. His mission 13:11,12
- B. His miracles 13:13,15
- C. His mark 13:16-18
  - 1. What it is 13:18
  - 2. Where it is applied 13:16
  - 3. Why it is applied 13:17

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64. The Beast From The Sea; The Antichrist 13:1-8

13:1 And I[a] stood upon the sand of the sea,[b] and saw a beast[c] rise up out of the sea,[de] having seven heads[f] and ten horns,[g] and upon his horns ten crowns,[h] and upon his heads the name of blasphemy.[i]

1a J. Vernon McGee says "My translation reads, "And he stood on the sand of the sea," but the Authorized Version reads, "And I stood upon the sand of the sea," as if it were John. The better manuscripts today show the subject of the sentence to be he. Who is he? Whom were we last talking about in the previous chapter? He is the same person, and that, of course, is Satan. "[205] How would McGee know about those "better manuscripts" unless he fell for the lie of the critical text Greek "scholars"? We will accept the time-honored and time-tested Authorized Version over McGee's private translation and interpretation. That goes for ANY commentator.

1b The Mediterranean Sea? "The sea" has been thought to represent peoples or nations, based on Revelation 17:15. This is probably not true since the word in Revelation 17:15 is "waters" (Greek, "hudata") and the word in Revelation 13:1 is "sea" (Greek, "thalassas"). "Sea"

[204] Harold Willmington, *The Outline Bible,* pages 766-767.
[205] J. Vernon McGee, *Thru the Bible*.

and "earth" (Revelation 13:11) are probably geographic locations. We'll keep this as a geographical reference.

1c Comparison between Daniel's Fourth Beast (Daniel 7) and John's Beast From The Sea (Revelation 13:1-8)"[206]

Daniel's Fourth Beast (Daniel)	**John's Beast From the Sea (Revelation)**
1. Comes from the sea 7:3	1. Comes from the sea 13:1
2. (blank)	2. Seven heads 13:1
3. Ten horns= Ten kings 7:7,24	3. Ten horns= Ten Kings 13:1; 17:12
4. Another horn (Antichrist) becomes dominant (7:24-26)	4. Beast as a person (19:20) becomes dominant ruler (17:12,13)
5. Like a leopard 7:4-6	5. Like a leopard 13:2
6. Like a bear 7:4-6	6. Feet of a bear 13:2
7. Like a lion 7:4-6	7. Mouth of a lion 13:2
8. (blank)	8. Scarlet color 17:3
9. Blasphemes 7:25	9. Blasphemes 13:5
10. (blank)	10. Dragon gives him power 13:2
11. Persecutes saints 7:21	11. Persecutes saints 13:7; 11:7
12. Power for 3 1/2 years 7:25	12. Power for 42 months 13:5
13. Defeated by God who then sets up the Kingdom 7:21,22,26,27	13. Defeated by God who then sets up the Kingdom 19:11-20:6

Nebuchadnezzar, who is a type of the Antichrist, became a beast in Daniel 4, where he was affected with a mental and physical condition where he was a beast and acted as one for 7 years (as long as the public ministry of the Antichrist!)

1d This is the First Beast resembling the political power of the Antichrist. He is a man as seen by the use of the male personal pronouns. As Jesus was God manifest in the flesh, the Antichrist shall be Satan manifested in the flesh. Thus, the First Beast is the Antichrist, the Second Person of the Satanic Trinity or godhead. He is a major figure, especially in Old Testament prophecy. He goes by several titles:

In The Old Testament
The Assyrian.--Isaiah 10:5,6; 30:27-33.
The Little Horn.--Daniel 7:8; 8:9-12.
A King Of Fierce Countenance.--Daniel 8:23.
The Prince That Shall Come.--Daniel 9:26.
The Wilful King.--Daniel 11:36.

In The New Testament
The Man Of Sin.--2 Thessalonians. 2:3-8.
Son Of Perdition.--2. Thessalonians 2:3-8
That Wicked.--2. Thessalonians 2:3-8.
Antichrist.--1. John 2:18
The Beast.--Revelation 13:1-2.

[206] Gary Cohen, *Understanding Revelation*, page 37.

1e He is a beast from out of the sea, like Satan ("leviathan" of Job 41:1,31; Isaiah 27:1; Psalm 104:26). This is important in that this then identifies Leviathan of Job 41 as Satan, and Job received tremendous insight regarding Satan thousands of years ago.

1f Seven heads = seven empires or nations. In Biblical/prophetic history, they would include:

1. Egypt
2. Assyria
3. Babylon (both under Nimrod and Nebuchadnezzar)
4. Media-Persia
5. Greco-Macedonia
6. Rome
7. The final Antichrist kingdom.

Just about every commentator has his own list, so you will see a lot of variations here and in Daniel 7.

1g Ten horns = ten kings or political leaders. The Antichrist will control seven countries and ten political leaders. Who are they cannot be identified yet but they may be European nations. Notice how the "horn" is personalized in Daniel 7:8 "**I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."**. The Antichrist is this "little horn". The horns are on the heads and are based on the head, showing that the heads spring the horns, as a nation will develop leaders and rulers.

1h Let's take a closer look at Revelation 12:3 as compared to Revelation 13:1 and why we have differences between the two verses:

1. 12:3, We have the Dragon, which would be Satan. Satan has 7 heads (kingdoms) and 10 horns (kings, as they are crowned).
2. 13:1, We have the First Beast, the Antichrist, who has 7 heads (kingdoms) and 10 horns (kings, that are crowned). The difference here is that there are three more crowns in 13:1 and that the crowns are on the horns instead of the heads. But if we assume that both the heads and horns are crowned, then we have no difficulty in reconciling the two verses.
3. We will be introduced to the Second Beast, who is the False Prophet (Anti-Holy Spirit) in Revelation 13:11.

1i The name of blasphemy on his forehead is a Satanic parody of the **"Holiness To the LORD"** written on the mitre of the High Priest in Exodus 28:36-38.

13:2 And the beast which I saw was like unto a leopard,[a] and his feet were as the feet of a bear, and his mouth as the mouth of a lion;[b-c] and the dragon gave him his power, and his seat,[d] and great authority.[e]

2a The Tyndale Bible has "cat of the mountains".

2b The Antichrist is given a composite description. He is like unto a leopard. He moves quickly and stealthily. Leopards are usually brown and white with black spots. He is integrated! The Antichrist, in order to appeal to all 3 races (European/White/Japheth, African/Black/Ham and Asian/Brown/Shem, will be a combination of all three. He will truly be a "Man of the People"! He

will be a composite, one-world, united, synthesized man who will appeal to anyone and everyone.

He has feet like as a bear, symbolizing power and strength.

He has a mouth like a lion. He is terrifying and authoritative when he speaks. The Antichrist will be as majestic and powerful as Nebuchadnezzar (lion), as ruthless and powerful as Media-Persia (bear) and as swift to conquer as Alexander (leopard).

These are the same animals Daniel saw in Daniel 7, but in reverse order.

2c The Antichrist seems to be the characteristics of the three great world empires mentioned in Daniel 7 rolled into one:

1. Babylon- lion. Daniel 7:4 (had eagle's wings, stood on its feet as a man and was given a man's heart)
2. Media-Persia- bear, Daniel 7:5 (had 3 ribs in its mouth and devoured much flesh)
3. Macedonia- leopard, Daniel 7:6 (had 4 wings like a fowl and also had 4 heads)

John does not mention this fourth beast that Daniel mentioned in Daniel 7:7.

2d He has a "**seat**", like the pope's "Throne of Peter" (which we like to call the “Papal High Chair”) or maybe a "seat" as Secretary-General of the United Nations or something similar. We must remember that the Antichrist, or the First Beast, moves in a political sphere. The Second Beast, or False Prophet, moves in the religious realm. They work together. One reason why the Antichrist will initially appeal to Israel as a Messiah will be because they have always been looking for a political Messiah rather than a spiritual one. One reason why Israel rejected Jesus was because He was not initially offering a political Millennium as He said that His kingdom was not of this world. He concentrated on the spiritual and did not come in the guise envisioned of the Messiah by Israel. But the Antichrist will be careful to appeal to Israel's political aspirations.

2e He received his power, seat and authority from the Dragon (Satan, Revelation 12:3). As Jesus was empowered by the Holy Spirit in His ministry, so shall the Antichrist be empowered by the Anti-Holy Spirit in his ministry. As Christ will have His kingdom, so shall the Antichrist. Both kingdoms are given by their Fathers (God the Father and Satan respectively).

13:3 And I saw one of his heads as it were wounded to death;[a] and his deadly wound was healed: and all the world wondered[b] after the beast.[c]

3a One of the heads, or kingdoms, was wounded but was later revived. This has sometimes been interpreted as to meaning the Antichrist is assassinated by suffering a head wound but later is resurrected by Satan to counterfeit Christ's resurrection. After all, the Resurrection of Christ is the keystone of Christianity, and we would expect a counterfeit of it by Satan. This would be possible, but another interpretation would be a loss of political power by the Antichrist, who would later regain it seemingly by a miracle. The Antichrist may hit a severe political crises during his career when it seems his little empire may fall apart. He will come through this crises stronger than ever, however, by some form of a political miracle.

“**as it were wounded to death**” Was he really killed? Or did it look like he was killed? Did everyone simplu assume he was killed?

3b “**Wondered**” shows that the whole is in awe of the Beast, that they have him in a deep admiration and are under his spell. Whatever he says goes and whatever he says is taken as the truth. This comes to its climax after the resurrection of the Beast from his deadly head wound but this spirit is in the earth even now and grows stronger ever day. Soon, it will become almost impossible to resist it. John adds the idea of wondering with “great admiration” in

Revelation 17:6 "**And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."**

The Spirit of Antichrist has the world in a state of wonderment even today. Even over the last 10 years, this spirit has captured the world and has completely re-programmed its thinking.

1. Trans-genderism, into thinking that men can be women and women can be men, and that men can give birth. We've seen men win honors as "Woman of the Year" and even with female beauty contests and compete in women's sports. The state of Delaware sent a transvestite to Congress.
    A. They will ram this Satanic garbage down the throats of our children in the public schools and in the media. You can have a "Drag Queen Story Hour" at your local public elementary school but it is forbidden to have a preacher go into that same school to read Scripture to the students. Media giants like Disney have been actively engaged in trans-gender and sodomy propaganda for years in their programs and films.
2. Sodomy, into thinking that all manner of sexual perversion and deviancy is normal and that we all must not only accept in but also celebrate it.
3. Abortion, into thinking that murdering unborn children is a good thing. Women "shout their abortion" and celebrate it and the government of the wold fund it and promote it.
4. Anti-semitism, into thinking that it is okay to murder Jews and to complete what Hitler started.
5. Climate change and radical environmentalism, into thinking that we all have to give up gas stoves and gasoline-powered cars and eat bugs to battle imaginary "climate change".

No normal, sane person with an IQ of at least 75 would accept any of this but it becomes possible because:

1, The Spirit of Antichrist has the world in its spell and it will get stronger as we get closer to the rapture. And if you think things are bad now, just wait until after the rapture when all divine restraint will be removed.
2. God gives them all over to a reprobate mind in judgment.
    A. Romans 1:28 **"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;"**
3. As we get closer to the end of the age, men will lose their ability to think and reason. They will fall for anything and everything. Look at the resurgence of communism in college campuses, promoted by brain-dead 20-year olds who have never read a book in their life. These same people accept the lies regarding "Palestine" and "Black Lives Matter" and Antifa without any doubt. On the other side of that coin, how many "conservatives" fell hook, line and sinker for Donald trump and his MAGA movement in 2016, extending to the present day of 2025? They honest think this New York liberals and unrepentant adulterer can "save America" and bring in a new "Golden Age" or Millennium, thus usurping the role of Jesus Christ, Who alone will bring in the "Golden Age". Do you see how easy it will be for the Antichrist and False Prophet to manipulate the masses, especially after the Church has been raptured out?

3c Through his rise, fall and rise to power, the whole world flocks to the banner of the Antichrist. This, of course, does not include the 144,000 or their converts who see the Antichrist for who he is and oppose him. They are killed as a result. But everyone else, including the Jews, are suckered into his web. Don't be surprised by this because unsaved men (and many "Christians"!) are downright stupid when it comes to allowing politicians to lie to them, be manipulated or in their inability to make discernments. It will be relatively easy to dupe the whole world. After all, the world is looking for one man who can solve their problems. One man who

can run the United Nations and lead humanity out of their problems and into the humanistic, Satanic "New Age of the Brotherhood of Mankind" or some type of related tripe. He manages to do what every pope, Napoleon, Hitler and every Marxist dreamed of and failed to do: gain the support and admiration of the entire world. The entire world now proclaims the Antichrist as their leader and are willing to follow him into the pit. Something else may transpire that further allows the First Beast to solidify his world-wide grip.

Consider what is going on during the Tribulation- judgment after judgment. Everyone knows these judgments are from God. The Antichrist will blaspheme God and prove that He is an evil ogre for punishing these "poor innocents" as He has done. The "god" of the Antichrist (Satan) would never do that! This New Age "god" truly loves mankind, unlike the God of the Bible. By leading the opposition to the oppression by God, the Antichrist will play on the fear and hatred of God by the unsaved masses. "Follow me and we will defy this dictator! I will lead you in your opposition to God! We will never give in! We will fight Him to the end!" and so on. He will double as a cheerleader against God.

The whole world “wondering” (and worshipping) the beast is not too hard to accept. Americans will worship anything but God: Mary, athletes, political movements and politicians, singers, actors, social media influencers, religious leaders…anything but God.

13:4 And they worshipped[a] the dragon which gave power unto the beast; and they worshipped[a] the beast,[b] saying, Who is like unto the beast? who is able to make war with him?[c]

4a The Greek word for "worship" through this chapter is Strong's #4352 "proskuneô" meaning to kiss, like a dog licking his master's hand, to fawn or crouch to, prostrate oneself in homage, do reverence to, adore. They will literally kiss the Antichrist in their worship! The pope, of course, demands this for all who have an audience with him as he holds his ring out for the poor saps to kiss. This does not mean that the pope is the Antichrist. The pope would fit better I think as the False Prophet. But the Antichrist may take a page out of the pope's book with the "holy kiss".

4b All the world will worship the Beast and give their power unto him. Nations and rulers will hand over their national sovereignty to the Antichrist and will desire him to rule over them. This is because they believe that he is either God or just a little short of divine and that would have all the answers to their problems. The world is looking for that "one man" who can rule the world effectively and they will believe the Antichrist to be that man.

AV	ESV	LSV
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?	4 And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who can fight against it?”	4 And they worshiped the dragon because he gave his authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?”

4c The ESV has “it” instead of “him”. This is something the ESV does consistently through this chapter.

13:5 And there was given unto him a mouth speaking great things and blasphemies;[a] and power was given unto him to continue forty and two months.[b]

5a The Antichrist will be a great orator. He uses his oratorical skills to blaspheme greatly for 42 months (3 1/2 years). As Jesus Christ did always those things that pleased His Father, so shall the Antichrist do those things that will please his father the Devil! Like all dictators, he uses these oratory skills to build his audience. Roll Mussolini, Hitler, Castro, yea, even Jessie Jackson and Bill Clinton and every other evil orator together and you will begin to approach the evil genius of the Antichrist.

Compare this with Daniel 7:8,20,25 ("**I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things….And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows… And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**") and Daniel 11:36 ("**And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.")** for another view of the blasphemy of the Antichrist. He makes quite a lot of use of his mouth.

5b The Antichrist is on the world stage in the first half of the tribulation (the first 42 months) but will not come into political power until the last half of the tribulation. It is during the last 42 months that he will wield absolute power, hence, "continue" in that power. Christ's public ministry also lasted 42 months.

13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,[a] and them that dwell in heaven.[bc]

6a Tabernacle? Not "temple"? This tabernacle must be in heaven by its association with God and "them that dwell in heaven".

6b The Antichrist can't physically attack the saints in heaven since his father the Dragon was cast out of heaven in Revelation 12, so all he can do is talk about them. The old adage "sticks and stones may break my bones but names will never hurt me" certainly applies here. Or how about "You can't box with God 'cause your arms are too short!" All the Antichrist can do to the saints in heaven is blaspheme them. But he cannot physically attack them or do them any harm.

6c The reason why the blasphemy is so intense by the Antichrist against God and the saints is to intimidate any of his followers from even considering falling away from him. Any unsaved person who might even be considering that the Antichrist could be a fraud would quickly be brought back in line by hearing this continual torrent of blasphemies and obscenities directed against God and His followers.

13:7 And it was given unto him to make war with the saints, and to overcome them:[a] and power was given him over all kindreds,[b] and tongues, and all nations.[c]

7a He makes war with those saints on earth who refuse to worship him. Since the Antichrist cannot attack the heavenly saints, he will take out his frustrations on the earthly saints. It will either be "play (along with the Antichrist's program) or pay" (with your life). This is a war that the

saints lose in that they are overcome by the Antichrist. But can it really be considered a loss? Look at their heavenly reward for their faithfulness in standing up to the Antichrist! They may have lost but in reality, they won! They are not considered losers in heaven but rather are treated as triumphant heroes.

7b Could this be a reference to Israel or Jewish/Christian believers?

7c Given by Satan (who has this authority in Matthew 4:9 "**And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**"). This will be universal political and spiritual power, bound up in the Antichrist. He will do what no other man has ever been able to do- literally rule the world. But we would still have to wonder how easy his rule will be. After all, the Antichrist is ruling over sinners- liars, thieves, murderers, rebels. It is not easy to maintain control over such a group without an iron hand, which is why Jesus will have to rule with a rod of iron in Psalm 2. Mankind has never been easy to rule over, whether it is God or Satan doing the ruling.

13:8 And all that dwell upon the earth shall worship him,[a] whose names are not written in the book of life of the Lamb slain from the foundation[b] of the world.[c]

8a By what evidence does the beast attain such universal adoration?

His being raised from the dead (whether in actuality or by deception matters not to the masses).

His ability to perform miracles.

His oratory skills.

The slaying of the two witnesses (Revelation 11:3-13).

The total destruction of Mystery Babylon (Revelation 17:16). With this action, even nominal adherence to religious things is outlawed. What the communists have accomplished in a number of locations, the beast will accomplish the world over.

The setting up of the abomination of desolation (Revelation 13:15).

The repulsion of the northern invasion (Ezekiel 38).[207]

8b The pre-Authorized Version translations have "beginning".

8c Anyone who is not a believer will worship the Antichrist. To do so damns them forever. If you do not respond to the ministry of the 144,000 or the Two Witnesses in repenting and accepting Christ, you will as a result worship the Antichrist, take his mark and damn your soul with no hope of salvation. There are no neutrals in this Tribulation war!

65. A Warning 13;9,10

13:9 If any man have an ear, let him hear.[a-b]

9a Back to the language and the exhortation as to the Seven Churches in chapters 2 and 3.

9b No one will hear, except the remnant. None with the mark of the beast will hear. God has been pleading and dealing with those on the earth about their fate but none will hear or heed.

[207] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 270.

13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.[a] Here is the patience and the faith of the saints.

10a This is a principle of retribution. He who persecutes the saints will himself be persecuted and likewise killed by God. Mess with God's loved ones and you place yourself in great jeopardy. The unsaved Tribulation dweller is in enough trouble with God anyway due to his treason against the divine government of heaven by giving his loyalty to the Antichrist rather than to his Creator. But this man will go deeper into the divine doghouse if he follows up his hatred for God's remnant by persecuting them. "**With what measure ye mete, it shall be measured to you again**" (Matthew 7:2). The amount of suffering a person endures in the Tribulation and beyond is directly related to his wickedness. Those who fall in line with the Antichrist and persecutes saints will be judged according to their sin in the same fashion as they persecuted.

66. The Beast From The Earth: The False Prophet 13:11-15

13:11 And I beheld another beast[a-b] coming up out of the earth;[c] and he had two horns like a lamb,[d] and he spake as a dragon.[e]

11a This is the Second Beast, called the False Prophet. As the First Beast carries out the political aims of Satan, the Second Beast will weld it together spiritually. He is as much the Antichrist as the First Beast, but in a different context and ministry. He is called the "False Prophet" three times in Revelation, in 16:13, 19:20, and 20:10. He will be the greatest false prophet of them all. There have been many in history and many of them were very successful and powerful, but this man will top them all.

Religious leaders can be very powerful. Look at the influence all of the false religious teachers have who are on television. Oral Roberts, A. A. Allen, Fulton Sheen, Binny Hinn, Jesse DuPlantis, Herbert W. Armstrong, Jim and Tammy Bakker, Kenneth Copeland, Creflo Dollar and their kind have deceived millions.

11b The main difference in interpretation between the premillennialist and the postmillennialist with respect to these two beasts is that the premillennialist sees them as individuals while the postmillennialist will usually identify them with the Roman Empire. Vic Lockman says "The Second Beast...is not a person but a system."[208] Of course, we would disagree, as these two beasts are obviously individuals.

11c He is a man who comes out of the earth, which may be a reference to Palestine. The First Beast, the Antichrist, was the Beast From The Sea (compare with leviathan in Job 41). The Second Beast is the False Prophet,

The Beast From The Earth (cf. behemoth in Job 40:15-24). Thus, the Satanic Trinity is now complete with Satan (the "Father"), the Antichrist (the "Son") and the False Prophet (the "Spirit"). Not only does Satan copy the Trinity but he also offers it as a substitute as an object of worship instead of the Father-Son-Holy Spirit. The Second Beast then copies the work of the Holy Spirit in directing worship to the Antichrist as "God". He, then, is the "Unholy Spirit of Satan".

[208] Page 30 in his commentary.

11d The False Prophet has two horns like a lamb. He looks harmless as a lamb as he worms his way into power and gains the confidence of millions as a "great religious leader". I am not exactly sure what the horns represent unless they stand for kings as the horns of the beast do in Daniel 7. If so, then this second beast will either control two kings or be backed by two kings or may represent his political and religious authority.

11e He speaks as a dragon. He is not as peaceful as he seems. Cross him and he'll spew forth hell out of his mouth at you (like any pope and many religious leaders).

13:12 And he exerciseth[a] all the power of the first beast before him,[b] and causeth the earth and them which dwell therein to worship the first beast,[c-d] whose deadly wound was healed.

12a The sixfold work of the False Prophet in Revelation 13:

1. He exerciseth- power 13:12
2. He causeth- beast worship 13:12
3. He doeth- great wonders 13:13
4. He maketh- fire come down 13:13
5. He deceiveth- by miracles 13:14
6. He causeth- receipt of the mark 13:16[209]

12b The False Prophet exercises all the power of the Antichrist (Revelation 13:12). He has as much power and authority as the First Beast.

12c He does have a unique ministry to the Antichrist. He causes all to worship the Antichrist. This is why we refer to him as the Anti-Holy Spirit. As the Holy Spirit directs all worship toward Christ (John 16;13,14 "**Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you**."), the False Prophet will direct all worship to the Antichrist. As the Holy Spirit is the spiritual power in the Church Age, so will the False Prophet be the spiritual power in the Tribulation.

12d He is a religious leader which makes me think he may be a pope, or at least whoever will lead the Tribulation Church of the Antichrist. The pope is both a politician (head of state of Vatican City) as well as a spiritual leader of the Church of Rome. With apologies to the Reformers, the pope is not the Antichrist (although he keeps acting like him!) but may rather be the one who steers the worship of the world to the Antichrist. Since the Church of Rome is a harlot, we are not surprised to see this "professing Christian" encouraging Satan worship. He does it every day in the mass. The False Prophet has the apostolic "signs and wonders" that are no doubt for Israel's benefit (1 Corinthians 1:22 "**For the Jews require a sign, and the Greeks seek after wisdom:**"). The pope claims to be an apostle but lacks the signs to back up his claims. If the pope could come up with apostolic signs and wonders to back up his claims as an apostle, it would do wonders for his influence.

The political Antichrist will need a religious ally in his quest to obtain and maintain power over mankind in his war against Christ. Politics and religion (in the bad connotation) need each other in order to flourish. This will be the duty of the False Prophet, to give the Antichrist's

[209] James Knox, *The Book of Revelation*, volume 2, page 277.

kingdom a religious (not necessarily spiritual) foundation to exploit and to justify his reign. Even unsaved men will respond to some sort of religion in a context like this.

13:13 And he doeth great wonders,[a] so that he maketh fire come down from heaven on the earth in the sight of men,[b]

13a The False Prophet does great wonders, like making fire fall from heaven. Satan and his crowd can do miracles too. Just because someone does miracles does not necessarily mean he is of God. Are the Charismatics paying attention? They over-emphasize signs and wonders, thinking that anyone who can produce such signs must be of God and have the "anointing" of God on them. But such is obviously not the case.

13b He makes fire fall from heaven, counterfeiting Elijah's (one of the Two Witnesses) miracles (Revelation 11). God also did this when He destroyed Sodom and Gomorrah in Genesis 19. Fire also fell from heaven in Leviticus 9 when God lit the tabernacle altar. This may be also a counterfeit of Pentecost in Acts 2 when the Church was born. Might there be a Satanic Pentecost where the Harlot Tribulation Church will be "born" in order to mimic what occurred with the True Church? Modern Pentecostals are forever blabbing about needing a "new Pentecost" (presumably with the same signs and wonders), so the Antichrist will give them one.

13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do[a] in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,[b-c] which had the wound by a sword, and did live.

14a He deceives all men with his miracles (especially Charismatics and New Agers)! They are a sucker for a miracle.

14b This is similar to Daniel 3 where Nebuchadnezzar made an image (probably inspired from his dream of Daniel 2 and Daniel's interpretation of it) and where he ordered everyone to fall down and worship it- or else.

14c He orders an image of the Antichrist be made that will become an object of worship for all men. Anyone who does not worship, the image is killed. What was this an image of? This is similar to Nebuchadnezzar's image of a man. The Tribulation is the Golden Age of Man/Humanism after all.

But this is no ordinary image. The False Prophet gives the image life and makes it talk. It actually comes alive! The Devil can produce life, although he cannot copy the original creation. Life (or some form of it) is somehow produced under Satanic power. This ought to be the final nail in the coffin in the minds of those who have believed the Lie that the Antichrist is the true Christ. "Who else but God could give life like this?" they no doubt will reason with themselves.

13:15 And he had power to give life[a] unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.[bc]

AV	ESV	LSV
15 And he had power to **give life** unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.	15 And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.	15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.

15a "**give life**" The ESV and LSV have "give breath". How is that an improvement over "give life"?

15b Worship the image and the Beast and be damned. Don't worship them and you will be put to death. Here is the apex (or low point, depending on how you look at it) of 6,000 years of human idolatry. It has all been leading to this- the worship of not just the Antichrist but his image as well. This image is not just some computer-controlled robot as that would impress no one with today's technology. There is a very clear and obvious supernatural element to the actions of this image.

15c Daniel 3:6. "**And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace**."

67. The Mark of the Beast 13:16,17

13:16 And he causeth all, both small and great, rich and poor, free and bond,[a] to receive a mark in their right hand, or in their foreheads[b-c-d-e]

16a There will be "bondmen" in the Tribulation, showing that there will be a return to some form of slavery. Slavery still exists in 2025, the news media just never talks about it, preferring to focus instead on the Confederacy up until 1865. It still exists in certain parts of the Arab world. Then there is the "white slavery", which is sexual slavery, which largely involves child trafficking.

16b The Mark of the Beast is mentioned but not described as to exactly what it is. Whatever it is, it is applied to either the forehead or in the right hand. This is done to mark territory and property. Animals do this to trees (especially leopards, lions and bears), and trees usually refer to people (Psalm 1 where the blessed man is referred to as a palm tree, as a bramble in Judges 9, Israel referred to as fig trees and olive trees in Zechariah 4 and Christ as the "**root of David**" in Revelation 5:5).

This is the Anti-Mark, see Revelation 7:3; 9:4 and Ezekiel 9:4 ("**And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."**) We are "sealed" by the Holy Spirit in Ephesians 4:30 ("**And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption**.") by some mark that identifies us as belonging to Christ. As usual, Satan cannot come up with anything original, so he steals this idea of marking or sealing his followers as Christ does his, hence this "Anti-mark".

AV	ESV	LSV
16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark **in** their right hand, or **in** their foreheads:	16 Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead,	16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, that they be given a mark on their right hand or on their forehead,

16c The mark is either "in" the hand or "in" the forehead. Prepositions are always important in Scripture. "In" the hand is interesting, it is not "on" the hand or forehead. Thus it cannot be a tattoo of some sort. The mark, if placed in the hand or forehead, is something internal. If this was some form of microchip planted under the skin, it would make sense. No one can buy or sell without this mark and we can readily understand today how this could happen. The Antichrist may enforce a cashless society where all financial transactions are electronic. It would be to prevent a non-worshipper of the Antichrist from engaging in any economic activity unless he has the mark/chip, as his money will be no good. That person could easily be flagged by the computer or removed from the system. This will be mandatory. All will be required to obey (Daniel 2). Registration centers will be established to sign people up for this grand and glorious New World Order. There will be propaganda on all the broadcast outlets 24/7 urging all to show their allegiance to the beast by taking his mark and swearing loyalty to him.

The ESV and LSV destroy this revelation by using "in" instead of "on" the right hand and forehead.

"Long before the invention of computers, which so many seem to believe are essential to the fulfillment of prophecy, the mystery of iniquity was already at work. The Roman Catholic lines up on Ash Wednesday to receive a black spot in the forehead. The Hindu places a jewel or other ornament in the middle of the forehead. The oriental places the hand to the forehead in an act of reverence. The "new age" cultist reaches back into the ancient occult practices to explore the mysteries of the "third eye" in the midst of the forehead and its connection to the pineal gland. The modern day "faith healer" imparts his magical powers by placing the palm against the forehead for a transfer of spiritual power."[210]

16d Note the six-fold work of the false prophet (Revelation 13):

He exerciseth — power (v. 12)
He causeth — beast worship (v. 12)
He doeth — great wonders (v. 13)
He maketh — fire come down (v. 13)
He deceiveth — by miracles (v. 14)
He causeth — receipt of the mark (v. 16).[211]

16e I wonder if this mark is an eternal one, that these sinners will bear throughout eternity to mark their rebellion against God and to serve as an eternal reminder to them of the foolishness of their choice.

13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.[abcde]

[210] James Knox, *The Christ Honoring Commentary on Revelation*, volume 1, pages 81-82.
[211] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, pages 276-277.

17a Unless a man has the mark he will be unable to buy or sell. Surviving Tribulation saints will end up starving since they will not be able to buy food. In order to buy or sell, a man will need one of three things in the Tribulation: The mark, the name of the Beast or the number of his name.

We saw a "dry run" of this during the Covid lockdowns of 2020-2022. Unless you had a vaccination card, you were "cast out" in some areas and were unable to enter certain stores or even to spend your money. They were not allowed on busses, planes or to cross international borders. There were Communist-style checkpoints ("Your papers, please") here in Delaware, run by the state police. The unvaccinated were shunned as lepers and the worst kind of sinners, mainly because they had doubts about the vaccine. Some were fired from their jobs or expelled from their colleges. We will see this again, under a different set of circumstances.

The government forces people to accept certain documents in order to buy and sell. You cannot get a job without a social security number. In Canada, you get a SIN (Social Insurance Number) in order to access the government healthcare. You can't drive a car without a driver's license and you can't go into another country without a passport. And the people obey like sheep. It won't be difficult to force the conditioned masses in the Tribulation to take this mark.

"Then this man sets up an Ecumenical Council over the United Nations, takes over the world at Rome, and fixes you so that you can't get milk, bread, and butter for your babies unless you take a black mark right smack between the eyes or in the palm of your hand, as when you kiss somebody on the forehead or blow a kiss from the palm of your hand. You'll take it, or you can't buy! The government will require you to take a Social Security number now to prepare you for what they are going to do. It is going to be a Federal offence not to take the mark of the beast. You unsaved religious leaders who are messing around and putting off Jesus Christ, God has got a monkey wrench that is going to fit your nut! God Almighty is going to put you in a place where it is going to be a Federal offence for you not to worship the Devil! You'll worship him! You won't go to jail! If you are such a sorry, God-forsaken rascal right now that you are ashamed to confess Jesus Christ, don't kid yourself into thinking that you've got the guts to resist the Federal Government when they tell you to worship the Devil. You'll go along. You're "chicken" right now, or you would have been saved already."[212]

17b The "mark of the beast" is not "666". This is the number of the beast. The mark is a literal mark not a number. It seems to be a common error to refer the "666" as the mark of the beast, which it is not. Don't confuse the number with the mark.

17c To take this mark is the unpardonable sin in the Tribulation. If a man rejects Christ in the Tribulation, he will then follow the Antichrist, take the mark, and damn his soul to the Lake of Fire with no hope of forgiveness or salvation. Of course, this is a dispensational change, for such a provision of the unpardonable sin has never been mentioned in the Bible up to this point. No such sin is defined in the Old Testament while this sin is defined as blaspheming the Holy Spirit in the New Testament (Mark 3:28,29 "**Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation**:").

Is this New Testament unpardonable sin still on the books in the Tribulation? We are not told, but since it is not rescinded by any verse in Revelation, we must assume that it is. Probably, taking the mark, at the insistence of the anti-Holy Spirit (the Second Beast) would be the same idea as blaspheming the true Holy Spirit, who would never support such an act, so the New Testament unpardonable sin and the Tribulation unpardonable sin may not be all that different.

[212] Peter Ruckman, *The Revelation of Jesus Christ*, pages 495-496.

17d Another problem with the Preterist and Historicist schools of interpretation- when did this ever happen in history? Nothing like this ever happened between A.D. 66-70 (preterist view) or during church history (the historicist view). But if seen as yet unfulfilled prophecy, these difficulties are done away.

17e I will not get into the guessing game of who the Antichrist or False Prophet are. This has been a favorite "cottage industry" in the church for centuries and every guess has fallen flat. But everything tries their hand at it.

Back in Revelation 6, we say that many of the Plymouth Brethren were guessing Napoleon I.

Mussolini was a favorite candidate around World Wat I and II.

Henry Kissinger was a popular guess in the 1970s.

Saddam Hussen had a lor of support around 2000.

The Reformers insisted it was the pope.[213]

A. W. Pink had him pegged as Judas raised from the dead.[214] See the essay at the end of this chapter.

And so on and so on, far into the night…

68. The Number of the Beast 13:18

13:18 Here is wisdom.[a] Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.[bc]

18a This is "wisdom" to understand this. It is not a "hidden mystery". A spiritual man will study and understand this. You can understand it if you want to! The problem is that many people don't want to because they will not like the conclusions that will arrive at. A wise man in the Tribulation will take note of this and avoid any man passing marks and numbers around.

18b The number (not the mark) of the beast is the number of a man, or 666, which represents the Satantic Trinity. We would assume that the number of the Lord would be 777. Seven is the divine number while 6 is the number of man. Three sixes, a Satanic, humanistic. New Age trinity.

The infamous "666" has caused countless speculation in trying to identify the Antichrist. James Knox, in his commentary (pages 288-293), has a long passage on the folly of trying to use various types of numerology in identifying the Antichrist using "666":

"Before the invention of characters by the Arabs (in the tenth century), letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, A was 1, being the first letter; and W was 24, being the last. It is in this manner that the books of the Iliad and Odyssey are numbered, which have been thus marked by Homer himself or by some person who lived around his time. A very similar system was afterwards adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus X stood for ten, etc. Herodotus, the grammarian, is the only writer of antiquity who has noticed this system and the chronological table of remarkable events on the

[213] The pope (any pope) is a better candidate for the False Prophet than for the Antichrist.

[214] There is some merit to this position but I won't hold to it dogmatically…yet.

Arundelian marbles is the only work extant in which this method of representing numbers in exhibited. The system now in use cannot be traced to any other ancient source. What can be proved is that it was in use before the commencement of the Christian era. Numerical letters, denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Caesar through the succeeding reigns. There are coins extant marked of the 2nd, 3rd, 14th, 30th, 35th, 38th, 39th, 40th, 41st, and 42nd years of Augustus Caesar, with the numerical letters preceded by L.

The method just described of representing numbers by letters of the alphabet gave rise to a practice among the ancients of representing names also by numbers. Examples of this abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases began to first be used cannot be ascertained, but it was in use in the days of the apostles. Seance, who was contemporary with Paul, informs us in his eighty-eighth epistle that Apion, the grammarian, maintained Homer to have been the author of the division of his poems of the Iliad and Odyssey into forty-eight books. For proof Apion produces the following argument: that the poet commencing his Iliad with the word unviv, that the two first letters whose sum is 48, might indicate such a division. Leonidas of Alexandria, who flourished in the reigns of Nero and Vespasian, carried the practice of computing the number in words so far as to construct epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. (Several examples of such can be found in Brunck and Jacob's edition of the Greek Anthology, Volume 2.)

It also appears from ancient records that some Greeks in the early part of the second century, if not in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer to find out what two consecutive lines were equal-numeral.

Aulus Gellius, the grammarian who lived in the reigns of Hadrian and Antonius Pius, gives us an account of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his Attic Nights. Among the subjects treated in this book was that of Homeric equinumeral verses. Having thus shown that it subsequently was a practice in the apostolic age to count the number of words and phrases (even in whole verses), men then jump to the conclusion that such linguistic games were played by the Holy Spirit in writing the Bible. (See *The Bible Code* and other such works of fiction.)

Here is their reasoning (if it may be so called): Jesus used the Greek language to communicate His message to John (though without any original manuscripts or tape recordings of the conversation, this cannot be proved). Thus, 666 must be the Greek name of the beast. The fact that the verse states beyond any question that the name and the number are not the same means nothing to those looking in dark places for hidden light. An early example of such treasure hunting can be found in the works of Irenaeus. He fiddled around with the letters and numbers until he determined that 666 equaled "The Empire of the Latins."

Thus, the name-the-beast-game got off to an early start.

Nothing in the Bible has been made the subject of more ridiculous guesswork than this name and number.

Here are some of the most notable blunders.

J.B. Smith wrote, The numerical values were applied in this manner; the first ten letters of the alphabet increased by units: A=1; B=2; C=3; etc. After the tenth and up to the nineteenth inclusive, they increased by tens: K=20; L=30; M=40; etc. From the twentieth the increase is by one hundred: T=200; U=300; etc." Using this method, Smith goes on to calculate to his own satisfaction by using the Hebrew form of the name that Nero, the Roman Emperor is identified as the Beast. He writes, "The name Nero Caesar does not occur in Revelation; in fact, nowhere in the New Testament except in the postscript to 2 Timothy in the AV, where it occurs in the Hebrew form Kaiser Neron. Had John used the name, he doubtless would have written it with Hebrew endings as he does other proper names, viz. Abaddon, Apollyon, and Armageddon, in

which the second letter is a long o. Using only the consonants as the Hebrew does, the numerical values of the Hebrew composing Kaisar Neron are: K=100; S=60; R=200; N=50; R=200; 0=6; N=50. As Nero alone totals 666, he must be the emperor intended.

Lohmeyer in his commentary proposes a wholly different solution. He states that according to Pythagorean numerology, 666 is a so-called triangular number, being the sum of the numbers from 1 through 36 inclusive. Further, 36 is itself the sum of the numbers from 1 through 8. Accordingly, 666 is resolved into 8, a number which has special significance in 17:11, where the beast is the eighth but belongs to the seventh. Accordingly, so Lohmeyer observes, the number 8 designates the fearful, demonic Antichrist whose end is at hand. The number 666, then, is a human number which is a cipher for the demonic number 8. Thus by coincidence he arrives at practically the same conclusion: the number is that of the Antichrist who is Nero.

Make the letter A=100; B=101; C=102; etc. How one arrives at this system matters not. This will yield: H (107) + I (108) + T (119) + L (111) + E (104) + R (117) = 666. Thus, proving that Adolph Hitler was the antichrist.

Or we have only to count the number of letters in a person's name, which opens any number of possibilities. Ronald (6) Wilson (6) Reagan (6) was the most recent beast under this scenario.

Some have taken the Greek numbers and assigned to them: E=5; U=400; A=1; N=50; TH=9; A=1; S=200 (How one decides on such numbers is anybody's guess.) and warned us to look out for Euanthas, a name totaling 666.

Do not forget there are 18 lines in the bar code known as the universal product code (UPC). From this we are to reason 6 + 6 + 6 = 18 so this bar code is the mark of the beast.

If one wishes to prove that the Roman Pontiff is the Antichrist, it is easily done. We simply add the values of the Roman numerals: D=500; C=100; L=50; X=10; V=5; I=1; and we have a total of 666. Please do not mention that we left out M=1,000.

In 1924, Fredrick Dunning wrote an amazing article in the *Christian Century*. It included the following: The riddle has puzzled the minds of Bible students for centuries, but when the Klu Klux Klan is used as the key, it becomes as simple as child's play. Let us start with the magic letters K.K.K. with their proper punctuation marks. Webster tells us that multiplication is often expressed by a dot between the factors, thus, K.K.K. equals K x K x K. The numerical value of K is 11, as it is the 11th letter of both English and Hebrew alphabets. Substituting this value for K we have K.K.K. = 11 x 11 x 11 = 1331. This is the simple numerical value of K.K.K. But there is one lacking. The founder and first head of the K.K.K. has been cast out and he must be restored before we have the perfect symbol of the Klu Klux Klan. Adding the lost one we have 1331 plus 1 = 1332. This is the perfect numerical value of the Klu Klux Klan. The number 18 in verse 18, however, is the number of the beast, while in the chapter as a whole Klu Klux Klan is represented by two beasts, namely, the beast with seven heads and ten horns, representing the dynasty of William Joseph, King of Klu, and the beast that looked like a lamb but spake as a dragon, representing the dynasty of Hiram, king of Klan. Therefore to get the number of the beast we must divide the complete number by 2 (1332 / 2 = 666). And this is the number by which the prophet may be known.

J. B. Smith weighs in again with another gem. All numerals from 1 through 36 total 666 and the word beast, in an evil sense, occurs 36 times in Revelation. The Hebrew letters for Nero Caesar (Neron Kesar) add up to 666, and there was a legend that Nero would reappear in the east after his apparent death. Peter Bungus, who lived in the days of Martin Luther, wrote a book on numerology almost 700 pages long. Most of the work was devoted to the number 666, which he had found equivalent to the name of Luther. In reply, Luther interpreted 666 as the forecast of the duration of the papal regime.

Michael Stifel, a German algebraist of the 16th century, claimed 666 identified Pope Leo X.

From *Things To Come* (July 1903) we have, The great significance of this number is seen when we remember that the secret symbol of the great ancient pagan mysteries was SSS or 666, and that today it is the connecting link between them and the revival of Spiritism and Theosophy which aim at the union of all religions into one. The first and last of these three letters are the abbreviation of the word Christos. So when we have the E, like a crooked serpent, put between them, we see a fitting symbol of Satan's messiah, the antichrist.

A more recent entry runs like this: Bill Gates' real name is William Henry Gates III. If you take all the letters of his name and then convert it in ASCII code (American Standard Code for Information Interchange, of course.) and then add up all the numbers, you will get 666. However, the fellow who gave us this gem then uses Bill Gates III for his calculations, which he has already told us is not his real name. Anyway: B (66) + I (73) + L (76) + L (76) + G (71) + A (65) + T (84) + E (69) + S (83) + III (3) = Total 666. The same holds true for MS-DOS and Windows 95. M (77) + S (83) + - (45) + D (68) + O (79) + S (83) + [space] (32) + 6 (54) + (46) + 2 (50) + 1 (49) = 666. W (87) + I (73) + N (78) + D (68) + O (79) + W (87) + S (83) + [space] (57) + 9 (53) + 5 (1) = 666.

I do not know where the 1 came from. I am just reporting the warning as I received it.

Does this mean that with the production of Windows 97 Bill Gates missed his window of opportunity (no pun intended) and can no longer be the anitchrist?

Maybe Barney, the cute little so-called dinosaur, is the true beast. Start with the given: CUTE PURPLE DINOSAUR. Change all U's to V's (which is proper Latin anyway): CVTE PVRPLE DINOSAVR.

Extract all Roman numerals: C, V, V, L, D, I, V.

Convert into Arabic values: 100, 5, 5, 50, 500, 1, 5.

Add all the numbers: total = 666.

Thus, Barney is the Anti-Christ!

And for the grand finale I offer one of my own. Take the 26 letters of the English alphabet and give them a numerical value of A=1; B=2; etc., and provide ½ for each punctuation mark. This gives you:

John F. Kennedy 121.5
Vietnam War 116
Dallas, Texas, 119
November 92
22, 22.5
19 19
63 63
Subtotal 553
+ Conspiracy 113
TOTAL 666

This is supporting evidence for the theory that JFK was healed of the deadly head wound and is running the world from a secret location. (Probably in Argentina; all bets on the Onassis yacht theory are now off.)

When one fails to let the Bible interpret the Bible there is no way to check the downward slide into folly."[215]

For reasons like this, we will not indulge in the same folly in trying to identify the Antichrist using this sort of numerology. Most commentators delve deeply into this, more cautious commentators who look well to their going will mention that such interpretations exist but do not follow up on it.

18c Some critical text translations read "616" instead of "666".

[215] *The Book of Revelation*, volume 2 pages 284-291.

Summed up, the First Beast will be:

1. An intellectual genius Daniel 8:23
2. An oratorical genius Daniel 7:11; 11:36; Revelation 13:5
3. A political genius Revelation 17:11,12
4. A commercial genius Daniel 11:43; Revelation 13:16,17
5. A military genius Revelation 6:2; 13:2
6. A religious genius 2 Thessalonians 2:4; Revelation 13:8

We also need to examine the very distinct possibility that the Antichrist (First Beast) will be Judas resurrected. I'm going to reproduce an article by A.W. Pink, printed in his *Studies in the Scriptures* magazine, where he listed 7 reasons why the Antichrist will be Judas resurrected:

In Psalm 55 much is said of the Antichrist in his relation to Israel. Among other things we read there, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (v. 21). The occasion for this sad plaint is given in the previous verse- "He hath put forth his hands against such as be at peace with him: he hath broken his covenant". The reference is to Antichrist breaking his seven-year Covenant with the Jews (see Daniel 9:27; 11:21-24). Now if the entire Psalm be read through with these things in mind, it will be seen that it sets forth the sorrows of Israel and the sighings of the godly remnant during the End-time. But the remarkable thing is that when we come to vv.11-14 we find that which has a double application and fulfillment- "wickedness is in the midst thereof; deceit and guile depart not from her street. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company". These verses describe not only the base treachery of Judas toward Christ, but they also announce how he shall yet, when reincarnated in the Antichrist, betray and desert Israel. The relation of Antichrist to Israel will be precisely the same as that of Judas to Christ of old. He will pose as the friend of the Jews, but later he will come out in his true character. In the Tribulation period, the Nation of Israel shall taste the bitterness of betrayal and desertion by one who masqueraded as a 'familiar friend'. Hence, we have here the first hint that the Antichrist will be Judas reincarnated.

"And your covenant with Death shall be disannulled, and your agreement with Hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isaiah 28:18). The "Covenant" referred to is that seven-year one which is mentioned in Daniel 9:27. But here the one with whom this Covenant is made is termed "Death" and "Hell!". This is a title of the Antichrist, as "the Resurrection and the Life" is of the true Christ. Nor is this verse in Isaiah 28 the only one where the Son of Perdition is so denominated. In Revelation 6 a fourfold picture of him is given- the antithesis of the fourfold portrayal of the Lord Jesus in the Gospels. Here he is seen as the rider on differently colored horses, which bring before us four stages in his awful career, and when we come to the last of them the Holy Spirit exposes his true identity by telling us, "and his name that sat on him was Death, and Hell followed with him" (Revelation 6:8). Now "Hell" or "hades" is the place which receives the souls of the dead, and the fact that this awful name is here applied to Antichrist intimates that he has come from there. Above, we referred to Matthew 12:41-43 to prove that Antichrist will be a super-human being, a fallen and unclean "spirit": we turn to it again in order to show that this coming Incarnation of Satan has previously been upon earth. The history of this "Unclean Spirit" is divided into three stages. First, as having dwelt in "a man"; second, as having gone out of a man, and walking through dry places, seeking rest and finding none this has reference to his present condition during the interval between his two appearances on earth. Third, he says, "I will return to my

house". This Unclean Spirit, then, who has already been here, who is now away in a place where rest is not to be found, is to come back again!

In John 17:12 we have a word which, more plainly still shows that the Antichrist will be Judas reincarnated, for here he is termed by Christ "The Son of Perdition". But first let us consider the teaching of Scripture, concerning Judas Iscariot. Who is he? He was a "man" (Matthew 26:24). But was he more than a man? Let Scripture make answer. In John 6:70 we read, "Have not I, chosen you twelve, and one of you is a Devil?" It ishardly necessary to say that in the Greek there are two different words for "Devil" and "demon"... Further, in no other passage is the word "devil" applied to any one but to Satan himself. Judas then was the Devil incarnate, just as the Lord Jesus was God incarnate. Christ Himself said so, and we dare not doubt His word. As we have seen, in John 17:12 Christ termed Judas "the Son of Perdition", and 2 Thessalonians 2:3 we find that the Antichrist is similarly designated- "That Man of Sin be revealed, the Son of Perdition". These are the only two places in all the Bible where his name occurs, and thefact that Judas was termed by Christ not a "son of perdition", but "the Son of Perdition", and the fact that the Man of Sin is so named prove that they are one and the same person. What other conclusion can a simple and unprejudiced reader of the Bible come to?

In Revelation 11:7 we have the first reference to "the Beast" in the Apocalypse: "The Beast that ascendeth out of the bottomless pit". Here the Antichrist is seen issuing forth from the Abyss. What is the Abyss? It is the abode of lost spirits, the place of the reincarceration and torment- see Revelation 20:1-3, and Luke 8:31, "deep" is "abyss" and cf. Matt. 9:28. The question naturally arises. How did he get there? and when was he sent there? We answer. When Judas Iscariot died! The Antichrist will be Judas Iscariot reincarnated. In proof of this we appeal to Acts 1:25 where we are told, "that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place". Of no one else in all the Bible is it said that at death he went "to his own place". Put these two scriptures together: Judas went "to his own place", the Beast ascends out of the Abyss.

In Revelation 17:8 we read, "The Beast that thou sawest was, and is not: and shall ascend out of the Bottomless Pit, and go into perdition". This verse is generally understood to refer to the revived Roman Empire, and while allowing that such an application is warrantable, yet we are persuaded it is a mistake to limit it to this. In the Apocalypse, the Roman Empire and its final and satanic Head are very closely connected, so much so, that at times it is difficult to distinguish between them. But in Revelation 17 they are distinguishable. In v. 8 we are told that the Beast "shall ascend out of the Bottomless Pit, and that he shall go into perdition". In v. 11 we are told "And the Beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition". Now nearly all expositors are agreed that the Beast of v.11- the "eighth" (head, and form of government of the Roman Empire- is the Antichrist himself; then why not admit the same of v. 8? In both, the designation is the same-"the Beast"; and in both, we are told he "goeth into perdition." We take it, then, that what is predicated of "the Beast" in 17:8 is true of both the Roman Empire and its last head, the Antichrist: of the former, in the sense that it is infernal in its character. Viewing it now as a declaration of the Antichrist, what does it tell us about him? Four things. First, he "was". Second, he "is not". Third, he shall "ascend out of the Bottomless Pit". Fourth, he shall "go into perdition". The various time-marks here concern the Beast in his relation to the earth. First, he "was", i.e.. on the earth. Second, he "is not", i.e. now on the earth (cf. Genesis 5:24, "Enoch was not for God took him"; that is, "was not" any longer on the earth).[216]

[216] Pink, however, is not a reliable guide and he constantly shifted his position. He was dispensational, then renounced it. He was premillennial, then he wasn't sure what he was. He went from being a "regular" Calvinist to being a hyper-Calvinist (read an unedited version of his book The *Sovereignty of God* which was too hot for even the Calvinist publishing house Banner of Truth to handle without editing in 1961, see https://awpink.org/2025/03/04/the-differing-editions-of-the-sovereignty-of-god/). But this is a good article.

See Appendix 2 for a survey of the doctrine of Antichrist in Outline Form.

NOTES

Revelation Chapter 14

69. The 144,000 Revisited 14:1-5

14:1 And I looked, and, lo, a Lamb[a] stood on the mount Sion,[b] and with him an hundred forty and four thousand,[c-d] having his Father's name written in their foreheads.[e]

1a This is obviously Jesus Christ as the Lamb of God of John 1:29 "**The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world**."

1b Mount Zion cannot be said to be a symbol for the Church. Many hymns of the 18th and 19th centuries, especially those by Isaac Watts, would sing of "Mt. Zion" and liken it to the Church. Although Watts was something of a dispensationalist, this error comes from a failure to make the proper dispensational distinctions between Israel and the Church. Mt. Zion is always associated with Israel, especially millennial Israel, never the New Testament Church. This Mount Zion is a heavenly location, not earthly.

1c Christ "the Lamb is seen on Mount Zion with the 144,000. This must be a heavenly scene (the heavenly Mt. Zion [Hebrews 12:22 "**But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels**," and Ezekiel 28:14 "**Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire**."] since Christ does not return to touch the earth until the Second Advent. Psalm 48:2 would locate this "**in the sides of the north**". This heavenly Mt. Zion, if it is toward the north (also see Job 26), is in the direction of the star Alpha Draconis or Thuban (in the constellation Draco, the "Dragon"! Interesting that a "Dragon" is associated with the ancient north star which may lie in the direction of heaven), which was the polar star in Bible times (today, the pole star is Polaris [scientific designation, Alpha Ursa Minor]). Thus we can locate the direction of heaven, but how far away it is would be nearly impossible to determine except to say that it is very far away.

Postmillennialists also make this error. Vic Lockman clearly states that "The church (144,000) stands with Christ on Mt. Zion...[217] Lockman adds "In victorious opposition to the dragon and the two beasts, the Lamb and His followers stand on Mt. Zion (Hebrews 12:22). Mountains symbolize kingdoms (Daniel 2:32 35,44,45). The 144,000 is the Church militant and victorious, the new Israel of God (Galatians 6:16; 3:7; Romans 2:29; 9:6 13...They are spiritual virgins..."[218]

1d The 144,000 are revisited, whom we last saw in Revelation 7, so this is that same group. They are with Christ on the heavenly Mt. Zion showing them to have been killed, martyred by the Antichrist, probably before the Abomination of Desolation or, at the latest, very soon afterwards.

1e They have the seal of God on their forehead. Contrast this with the followers of the Antichrist who also have the seal of their god in their forehead. Everyone in the Tribulation is marked, one way or the other by either Christ or Antichrist. Contrast their mark with the mark of the beast that

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[217] *In These Last Days*, page 25.

[218] *Revelation: A Cartoon Commentary,* page 31.

is on the foreheads of the unbelievers on the earth who worship the Antichrist during the Tribulation.

AV	ESV	LSV
1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.	1 Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.	1 Then I looked, and behold, the Lamb *was* standing on Mount Zion, and with Him 144,000, having His name and the name of His Father written on their foreheads.

The ESV and LSV add "who had his name" in addition to the name of the Father in (not "on" as the modern versions have) their forehead, adding another name.

14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:[a]

2a No man has ever heard such a choir or such an orchestra. This will be music given totally to the glory and praise of God. It will not be Southern Gospel Music. It will not be Christian rock music or Christian Contemporary Music. It will not be Christian rap or jazz. It will be pure spiritual music, music as it was originally intended by God.

14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.[a-b]

3a They have a song in verses 2 and 3. This is a heavenly scene, not an earthly one. Those in heaven provided the music (the harpers) for the song of the 144,000. Only the 144,000 could learn this song since their experiences and spiritual status were unique. There "is a song angels cannot sing" but there is also a song no Old Testament saint or Christian could sing, the Song of the 144,000. This song was never sung before in the history of creation and it makes its debut here.

3b Historicist David Steele[219] attacks a literal application of the 144,000 and the use of instrumental instruments in the worship of God, another doctrine his brand of Covenanters opposed. Steele consistently refuses to literally identify the 144,000 as Jews, both back in Revelation 7 and here, "And if any person be so ignorant as to ground an argument on these words, for the use of instruments in the worship of God, consistency will require him to take his position on the literal Mount Zion with a literal lamb!"

14:4 These are they which were not defiled with women;[a] for they are virgins.[b-c] These are they which follow the Lamb whithersoever he goeth.[d] These were redeemed from among men, being the firstfruits[e] unto God and to the Lamb.[f]

4a This could be literal women but also could refer to spiritual fornication with the Babylonian harlot in Revelation 17 and 18. These Tribulation saints have nothing to do with her, her

[219] Page 203 in his *Notes on the Apocalypse*.

program or her preachers, thus being careful not to (spiritually) defile themselves with her. This is the key to Tribulation salvation. Keep yourself free from Babylonian spiritual fornication and you will live and be saved. Commit fornication with her and you will go down to the steps of hell.

1. Proverbs 7:5-27
2. Proverbs 9:13-18 "**A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell."**

4b This tells us two things:

1. The 144,000 were all men. Again, no women preachers- even in the Tribulation!
2. They were unmarried men. A ministry like theirs would be difficult for a married man with children. This would also suggest that they were young men as well. I would take this literally as there would be no reason to spiritualize it. Unmarried men with no family can totally devote themselves to the ministry and service of God in ways no married man can.

"These 144,000 "Sealed Ones" are called "VIRGINS"; and the fact that they are spoken of as not having been "defiled with women," shows that they are either all men of the character of the Apostle Paul, who did not marry, or, as is most likely, and as the word translated "virgins" means persons of either sex, they are "virgins" in the sense that they kept themselves clean of the crowning sin of that day--FORNICATION, for the crowning sin of the Tribulation Period will be fornication (Rev. 9:21; 14:8), or looseness and laxity of the marriage tie, of which "free-love," and the doctrine of "affinities," and multiplied divorce in these days are but the opening wedge to the looseness of morals of those Anti-Christian times. The 144,000 "Sealed Ones" will be especially delivered from this sin, and so they, and they only, as a special class, can sing this "New Song" of redemption."[220]

Their "virginity" can certainly apply to their separation from the sins and philosophies of their day, in that they kept themselves **unspotted from the world** (James 1:27).

4c Notice the "virgins". Run this immediately to Matthew 25 and the Parable of the Ten Virgins. This verse identifies the virgins of Matthew 25 as Tribulation saints (that parable does not have a church-age application), five were wise (keeping the commandments, being faithful, fighting the Antichrist) and five were foolish (just the opposite). These Tribulation Virgins "endure to the end" (Matthew 24:13) and keep the Mosaic Law. These are not members of the Church but are rather "friends of the Bridegroom" who are present at the Wedding of the Lamb as guests but do not marry the Lamb (Psalm 45:13,14 mentions these virgins again, who are the companions of the "king's daughter"). And these virgins appear again in Song 6:8 ("**There are threescore queens, and fourscore concubines, and virgins without number**.") accompanying the Shulamite-Bride.

They are virgins both for what they do (keep the Commandments, follow the Lamb) and for what they do not do (defile themselves with "women", especially that Babylonian harlot in Revelation 17-18). Virginity is then a positive and a negative state.

4d Wherever the Lamb is, there they are. This is their special reward for their faithful service, constant physical fellowship and companionship with Jesus. They followed Him on earth so they are entitled to do so in heaven. "To be with Him" certainly will be worth it all!

[220] Clarence Larkin, *The Book of Revelation*.

4e They are called the first fruits unto God, first fruits of the vast number of Tribulation Gentile saints and of Jews who would be saved at the end of the Tribulation, showing they have a vast multitude of converts.

4f So many cults and false teachers have a fixation on the 144,000, trying to identify themselves and their ministries with the 144,000 to claim some special status with God. But all such attempts fail for obvious reasons.

14:5 And in their mouth was found no guile:[a] for they are without fault before the throne of God.[b-c]

AV	ESV	LSV
5 And in their mouth was found no **guile**: for they are **without fault** before the throne of God.	5 and in their mouth no lie was found, for they are blameless.	5 And NO LIE WAS FOUND IN THEIR MOUTH; they are blameless.

5a "**guile**". The ESV and LSV have "lie".
They have no guile in their mouth just like their Lord (1 Peter 2:22 "**Who did no sin, neither was guile found in his mouth**:")
"without fault" The ESV and LSV have "blameless".

5b We see their purity in verses 4 and 5. They were male virgins, unmarried men, showing that none of them were women preachers. God does not call women to this sort of preaching ministry, enforcing the Biblical injunction against women preachers, pastors and evangelists. All of these women who imagine themselves to have a "call from God to preach" are just plain wrong or else they are lying or deceived. If God approved of women preachers, why does He practice this kind of sexual discrimination? Out of 144,000 Jews, couldn't He have called at least one woman? And why were none of the original apostles women? Jesus chose 12 men but no women.

5c There are some interesting parallels between these 144,000 and those we saw back in Revelation 5:6 11.

Revelation 5	Revelation 14
1. John saw a Lamb standing (6)	1. John saw a Lamb standing (1)
2. A throne is mentioned. (6)	2. A throne is mentioned (3)
3. Harps are mentioned (8)	3. Harps are mentioned (2)
4. They sing a new song (9)	4. They sing a new song (3)
5. They have been redeemed (4)	5. They have been redeemed (4)
6. They are firstfruits (9)	6. They are firstfruits (4)

It would seem that the souls under the altar in Revelation 5 are either the converts of the 144,000 or are of that number themselves who have been martyred.

70. The First Angel; The Everlasting Gospel 14:6,7

14:6 And I saw another angel fly in the midst of heaven,[a] having the everlasting gospel[b] to preach unto them that dwell on the earth, and to every nation, and kindred,[c] and tongue,[d] and people.[e]

AV	ESV	LSV
6 And I saw another angel fly **in the midst of heaven**, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,	6 Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people.	6 Then I saw another angel flying in midheaven, having an eternal gospel to proclaim to those who inhabit the earth, and to every nation and tribe and tongue and people.

6a "**in the midst of heaven**". The ESV has "directly overhead".
"the everlasting gospel" The ESV and LSV reduce this to simply an "eternal gospel", thus destroying the dispensational truth of the Everlasting Gospel.

6b Why is this angel used to preach the everlasting gospel? We never see angels preaching before this, Two reasons:

1. There is a severe shortage of other human witnesses. Only the Two Witnesses are operating at this time. They would be killed, leaving no human witnesses on eartrh at all. God never leaves Himself without a witness. When there are no human witnesses available, God will turn to angels as a last resort.
2. This is not a Gospel of grace or of redemption. This is not the Gospel of Grace which is preached in the Church Age. We are not preaching this gospel today for it is a dispensational gospel with a dispensational message fitted and designed for the last half of the tribulation period. Since this is not a gospel of redemption, angels can preach it since they have never been redeemed.

Notice how the number of people who are preaching the gospel (any of the true gospels) decreases over time:

1. Church Age- millions of preachers
2. Tribulation- early part- 144,000 Jews
3. Tribulation- middle part- 2 human witnesses
4. Tribulation- latter part- one angel

The witnesses get fewer and fewer but perhaps more powerful as we get closer to the second coming.

The Everlasting Gospel contains the following elements:

1. Fear God
2. Give glory to God

This is NOT the same gospel of the grace of God that we preach. There are multiple dispensational gospels in the New Testament period. See below.

6c Every family, clan, tribe of man.

6d Every language group, showing the vital need of Bible translation work.

6e We wonder about the extent of the tribulation judgments. Are they worldwide or confined mainly to Europe and the Middle East? We would think they are universal in scope as the aftermath of some of these judgments is so severe that they cannot be continued to a single geographical area. This gospel that is preached by the angel is also universal.

14:7 Saying with a loud voice, Fear God, and give glory to him;[a] for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.[abc]

7a Fear God, not the pope, the virgin Mary, the saints, the United Nations, the Antichrist, the government, the religious leaders, idols, false gods, "Allah" or Mohammad, etc.. Fear not those that can only destroy the body, but fear Him Who can cast both body and sou into hell (Matthew 10:28 "**And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.").**

7b There is no mention of the new birth, repentance or forgiveness of sin. It is a message of God's judgment and a call to fear and worship God. Since this is a non-redemptive message, an angel can preach it. One who is unredeemed cannot preach a redemptive gospel like the Gospel of Grace! An unsaved preacher cannot do it (although many try) nor can an angel who cannot be redeemed preach it. It is a message of upcoming judgment with no mention of forgiveness or redemption. Thus the "Everlasting Gospel" is NOT the same "Gospel of Grace" that the church preaches today but it is a "message" designed for the tribulation dwellers. It is very important to make this dispensational distinction.

There are several "Gospels' mentioned in the New Testament:

1. THE GOSPEL OF "THE KINGDOM. Matthew 4:23; 24:14. This is the "Good News" that God would set up a Millennial Kingdom on this earth over which David's Son, Jesus, shall reign. Matthew, as the Gospel to the Jew, emphasizes this Gospel and the Kingdom.

2. THE GOSPEL OF THE GRACE OF GOD. Acts 20:24. This is the "Good News" that Jesus Christ died on the Cross for our salvation. It is called the "Gospel of God" (Romans 1:1), It is also a "glorious gospel" because it speaks of Him who is in the glory, and has been glorified, and who is bringing many sons to glory. (1 Timothy 1:11; 2 Corinthians 4:4; Hebrews 2:10). And it is the "Gospel of Peace," because it makes peace between the sinner and God, and brings peace to the soul in Ephesians 6:15. This is the Gospel we preach today.

3. MY GOSPEL. Romans 2:16. This is the same as the "Gospel of the Grace of God". Paul calls it "his Gospel" as he preached it, expounded upon it, promoted it and was identified with it in Ephesians 3:1-7),

4. THE EVERLASTING GOSPEL. Here in Revelation 14:6. It is neither the "Gospel of the Kingdom," nor of "Grace." Its burden is not salvation but judgment. It is "Good News" to Israel, and all who are passing through the tribulation because it declares that their troubles will soon end in the judgment and destruction of Antichrist.

5. ANOTHER GOSPEL in Galatians 1:6-12, and 2 Corinthians 11:4. This is not a true Gospel and Paul repudiated it. It is a perversion of the true Gospel and it has many seductive forms. It mainly teaches that faith is not sufficient to Salvation, nor able to keep and perfect, and so it emphasizes works and religious rituals and rites. Paul pronounces an "Anathema" upon its preachers and teachers.

7c No one on earth has the "ears to hear" the message of this angel, as no one obeys his call to worship God and to give him glory.

7d The components of the message:

1. **Fear God**, something no one following the Antichrist is doing in the Tribulation (and hardly anyone is doing this even today)
2. **Give glory to Him**, same remarks as above

3. **The hour of His judgment is come**. The time of the Second Advent and Armageddon are rapidly approaching

4. **Worship** Him Who created all things.

71. The Second Angel: Babylon is Fallen 14:8

14:8 And there followed another angel,[a] saying, Babylon[b] is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.[c]

8a Speculation as to the identity of this angel is rampant. David Steele[221] says that in his day (mid-19th century), speculation included Luther and Calvin! But Steele rejected those guesses, as "no individual is sufficiently prominent in history to justify the application to him". But why limit the identity of the angel to a man? Why not take it literally- that the angel is really an angel!

8b Now we have to identify Babylon. It is not the geographic Babylon of modern-day Iraq but rather a three headed Satanic monstrosity. Another trinity! I believe Revelation reveals three Babylons:

1. Religious Babylon, Rome
2. Political Babylon, Brussels? Brussels is the seat for the proposed United States of Europe. If this location is moved, so will the seat of political Babylon.
3. Commercial Babylon, New York? New York, especially lower Manhattan (Wall Street) is the financial capital of the world.

But this angel is speaking of only one of these Babylons. He describes Babylon thusly:

1. It is a great city
2. She made all nations drink of the wine of the wrath of her fornication. Babylon is referred to in the feminine, just like any religious system would be. See Revelation chapters 17 and 18 for a fuller treatment on this manifestation of end time Babylon.

8c This fornication is clearly religious, referring to Babylonian (Roman Catholic) apostasy.

72. The Third Angel: Judgment on those who take the Mark 14:9-12

14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in[a] his hand,

14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture[a] into the cup of his indignation;[b] and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:[cd]

10a Undiluted wrath of God- in its strongest and purest form.

10b This cup is that same cup that Christ drank out of on the cross. The cup is one of God's wrath upon sin, which Jesus would have to undergo as He became sin personified on the cross.

[221] Page 211 of his *Notes on the Apocalypse,*

God unloaded all His wrath on sin upon Christ at that time. The Lord would suffer as no man ever had before or since. He would endure the most painful and humiliating and spiritually difficult death that could possibly be suffered. That is the cup that is staring the Lord full in the face in Matthew 26. But these sinners will also have to drink out of the same cup. They will have to endure the full wrath of God upon their sin. Christ only endured it for 6 hours. These sinners will endure it for eternity.

This cup is also mentioned in:

1. Isaiah 51:17 "**Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out."**
2. Jeremiah 25:15 "**For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it."**
3. Matthew 26:39" **And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."**

10c Will the angels be constant witnesses of the sufferings of those so tormented? These who are holy behold the torment of those who abhorred and rejected holiness.

10d Taking the mark is the unpardonable sin in the tribulation, Take the mark and you are damned, with no hope of salvation. The results of taking the mark of the beast are:

1. One will be permitted to buy or sell during the great tribulation, and thus, survive.
   A. Revelation 13:17 "**And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name**."
2. One will receive, from God, a noisome and grievous sore.
   A. Revelation 16:2 "**And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."**
3. All who take the mark shall drink of the wine of the wrath of God.
   A. Revelation 14:10 "**The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb**:"
4. Taking the mark excludes everyone from the first resurrection.
   A. Revelation 20:4 "**And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years**."

14:11 And the smoke of their torment[a] ascendeth up for ever and ever: and they have no rest day nor night,[b] who worship the beast and his image, and whosoever receiveth the mark of his name.[cd]

11a This is not torture, which refers to agony applied from without. Torment comes from within.

11b There is no rest, no reprieve, no vacation, no relief from this eternal torment.

11c A third angel now appears with another message. He testifies of the doom of anyone who is guilty of any of the three sins listed:

1. Worshiping the Beast (Antichrist)
2. Worshiping his image
3. Receiving his mark.

Those who are guilty of these sins will drink of the wine of the wrath of God. This is the cup of the indignation of the wrath of God. He will also be tormented with fire and brimstone in the presence of the holy angels and the Lamb.

This is the "unpardonable sin" in the Tribulation. If a Tribulation man commits any of the three sins listed above, he is doomed to hell and the Lake of Fire without hope of salvation. In the Church Age, apostasy can be rectified (although it is very difficult for an apostate to repent and return to the truth. It seldom happens but it can be done). In the Tribulation, apostasy is fatal and there is no remedy or provision for it.

11d This is the Doctrine on Endless Punishment, which is universally rejected by modern man and religion. As horrible as the doctrine is, it is a Biblical truth. The critical versions can't do much with the verse as no Greek text would allow them an excuse to remove the eternality of hell. Even the New World Translation of the Jehovah Witnesses (who deny the eternality of future punishment with their doctrine of annihilation) can't revise the verse enough to deny the truth. This torment would last forever. Those so tormented would have no rest day or night. We must therefore believe in an eternal hell with no escape if we are to be true in our Bible study and in our dealings with sinners. This is one of the clearest verses on the eternality of hell/Lake of Fire that there is in the Bible. Even if there was no fire involved, their torment would still be eternal. The torment includes not only fire and smoke but eternal fatigue with no prospect of sleep, rest or respite.

"Modern science has demonstrated the principle of matter and energy to be the most certain and universal principle of science. Matter and energy can change forms but neither can be created or annihilated."[222]

14:12 Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.[a]

12a They "keep the commandments of God and the faith of Jesus". This may mean several things:

1. We are discussing two separate groups:
    A. Unbelieving Tribulation Jews who keep the Law.
    B. Believing Tribulation saints who have the faith of Jesus.

They are the same group believers who are keeping the Law. If this is true (and it seems to be the best interpretation). Tribulation believers are saved by grace and faith as anyone else was but must keep the Law and endure to the end (Matthew 24:13) in so doing, else he will lose his salvation. This would not do away with our church age doctrine of salvation by grace or the security of the believer since we are not dealing with church age doctrine here.

We do have to notice the Old Testament/Jewishness of this phrase, about keeping the Commandments. The Law is still there in the Tribulation and is still the measure to judge a man's righteousness, especially in the Tribulation. A godly man will do what he can to keep and honor the Law of the God while the ungodly man will despise it. If this is true in our current

[222] Henry Morris, *The Revelation Record*, page 270.

dispensation, how much more will it be in the Old Testament-type dispensation of the Tribulation?

"**Keeping the commandments**" is clearly not Church Age doctrine for a Christian, although it may be part of the plan of salvation for the Tribulation saint. This is the key to dispensational truth- make sure you are reading mail addressed to you and not to someone else! Church Age errors and cults arise from taking dispensational truth from other dispensations and trying to apply them to the Church Age. This is how the Seventh-Day Adventists and the Pentecostals get fouled up. The Seventh-Day Adventist doctrine is wrong for our dispensation because they took Tribulation doctrine and tried to apply it to the Church Age. Seventh Day Adventist doctrine may be true for the Tribulation saint, but that means that in order for it to apply to you, you would have to be unsaved in this dispensation, miss the rapture, and become a Tribulation saint! What sort of a bargain is that? This also applies to Pentecostal/Charismatic signs and wonders and faith healing- all Old Testament/Tribulation doctrines that do not have an application to the Church Age.

73. Blessed Are The Dead 14:13

14:13 And I heard a voice from heaven saying unto me. Write, Blessed are the dead which die in the Lord from henceforth:[a] Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.[bc]

13a It would be easy for a "Tribulationite" to knuckle under all the pressure and take the easy way out by taking the mark. But in so doing, he damns his soul forever. Thus the Tribulation saint chooses to suffer in order to gain eternal life. He suffers for a little time under the iron heel of the Antichrist but is eternally rewarded by the gracious hand of Christ.

13b "**Their works do follow them**" shows our works (if we had any for God in our life) will continue to bear a continual testimony even after our death. How many books do I have in my library by Robert Murray McCheyne, Edward Payson, Ashael Nettleton, John and Charles Wesley, George Whitefield, Samuel Rutherford, Charles Spurgeon and O. Talmadge Spence (this list is not exhaustive!) who are long dead but are still ministering to me! Their works still follow them, even after as many as four centuries after their death. Even to this day, I can take them off of my shelf and they can preach to me, encourage me, rebuke me and assist me in my studies.

13c The Holy Spirit interjects and gives His affirmation to this testimony.

74. The Harvest of the Earth 14:14-20

14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man[a-b] having on his head a golden crown, and in his hand a sharp sickle.

14a "Son of Man" is a reference to Christ since all the pronouns referring to Him are capitalized, symbolizing deity (Revelation 14,16). He is not "like unto the Son of Man" but is sitting like unto the Son of Man, which is an important distinction.

This is the last mention of the Son of Man in the Bible. No more meek and lowly Nazarene! From this point on into eternity, we see the great King of Kings and Lord of Lords, the Son of God, the Lion of the Tribe of Judah!

There is no question as to who the "Reaper" here is, as it is Christ. He was the "Sower" and He shall be the "Reaper."

AV	ESV	LSV
14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto **the Son of man**, having on his head a golden crown, and in his hand a sharp sickle.	14 Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.	14 Then I looked, and behold, a white cloud, and sitting on the cloud *was* one like a son of man, having a golden crown on His head and a sharp sickle in His hand.

14b "**the Son of man**". The ESV and LSV have "a son of man", destroying the identification of this one as Christ.

14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.[b]

16a This is symbolic language for a literal event of the harvest of the earth so that the fierceness of the judgments of God during the Tribulation can be detailed. There are two harvests:

1. Revelation 14:16, unknown who was reaped but probably surviving Tribulation saints.
2. Revelation 14:19, the grapes of the earth that would be taken and pressed in the winepress of the wrath of God. This is a worthless harvest. These are unsaved people who are likened to grapes that are crushed in the winepress and then burned in the fire. This figures the severity of their judgments which they endured in the Tribulation because of their sin. The winepress will be trampled at Armageddon and "without the city" (Jerusalem) (see Hebrews 13:12 "**Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate**."). All accursed things were disposed of outside the city walls of Jerusalem (where Jesus, who was made sin on the cross, was also crucified. The Holy City is not defiled by these judgments). When the winepress is trampled, the blood will flow for the space of 1600 furlongs or about 160 miles to the depth of a horses' bridle (maybe around 6-8 feet). This describes the carnage of the armies of the world at Armageddon (Revelation 19:15).

14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

14:18 And another angel came out from the altar, which had power over fire;[a] and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.[b-c]

18a Some angels are given power over certain natural processes and elements.

18b This takes place toward the end of the tribulation, leading up to the Second Coming.

18c "The "Vintage" is of the "VINE OF THE EARTH." Israel was a "VINE" brought out of Egypt (Psa. 80:8) and planted in Canaan, but when God looked for it to bring forth "good grapes" it brought forth "WILD GRAPES" (Isa. 5:1-7), and fruit unto itself. Hosea 10:1. When the Lord of the "Vineyard" sent His servants for the "Fruit of the Vineyard," the husbandmen beat one, killed another, and stoned another. At last He sent His Son. Him they took and cast out of the Vineyard and slew. Matt. 21:33-43. Then Jesus Himself became the "TRUE VINE," of which His disciples are the branches. John 15:5. The "VINE OF THE EARTH" is Antichrist and all who belong to his pernicious system."[223]

14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth,[a] and cast it into the great winepress of the wrath of God.[b]

19a This may refer back to Deuteronomy 32:32 "**For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter**." This reference of a "vine" is related to Sodom and Gomorrah, and their sins and rebellion against God. The earth, morally and spiritually at this time, is in the same condition as Sodom and Gomorrah (and probably much worse), so the judgment will be the same- and even worse. This "vine" produces a bitter wine, as in Deuteronomy 32:33 **"Their wine is the poison of dragons, and. the cruel venom of asps.**" Isaiah 5:1-7 would also apply, with the parable of Israel being a wild (unproductive, uncultivated) vineyard whose grapes produce a bitter vintage.

19c This is a harvest unto judgment, as grapes, when placed in a winepress were crushed in order to get the juice out. The enemies of the Lord will also be crushed by the judgments at Armageddon and at the Second Coming in Revelation 19. Isaiah 63:1-6 gives the prophetical view of this. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? [answer] I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." This is Armageddon and Isaiah gives a very graphic description of the wrath and judgment of God that shall take place in Revelation 19.

14:20 And the winepress was trodden without the city,[a] and blood came out of the winepress, even unto the horse bridles,[b] by the space of a thousand and six hundred furlongs.[cd]

20a This is a reference to Jerusalem, probably after Armageddon. Most of the action will take place in the Valley of Megeddo, but the climax of the events of the battle will take place closer to Jerusalem.

20b The carnage of the judgment at Armageddon will be so great that the blood, gore and guts will be to the height of a horse's bridle, which might be as high as 6 feet. This is difficult to imagine, but there could be millions of soldiers and other participants who will meet their fate at Armageddon. Human history has never seen a battle on this scale. Take every battle ever fought in human history (especially the Civil War, both World Wars…), add the number of casualties together, and you will have an idea of the magnitude of Armageddon.

[223] Clarence Larkin, *The Book of Revelation*.

AV	ESV	LSV
20 And the winepress was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* **six hundred furlongs.**	20 And the winepress was trodden outside the city, and blood flowed from the wine-press, as high as a horse's bridle, for 1,600 stadia.	20 And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bri-dles, for a distance of 1,600 stadia.

20c A furlong is about 220 yards, or 1/8th of a mile. A distance of 1,600 furlongs would be 200 miles, or the distance from Dan to Beersheba. It covers almost all the land of the nation of Israel. The outcome of Armageddon will result in an area 200 miles (in circumference or is this a linear measure?) where the bodies and blood will be 6 feet deep. This is almost beyond imagination, but the Bible lays it out that it WILL happen.

The ESV has "1600 stadia" which is no help to us in trying to determine this distance.

20d Also consider the following passages:

1. Isaiah 34:6 "**The sword of the LORD is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom**."
2. Isaiah 63:1-4 "**Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come**."

These verses also show that the Battle of Armageddon and the fallout will spread as far as Edom, or modern-day Jordan, on the east side of the Jordan River.

As expected, non-dispensationalists will spiritualize these figures, reducing them to nothing more than figurative language signifying a "time of trouble" or something similar.

NOTES

Revelation Chapter 15

Chapter 15 is the "set up" chapter, or the prologue, for the vial judgments of chapter 16.

The Structure of Revelation 15[224]
1. The seven angels 15:1
    2. Worship offered 15:2-4
1. The seven angels 15:5-7
    2. Worship no longer possible 15:8

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75. The Seven Angels and their Vials 15:1-16:1

15:1 And I saw another sign[a] in heaven, great and marvellous, seven angels having the seven last plagues;[b] for in them is filled up the wrath[c] of God.

1a Strong's #4592 sêmeion; a sign, mark, token, that by which a person or a thing is distinguished from others and is known, a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature, of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's. It is not an easy word to define.

1b The last round of Tribulation judgments. The "seven last plagues" is going to cause us a problem with the idea that we are going through the tribulation four times in Revelation. These are "last plagues" as if they were coming AFTER the seals and trumpets. Yet many of the vial judgments seem to correspondent and are similar, or very similar, to the trumpet judgments. This is going to require more prayer and study to iron out this issue. For the time being, we will continue with the presupposition that the vial judgments are the fourth account of the Tribulation.

This language reveals that Revelation, for the most part, is chronological and not cyclical in its presentation.

1c The wrath of God against the Gentile world powers is a major theme and burden of the Tribulation Period.

15:2 And I saw as it were a sea of glass mingled with fire:[a] and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,[b] stand on the sea of glass,[c] having the harps of God.[d]

2a John sees that great watery barrier that separates our universe from heaven. John is standing at the border between our universe and heaven. It is interesting that he sees fire mingled with this sea. How fire can exist in such a watery deep is not told here, or what the fire is doing here in the first place. Could the fire be a manifestation or reflection of the heavenly glory of God? Or would it reflect the upcoming judgments of Revelation 16? Notice, fire within a vast body of water- a prefiguring of the Lake of Fire?

[224] Ethelbert Bullinger, *The Companion Bible,* page 1903.

The Historicist David Steele[225] likens the "sea of glass" to the blood of Christ. How he managed to arrive at such a conclusion is a mystery, even after reading his explanation. This is what happens when you refuse to read, interpret and apply the Scriptures literally.

2b These are described as those who had gotten the victory over the beast (Antichrist). They had gotten the victory over the image of the Beast (Revelation 13:14,15). It is interesting that they got the victory over the image, not just over the Beast himself. Since the image is given life by the Second Beast/False Prophet, it will also join in with the persecution of the saints. They also got the victory over the number of the name of the Beast (666, Revelation 13:18). They were victorious over the person, power and program of the Antichrist.

These are the remainder of the tribulation saints, as now seen in heaven. While there may be scattered remnants of non-Jewish believers on the earth at this time, 99.9% are probably martyred by the Antichrist and False Prophet at this time. Remember, there are only 3 classes of people on the earth during the tribulation, the saved remnant Gentiles/Jews, unbelieving Jews and unbelieving Gentiles. While the Church is "not appointed to wrath" (1 Thessalonians 5:9 "**For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,"),** Tribulation saints certainly are.

2c They actually stand on this watery barrier between our universe and heaven. It may be frozen, or in some other solid form, so that these saints can stand upon it., but it is transparent. The Bible gives a lot of revelation that there is a body of water in the universe that might very well act as a "barrier" between our universe and the dimension of heaven.

1. Genesis 1:6,7 "**And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so**." Notice that there are "waters" that are "above" the firmament. Many Creation Scientists interpret this as some sort of a vapor canopy in the atmosphere that was "wrung out" during the Flood in Genesis 6-8 but this could be taken more literally as a great body of water in the stellar heavens, not in the atmospheric heavens.
2. Job 38:30 "**The waters are hid as with a stone, and the face of the deep is frozen**." The "face of the deep" would be a reference to this body of water and it is frozen.
3. Psalm 148:4 "**Praise him, ye heavens of heavens, and ye waters that be above the heavens**" There are waters above the heavens and this obviously cannot be any sort of reference to a "vapor canopy" as that would have disappeared after the Flood (if that was what Genesis 1 was talking about, which I don't believe it was).

2d There are musical instruments in heaven, yet some will try to deny the use of such instruments in the earthly church of our dispensation. If they are used in the worship in heaven, then why not in the worship on earth? I know all about the dangers of instrumentation being hijacked by the contemporary crowd, but any lawful thing for use in and by the church could also be hijacked, yet that should not discourage us from using it lawfully for the worship of God. Many of the old-timers[226] were against any music instruments in the church and some were against the singing of "uninspired hymns and gospel songs", insisting that only the Psalms were to be sung in the church and even then, they were sung *a capella*. That is taking it too far.

[225] Page 231 in his *Notes on the Apocalypse*

[226] Including some neo-Covenanters and the more dogmatic followers of John Calvin.

AV	ESV	LSV
2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.	2 And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands.	2 Then I saw something like a sea of glass mixed with fire, and those who have overcome the beast and his image and the number of his name, standing on the sea of glass, having harps of God.

Both the ESV and LSV omit material about these saints who had gotten the victory "**over his mark**"

15:3 And they sing the song of Moses[a] the servant of God,[b] and the song of the Lamb,[cde] saying,[f] Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.[g]

3a Is this the same song as revealed in Deuteronomy 32, Psalm 90, Exodus 15 or something new, another hymn that Moses wrote that was not recorded for us? This shows that these tribulation saints, who had gotten the victory over the program of the Beast, were killed in an Old Testament type of dispensation (which the Tribulation is), since they are singing an Old Testament song here.

AV	ESV	LSV
3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.	3 And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!	3 And they *sang the song of Moses, the slave of God, and the song of the Lamb, saying, "GREAT AND MARVELOUS ARE YOUR WORKS, O LORD GOD, THE ALMIGHTY; RIGHTEOUS AND TRUE ARE YOUR WAYS, KING OF THE NATIONS!

3b No one in his right mind would have referred to Moses as the "slave of God" as the LSV does. Their relationship was beyond and slave-master relationship. Exodus 33:11 says "**And the LORD spake unto Moses face to face, as a man speaketh unto his friend.**" Does that sound like a slave? Moses had a relationship with and privileges with God beyond any slave or even servant or son ever had. John MacArthur, the "mastermind" behind this completely unnecessary revision of the already unnecessary New American Standard Version[227] exposes his ignorance about servants, slaves and sons, despite any amount of education he may have. Verses like this is why no Bible-believing Christian would have anything to do with the so-called "Legacy" Standard Version.

[227] The NASV was revised in 1995 and in 2020 but that apparently wasn't good enough for MacArthur who sought to revise the NASV again (using the 1995 revision as a base) and public the results as the Legacy Standard Version. He wanted a revision of an already flawed version to be his legacy?

3c The Song of the Lamb is different from The Song of Moses (Exodus 15, Deuteronomy 31-32).

3d Comparison between the first and second Songs of Moses:

1. The first song of Moses was sung before the Red Sea- the second song of Moses will be sung beside the crystal sea.
2. First song was sung over Egypt- second song sung over Babylon.
3. First song praises how God brought His people out- second song about how God brought His people in.

3e The postmillennialist Vic Lockman sees this hymn as a "Christian victory hymn and...a prelude to the coming judgment of God on pagan Rome."[228] Yet this song was not sung by Christians! Why would Christians sing the Song of Moses? Jews would as well as Tribulation saints who were saved during this Old Testament-type of dispensation.[229] Premillennialists would make a greater and grander application- not just victory over a human empire, but over Satan himself. Now who has the "truncated" vision of the victory over the Lamb- the postmillennialist who applies this song only to pagan Rome, or the premillennialist who sees the victory of the saints over Satan? This is the preparation for the vial judgments, which start in Revelation 16. These are the worst of the three sets of judgments because these vials are full of the wrath of the Eternal God.

3f The content of the Song of the Lamb:

1. Great and marvelous are the works- a doxology.
2. The ways of God are true
3. The Lamb is called the "King of Saints"
4. All men shall glorify the Lord (Millennial)
5. All men shall fear the Lord (Millennial)
6. The Lord is holy
7. All nations shall come and worship before the Lord. This will happen in the Millennium.

AV	**ESV**	**LSV**
3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou **King of saints**.	3 And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!	3 And they *sang the song of Moses, the slave of God, and the song of the Lamb, saying, "GREAT AND MARVELOUS ARE YOUR WORKS, O LORD GOD, THE ALMIGHTY; RIGHTEOUS AND TRUE ARE YOUR WAYS, KING OF THE NATIONS!

3g "**King of saints**". The ESV and LSV have "king of the nations".

""**Thou King of saints**." Jesus Christ, in this dispensation, the Church Age, is never called a "King," and He is never referred to as a "King"…He is called "the King of the Jews," and He does not become "King of Kings and Lord of Lords" (Rev. 19) until the Second Advent. To teach

[228] *Book of Revelation,* page 35.

[229] This rule of interpretation would be "Stop looking for the Church where it is not!"

that He is King now, over the Christians, is to pervert the word of God. You can be born again into the kingdom of God, but you do not come into subjection under a Jewish King, who is King over the Kingdom of Heaven. You become part of a body in the Kingdom of God that is subject to Jesus Christ, as Head of the Body (Eph. 5). The Christian in this age is part of a living body. I'm not the subject of a king in a kingdom—I belong to a body of which Jesus Christ is my Head, my Lord, and my Saviour. My "kingdom" doesn't come until He comes, and when He comes as "King of kings and Lord of lords" to set up His kingdom, then I shall reign."[230]

This is also the only place in Scripture where this title is used.

15:4 Who shall not fear thee, O Lord, and glorify thy name?[a] for thou only art holy: for all nations shall come and worship[a] before thee;[b] for thy judgments are made manifest.[c]

4a In Revelation 13:4, the unsaved on earth proclaimed "Who is like unto the beast? who is able to make war with him?" But now the redeemed in heaven have a reply- "Who shall not fear thee, O Lord, and glorify thy name?" The Beast may be powerful and a formidable personality, but he is still no match for Christ.

4b Millennial, for they have never done this in the past and are certainly not doing it today or in the Tribulation Period.

Worship in the Millennium

1. Psalm 66:4 "**All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah**."
2. Psalm 86:9 "**All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name**."
3. Isaiah 27:13 "**And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem**."
4. Isaiah 49:7 "**Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee**."
5. Isaiah 66:23 "**And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD**."
6. Ezekiel 46:2,3 "**And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons**."
7. Ezekiel 46:9 "**But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it**."

[230] Peter Ruckman, *The Revelation of Jesus Christ*, pages 581-582.

8. Zephaniah 2:11 "**The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen**."
9. Zechariah 14:16,17 "**And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain**."
10. John 4:21 "**Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father**."
11. Revelation 15:4 "**Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest**."

4c If the judgment of God has not been evident after 14 judgments (seals and trumpets), then the upcoming 7 vial judgments will make it so crystal clear and manifest that even a blind man could see it.

15:5 And after that I looked, and, behold, the temple of the tabernacle[ab] of the testimony in heaven was opened:

5a The very holy of holies of the heavenly tabernacle of testimony- an interesting name for what is probably the heavenly temple. This phrase "tabernacle of (the) testimony" also is used in Exodus 38:21; Numbers 1:50; 9:15 (tent of the testimony); 10:11. It is not simply the tabernacle, but a reference especially to what is inside the tabernacle, namely, the presence of God as manifested by the presence of the Ark of the Covenant. There is a tabernacle within the temple in heaven. There is no cross-reference we can use to compare this phrase, so its ultimate interpretation is a mystery. We would expect the tabernacle to be within the temple as the temple was the larger structure in history.

AV	ESV	LSV
5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:	5 After this I looked, and the sanctuary of the tent of witness in heaven was opened,	5 And after these things I looked, and the sanctuary of the tabernacle of testimony in heaven was opened,

5b "**tabernacle of the testimony**" The ESV has "sanctuary of the tent of witness", which is no sort of improvement over "tabernacle". The LSV keeps "tabernacle" but still replaces "temple" with "sanctuary". Also in Revelation 15:8.

15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white[a] linen,[b] and having their breasts girded with golden girdles.[cd]

AV	ESV	LSV
6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.	6 and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests.	6 and the seven angels who have the seven plagues came out of the sanctuary, clothed in linen, clean *and* bright, and girded around their chests with golden sashes.

6a "**white**" The ESV and LSV have "bright".
6d "**girdles**" The ESV and LSV have "sashes".

6b Some modern translations, like Revised Version of 1881 and the American Standard Version of 1901, have these angels arrayed in "stone" instead of "linen" due to an error in some modern Greek texts, that have "lithos" (stone) instead of "linon". The RV and the ASV were supposed to be better and more accurate than the Authorized Version! How someone, even an angel, could be clothed in stone is something that we would like to see!

6c Why this priestly garb for these angels? We do notice that it is "pure and white linen", denoting holiness and righteousness. The angels are the ones who pour out the final seven judgments, yet they are righteous in doing so, although these judgments result in terrible suffering on the part of the followers of the Antichrist. But they deserve it, and God decreed it, so they who carry out the judgment and the will of God are not sinning in this, but maintain their righteous standing and state before God.

15:7 And one of the four beasts[a] gave unto the seven angels seven golden vials[b] full of the wrath of God, who liveth for ever and ever.

7a We haven't seen these beasts since Revelation 4.

AV	ESV	LSV
7 And one of the four beasts gave unto the seven angels seven golden **vials** full of the wrath of God, who liveth for ever and ever.	7 And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever,	7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

7b "**vials**" There is no good reason to translate "vials" as "bowls", as the modern translations do. The Authorized Version rendering is a perfectly good one and we hardly think "bowls" can be considered an improvement. The vial here would be like a perfume bottle, with a long, slim neck.

"A vial can be found 8 times in the Authorized Version. "Vial" is from "viole", a variation of the Middle English "fiole". This came into English from the French "fiole", meaning "a small vessel". The word "phial" also developed from this French source. A vial is a small container for holding liquids. This word is jointly changed by our modern versions on seven occasions to "bowl".[231]

[231] Laurence Vance, *Archaic Words and the Authorized Version*, page 364.

15:8 And the temple was filled with smoke from the glory of God,[ab] and from his power; and no man was able to enter into the temple,[a] till the seven plagues of the seven angels were fulfilled.[c]

8a This is where the phrase “holy smoke” comes from.

8b Filled. Places recorded as filled with the glory of the Lord
1. The tabernacle (Exodus 40:34)
2. Solomon’s temple (2 Chronicles 5:14)
3. The Millennial temple (Ezekiel 43:1-5; 47:1-9)
4. The heavenly temple (Revelation 15:8)

8c Priests would go to the tabernacle/temple for 3 reasons:
1. To intercede
2. To worship
3. To offer sacrifices

But none of these will be possible until the final set of judgments are poured out. There will be no intercession for the unbelievers on the earth from this point out. Even the worship of God will not continue as normal in heaven until God has finished pouring out His wrath on the Antichrist and his followers. And no man can approach God while He is pouring out His indignation, wrath and judgment.

NOTES

Revelation Chapter 16

16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.[a]

16a The command to start the final, and most severe, round of Tribulation judgments- the vials.

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A Comparison Between the Vials and the Plagues of Egypt

Exodus	**Plague**	**Revelation 16**
6th plague- 9:8-12	Boils	1st vial-16:2
3rd plague- 7:19-21	Rivers to blood	3rd vial- 16:4-7
9th plague- 10:21-23	Darkness	5th vial- 16:10,11
7th plague- 9:22-26	Hail	7th vial- 16:7-12

The Vial Judgments Summarized:

VIAL JUDGMENT	**VERSE**	**REMARKS**
1- A noisome and grievous sore	16:2	It only affected the men which had the mark of the beast, and upon them which worshipped his image.
2- The sea became as the blood of a dead man: and every living soul died in the sea.	16:3	Salt water affected.
3- The rivers and fountains of waters became blood.	16:4-7	Fresh water and drinking water affected.
4- The sun scorched men with fire.	16:8	Solar flares or the output of the sun increased, especially heat.
5- Darkness at the seat of the Beast, plus extreme pain.	16:10	The pain may be a carry-over from the first vial.
6- The Euphrates River dried up. Three unclean spirits like frogs came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.	16:12-16	Preparation for Armageddon.
7- A great voice out of the temple of heaven, from the throne, saying, It is done. Voices, and thunders, and lightnings.	16:17-21	

A great earthquake, such as was not since men were upon the earth. "The great city" divided into three parts by the earthquake. The cities of the nations fell. Every island fled away, and the mountains were not found. Hail storm with hail stones weighing a talent.		

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76. The First Vial: A Noisome and Grievous Sore 16:2

16:2[a] And the first went, and poured out his vial[b] upon the earth;[c] and there fell, a noisome[d] and grievous sore[e] upon the men which had the mark of the beast, and upon them which worshipped his image.[f]

2a Now follow the final of the judgment series, the seven vial judgments. We believe that this will take us through the tribulation period for the fourth time but see notes under 15:1.

2b As we will see, the vial judgments have a general correspondence to the Exodus plagues on Egypt (see chart above). This is because the Pharaoh is a type of the Antichrist, Egypt is a type of the world under control, and Moses shows up both in Exodus and Revelation! Moses' judgments of Egypt are a type of the vial judgments upon the Antichrist and his political, religious and economic system.

2c When these vials are poured out upon the earth, horrible judgments result. This first vial was poured out on the earth and a noisome and grievous sore fell upon those who had the mark of the beast and worshiped the image of the beast.

2d "**Noisome**" is offensive to the senses, especially to the smell. This will be a revolting and sickening sore. It makes you sick to look at the sore and especially the odor it gives off. Exactly what kind of sores these are is not detailed as they may be unique to this judgement, never having been seen before.

"The word appears four times in the Authorized Version. Noisome is not at all related to noise and its derivatives. It is from "noy" the aphetic form of "annoy" and the suffix "-some". Hence, to be noisome is to be annoying or bad."[232]

2e See Exodus 9:8-12 for a similar judgment ("**And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and**

[232] Laurence Vance, *Archaic Words and the Authorized Version*, page 239.

Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.") Those with the mark of the beast on their bodies are thus branded by God with His own version of a mark of perdition, a painful, running, irritating sore that cannot be healed or removed. The two Greek words also appear together in 1 Corinthians 5:8.

Deuteronomy 28:15 reads "**But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee**". These curses and judgments include: "**The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed**" (Deuteronomy 28:27). These diseases are incurable, according to Deuteronomy 28:35: "**The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head**."

2f Only those with the mark of the beast or who had worshiped the image would be affected by these boils. Israel and any believing Gentile remnant would be protected from this judgment, just like Israel was protected from the judgment in Exodus 9:8-12, as there is no mention that the Jews were affected as were the Egyptians.

77. The Second Vial: The Sea Turns to Blood 16:3

16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man,[a] and every living soul died in the sea.[bc]

3a The second vial is poured out on the sea. Notice "the sea". This could be a local judgment, centered on the Mediterranean Sea. The sea became as the blood of a dead man; thick, corrupt, noisome. Exodus 7:20 ("**And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood**.") and the first plague on Egypt is similar to this as well as the third vial. This is not just blood, but worse! It is the blood of a dead man, stinking, putrefying, rotting, full of corruption and disease, worse than regular blood. The natural result was that every loving soul in the sea died. This must refer to marine life since men (who have souls) don't live in the sea unless some type of undersea colonies are built, which seems unlikely in the immediate future. This will cause the sea water to congeal, making it impossible for ships to sail and the sea life to breathe.

When blood leaves the body two things will happen:

1. It will congeal. This would not only make it impossible for ships to sail, but would make it impossible for the sea life to breathe as oxygen in the water will be cut off.
2. It will stink horribly. It will be intolerable along coastal areas and the stench will no doubt extend far inland.

This is also very similar to the second trumpet judgment in Revelation 8.

3b This brings up the question "Does marine life possess souls (self-awareness)? What about other animals?" There is only one Greek word translated "soul" and that is "psuche" which is used 104 times:

1. Translated "life" 39 times.
2. Translated "soul" 57 times

3. Translated "mind" 2 times
4. Translated "heart" 1 time
5. Translated "heartily" 1 time

Animals do have a "life" but there is an obvious difference between a soul of an animal and that of a man since it would appear that animals do not have a spirit, which would give them a God-consciousness. Animals don't sin and have no capacity for it. There is no plan of salvation for animals. Christ did not die for animals. Animals were used as temporary payments for sin in the Old Testament. Numbers 31:28 may also lend to the idea of higher animals having souls ("**And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep**") depending upon how it is interpreted. Animals do have personality, will and some level of intellect or instinct, so it is very probable they do have souls after a fashion.

3c As men die in the tribulation and as marine life dies in this judgment, so will the oceans also die. There will be "no more sea" on the New Earth (Revelation 21:1). Some coastal areas experience a phenomenon known as "the red tide." These kill millions of fish and contaminate the shell fish so that anyone who eats them will be poisoned. Other areas, like ponds and lakes, will occasionally experience an "algae bloom" which turns the surface of the water green and depletes the water of all oxygen, killing everything in the water.

78. The Third Vial: Rivers and Waters to Blood 16:4-7

16:4 And the third angel poured out his vial upon the rivers and fountains of waters;[a] and they became blood.[b]

4a All the fountains of waters (drinking waters) turned to blood. Sea water was hit in the second vial, fresh drinking water in the third. This not only affects the drinking water but any beverage made with water, like tea, coffee and soda. There will be absolutely nothing drink. Starving is bad enough but to suffer from lack of water may be worse. In 1983, I contracted a stomach virus that laid me out for nearly the entire month of August. I couldn't keep water down for as soon as I took a drink, I threw it back up. This went on for two weeks, where I did not have a good, cold glass of water. I became severely dehydrated and suffered some liver damage. It was a very uncomfortable period.

4b Very similar to the third trumpet judgment in Revelation 8.

16:5 And I heard the angel of the waters[a] say,[b] Thou art righteous,[c] O Lord,[d] which art, and wast, and shalt be,[e] because thou hast judged thus.

5a This is the angel of Revelation 16:4. Do some angels have control over the oceans and marine life?

5b An angel gives a proclamation after the third vial. He says since those on earth had shed the blood of the saints, then God is righteous in giving them blood to drink. The Roman Catholic Church (the main church of the Tribulation under the Antichrist, which will exist in some mutated form), which is responsible for the murder of more people than any other institution in history, claims to drink the blood of Christ daily in the mass despite it being forbidden before the law, (Genesis 9), under the law (Leviticus 17) and after the law (Acts 15). Since they are so fond of drinking blood, God is going to allow them to do so literally under these vials.

AV	ESV	LSV
5 And I heard the angel of the waters say, Thou art **righteous**, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	5 And I heard the angel in charge of the waters say, "Just are you, O Holy One, who is and who was, for you brought these judgments.	5 And I heard the angel of the waters saying, "Righteous are You, who is and who was, O Holy One, because You judged these things;

5c "**righteous**" The ESV has "just" instead of "righteous". This may be technically correct, but there is no good reason to get rid of a classic theological word as "righteous". The ESV shares with the other critical text versions an aversion to the classic theological words found in the Authorized Version.
5e"**shalt be**" Omitted in the ESV and LSV.

5d The ESV and LSV have "Holy One" for "Lord", which is a New Age/occult term, a reading that must be immediately rejected.[233]

16:6 For they have shed, the blood of saints and prophets, and thou hast given them blood to drink;[a] for they are worthy.

6a There has to be some application to the Church of Rome and whatever religious system it will mutate into during the Tribulation. The Church of Rome insists that it drinks the literal blood of Christ in their mass, so why not let them drink the real thing in the Tribulation? But here, iit is said they "shed" the blood of the saints, not "drank" it. The Church of Rome is responsible for uncounted martyrdoms of Christians in history. If God is giving them blood to drink in judgment, they may be drinking blood before that and that would definitely go back to the Romanist mass, where the priest "drinks" the blood of Christ daily.

16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous[5c] are thy judgments.[a]

7a Let us never think that God is being harsh or mean or excessive in His tribulation dealings. His judgments are right and just and are meted out in just the right amount for the subjects of those judgments.

AV	ESV	LSV
7 And I heard **another out of the** altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.	7 And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"	7 And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"

The ESV and the LSV have the altar itself speaking instead of "another out of the altar".

[233] Gail Riplinger documents this in chapter 5 of her *New Age Bible Versions* where she documents how New Agers refer to Satan as the "Holy One".

79. The Fourth Vial: Great Heat 16:8,9

16:8 And the fourth angel poured out his vial upon the sun;[a] and power was given unto him to scorch men with fire.[b]

8a This is similar to the fourth trumpet judgment in Revelation 8. Before, only the earth has been affected by these judgments. Now the sun is affected. It will flare, increasing its light, radiation and heat output.

8b Isaiah 24:6 "**Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left**".

Malachi 4:1 "**For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch**".

Jonah complained of the heat in Jonah 4:8.

16:9 And men were scorched with great heat,[a] and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.[b]

9a This causes great heat from the sun. The sun flares and pours out more heat (and probably other types of radiation) than normal. The damaged atmosphere and ozone layer will be unable to filter it out. This may be a fulfillment of Isaiah 24:6 and Malachi 4:1 (see above).

Our sun is a minor-type of flare star and is slightly variable, so this is naturally possible. In the Millennium, the sun will be seven times brighter than it is now and will be in the Tribulation (Isaiah 30:26 "**Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**") and the moon will shine with the light of the sun due to the greater amount of light being reflected off its surface.

God first turns up the heat before He turns up the light. If this seven-fold increase in heat takes place in the Tribulation, daytime temperatures could reach 200 hundred degrees in the winter and 300 degrees in the summer! Talk about global warming (or "climate change" as it is called now)! It would be like living in an oven. The hottest temperature recorded on earth is 134 degrees in Death Valley, California in 1913. It does get this warm on the sunny side of the moon (about 200 degrees) that has no atmosphere. Although the sun increases in its intensity, the atmosphere during the Tribulation will not be able to handle it. It has been damaged by the previous Tribulation judgments and will be unable to filter out the increased light, heat and radiation. During the Millennium, it will be repaired and rejuvenated. The sun will shine brighter in the Millennium but without the corresponding increase in temperature and radiation.

9b Men are scorched by this heat and yet do not repent but rather continue in their blasphemies. Imagine the situation. A man wakes up one morning and the temperature outside is 150 degrees and rising fast. To slake his thirst, he goes to get water and finds blood running out of his tap and all his beverages in the refrigerator turned to blood. His sores are driving him insane and he cannot sleep for the pain, heat and thirst. He deserves all of this for his sin but he still refuses to repent! This amounts to a foretaste of hell and lake of fire. That is where they are heading so God prepares them for it under this vial.

80. The Fifth Vial: Darkness 16:10,11

16:10 And the fifth angel poured out his vial upon the seat[a] of the beast; and his kingdom was full of darkness;[b-c] and they gnawed[d] their tongues for pain,[e]

10a This seat, if the seat of the Second Beast/False Prophet, would probably be in Rome, the papal seat at the Vatican. If this is the seat of the First Beast/Antichrist, then it may be a European location, wherever he sets his political seat.

10b This is a supernatural darkness for it causes men to gnaw their tongues for pain. This darkness resulted in intense pain. Since there will be weeping and wailing and gnashing of teeth in outer darkness. God allows these sinners to get in some practice. See Exodus 10 for the plague of a supernatural darkness on Egypt. As the Egyptians, these men under this plague refuse to repent. Darkness covers the kingdom of the beast and his seat. Although the Antichrist will have worldwide influence and power, his kingdom will be geographically limited, probably to the Europe/Middle East area which will be affected by this literal, supernatural darkness. His seat will be either Rome (early in the Tribulation) or Jerusalem (later in the Tribulation). God now brings His judgments and dumps them on the Antichrist's front doorstep and he can't do a thing about it. God shows His power over and the impotence of the Antichrist by striking at the center of his kingdom, demonstrating that the Antichrist is powerless to resist it.

Satan is the prince of darkness, so it is only fitting that darkness should invade his kingdom.

Joel 2:30,31 comes into play here, **And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**

10c How unsettling! In the fourth vial there is great heat. Now there is great darkness but the heat does not let up. This could be a dark heat, a heat that gives off no light. This is a preview of hell- a place of darkness but also a place of fire and great heat.

10d This could correspond to the fifth trumpet judgment in Revelation 9 that involves the pain and torment inflicted by the demonic locusts. No locusts are mentioned in Revelation 16 but it sounds like the suffering is similar!

10e Their pain was so intense and inescapable that they were literally being driven insane.

16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.[a]

11a There comes a time where a man can no longer repent. He has resisted God for so long that the Lord no longer grants him repentance and abandons him to his sin and his ultimate fate. Such will be the condition of these men in the tribulation who have taken the Mark and have believed the Lie.

81. The Sixth Vial: The Euphrates Dried Up 16:12

16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [abcd]

12a The sixth vial is poured upon the Euphrates River in preparation for Armageddon. The Euphrates River is dried up to prepare the way for the kings of the east which will probably be Asian armies led by China marching westward to battle with the Antichrist for world domination. Seeing the Antichrist and his kingdom reeling under the judgments (which may be less severe in Asia), the kings of the east (probably led by China) may see a golden opportunity to eliminate a competitor for world domination. The Communist Chinese have the same goal of world domination as the Soviet Communists had. They may be coming for battle against the Antichrist but the ultimate reason they are coming is they are being gathered by the unclean spirits of Revelation 16:14 to help Satan fight Christ. I doubt these heathen Chinese would realize this.

The Euphrates has been a barrier between the Middle East and the Orient. It's 800 miles long with a depth of 10 to 30 feet, and 900-3600 feet wide. This makes it a major obstacle for invading armies. It is the most important river in antiquity, having flowed from Eden and was the location of some of the earliest civilizations of mankind. "Great" may not only refer to its size but to its importance.

12b Compare this with two things:

1. The prophecy in Isaiah 11:15, "**And the Lord shall utterly destroy the tongue of the Egyptian sea (Red Sea); and with his mighty wind shall he shake his hand over the (Eupheates) river, and shall smite it in the seven streams, and make men go over dryshod."**
2. Also the parting of the Red Sea, where it "dried up" so that the children of Israel could pass over, in Exodus 14.

12c The Euphrates River was the eastern border of the land God promised to Abraham. "**In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates**" (Genesis 15:18). It also was the eastern border of the Roman Empire. It also served as the "unofficial" border between the East and the West. When the Euphrates River miraculously dries up, that border will be erased.

The Historicists tend to try to identify the Euphrates as the old Turkish or Ottoman Empire, but that is long gone and modern-day Turkey may be more of a bit-player in tribulation politics. We will apply this literally- a supernatural drying-up of this great river to nake it possible for the Kings of the East to move toward the Middle East.

12d This drying of the Euphrates is not the same event as in Revelation 9:13-16 (the sixth trumpet). In Revelation, nothing is said about the Euphrates drying up as happens here. This does not help the position that Revelation is laid out cyclically instead of chronologically.

82. Three Unclean Spirits 16:13-16

16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.[a-b]

13a Three unclean spirits, like frogs (not literal frogs) , came out of the mouth of the dragon (Satan, Anti-God), beast (Antichrist) and False Prophet (Anti-Holy Spirit) for an Anti-Trinity. Why out of the mouth? Are these frog-spirits somehow associated with or connected with the blasphemous words of the False Prophet? Compare this with the plague of frogs in Exodus 8. Here is another picture of the Anti-Trinity. These spirits (which are the spirits of devils) go forth

unto the kings of the earth to gather them to the battle of "that great day of God Almighty" (Armageddon). These spirits can work miracles, showing that Satanic forces can do miracles. Just because someone is doing miracles does not mean he is of God!

The Holy Spirit is likened "**as a dove**" (Matthew 3:16) while these unholy spirits are like frogs which are ceremonially unclean (Leviticus 11:10 "**And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you**").

We wonder what kind of unclean spirits are responsible for the surge in sodomy, transgenderism and "drag queen" shows in our day.

13b A good Bible study would be on the "mouth" of Satan, which is beyond the scope of this commentary.

16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.[ab]

14a Not only does God gather these armies to Armageddon (Revelation 16:16) but so do these unclean spirits. If both God and Satan are setting the stage for a "final showdown" then the armies of the world cannot resist this double-summons.

14b The "great day of God Almighty" must be a reference to the battle of Armageddon which is related in Revelation 19. That is when God wipes this Satanic mess of the map in destroying these judgments and makes His preparation for the Millennial kingdom of Christ.

16:15 Behold, I come as a thief.[a] Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.[bcd]

15a Ways in which the Lord's coming will resemble the coming of a thief:[234]

1. The thief enters into places where he is not welcome.
   A. Joel 2:9 "**They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief."**
2. He comes when he is not expected.
   A. Matthew 24:43 "**But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up**."
   B. 1 Thessalonians 5:2,3 "**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."**
3. If found, he is met with armed opposition.
   A. Matthew 26:55 "**In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."**
   B. Luke 12:39 "**And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."**

[234] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 336.

4. He comes in a way not expected.
    A. John 10:1 "**Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."**
5. Violence is associated with the thief.
    A. John 10:10 "**The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."**

15b "During the night the captain of the Temple made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire."[235]

15c A warning comes from the Lord concerning the upcoming battle. Its coming! You can't avoid it! You might as well get ready for it! The Lord said He would come as a thief. The exact time of the Second Advent would remain unknown. There is also a blessing for those who are staying faithful in refusing to fall in with the Antichrist. There is a blessing for those who watch. Matthew 24:42 ("**Watch therefore: for ye know not what hour your Lord doth come**.") and Matthew 25:13 ("**Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh**.") has similar commands to watch and be ready for the Lord's return.

There is also a blessing for those who keeps his garments. What about these garments? This makes for an interesting "mini-study" on the garments of the believer.

1. The man at the wedding feast in Matthew 22:11,12 ("**And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless**.") managed to get into the feast but was thrown out when it was discovered he didn't have a garment. Notice he is not called a "guest"- he was not invited but managed somehow to slip in. This cannot be related to the Christian for you don't get to the wedding feast at all unless you are saved (and a member of the Bride! The Bride is certainly invited to her own wedding feast!). But "friends of the Bridegroom" (Israel, who need to be invited, and possibly Tribulation saints?) may need to present their tickets at the door. Some may climb in as a thief and a robber (John 10:1 "**Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber**.") but will be thrown out as being gate-crashers. They certainly demand the corresponding attire.
2. Old garments of sin need to be "cast away" if one would come to Jesus (Mark 10:50 "**And he, casting away his garment, rose, and came to Jesus**.").
3. One may get caught without his garment and be unable to retrieve it when he would need to (Mark 13:16 "**And let him that is in the field not turn back again for to take up his garment.**").
4. Garments can be sold (Luke 22:36 "**Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."**)
5. Jesus had His garments taken off when he became sin on the cross (John 19:23 "**Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout**.").

[235] Alfred Edersheim, cited in Marvin Vincent's *Word Studies in the New Testament*, volume 2, pages 541-542.

6. The Lord will change the garments of this sin-defiled and cursed universe (Hebrews 1:11,12 “**They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail**.”).
7. Rich men can allow their garments to become moth-eaten (James 5:2 “**Your riches are corrupted, and your garments are motheaten.**”).
8. Only a few in Sardis had not defiled their garments (Revelation 3:4 “**And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh**.”).
9. We are to hate garments spotted by the flesh (Jude 23). Apostates are referred to as "spots" (Jude 12 “**These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots**;”).
10. Our righteousness are referred to as "filthy rags" (Isaiah 64:6 “**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away**.”).
11. The garment for the Christian is the "new man" (Ephesians 4:24 “**And that ye put on the new man, which after God is created in righteousness and true holiness**” and Colossians 3:10 “**And have put on the new man, which is renewed in knowledge after the image of him that created him**:”), the Lord Jesus Christ (Romans 13:14 “**But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof**.”) and incorruption (1 Corinthians 15:53 “**For this corruptible must put on incorruption, and this mortal must put on immortality**.”).
12. The Tribulation saint is given garments (Revelation 6:11; 7:9).

This garment, when it relates to Israel, carries the idea of one's own righteousness (Habakkuk 2:4 about every man living by "his" (own) faith) that can be spotted by apostasy and thus rejected for righteousness. The Christian's "garment" is the imputed righteousness given by Christ, at salvation and the divine nature He provides.

15d This shame is because the person is naked as he has no covering garment. Spiritually, it would be the sinner who is naked in his sins and has no covering of the righteousness of Christ to wear.

16:16 And he[a] gathered them together into a place called in the Hebrew tongue Armageddon.[bcd]

16a God did this. He gathers the armies of the Earth (against their will or unwittingly on their part) and brings them into the Valley of Megiddo so that God can have them all in one place when it comes time to strike them down in Revelation 19.

There is similar language regarding Gog, Magog, the chief prince of Meshech and Tubal about God putting hooks in their jaws and bringing them forth to a battle in Ezekiel 38. This could be a reference to Revelation 16 since God also does the gathering of all nations (at Jerusalem) in Zechariah 12:11 (“**In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon**.”) and Zechariah 14:2 (“**For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city**.”) which are references to Armageddon.

Summing up for the Tribulation Jew, he needs to "**endure to the end**" (Matthew 24:13) else he will not be saved at the Second Coming. If a Jew falls away and falls in with the Antichrist or dies before the Second Coming, he dies lost. If the Tribulation saint does not watch and keep his garments, he will walk naked in possessing no righteousness and all will see his shame.

16b The armies were gathered by God in Armageddon. This is in northwest Israel between the Nile and Euphrates Rivers. It has been said that in terms of military and strategic value, this area is worth 1000 cities. Napoleon called this area "the most natural battleground in the world". The battle will take center in the Plain of Esdraelon or Megiddo but could spread out to cover Jerusalem and Edom. This area is located in north-central Israel, 10 miles from Nazareth and 15 miles from the Mediterranean coast. Many of Israel's greatest and most important battles have been fought here. Deborah and Barak defeated the Canaanites (Judges 4,5). Gideon defeated the Midianites (Judges 7). Saul was slain by the Philistines (1 Samuel 31). Ahaziah was slain by Jehu (2 Kings 9:27). Josiah was slain by the Egyptians (2 Kings 23; 2 Chronicles 35). Also refer to cross-references of Isaiah 24:21,22 and Joel 3:11-16.

16c The postmillennialist David Chilton shows his unbelief and calls John, a liar by stating "There never was or will be a literal "Battle of Armageddon", for there is no such place."[236] To Chilton, it is nothing more than a symbol for defeat and desolation, a "Waterloo" signifying the defeat of those who set themselves against God. But where Chilton sees only a symbolic defeat, premillennialists see a literal, once-and-for-all defeat of Satan at this yet-future battle.

16d References to "Megiddo"

1. Joshua 12:21 "**The king of Taanach, one; the king of Megiddo, one;"**
2. Joshua 17:11 "**And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries."**
3. Judges 1:27 "**Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.**"
4. Judges 5:19 "**The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money."**
5. 1 Kings 4:12 **"Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam:"**
6. 1 Kings 9:15 **"And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer**."
7. 2 Kings 9:27 "**But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there."**
8. 2 Kings 23:29,30 "**In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his**

[236] *Days of Vengeance,* page 411.

own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead."
9. 1 Chronicles 7:29 "**And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel**."
10. 2 Chronicles 35:22 "**Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo**."

83. The Seventh Vial: A Great Earthquake 16:17-21

16:17 And the seventh angel poured out his vial into the air;[a] and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

17a It was poured "in the air" the domain of Satan, the "**Prince of the Power of the Air**" (Ephesians 2:2).

16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.[a]

18a This will be the worst earthquake in recorded history. "The 1960 Valdivia earthquake and tsunami or the Great Chilean earthquake occurred on 22 May 1960. Most studies have placed it at 9.4–9.6 on the moment magnitude scale, making it the most powerful earthquake ever recorded. The resulting tsunami produced waves up to 82 feet high. Even at 6,000 miles from the epicenter, waves reached 35 feet.[237]

16:19 And the great city was divided into three parts,[a] and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

19a There is a major geological fault that runs under this city. Which city is this? Jerusalem, Rome or Babylon? Babylon is called that "great city" in Revelation 14:18; 17:18; 18:10,16,18,19.21. Jerusalem is referred to as a "great city" in Revelation 11:8. Even New Jerusalem is called "that great city" in Revelation 21:10. So which is it? Since this phrase refers to Babylon more than any other city, we are going with the city of Babylon. But there is no physical city of Babylon today and we can't see it rebuilt in the tribulation, which means it is one of the cities that represent Babylon. This could be economic Babylon (New York), political Babylon (Brussels?) or religious Babylon (Rome) or all three.

16:20 And every island fled away, and the mountains were not found.[a]

20a See Isaiah 24:19,20 (**The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.)** and Haggai 2:6,7 (**For thus saith the LORD of hosts; Yet**

[237] Wikipedia. The 2004 Indonesian tsunami produced a wave 100 feet high. That tsunami killed around 250,000 people.

once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.). The earthquake was so strong it literally displaced the land masses and drastically changed the geography of earth's surface. No such earthquake has ever been recorded in human history.

The great mountain ranges will be leveled as a result of this earthquake. This change in topography may extend into the Millennium, which would mean there would be no great mountain ranges that have in the past served as transportation barriers and that have isolated certain regions. This will not be the case in the Millennium. The surface of the earth will be smoothed out in the Millennium, as Isaiah mentions in Isaiah 40:4 (**Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain**:). We will probably return to the topography and geography of the earth before Noah's Flood.

16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.[a]

21a A great hailstorm then hits with the stones weighing about a talent, or 100-125 pounds. We saw something like this in Joshua 10:8-13. Can you imagine the damage and death toll? God is bombing earth from heaven. Small hailstones as small as a quarter can do considerable damage, but what if the hail weighs over 100 pounds? The Old Testament penalty for blasphemy was stoning. Since the Tribulation sinners are so fond of blaspheming (Revelation 16:9,11) God stones them from heaven.

NOTES

Revelation Chapter 17

James Knox outlines this chapter as:[238]
I. The System Exposed (vv. 1-6)
II. The Secret Explained (vv. 7-15)
III. The System Exterminated (vv. 16-18)

84. The Great Whore 17:1-6

17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore[ab] that sitteth upon many waters:[cd]

1a Mystery Babylon The Great is a system which has three manifestations:

1. Economic Babylon, centered in New York City, specifically Wall Street
2. Political Babylon, probably centered in Europe, (Brussels?) with the European Union
3. Spiritual Babylon, probably centered in Rome, under the control of the False Prophet, headed up by the Roman Catholic system, or whatever it has mutated into by that time. Both the futurist and the historicist would agree with this identification, with the preterist insisting that it would apply only to the old Roman Empire. Since the preterist believes that Revelation was written before A.D. 70, before the development of the Roman Catholic system, he must run all identifications of Mystery Babylon to political Rome and not spiritual Rome. This forces the preterist, like David Chilton, in *Days of Vengeance* (pages 426,429) to identify this city as Jerusalem instead of Rome!

She is a great whore since she is impure and sells herself for money and power. She will fornicate with any king, president, prime minister or billionaire or religious leader if she can get power and riches for herself. These three manifestations make up the "conspiracy" in history to bring bondage to humanity and to move humanity towards the Satanic one-world governmental system.

Babylon is presented under a feminine pronoun since she is basically religious in nature (despite her economic and political activities) and the Bible presents religious systems in the feminine. The Church is presented as a chaste virgin (2 Corinthians 11:2 "**For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ**.") and a bride (Revelation 21:2,9 "**And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband…And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife**."). The anti-Church is presented as a whore or a "woman" (Matthew 13:33 "**Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened**."). Of course, the nation of Israel is also presented as a woman in Revelation 12:1 "**And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars**:".

The basic teaching of Revelation 17 and 18 is that all three manifestations of this Babylonian trinity are going down- hard.

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[238] *The Christ Honoring Commentary on the Book of Revelation*, pages 345-346.

The "whore" is to be contrasted to the "woman" of Revelation 12- absolutely impure compared to absolutely pure. Religious systems are often presented as women. The true faith as a chaste virgin, the false faith as a whore.

1b The Authorized Version uses the word "whore". It is a strong word and has somewhat of an offensive sound, but that's what she is- a woman with filthy morals. She is not just a "prostitute" or an "immoral woman". That is modern-day "soft-peddling" terminology used so as not to offend the ears of modern readers who have been raised on R- and X-rated music, television and literature. They like their sin raw and naked but then they object to the Bible when it gives the "naked truth". It is certainly a "funny" generation we live in, when sinners use language like this- and worse- constantly, but they object when God uses it in the Bible! This is why the ESV uses "prostitute". "Prostitute" is not as offensive as "whore" to polite 21st-century ears that listened to whorish rock music and cursing on the television all day. Then they complain about the "bad" and "rough" language in the Authorized Version!

1c The scope of her activities is worldwide and goes far beyond anything we can imagine. The "**depths of Satan**" (Revelation 2:24) is as deep as the bottomless pit.

1d "The Old Testament prophets used the picture of the intimacy of the marriage bond to describe Israel as the wife of Jehovah, owing Him absolute fidelity with attendant purity. To be associated with or to give allegiance to other gods was described as harlotry.

"This picture is found in the stern words of Isaiah, How is the faithful city become an harlot (Isaiah 1:21), spoken when Jerusalem permitted idols to be introduced.
Ezekiel used the same graphic imagery. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them and yet couldst not be satisfied. Thou hast, moreover multiplied thy fornication in the land of Canaan unto Chaldea (Ezekiel 16:28-29).

"The Spirit of God gave like words unto Jeremiah. Hast thou seen that which backsliding Israel hath done? She is gone up under every high mountain and under every green tree and there hath played the harlot (Jeremiah 3:6).

"The betrayal of the revelation of the Lord was implicit in the alliances with the nations round about Israel. For the Hebrews to ally with another nation meant the acceptance of their gods. If the motive for such leagues was commercial gain, then the charge was spiritual harlotry, since the divine revelation that set Israel apart was ignored.

"Harlotry is never a charge laid against the Gentile nations. It is a crime committed by Israel, for they are the only nation which was ever brought into such an intimate relationship with the Lord.

"In light of this Old Testament usage, this harlot symbolizes a system that has misused divine truth for its own pleasure and profit or to acquire power on earth. By referring to the offender in this way, the Holy Spirit shows that it is the corruption and debasement of truth that is in view."[239]

This would tie Israel to the Whore. Israel played the whore many times in the Old Testament in her unfaithfulness to God and in her association with Gentile nations. Israel is still guilty of this today in some of her political associations, mainly in the name of self-preservation. With most surrounding nations and several terrorist organizations calling for the complete and total annihilation of your nation, you have to make unholy political and military alliances if you are not going to trust in God. This historical unfaithfulness to God is one reason why Israel has to go through seven years of Tribulation.

[239] James Knox, *The Christ Honoring Commentary on Revelation*, pages 346-347.

I am not going to get involved with the whole “The Jews Run The World” conspiracy stuff but many Jews are in high-ranking position of international finance and political power, so they would be as guilty of promoting the interests of the Whore as any Gentile would.

17:2 With whom the kings of the earth have committed fornication,[a] and the inhabitants of the earth have been made drunk with the wine of her fornication.[ab]

2a A spiritual fornication in getting involved with this three-fold Babylonian harlot. As with men who use whores, they do it for selfish reasons, not because they love, or even respect, the whore. But she has something they want, and they go to her for it. As soon as they have it, these kings will dump her like a hot rock.

2b Her impact and influence are universal. There isn't a nation that hasn't felt the long arm of Mystery Babylon the Great in some way. The Satanic “global conspiracy” is indeed universal.

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit indicative upon a scarlet colored[a] beast,[b-c] full of names of blasphemy, having seven heads and ten horns.[d]

3a This is the proverbial scarlet-woman.

3b She rides the beast (Antichrist/False Prophet) but she is not the beast. She comes in on their coat-tails. Babylon is built on the "ministries" of the First and Second Beast and survives only as long as they do and only as long as they have need her.

3c The original "Beauty and the Beast". Isn't it odd that many monster stories always have a beautiful woman in them (Frankenstein, Beauty and the Beast, King Kong...)

3d Looking ahead to Revelation 17:9-13 defines this as follows:

1. The seven heads are seven mountains on which this woman sits. Thus, we are looking for a city that is a religious center that sits on seven hills. Rome fits the bill, so we have Vatican City nailed down as to the religious geography of Spiritual Babylon.
2. The seven heads are also identified as seven kings, of which 5 were fallen in John's day, one was and one had not yet come. These kings are historic world empires, identified as:
    - A. Babylon under Nimrod
    - B. Egypt
    - C. Assyria
    - D. Babylon under Nebuchadnezzar
    - E. Media-Persia
    - F. Greece under Alexander
        - i. The only king that is not named in the Bible is Alexander the Great; all the other kings are found by name. Alexander the Great is not found in Daniel, but he is given as the “rough he goat,” and is identified as the Antichrist. Therefore, the Antichrist is the “King of Greece,” and he is one of the seven heads.
    - G. One currently was in John's day, which would be Rome.One was "not yet", which would be the revived Roman Empire in the Tribulation under the Antichrist. John says he “must continue a short space” in Revelation 17:10, which is probably 42 months or 3 ½ years.

3. The ten horns are ten personal political rulers in the Antichrist's day who support the Antichrist politically. They are probably European heads of state since the area of the Antichrist's political activities is Europe. We cannot yet identify these nations as the final arrangement of these nations will not take shape until after the rapture.

17:4 And the woman was arrayed in purple[a] and scarlet color, and decked with gold and precious stones[b] and pearls, having a golden cup[c] in her hand full of abominations and filthiness of her fornication:[de]

4a Royalty.

4b Wealth. Chaste women avoid such gaudy display (1 Peter 3:1-4 "**Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price**."). Usually, the more jewelry a woman wears, the more ungodly she is.

4d The only cup Christ had was the cup of suffering He drank from in Gethsemane (Matthew 20:22,23; 26:27; 26:39,42). But her cup is golden, filled with sin and not suffering. She takes great long swills from her cup, as a drunkard guzzles booze, and lives it up. Jeremiah also mentions Babylon's "**golden cup**" in Jeremiah 51:7. Historical Babylon's cup made the nations mad. Here, Mystery Babylon's cup makes them drunk. And when one is drunk with wine, the possibility of fornication increases drastically.

4e Distilled sin, ready for sale to the kings of the earth for their drinking "pleasure".

4f These are more spiritual than physical fornications, but we should not be surprised if Mystery Babylon is heavily involved in sex and sex trafficking, too. After all, sex is used to gain power and money, something this harlot knows how to exploit.[240]

17:5 And upon her forehead[a] was a name written, MYSTERY,[b] BABYLON[c-d] THE GREAT, THE MOTHER OF HARLOTS[e] AND ABOMINATIONS[f] OF THE EARTH.[g]

5a The forehead is usually identified with stubbornness and rebellion (Isaiah 48:4 "**Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass**;" and Ezekiel 3:9 "**As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house**."). She doesn't have a "mark" but she does have the next best thing- her name written on her forehead. For all intents and purposes, it might as well be the mark of the beast.

The forehead is usually the first thing we notice when looking at a person. This title on her forehead shows she is advertising her title and is not ashamed of it in the least.

5b Notice the "mystery". There is an element of "mystery", or hidden knowledge associated with Babylon, especially Religious Babylon. This goes all the way back to Genesis 10 and the

[240] The full extent of international sex trafficking may never be known. It involves every nation, every government and a majority of the wealthiest and most power people.

gnostic/esoteric/luciferian/masonic religious system that she constructed and has been building for the last 4000 years. The best modern-day example of this is freemasonry and all of its expressions. Of course, freemasons are very active in one-world activities, whether they be religious, political, or economic. There are deep mysteries associated with Babylon that only the "initiated" can plumb, and that the godly will avoid.

Other groups also have their “mysteries”, like the Mormons, the Church of Rome and Judaism with their acceptance of the Kabbala and the Babylonian Talmud. In contrast, the Bible is “only” made up of 66 books that can be read in a few months. Its message is simple and plain.[241] Bible preaching churches are open and above-board in their teachings and practices.

The verse is also written in all capital letters in our Authorized Version. John would have wrote this in in bold, 48-point font and underlined it if he could have, as he wants you to see this and take note (Matthew 24:15 “(**whoso readeth, let him understand**:”)

5c A Biblical unfolding of Babylon:

1. Founded by Nimrod (called the land of Shinar). Founded upon rebellion from God.
    A. Genesis 10:10 “**And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar**.”
2. Tower of Babel incident here. First attempt at a Satanic attempt to unify mankind against God.
    A. Genesis 11:1-9 **“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”**
3. Men of Babylon were resettled in Israel by the Assyrians.
    A. 2 Kings 17:24 “**And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.”**
4. Hezekiah’s treasure would be carried to Babylon and his sons would be exiled there.
    A. 2 Kings 20:16-19 **“And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah**

[241] Verses like Proverbs 8:9 **They *are* all plain to him that understandeth, and right to them that find knowledge**, among others.

unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?"

5. The Babylonian Captivity of 70 years.
   A. 2 Kings 24,25
6. Manasseh carried captive to Babylon in judgment.
   A. 2 Chronicles 33:11 "**Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon**."
7. Babylon associated with Rahab.
   A. in Psalm 87:4 **"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there**."
8. A judgment pronounced upon Babylon.
   A. Psalm 137:8,9 "**O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."**
9. Isaiah's burden of Babylon.
   A. Isaiah 13:1-22
10. Satan likened to the king of Babylon.
    A. Isaiah 14:4-26
11. Babylon is fallen.
    A. Historically
       i. Isaiah 21:9 "**And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."**
    B. Prophetically
       i. Revelation 14:8 "**And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication**."
12. Destruction of Babylon.
    A. Isaiah 47:1-15
    B. Isaiah 48:14 "**All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans**."
13. Be not afraid of the King of Babylon.
    A. Jeremiah 42:11,12 "**Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land**."
14. Jeremiah's prophecy of Babylon's downfall.
    A. Jeremiah 50:1-52:34.
15. Babylon- the head of gold in Nebuchadnezzar's dream.
    A. Daniel 2:31-38.
16. Nebuchadnezzar's image of a man (humanism) set up in the plain of Dura, in Babylon, and worship of this image commanded in Daniel 3.
17. Babylon likened to a lion with the wings of an eagle, that came up out of the sea.
    A. Daniel 7:1-4 "**In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great**

sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

18. A bitter and hasty nation.
    A. Habakkuk 1:6-11 **"For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god."**
19. Abraham came out of the land of the Chaldeans.
    A. Acts 7:4 "**Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell**."
20. Peter wrote from Babylon, and there was a church there.
    A. 1 Peter 5:13 "**The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son**."
21. Final doom.
    A. Revelation 17-18

In summary, Babylon represents a system (political, economic, spiritual) that is opposed to the Kingdom of God. It is the antithesis of everything godly and right. It offers itself as an alternative to the Kingdom of God.

5d There are a number of trinities involved with Babylon:

	First	**Second**	**Third**
Members	Satan	Antichrist	False Prophet
Pictures	Dragon	First Beast	Second Beast
Element	Commercial	Political	Spiritual
City	New York?	Brussels?	Rome
Corresponding with…	God the Father	God the Son	God the Holy Spirit

Now Rome is not Babylon literally or physically. They are two different geographies. But in terms of spiritual apostasies, there is a match. The spirit of Babylon is in Rome. I have a book in my library called *The Two Babylons* by Alexander Hislop. He documents how the religious idolatry of Babylon eventually was accepted and adopted by Rome. The Roman practices of Mary-worship,[242] a (celibate) priest, the use of the communion wafer, the depiction of a mother and a child, observances of Christmas and Easter and feast days for saints, patron saints, the mass, baptismal regeneration, purgatory, praters for the dead, idolatry (through the use of "holy pictures" and statues, the rosary, the monstrance, worship of the "sacred heart", the papacy, minks, nuns, etc, are all Babylonian in origin. The Roman Catholic Church could be referred as the Church of Babylon.

[242] The Church of Rome constantly denies that they worship Mary but it is obvious that they do.

"The Babylonian cult under Nimrod was a system claiming to possess the highest wisdom and to reveal the divinest secrets. It was ruled by an initiated, celibate, and tonsured priesthood, assisted by vestal virgins devoted to religious prostitution. Sprinkling with holy water, eating of a sacrificial meal, and incense-burning processions were the backbone of this religious system. Before a member could be initiated, he had to confess to the priest. The priest then had this man in his power. Once admitted into this order, men were no longer Babylonians, Assyrians, or Egyptians, but members of a mystical brotherhood over whom was placed a Pontiff or High Priest, whose word was law… When Constantine became a professing Christian, the ancient Babylonian mysteries were simply transferred bodily into the church. Pagan temples became "Christian" churches; pagan gods became "Christian" saints; pagan festivals became "Christian" holydays; pagan customs became the customs of the church. The forty-day mourning for Tammuz (Ezekiel 8:14) became lent and the resurrection from the dead celebrated at the Feast of Ishtar became Easter. The virgin Mary became the queen of heaven. Little by little, all the trappings of paganism became an established part of the religion of Christendom. Such Babylonian articles of religion as the worship of the mother and child, the dogma of purgatory, the use of holy water, bells, and candles, absolution by a priest, the celibacy of the priesthood (with nuns to keep things from being too literal), Christmas, Easter, and the confessional all became articles of Roman faith. Rome was only too willing to pretend that Jesus was born on the long-recognized birth date of Tammuz, December 25."[243]

Is commercial Babylon New York, the current financial capital of the world, or will it be somewhere else? If somewhere else, this location of this city would have to be in the Middle East, maybe even on the plains of Shinar. Saddam Hussein made it known he wanted to rebuild the city of Babylon as a tourist attraction, but he was never able to do so. If the city of Commercial Babylon was rebuilt, it would take years (and a lot of money) to do. The temple in Jerusalem could be rebuilt in a few years at most, but a whole city? No current city in this area would qualify. This is why I think the headquarters of Commercial Babylon is probably New York, maybe London, as there is not the time to physically rebuild old Babylon unless construction starts immediately and the rapture is still 25 years in the future.

5e Spiritual harlots are the worst kind. But she is also the mother of them all. Babylon is the font of all apostasies, errors and immoralities.

If she is a mother then she has children. The children of Mystery Babylon are legion- the Church of Rome, many liberal Protestant churches, unsaved Greek "scholars", modern Bible versions and manuscripts, politicians, the cults, the occult…

The pre-Authorized Version translations mainly render this "a mystery, Great Babylon" or something similar.

5f The Roman Catholic system is based on idolatry (especially of Mary). But this is a violation of the 2nd Commandment regardless of any apologetic Rome offers in its defense. But this should not be surprising, since the Antichrist is behind Mystery Babylon and he is offering himself up as another god, an idol. This also refers to the immorality and filth associated with Babylonian religion.

5g There are 13 capitalized words here, "13" being the Biblical number of rebellion and disorder..

[243] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, volume 2, pages 333-335 (first edition). Knox has a rather detailed history of the development of Babylonian religious and political practices in those pages.

17:6 And I saw the woman drunken with the blood of the saints,[a] and with the blood of the martyrs of Jesus:[bc] and when I saw her, I wondered with great admiration.[d]

6a The Bishops Bible omits “blood of the saints”.

6b Intoxicated with sin, idolatry, heresy and persecution of the saints. These are what makes Mystery Babylon "high". Rome itself is not responsible for all the martyrdom in history, but the spirit of Babylon certainly is, in its hatred of all true Christians.

6c Estimates run as high as 50 million of the martyrs that the Roman Catholic system has made since its "inception" in the 5th century. That figure may be conservative. Heaven only knows the number of saints Rome has murdered because they dared to stand against the Pope and would submit themselves to the Church of Rome. Rome does this because, in her eyes, the greatest sin is schism. They want all Christians united under her banner as Rome imagines herself to be the only legitimate expression of Christianity on earth. To reject that is to be guilty of schism. Rome will not tolerate any competitors to her claims and will not tolerate any challenges to her authority. Rome still believes this today, that no one can be saved unless they are in submission to the Church of Rome. When they kill Christians who refuse to “return to the one, true Mother Church”, they believe they are killing unsaved heathen, not Christians, fir they believe there are no Christians outside the Church of Rome. “Convert or Die!” is not just the demand of Islam but also of Rome.

6d John was absolutely stunned by what he saw. Here is a religious system who teams up with the Antichrist without apology, that is responsible for persecuting the saints. And this religion actually drinks blood. John might expect the political Roman Empire of his day to do this (as they were), but a Roman religious system? John had trouble believing it. This shows us that the beast and woman do not represent the Roman Empire of John's day. If it did, then why would John be so astonished by this revelation, seeing that he himself was a victim of Roman persecution? John would realize how far humanity had fallen in 2,000 years!

“**Admiration**” can have a positive and a negative meaning. John is not expressing any positive admiration of the woman but rather is awed by her evil, like one might “admire” Nazi Germany or the countless millions murdered by Communism in the 20th century.

85. The Career of the Beast 17:7-18

17:7 And the angel said unto me, Wherefore didst thou marvel?[a] I[b] will tell thee the mystery[c] of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.[d]

7a A mild rebuke from the angel about John’s admiration of the woman. There was no reason for John to “wonder” at her as he would explain to John about her nature and activities. Or maybe the rebuke was directed at the fact that John should have been more aware of the nature and activities of Mystery Babylon. How many of us really understand the depths of Satan or the extent of his conspiracy throughout history? I would admit to some self-imposed ignorance along these lines as I simply either cannot comprehend the depth and the extent of such evil or am unwilling to believe that such evil can possibly exist. I was like this with my study of the Bible Version issue. I understood to some degree the extent of the sin and evil behind modern versions but not in its entirety. It was not until I read *New Age Bible Versions* and *Hazardous Materials* by Gail Riplinger that I really began to see the depth and full extent of this

Satanic conspiracy against the words of God in history. There are similar books on the history of the Church of Rome that would open your eyes to the depth of sin of that apostate, whorish church that you may never have known before. You simply can't believe what you are reading, or choose not to.

7b Emphatic.

7c A mystery is a truth or revelation which was previously unrevealed.

7d Our phrase "tin-horned dictator" derives from the idea of the "ten horned dictator".

17:8 The beast that thou sawest was, and is not; and shall ascend[a] out of the bottomless pit, and go into perdition:[b] and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,[c] when they behold the beast that was, and is not, and yet is.[d]

AV	ESV	LSV
8 The beast that thou sawest was, and is not; and **shall ascend** out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.	8 The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come.	8 "The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

8a The ESV and LSV have "about to rise". This is an attempt to make Revelation to be fulfilled closer to the time of John's writing in a preterist interpretation. The tense is future but not necessarily the near future. The ESV is commenting instead of translating here.

8b Notice about the Antichrist:

1. He was- he lived before John's day
2. He is not- he currently is not alive in John's day.
3. He shall ascend out of the bottomless pit- he is coming back!

A. "A number of years ago, in Oklahoma City, each night I would leave my motel to travel the only route I knew from my motel to a Bible Conference Center. And each night I saw, blaring forth from the dazzling neon lights of a local nightclub marquee, an announcement of the return of a cheap stripper, saying: "Wanda is Back! Wanda is Back!" Without entering into the den of iniquity, any passerby could easily conclude an entire story from these three words, "Wanda is Back!" Wanda, evidently, had been there before; she had enjoyed a successful engagement and parade of her visible pornography and nudity. She had left but was remembered, and by popular demand, "Wanda was coming back!" It could be easily surmised that this second engagement, or was it the third or fourth? would break all former records and add to both the former viewings and persistent imaginations of her past performances. All were invited back to extend

their own sinful memories into deeper experiences of evil, as well as entice new members to her audience. The "double" or "triple" feature of Wanda would carry the spectator down into deeper despair."[244]

4. He shall go into perdition- yet future.

This fits Judas Iscariot as the Antichrist resurrected. Judas was dead in John's day, although he was alive before this date of 96 or so. But as John wrote, he was dead. Peter said that when Judas hung himself, he went to his "**own place**" (Acts 1:25). He simply didn't go to hell, Judas went to a lower compartment of hell. But he will escape that place, be resurrected, and return in the Tribulation, in the person of the Antichrist. We covered these matters fully back in Revelation 13, but we simply reinforce these thoughts here and say once again that the Antichrist will be Judas resurrected.

This is not so far-fetched. Moses died in Deuteronomy 36, yet he returns as one of the Two Witnesses in Revelation 11. Some thought John the Baptist was either Jeremiah or Elijah (who also returns, as prophesied in Malachi 4).

"**Perdition**" is from the French perdicion, meaning "utter loss". The word means damnation, utter ruin, destruction or loss."[245]

8c The Book of Life is a register of all the saved. Those in the Book are saved while those not found in the Book are lost. Only the lost will wonder after the Beast and be deceived by him into believing that he is God. The Tribulation saints will fare no better and will not be deceived.

This Book of Life contains the names of all the Redeemed (Luke 10:20; Philippians 4:3; Hebrews 12:23). Sinners have their names blotted out of the Book (Exodus 32:32,33; Psalm 69:28; Revelation 13:8; 17:8). Their names were there at one point, (showing they could have been saved and that salvation was available to them) but was later blotted out. This blotting out does not necessarily occur at death but can occur at some point in life when the sinner has "gone too far" in his sin. This Book will be one of the books consulted at the Great White Throne (Revelation 20:12,15; Daniel 7:1-7).

The Biblical references to the Book of Life are:

1. Exodus 32:32,33 "**Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book**."
2. Psalm 69:28 "**Let them be blotted out of the book of the living, and not be written with the righteous**."
3. Daniel 7:10 **"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened**."
4. Daniel 12:1 "**And at that time shall Michael stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book**."
5 Luke 10:20 "**Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven**."
6 Philippians 4:3 "**And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life**."

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[244] O. Talmadge Spence, "Dr. Billy Graham's Universalism: Again and Again", Straightway, February/March, 1998, volume 26, number 2.

[245] Laurence Vance, *Archaic Words and the Authorized Version*, page 263.

7 Hebrews 12:23 "**To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect**,"
8 Revelation 13:8 "**And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."**
9. Revelation 3:5 "**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels**."
10. Revelation 13:8 "**And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**"
11. Revelation 17:8 "**The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is**."
12. Revelation 20:12,15 "**And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works…And whosoever was not found written in the book of life was cast into the lake of fire**."
13. Revelation 21:27 "**And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life**."

8d Compare this phrase with a similar one by the Lord in 1:4,18:
1. The Lord said he "was, is and is to come"
2. The Antichrist "was, is not and is to come".
Notice the difference. Christ never was "is not". He always "is" or "was" or "shall be", but He "never was".

17:9 And here is the mind which hath wisdom. The seven heads are seven mountains,[a] on which the woman sitteth.[b]

9a The seven heads = the seven geographic hills of Rome. Rome is popularly called "the city of seven hills".[246] These seven hills namely, Viminal, Quirinal, Palatine, Esquiline, Capitoline, Caelian, and Aventine. They were separated by marshy land and the River Tiber. Of these seven hills, the Caelian, Esquiline, Quirinal and Viminal hills were portions of a volcanic ridge. The Aventine, Capitoline, and Palatine hills formed the western group of hills. In ancient Rome each of the seven hills had separate walled cities. There is no doubt this has to be the city of Rome.
Some historians claim Rome sat on ten hills, so there will be some disagreements on this.

9b The spiritual seat of the Antichrist system will be in Rome, showing that some mutated form of the Roman Catholic system will be controlled by the Antichrist in the Tribulation. This may change toward the end of the Tribulation if the Antichrist tries to shift the seat of his empire to

[246] https://en.wikipedia.org/wiki/Seven_hills_of_Rome

the geography of Babylon, in modern-day Iraq. This area is near the geographic center of all of earth's land-masses, especially Africa, Europe and Asia. This would make it an ideal location to set up a "capital city" of a one world government.

17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come;[a] and when he cometh, he must continue a short space.

10a There are 7 kings.

Five kings are past as they are fallen. Would this be Egypt, Assyria, Babylon, Media-Persia and Macedonia?

One is right now, the Roman Empire, which was in power when John wrote this.

One is yet to come. This last king will have a short reign. I am not sure who this is if the Antichrist will be the eighth king.

There will be an eighth king (Revelation 17:11) and he is identified as "the beast" who will go into perdition.

17:11 And the beast that was, and is not, even he[a] is the eighth,[b] and is of the seven, and goeth into perdition.[c]

11a Emphatic.

11b The Antichrist's kingdom is the 8th great world empire but it will be the shortest one in duration. There has not been one since 476 when Rome fell. For over 1500 years, there has not been a "world empire" and we will not see the last one until the Tribulation.

In a fantastic interpretation of who this "eighth" is, David Steele[247] tries to identify this as Charlemagne, because he was crowned in the year 800!

11c The preterist is forced to limit the interpretation of these 8 kings to the time prior to A.D. 70 and the Roman emperors. This forces the preterist interpreter into all sorts of historical gyrations in trying to come up with eight Caesars. For example, David Chilton[248] offers the following interpretation of "five are fallen" as: "The five that are fallen are five Roman Caesars; Julius, Augustus, Tiberius, Caligula and Claudius. The one who now is Nero. The one who must come next and reign a short season is Galba, the seventh Caesar, who reigned less than seven months." Question- why stop at Galba, when there were a multitude of other Caesars who followed him? What about the other 5 Caesars, Otho (69), Vitellius (69), Vespasian (69-79, thus giving us 10 Ceasars before the Fall of Jerusalem in AD 70), Titus (79-81), and Domitian (81-96)? And what shall we say of the 31 other emperors who followed Domitian? We have 43 Caesars/Emperors under Rome, not just seven. Galba may be the seventh Caesar, but he certainly wasn't the last.

17:12 And the ten horns which thou sawest are ten kings,[a] which have received no kingdom as yet;[b] but receive power as kings[c] one hour with the beast.[d]

12a Ten horns of the beast = ten tribulation kings that will politically support the Antichrist in the Tribulation.

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[247] Page 249 of his *Notes on the Apocalypse*.

[248] Page 436 of *Days of Vengeance*.

AV	ESV	LSV
12 And the ten horns which thou sawest are ten kings, which have received no **kingdom** as yet; but receive power as kings one hour with the beast.	12 And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast.	12 "And the ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour.

12b "**kingdom**" The ESV has "royal power".

12c They are not kings but receive power as kings,

12d I'm unsure about the literalness of the "one hour" here. It may refer to a very brief time that these ten kings actually get to rule with the Antichrist. One literal hour would be far too brief to rule, or do much of anything else. Two possibilities:

1. They do rule with the Antichrist at the beginning of his political career, only to be crowded out by him after he has risen to a position of supreme power and authority. At this point, the Antichrist no longer needs their support, so he disposes of them.
2. Or the Antichrist empowers these ten kings at the end of the Tribulation in a desperate, last-grasp attempt to retain power and defeat the Lord at Armageddon. With the kings of the East on the march and the Lord preparing to return, the Antichrist may realize he is doomed unless he can get more allies, more men and more weapons, so he empowers these ten kings, who had no such power under the Antichrist before, with a promise of great power, honor and riches if they join him and "fight to the death". Their incentive is this great political power promised by the Antichrist should they win this upcoming battle.

17:13 These have one mind,[a] and shall give their power and strength unto the beast.[a]

13a Their unity is in terms of sin and the programs of the Antichrist is interesting. Sin unifies while truth often divides, even very families (Matthew 10:34 "**Think not that I am come to send peace on earth: I came not to send peace, but a sword**.").

13a Their support of the Antichrist is single-minded and without hesitation or reservation.

17:14 These shall make war with the Lamb,[a] and the Lamb shall overcome them:[b] for he is Lord of lords, and King of kings:[c] and they that are with him are called, and chosen, and faithful.[d]

14a People often blame religion or Christianity for wars. Here, the Church is not on earth and the only religion is the worship of the Antichrist. This means that Satan starts this war with the Lamb. Remove the Church or true religion from earth and you'll have more wars than any time in history.

14b In Revelation 19. No doubt the Antichrist goads them on to declare war on God.

14c Therefore, He must have the victory!

14d Tribulation saints on earth and heaven, as well as Church Age and Old Testament saints, who are both in heaven at this time.

17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.[a]

15a The waters are the nations of the earth. Mankind is likened to the waters in their restlessness and instability.

17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh,[a] and burn her with fire.[b]

16a Is this literal cannibalism of the followers of Mystery Babylon? Roman Catholics believe they are eating the flesh of Christ in the wafer at the mass, so why wouldn't God turn the tables and have the followers of the Antichrist eat the followers of Mystery Babylon? No doubt some blood-drinking will also occur here, since the Romanist priest "drinks" the "literal blood of Christ", transubstaniated[249] in the mass- according to Rome's claim.

16b Revolt in the ranks! The ten kings will turn on Mystery Babylon, at the urging of the Antichrist. There will come a time at the end of the Tribulation when the Antichrist, secure in his power and position, will no longer need or require the services of Mystery Babylon, on whom he did need earlier in his ascent to power.

The kings of the earth will attack Mystery Babylon (the religious system) here but they will weep and lament when the commercial element of Mystery Babylon falls in Revelation 18. This is because men care more for money and power than they do for spiritual things, when you get right down to the root of the matter! Will they literally "eat" Mystery Babylon? That's hard to conceive so there must be some sort of spiritual application of this.

17:17 For God hath put in their hearts to fulfil his will,[a] and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17a They had no choice or say in this matter, even if they figured it out at all. God used these kings to fulfill His will.

17:18 And the woman which thou sawest is that great city,[a] which reigneth over the kings of the earth.

18a The woman is that Tribulation, Babylonian religious system, headquartered in Rome, which will be some mutated form of the Roman Catholic system. But what if this city was Jerusalem, as per Isaiah 1:21, **How is the faithful city become an harlot!**

[249] Transubstantiation is the Romanist doctrine where the priest turns the wafter into the literal flesh or Christ and the wine into the literal blood of Christ. Both are consumed in the mass.

NOTES

Revelation Chapter 18

Structure of Revelation 18: The Judgment of the Great City[250]
1. Babylon's judgment: Announcement of it, 18:1,2
    2. Babylon's associates: Their sin, 18:3
        3. God's people: Call to "Come out of her", 18:4
1. Babylon's judgment: Reasons for it, 18:5-8
    2. Babylon's inhabitants: Their lamentation, 18:9-19
        3. God's people: Call to "Rejoice over her", 18:20
1. Babylon's judgment: Manner of it, 18:21
    2. Babylon's inhabitants: Their silence, 18:22,23
        3. God's people: Their blood "found in her", 18:24

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86. The Fall of Babylon 18:1-24

18:1 And after these things[a] I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.[bc]

1a Showing the chronological continuity from Revelation 17, which continues from chapter 17 into chapter 18.

1b The fifth bowl (Revelation 16:10) plunged the seat of the beast into darkness. When this angel appears to announce the fall of Mystery Babylon, the entire world is illuminated by his presence as God wants the entire world to know what He is about to do so that when Mystery Babylon falls, there will be absolutely no doubt that God did it and that it was not "by chance" or "by accident."

1c The glory of one angel could illuminate the entire earth.

18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils,[a] and the hold of every foul spirit, and a cage of every unclean and hateful bird.[b]

2a There is very strong demonic activity associated with Babylon, but we should not be surprised by this. The more Satanic a system is, the greater the associated demonic activity. This would include the occult, new ageism, freemasonry and astrology, all of which must be avoided by believers at all costs.

2b Birds (especially "fowls") in Scripture often have reference to devils.

1. Isaiah 34:11-14 "**But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to**

[250] Ethelbert Bullinger, *The Companion Bible*, page 1906.

his fellow; the screech owl also shall rest there, and find for herself a place of rest"
2. Matthew 13:4,31,32 "**And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up… Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.**")

A. Compare with Matthew 3 when the Holy Spirit descended upon Jesus as a dove (a clean bird).

AV	ESV	LSV
2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.	2 And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast.	2 And he cried out with a mighty voice, saying, "FALLEN, FALLEN IS BABYLON THE GREAT! And she has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean bird and a prison of every unclean and hateful beast.

The LSV has Babylon being a "prison" for every unclean spirit.

18:3 For all nations have drunk of the wine of the wrath of her fornication,[a] and the kings of the earth have committed fornication[a] with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.[bcd]

3a Religious Babylon (Revelation 17) seduces the nations into spiritual darkness and fornication. Commercial Babylon (Revelation 18) seduces the nations into a materialistic stupor, so that they will become drunk with money and material possessions. Both seductions use a powerful intoxicant to lure in their victims. Compare Jeremiah 51:7 "**Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."**

3b All nations (including America and Israel) have drunk of the wine of her fornication. Any nation which has cooperated with the Vatican political system (which includes the United States, especially after diplomatic relations were established with the Vatican in 1984) in any way is guilty of fornication with a political whore. Kings have committed fornication with her. Kings would need her to get her money. Kings do today through the International Monetary Fund and the World Bank. The merchants of the earth have waxed rich through the abundance of her delicacies. The Roman Catholic System, religious Babylon, is the richest organization in the world. Religious Rome only claims to be worth $570 million (1987) but independent estimates have run as high as $10 billion. The Vatican has its own bank that suffered through a $1.3 billion scandal in 1987 and is still in business! More recent estimates (2002) place the income of the Vatican in the billions of dollars annually.

AV	ESV	LSV
3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her **delicacies**.	3 For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living."	3 "For all the nations have drunk of the wine of the wrath of her sexual immorality, and the kings of the earth have committed sexual immorality with her, and the merchants of the earth have become rich by the power of her sensuality."

3c "**delicacies**" from the Latin "delicates", something small and luxuriously delightful. In the plural, it would be two or more small, luxuriously-delightful items."[251] The pre-Authorized Version translations use "pleasures".

The LSV has "sensuality".

3d False religion will make man be religious but serve a false God. Commercialism will make the heart forget God. The biggest excuse for not serving God is "business". Men will say "Well, I just can't afford to serve God" or "I have to make a living". I had one man tell me that the reason why he couldn't get saved was because he would have to tithe**! "The love of money is indeed the root of all evil"** (1 Timothy 6:10). Remember, "**A man's life consisteth not in the abundance of the things which he possesseth"** (Luke 12:15).

18:4 And I heard another voice from heaven, saying, Come[a] out of her, my people,[b] that ye be not partakers of her sins, and that ye receive not of her plagues.[c]

4a The Geneva Bible has "Go out…"

4b Compare the call to "come out of her" in Revelation 18:4 with the call to "rejoice over her" fall in Revelation 18:20. Those who have "come out of" Babylon are to rejoice at her certain judgment and destruction. Consider also:

1. Genesis 12:1 "**Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:"**
2. Genesis 19:12-14 "**And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law."**
3. Numbers 16:24,26 "**Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram… And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."**

[251] Steven J. White, *White's Dictionary of the King James Language*.

4. Isaiah 48:20 "**Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob."**
5. Isaiah 52:11 "**Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**"
6. Jeremiah 50:8 "**Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks."**
7. Jeremiah 51:6,45 **"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence… My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD."**
8. Zechariah 2:7 "**Deliver thyself, O Zion, that dwellest with the daughter of Babylon."**

4c "**My people**" is a reference to the Jews leaving the Babylonian system of the Tribulation. Jews have made a lot of money and have amassed a lot of power over the millennia because they were knee-deep in the Babylonian economic system. But what did that get them? Persecution and near genocide. Babylon has done nothing for the Jew so it is now time for the Jew to reject Babylon.

We can make spiritual application to the Christian and say that the Christian needs to come out from Rome. Verse 4 ought to be studied and obeyed by every professing Christian who is in the Roman Catholic Church. Come out! Separate! I did in 1983 when I finally realized how unscriptural the Church of Rome was. But it took me 5 years to come to that conclusion. This is a call for God's people in all ages (especially in the Tribulation) to sever all ties with Babylon; politically, commercially and especially religiously. Religiously, this includes the Ecumenical Movement and Charismatic Movement especially. Politically, it would include nearly every politician and political party. Commercially, it would include almost everyone. God's people have no business fornicating with Babylon for any reason. If you don't want to be judged with her, separate from her! Her sins have reached unto heaven and God hath remembered her iniquities. She would be rewarded for her iniquities. The only way to avoid being judged with her is to make sure you are nowhere near her when the judgment falls.

No Jew in his right mind would convert to the Church of Rome so this "coming out" must be related to political Babylon and economic Babylon.[252] Spiritual Babylon would also apply as many Jews may co-operate with the Antichrist on order to save their own skin.[253] This happened in Nazi concentration camps, as some Jews assisted in the persecution of their brethren in order to get better treatment and food, as well as to survive.

18:5 For her sins have reached unto heaven,[a] and God hath remembered her iniquities.[b]

5a Her sins are so bad, so evil, so rank, that the stench of them wafts to heaven. This does not mean that Babylon's sins have physically reached, or invaded heaven, but that heaven is aware of them.

[252] The Roman Catholic system is the most anti-Jewish system in history. It is no surprise then that the Nazi party was so anti-Jewish, since most of its leaders were Roman Catholic to varying degrees. Many modern anti-semites look favorably towards Hitler and the Nazis.

[253] This is not as unusual as it sounds. Some Jews in Nazi concentration camps turned on their brethren to save their lives. The "taskmasters" in Exodus 5:10-14 may have been Jews who were oppressing their own people to get better treatment from the Egyptians.

5b God does not remember the iniquity of His people (Jeremiah 31:34 "**And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.")** but He does not forget the sins of Mystery Babylon. It's not that God ever forgot her iniquities, but that He paid special attention to them and emphasized them.

18:6 Reward her even as she[a] rewarded you, and double unto her double[b] according to her works: in the cup which she hath filled fill to her double.[c]

6a Emphatic.

6b A "double-double", a multiplied double to show intensiveness. Babylon will receive the full measure of the judgment she has earned, and then some. This is the divine principle of recompense.

1. Exodus 21:23-25 **"And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe."**
2. Psalm 137:8,9 "**O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."**

6c This is an imprecatory prayer. There is no call for grace or mercy here, only pure, unmitigated judgment. Babylon would never repent of her sins and showed no remorse for all the misery and suffering she has caused, so there is no remedy besides pure, undistilled judgment.

18:7 How much she hath glorified herself, and lived deliciously,[a] so much torment[b] and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.[c]

7a The bad thing about this is she did it at the expense of the lives of millions of innocent people. She lives on the backs of others, in sin and wantonness. False religion is the greatest oppressor of all.

7b **"torment**" Strong's # 929 basanismos; to torture, a testing by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the color of the streak produced on it by rubbing it with either metal, torment, torture, the act of tormenting, the state or condition of those tormented.

7c She refuses to acknowledge her iniquities and shrugs off judgment like the adulterous woman of Proverbs 30:20 who eats and wipes her mouth and then boasts "**I have done no wickedness**". Pride and love of self oozes from her every pore. How can you hope to help or redeem someone who refuses to admit even the possibility of their sin? Notice how closely this resembles the Laodicean church back in 3:17 which was rich and increased with goods and had need of nothing, yet refused to acknowledge their own spiritual poverty. Also notice how historical Babylon made this same boast back in Isaiah 47:8 "**Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children**:"

18:8 Therefore shall her plagues come in one day,[a] death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

8a Here comes her judgment starting in Revelation 18:6. She shall receive plagues that shall come in one day. God moves quickly to remove this blot upon His creation, as He did when He destroyed Sodom and Gomorrah. Babylon falls in one hour (Revelation 18:10,17) just as Old Babylon fell in one hour to the Medes (Daniel 5:30 "**In that night was Belshazzar the king of the Chaldeans slain**."). She receives death, mourning and famine. She shall be utterly burned with fire in this judgment and will then be cast into the Lake of Fire.

18:9[a] And the kings of the earth,[b] who have committed fornication and lived deliciously with her, shall bewail[c] her, and lament for her,[d] when they shall see the smoke of her burning,[e]

9a There are three lamentations over Babylon in Revelation 18:

1. By the kings and political powers in Revelation 18:9,10.
2. By the merchants and economic powers in Revelation 18:11-17.
3. By the ship-owners and sailors Revelation in18:17-19.

9b Three areas that were enriched by Mystery Babylon:

1. Government- Revelation 18:9,10
    A. Probably the headquarters of the European Union, or whatever confederation of nations the Antichrist will control. Right now, this is Brussels, Belgium. What will it be in the Tribulation?
2. Commerce- Revelation 18:11-16
3. Maritime/trade Revelation 18:17-19
    A. This may be New York City, the economic capital of the world with Wall Street. If so, this may be the only way that the United States gets into Bible prophecy,

9c The Greek middle tense used here shows that the kings wail not for Mystery Babylon but for themselves. They are hurt because she has gone down. With her fall, they have lost money and power and they are wailing for their loss, not for her judgment. The kings don't love her- they are feeling sorry for themselves at her expense.

9d There are strong reactions as to the fall of Babylon by her customers (and we mean that in the sense of customers of a whorehouse and prostitutes). The kings of the earth (political leaders) bewail, lament and stand afar off and cry for Babylon. Notice they stand afar off. They don't love Babylon enough to suffer with her (as Adam loved Eve enough to die with her or as Christ loved the Church enough to die for it). No one loves a harlot and she loves no one in return. Harlots are used, not loved. When the harlot dies, her lovers stand afar off and will not so much as attend the funeral. They don't necessarily cry over the judgment of the harlot but they cry because when she goes down, her money (and ultimately theirs!) goes down with her!

The kings of the earth will attack Mystery Babylon (the religious system) in Revelation 17 but they will weep and lament when the commercial element of Mystery Babylon falls here. This is because men care more for money and power than they do for spiritual things, when you get right down to the root of the matter!

9e Compare the lament over the fall of Tyre in Ezekiel 26:15-21 "**Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD."**

18:10 Standing afar off for the fear of her torment,[a] saying, Alas, alas, that great city Babylon, that mighty city![b] for in one hour is thy judgment come.[cd]

10a But they don't get too close! They have no desire to go down with her or to share her fate! They are "friends afar off" and certainly are not "friends indeed" when Babylon is in need. But why should they have any affection for her? Who cares for a harlot after she has been used?

The kings of the earth and the merchants who traded with Babylon now realize that they bet on the wrong horse. Their hopes that Mystery Babylon would "usher in a new era of peace, understanding and prosperity" (or something like that) are now literally going up in smoke. If God can take out Mystery Babylon in an hour, what hope do they have to fare any better when God turns His attention to them?

10b The city of Mystery Babylon, is described in this chapter as (in Revelation 18):

1. A filthy city 2
2. A drunken city 3
3. A pagan city 4
4. A city under judgment 5
5. A proud city 7
6. A popular city 9
7. A mighty city 10
8. A rich city 12
9. A commercial city 19
10. A doomed city 21

10c Historical Babylon fell in one hour to Darius the Mede in Daniel 5:30 "**In that night was Belshazzar the king of the Chaldeans slain**."

10b God has put up with the sins and rebellions of the Babylonian system since Genesis 10. But when His infinite patience is exhausted, He wastes no time and judges her in one hour. All she has is taken from her in an hour. She was the queen of a fallen earth but she is stripped of all her power, possessions and prestige in an hour. She goes from the pinnacle of power to the lowest pit of the lake of fire.

I take this “one hour” literally. Mystery Babylon will fall quickly, taking everyone by surprise.

18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:[ab]

11a When Babylon falls, the world economy goes down with her, and hard. The store is now closed! That is why the kings of the earth feel they must defile themselves with the harlot- to keep their economies afloat during the Tribulation. This is why nations, especially “third world nations” have to fornicate with outfits like the World Bank, else their economies would collapse. The money she offers isn't bad either! If any king refuses her favors, she can destroy that nation's economy, resulting in the overthrow of that king. A politician (as opposed to a statesman) does not serve his people- he looks for ways to stay in power, even if he has to defile himself with a religious and commercial prostitute to do it. But the reaction by the merchants of the earth is even stronger. The kings lose their political influence, but the merchants lose their livelihood. They weep and mourn for the same reasons as the kings. No one is weeping over their sins or because they necessarily loved Babylon. They weep because their hopes and dreams of wealth and power are gone forever. Their laments are entirely self-centered.

11b Although the merchants are mentioned, every single person on earth will be affected by the economic collapse of the fall of Babylon. The world economy today is so inter-connected and inter-twined that one part cannot fall without it affecting every other part. We have cities today which only exist because someone else farms their food. We have farms today which can only exist because someone else builds their machinery. If the trucks, planes, trains and ships were stopped for even a few weeks, millions could die of hunger and disease. When God crashes the global economic system, all will feel the pain. No one grows their own food and grows their own materials to make their own garments. No one builds his own house or car. No one refines his own oil or generates his own electricity. Everyone on earth is so entwined and so interdependent that were the system to collapse, it would bring about the ruin of all.

18:12[a] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

12a Verses 12 and 13 lists the economic merchandise of Mystery Babylon. Compare a similar list in Ezekiel 27:12-22 (“**Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant**

in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.)".

It should be a red-flag warning whenever we see any religious system that is so involved in commercial transactions. Rome has always been a commercial enterprise, and a very successful one at that. Twenty eight categories are listed, 4 times 7.

18:13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,[a] and souls of men.[bcd]

13a Slavery is still alive and well, even today, with white slavery (sex traffic) of women and children, not to mention slavery practiced in some Islamic countries. It also exists right now here in the United States, with the vast influx of illegal immigrants from Latin American countries, who are brought to thuis country by "coyotes" to work for dirt-cheap wages, if they get paid at all. Do not forget the economic slavery of those in debt to the Babylonian economic system. The severity of this slavery will worsen in the Tribulation.

13b One of the great sins of Mystery Babylon was her traffic in the souls of men. The "slavery" is probably literal but this is probably spiritual, as Babylon seeks dominion over all men, to hold them in both a physical and spiritual bondage.

13c A listing of these items mentioned in Revelation 18:12,13:

1. The Currency Market
    A. Gold, and silver, and precious stones, pearls.
    B. This would correspond to the stock market today..
2. The Commodities Market
    A. Fine linen, and purple, and silk, and scarlet,
    B. These fabrics clearly cover the whole textile trade.
    C. Linen and silk have been valued materials.
    D. The scarlet and purple are associated with the religious side of Babylon (Revelation 17:3,4) as well as the commercial side, marking wealth and ostentation. They are also associated with political power and royalty.
3. The Materials Market
    A. Wood, ivory, brass, iron, marble.
    B. You build things out of these materials.
4. The Luxury Market
    A. Cinnamon, odors, ointments, frankincense.
    B. For the rich.
5. The Food and Livestock Market
    A. Wine, oil, fine flour, wheat, beasts, sheep
6. The Transportation Market
    A. Horses, chariots
7. The Manpower Market
    A. Slaves
8. The Religious Market
    A. The souls of men

Mystery Babylon controls every aspect of human life. Today, groups like the World Economic Forum operates under the assumption that they have the right to control the life of everyone on earth.

13d With Rome/Mystery Babylon, the gold comes first, then the souls. The Church of Rome has always operated under this priority.

AV	ESV	LSV
13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and **souls of men.**	13 cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls.	13 and cinnamon and amomum and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and *cargo* of horses and carriages and human beings and human lives.

"odours" The LSV has the obscure word "amomum".
"**slaves**" Omitted in the LSV.
"**souls of men**" The LSV weakens this to "human lives".

18:14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty[a] and goodly are departed from thee, and thou shalt find them no more at all.[b]

14a "**dainty**" from the French "daintie", meaning "pleasure". "Dainty" is a doublet of "dignity" and is most commonly used as an adjective meaning delicate, pleasing, delicious, valuable or anything that is choice."[254]

Asher is associated with "royal dainties" in Galatians 49:20, **Out of Asher his bread shall be fat, and he shall yield royal dainties.**

14b They may exist in heaven in a pure, sinless form, but not in hell. These hell-bound sinners will never enjoy these material goodies they enjoyed on earth.

18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,[a]

15a As the destruction of Babylon is witnessed, the onlookers respond not with joy but with sorrow that the hope of their continued gain is literally going up in smoke. There go the profits! You can insult a man's mother, but don't you touch his pocketbook! They cry and cast dust on their heads which is a sign of mourning. If you want to see a worldly man cry like a baby, hit him in the wallet. They weep not for their souls but for their stock portfolios, which just crashed, 1929-style.

18:16 And saying, Alas, alas, that great city,[a] that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

[254] Laurence Vance, *Archaic Words and the Authorized Version*, page 89.

16a This is Commercial Babylon, but what is the "great city" being referenced here? We know it is the economic center of Babylon, but I am still not 100% fixed on the identification of the city.

18:17 For in one hour so great riches is come to nought.[a] And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea,[b] stood afar off,[c]

17a Economic disaster can happen quickly. When the stock market crashed in 1929, some men woke up as millionaires and went to sleep that same night as paupers.

17b A landlocked state, without access to the sea, was at a major disadvantage as they would have to rely on access to seaports through another country, adding in costs of trade and making sure they stood in good graces with that other country. Countries have gone to war to gain access to warm water ports. The vast majority of commerce has always been shipped by ocean.

Shipping companies will also suffer tremendous financial losses. No doubt they were already decimated in the previous judgments that involved the seas but with the fall of Babylon, they are finished for good.

17c They don't get too close, lest they go down with her. These merchants had no love for Babylon. They only cared about the money they could get out of her. When she goes down, they weep not for her but for their bottom lines and loss of revenue.

18:18 And cried when they saw the smoke of her burning,[a] saying, What city is like unto this great city!

18a Abraham could also see the smoke of the burning of Sodom, Gomorrah and the cities of the plain after God destroyed them in a similar fashion in Genesis 19:28 "**And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace**.". These cities were destroyed just as quickly, in an hour, as Mystery Babylon will be.

18:19 And they cast dust on their heads,[a] and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.[bc]

19a This was one thing Abraham did not do in Genesis 19:28! He did not mourn the destruction of those five wicked cities, even if it were for the selfish reasons why these men will lament the fall of Mystery Babylon.

19b Study October, 1929, when the stock market crashed, for similar reactions. Today, everyone cares about Wall Street and the Dow Jones Industrial Average. If they crash, the ripple effects are worldwide and severe (also what happened in the Fall of 1998 when a world-wide financial collapse was narrowly averted would be another good parallel).

19c James 5:1-6 "**Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by**

fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

James is a Jewish epistle, so this is aimed at the Jew. Even during the tribulation, while they are fighting for their very existence, how many Jews will still weep and mourn over Babylon, seeing they no longer can make money off her? How many of these people who weep and mourn over her fall are Jewish?

18:20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged[a] you on her.[b]

20a The Tyndale and Bishops Bible have the idea of "passed judgment". The Geneva Bible has the idea of "punished".

20b The reaction of heaven (and all godly people) to this is quite different than that of the world. What the world laments over heaven rejoices over, and vice-versa. This religious/economic/political system, which for 4,000 years (since Genesis 10 and Nimrod) has persecuted the saints without mercy or pause has those sins returned on her. Rejoice over judgment! God destroyed your enemy! Spirit-filled Christianity does not cringe at the judgment of God when it is manifested, remembering the holiness of God demands such things. God has avenged the blood of the martyrs (both those who were killed and those who suffered without dying) that was shed and persecuted by Mystery Babylon.

18:21 And a mighty angel[a] took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.[b]

21a Not an ordinary angel but a "mighty" one. Angels are powerful enough as it is but this one is even stronger, as it must have taken some supernatural might to cast this great millstone.

21b The mighty angel, by casting this millstone and watching it sink to the bottom of the ocean like a lead weight, never to rise to the surface again, is saying "There! Babylon deserves it!" Then heaven breaks out with a joyous celebration of God's judgment on Babylon. They rejoice. They break out in song. They have waited a long time for this- since Genesis 10! Also compare Jeremiah 51:64 ("**And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.**"), where Babylon will sink to the bottom of the Euphrates like a millstone, never to rise or be raised again.

18:22[a] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;[b]

22a Even the arts are dominated by Babylon. This is not surprising, seeing that Satan has even today captured the arts, including music, to be used as yet another medium for his anti-Christian philosophies.

Notice all the music associated with Mystery Babylon. The music of this generation is mutating toward a music form and style that will serve the Tribulation apostasy. The modern music already serves the last days apostasy of the church. H. T. Spence, president of Foundations Bible College in Dunn, North Carolina has well said that modern Christian music is the soundtrack to the last days apostasy.[255] This would include Southern Gospel Music, Christian Contemporary Music and other apostate forms of "Christian" music. When one studies the power of modern music, it is easy to see how the Antichrist will twist it to serve his own purposes in a repeat of Daniel 3. When you hear Elvis Presley, the Beatles, Bruce Springsteen, Michael Jackson, Lady Gaga, Katy Perry, Taylor Swift, Led Zepplin, Hank Williams, Garth Brooks, Beyonce, Barbara Streisand, Frank Sinatra, and _____ (fill in the blank), you are to bow down to the Image of a Man.[256] These people truly are "forerunners of the Antichrist"

22b Even the basic, normal, everyday economic activities will stop.

18:23 And the light of a candle[a] shall shine no more[b] at all in thee; and the voice of the bridegroom and of the bride shall be heard no more[b] at all in thee: for thy merchants were the great men of the earth; for by thy sorceries[c] were all nations deceived.

23a The Roman mass and services in similar churches make heavy use of candles. Mystery religions also make use of candles.

23b Notice the "no mores"- the finality of it all!

23c It is no surprise that Mystery Babylon was very deeply involved in the occult, the dark arts and drugs. Stay away from all of it- horoscopes, Ouija boards, tarot cards and the like.

18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.[a]

24a They react so because in the great city was found the blood of prophets, saints and those who were slain (Tribulation saints?). Not only is Religious Babylon responsible for the murder of millions but so is the Commercial aspect of it. Men will kill for religion and for money. When men will kill for both, look out for a real bloodbath!

Your spirituality and how close you walk with God can be measured by your reaction to the Fall of Babylon. How do you react when those who set themselves to oppose God and His Christ come under the heavy hand of divine judgment?

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[255] A recommended book by H. T. Spence on the Satanic powers of music would be *Confronting Contemporary Christian Music*, available at https://www.foundations.edu/bookstore/main.php

[256] It is amazing to see the power that these singers and groups have over their followers. My wife noticed this once on a flight from Indianapolis to Baltimore, which was full of "Swifties", or fans of Taylor Swift who were returning from attending one of her concerts. They lived in the Baltimore area yet travelled (at significant expense) to Indianapolis for a weekend to attend one of her concerts. In 1984, I was working as a toll collector on Interstate 95 at Perryville, Maryland and saw dozens of vans full of "Deadheads" following the Grateful Dead from a concert in Baltimore to a concert in Philadelphia. That is all they did, follow that group from concert to concert. Check posts on social media and you will see a near worship mentality some followers have toward their favorite singer. And have you noticed those people who never turn their music off, even while fueling at a gas station or who are shopping at a grocery store? They are a slave to their favorite style of music.

NOTES

Revelation Chapter 19

87. Rejoicing at the Fall of Babylon 19:1-6

Outline of Revelation 19[257]
I. The Celebration in Heaven 19:1-10
A. Praising the Lamb for His wrath on a corrupt whore 19:1-5
1. The reasons for this judgment 19:2
2. The rejoicing over this judgment 19:1,3-5
a. The song 19:1b,3-5
b. The singers 19:1a,4a
B. Praising the Lamb for His wedding to a chaste wife 19:6-10
1. The clothing of the bride 19:6-9
2. The chastening of the apostle 19:10
II. The Confrontation on Earth 19:11-21
A. The appearance of Heaven's King 19:11
B. The apparel of Heaven's King 19:12,13,15,16
C. The armies accompanying Heaven's King 19:14
D. The avenging by Heaven's King 19:17-21
1. Jesus defeats the Antichrist and False Prophet 19:17-19,21
2. Jesus destroys the Antichrist and False Prophet 19:20
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19:1 And after these things I heard a great voice of much people in heaven,[a] saying;[b] Hallelujah;[cd] Salvation, and glory, and honor, and power, unto the Lord our God:[e]

1a The saints in glory.

1b Those with the mind of Christ do not question if the judgment upon Babylon was just or right. Everything God does is right and the sins of Babylon, accumulated over 6000 years, only serve to prove it.

1c There are four Hallelujah's in Revelation 19:[258]
1. The Hallelujah for the righteous judgments of God, 19:1
2. The Hallelujah for the torment of the enemies of God, 19:3.
A. It is good and proper to rejoice at the defeat and judgments of God's enemies. If you truly love God then you will love those who love Him and will take God's side against them when the time for their judgment comes. \You'll have no problem doing this if you have the mind of Christ, which we will all have in heaven.
3. The Hallelujah of worship 19:4.
4. The Hallelujah for the Lord God Omnipotent reigneth, 19:6.

[257] Harold Willmington, *The Outline Bible*, pages 771-772.
[258] I remember Harold Sightler, former pastor of Tabernacle Baptist Church in Greenville, South Carolina, preach on the "Four Hallelujahs". It was a memorable sermon.

Times of rejoicing in the Bible:

1. Restoration of a lost sheep
    A. Luke 15:6 "**And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."**
2. The restoration of Israel
    A. Psalm 126
3. The restoration of a backslider
    A. Luke 15:24 "**For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry**."
4. The Second Coming of Christ
    A. John 16:20 "**Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."**
5. The Destruction of Mystery Babylon the Great
    A. Revelation 19:1-3 "**And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever**."
6. The confusion and confounding of the "scholars"
    A. Luke 10:21 **"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."**

1d "**Hallelujah**" comes from the "Hallei" psalms of Psalm 113-118 and were songs of victory during the feasts of Passover and Tabernacles. It literally means "Praise JAH (or Jehovah)."

AV	ESV	LSV
1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the **Lord** our God:	1 After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God,	1 After these things I heard something like a loud voice of a great crowd in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God;

1e "**Lord"** is missing from the ESV and LSV.

19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.[ab]

2a God hath avenged the blood of His servants at her hand. During the Dark Ages, estimates of 50 million people were martyred by the Church of Rome. Who knows how many more were killed by Protestants (mainly regarding their persecutions of Baptist peoples during the Reformation) and those of other religions who persecuted the saints (such as Muslims)?

AV	ESV	LSV
2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his **servants** at her hand.	2 for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants."	2 BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her sexual immorality, and HE HAS AVENGED THE BLOOD OF HIS SLAVES *shed* BY HER HAND."

"**servants"** The LSV continues in its error of using "slaves". Who cares enough for slaves to avenge them of anything? But you would avenge servants and sons.

19:3 And again they said, Hallelujah. And her smoke rose up for ever and ever.[a]

3a Either there is going to be a continual, eternal memorial burning at the spot where Babylon sat or this is a reference to her eternal sufferings in the lake of fire.

19:4 And the four and twenty elders and the four beasts[a] fell down and worshipped God that sat on the throne, saying, Amen; Hallelujah.

4a The beasts and elders are mentioned for the last time.

19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.[ab]

5a The wicked and ungodly certainly will not do this, either now or in the tribulation, so it is the duty of the saints to undertake the ministry of public praise.

AV	ESV	LSV
5 And a voice came out of the throne, saying, Praise our God, all ye his **servants**, and ye that fear him, both small and great.	5 And from the throne came a voice saying, "Praise our God, all you his servants, you who fear him, small and great."	5 And a voice came from the throne, saying, "Give praise to our God, all you His slaves, you who fear Him, the small and the great."

"**servants**" The LSV continues in its error of using "slaves". Why would slaves praise their master? But servants and sons would.

19:6 And I heard as it were the voice of a great multitude,[a] and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah: for the Lord God omnipotent[bc] reigneth.

6a That's because there is a great multitude in heaven, with the saints, angels and other heavenly beings.

6b Omnipotence is a divine attribute of God, that He is all powerful and that there are no limits on His power. That has been demonstrated over and over in Revelation during the Tribulation period. Omnipotence is an attribute that Satan nor the Antichrist possess for it belongs to deity only. They are very powerful but not omnipotent.

AV	ESV	LSV
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God **omnipotent** reigneth.	6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns.	6 Then I heard *something* like the voice of a great crowd and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns.

"**Omnipotent**" is missing from the ESV and LSV, replaced by "Almighty", which is not the same meaning.

88. The Marriage of the Lamb 19:7-10

19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come,[a] and his wife[bc] hath made herself ready.[de]

7a Jewish weddings had three parts:

1. Betrothal, usually when both parties were children. Spiritually, it deals with our election by Christ unto salvation.
2. Presentation, the festivities usually lasting several days
3. The ceremony itself

We can add the consummation, when the husband and wife would come together. This is when God considers the couple to be married, not at the time of the ceremony, which is how Western weddings work.

The timing of this marriage is around the time of the Second Coming, but not sure if it is before or after.

7b The "bride" is now the "wife". The Marriage of the Lamb has either just taken place or soon will. As to the time of the Marriage Feast, I would put it after the Tribulation, either between the Tribulation and the Millennium or at the very start of the Millennium. The Millennium is, in a sense, a 1000-year honeymoon. But the actual marriage ceremony itself is not described in Revelation.

Contrast the "Bride" and the "Wife" (the True Church) to the False Church and its symbol of a "Whore".

7c We must be careful not to fall into the heresy of "Landmarkism" or the "Baptist Bride", which wrongly insists a man must be a Baptist in order to be considered in the Bride. What unholy pride and arrogance in one's denomination! This is nothing more than baptized (literally!) Roman Catholicism. The very idea that a man must be a Baptist (more correctly read "your kind of Baptist") to be a member of the Bride! Who are you? What is your church? To say that if a man died who was not a member of a Baptist Church is not a part of the Bride is downright stupid. Can you imagine "Baptists" like Jesse Jackson, Harry Truman, Walter Rauschenbusch, Bill Clinton and Jimmy Carter sitting down at the wedding feast as honored members of the

Bride being served by John Wesley, Robert Murray McCheyne, George Whitefield and and Ian Paisley? How ludicrous can one get?

7d There is also heavenly rejoicing over the Marriage Supper. Heaven is told to be glad and rejoice and to give honor unto the Lamb for His marriage is come and His wife (the Church) has made herself ready. This is called the "Marriage of the Lamb", not the "Marriage of the Bride", although she is very much involved! Unlike earthly weddings where the focus is usually upon the Bride, the Marriage of the Lamb focuses the attention upon Christ, the heavenly bridegroom. Christ is more anxious for the wedding to come than the Bride is! And He'll enjoy it more than the Bride will!

7e "There is quite a contrast between the scarlet and purple, the gold, the precious stones, and the pearls with which the harlot dazzled the eyes of the world, and the white garment — the mark of God's approval — in which the Lamb's wife will appear at the revelation of Jesus Christ. The splendor of the harlot, though highly esteemed among men, is abomination in the sight of God (Luke 16:15). On the other hand, the very deeds that drew down the scorn, the hatred, and the persecution of the world are owned by God and given for the adornment of the Lamb's wife throughout eternity. Men of the world hate Christians for their good works. Their Savior loves them and rewards them for the same."[259]

19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.[ab]

8a The wife was arrayed in fine linen, clean and white. The fine linen symbolizes the righteousness of saints. The life that a saint has lived and how he made out at the Bema Judgment will have much to do concerning what type of garment he will wear to the marriage. If the linen is the righteousness of saints, then the quality of that linen will depend on the magnitude of that saint's righteousness. That depends on how mature and holy he was on earth. There will be Christians who will be ashamed at His coming (1 John 2:28 "**And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming**.") who will go to the Bema and see their works and rewards burnt (1 Corinthians 3:12-15 "**Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire**."). He will come away from the Bema saved, as though by fire (1 Corinthians 3:15b). With his lack of rewards, he has a linen garment on since he is saved but it is not as beautiful as the garments of faithful Christians. It is like attending a wedding where everyone wears $500 suits and dresses and you stand there wearing something from the Goodwill Bargain Bin that is tattered and torn.

Her garments that are "clean and white" stand in contrast to the scarlet and purple of the the Whore in chapters 17 and 18. The Bible can rightly be called a Tale of Two Women, a harlot and a chaste virgin. Her character is her drawing card, not her clothing.

8b "We should immediately distinguish three kinds of righteousness among men:

1. The righteousness of a moral sinner (which is as filthy rags- Isaiah 64:6)
2. The righteousness (as here) of the saints of God

[259] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, pages 404-405.

3. The intrinsic righteousness of Jesus Christ and that which He alone provides to redeem sinners who believe in Him as Savior."[260]

19:9 And he saith unto me. Write, Blessed are they which are called unto the marriage supper of the Lamb.[a] And he saith unto me. These are the true sayings of God.

9a A blessing is extended to those called to the marriage supper. Those invited would include the Old Testament saints and the Tribulation saints, who are friends of the Bridegroom (this includes John the Baptist, who was an Old Testament saint, not the "first Baptist", nor was he a Christian, and thus, not a member of the Bride).

19:10 And I fell at his feet to worship him. And he said unto me. See thou do it not:[a] I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God:[b] for the testimony of Jesus is the spirit of prophecy.[c]

10a John was so overwhelmed by what he saw, he fell down at the feet of the angel who was showing him these things. The angel rebuked John, calling himself "thy fellowservant and brother that has the testimony of Jesus". John is exhorted by the angel to worship Jesus. Angels then rightly refuse worship. Worshipping angels is idolatry and Paul condemns it in Colossians 2:18 ("**Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind**"), where it was a problem in the Colossian church. The worshipping of angels is still very popular today in our New Age society. New Agers and many "Christians" still engage in this practice. The Roman Church has several angelic "saints" which it venerates. Books on angels are very popular with the New Agers.

John may not have been offering divine-style worship unto the angel but may have been offering reverence to the angel in a form of respect for a superior. After all, the angel did not quote any of the verses forbidding idolatry or worshipping anyone else besides God. This may have been more like homage than worship, but even this was misplaced. The angel told John not to do so because both he (the angel) and John were equal- equal servants of Christ and John was not to be exalting the angel above himself. Servants are not to be worshipping other servants. This is an interesting thought since nowhere in Scripture are we told that we must honor or reverence angels. The Roman Catholic Church has made some angels saints but that is foolish. Angels are ministers to those who are the heirs of salvation (Hebrews 1:14).

This angel would not tolerate John bowing down to him, so what makes the pope imagine that he can get away with it?

10b The angel said, "Don't fall down and worship me. Worship God." Don't worship angels! Don't worship saints! Don't worship churches! Don't worship sacraments! Don't worship teachings! Don't worship doctrines! Don't put anything ahead of Jesus Christ (Colossians 2:18)! Anything you put ahead of God is an idol. Yet the pope of Rome expects people to bow down to him. Never!

10c The angel also tells John that the testimony of Jesus is the spirit of prophecy. The ability to understand prophecy comes directly from Christ. The closer we get to the time of these events, the more important it is to preach and expound them. The true test of inspiration is the ability to correctly predict future events. If a man is of God or if a book has been inspired by God then it

[260] O. Talmadge Spence, *Foundations Bible Commentary: The Book of Revelation*, page 120.

will foretell future events with 100% accuracy. False prophets may take occasional stabs at prophecy but their "prophecies" are usually so vague and general that they could be "fulfilled" in 100 different ways. Not so with the spirit of Jesus. He will tell you what will happen, under what circumstances, when and how down to the very letter. The most important prophecy of them all, practically speaking, is "Where will you go when you die?" If you can't predict that future event then the spirit that dwelleth in you is not of God but from the pit. Prophecy then is the "acid test" of inspiration. This is why every other “holy book” from every other “world religion” cannot measure up to the Bible, especially the “Koran”.

“The testimony of Jesus” is the spirit to foretell the future. Prophecy is the sure and final test of infallibility. If you want to know the difference between a Bible believing, born again Christian and a professing “Christian”, the acid test is this: Do you know for certain where you are going when you die? Do you know for certain the events that are going to take place for the next fifty years? If you are a born-again Christian, you know! If you are a Catholic, a Jew, a Protestant, a Buddhist, a Muslim, Taoist, Hindu, liberal, modernist, neo-orthodox, Campbellite, Jehovah Witness, Seventh Day Adventist, etc., you don’t know. This is the acid test.

89. The Second Coming 19:11-16

19:11[a] And I saw[bc] heaven[d] opened, and behold a white horse;[e] and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.[fghi]

Here it is, finally! The grand consummation of the Bible, the Second Coming of Christ.

“Before we begin an exposition of this passage, let us go back into the Old Testament and see the scores of times that the Bible refers to this battle. There are more than five times as many references to these final events which take place in Revelation 19, as there are references to the first coming of Jesus Christ, since the Second Coming of Jesus Christ is by far the most important event on God’s calendar. The crucifixion, “the blood atonement,” is the most meaningful event for “us sinners.” The most wonderful event in history (to those of us who needed salvation) is the day Jesus Christ left heaven’s glory, and came down to the midnight of this earth, and suffered, bled, and died for our sins. But this is only looking at it from the human standpoint. From the standpoint of God the Father, the thing that He is most interested in is not the day that His Son came down here to be mocked and spit upon and cursed and killed by sinful men. The great day on God the Father’s “calendar” is the day that His Son comes back to this earth and takes over and possesses what rightfully belongs to Him. Therefore, the greatest event referred to in the scriptures is the “DAY OF THE LORD.” References to this event are:

Genesis 3:15—“It [the seed of the woman] shall bruise thy head [the seed of the serpent].” The serpent is the Devil, and his seed is the Antichrist, the “son of perdition.” The bruising of the head does not take place when Christ dies on the cross, but at the Second Coming. Paul, many years after the resurrection, speaks of the bruising of the serpent as future (Rom. 16:20).

In Genesis 6 we find the “days of Noah,” and Christ said, “And as it was in the days of Noe, so shall it be also in the days of the Son of man” (Luke 17:26).

The “days of Lot” are found in Genesis 19, which are compared with the “day when the Son of man is revealed” (Luke 17:28–30).

In Genesis 14:1–10 we find the first battle or type of the Second Coming, a battle that pictures the Second Advent.

In Genesis 49 we have references to the Second Coming in verses 9–12, and especially Genesis 49:11, compared with Revelation 14. We have Second Advent references in Genesis

49:17–18 also. In Genesis 49:24 the reference is to the “shepherd” (first coming) and “the stone of Israel,” which is the smiting stone of Daniel.

Exodus 4–10 refers to the plagues that will take place again at the Second Coming of the Lord. In Exodus 15:1–19, we find a type of Armageddon, or the defeat of Satan. This psalm of Miriam is a celebration of the Second Coming of Jesus Christ. Exodus 17:16 is a type of the Second Coming of Christ.

In Leviticus 26:1–12, we have the promises of the Millennial blessing. Leviticus 26:14–43 are promises of wrath which will be fulfilled in the Tribulation.

Numbers 21–24 deals with the Second Coming. Notice especially Numbers 24:22–23.

We find the curses connected with the Tribulation in Deuteronomy 27–28. In Deuteronomy 28:1–2, we find the Millennial blessings which are promised simultaneously with the conversion of Israel, and the rest of chapter 28 deals with what will happen to Israel in the “Church Age” and before the Second Advent. Deuteronomy 29 is a continuation of the curses against Israel which will come into actuality before the Second Coming. Deuteronomy 30:1–9 is a passage on the Second Coming. Deuteronomy 32–33 deal with the Second Coming.

You’ve already learned that Joshua is a type of the Second Coming. Joshua 6 is a type of the fall of the accursed city, “Babylon,” which is typified by the city of Jericho. Joshua 10 has the sun and the moon “standing still,” in the battle, which is a picture of the Second Coming of Jesus Christ.

Judges 5 is a picture of the Second Coming. Judges 7 typified the Battle of Armageddon and the Second Coming.

Ruth shows the Second Coming of Christ, referred to as a “threshingfloor.”

In 1 and 2 Samuel, notice pictures of the Second Coming of Christ in David’s battles against the Philistines. David is a type of Christ (the King) in these passages. In 2 Samuel 8:3, when David goes to “recover his border at the river Euphrates,” he goes to capture the land that is promised to Abraham, and which becomes the property of Abraham, Isaac, and Jacob in the Millennium, after the Second Coming.

The entire Book of Job, 42 chapters, pictures the forty-two months, the last three and one-half years of Daniel’s Seventieth Week.

Psalm 45 is on the “marriage of the Lamb,” which takes place during the great Tribulation. All of Psalm 68 is about the Second Coming and the Millennium. Psalms 69, 72, and 74 deal with the Tribulation. You are told in Psalm 78 that all of the Old Testament, from Genesis to Joshua, is a picture of the Second Advent! Half of Psalm 83 is on the Second Coming of Christ. All of Psalm 99 is on the Millennium, which follows the Second Coming of Jesus Christ. Psalms 105 and 106 are types of things which are going to take place before the Second Coming. Psalm 110 is devoted entirely to the Second Coming. Psalm 114 typifies the Second Coming of Christ. Psalms 124 and 132 are the rejoicing of the Jews after the Second Advent.

Isaiah 2:1–5 is a reference to the Millennium. All of Isaiah 4 deals with the Second Coming and the restoration of Israel. The entire chapter, Isaiah 11, every verse in it, deals with the Second Coming of Jesus Christ. Again in Isaiah 16:1–8, we have a passage on the Second Coming. In Isaiah 14:12–19, notice the destruction of Satan, the “son of the morning,” in reference to the Second Coming. We have a warning “out of Dumah” (Edom), in the “land of Mt. Seir,” in Isaiah 21:11–14 on the Second Coming of Christ. Every verse in Isaiah 24 is on the Tribulation. Notice, in Isaiah 26 the post Tribulation Rapture. Isaiah 27:1–6 is on the Second Advent. In Isaiah 34:1–2 is the Battle of Armageddon. Isaiah 40:1–11 is the Second Coming of Christ, applied to John the Baptist at the first coming. (Remember that the first coming could have been the Second Coming until Acts 7. See commentary on Matthew—Matt 3:1–3.) Isaiah 52, 54, 60–63 are all on the Second Coming of Jesus Christ. Half of Isaiah 64 deals with the Second Coming. All of Isaiah 65 is on the Second Coming. Half of Isaiah 66 is on the Second Coming.

Jeremiah lives in a day and time that is a type of the Second Coming. He is the only man in the Bible told not to marry. All of Jeremiah 50–51 deals with the Second Coming of Jesus Christ.

The entire Book of Lamentations is a picture of the Tribulation.

All of Ezekiel 1 is a picture of the Advent, a picture of Jesus Christ coming on the "saucer" chariot.

Most of Daniel 2 deals with the Second Coming of Jesus Christ. All of Daniel 7 deals with the Second Coming, directly or indirectly. Most of Daniel 9 deals with the Second Coming.

All of Joel 2 deals with the Second Coming of Christ.

All of Micah 4 is on the Second Coming.

All of Zechariah 14 is on the Second Coming.

All of Matthew 24 and Mark 13 deals with the Second Coming. Half of Luke 21, 17, and John 14 is about the Second Coming. Twenty one chapters in the Book of Revelation concern the Second Coming of Jesus Christ."[261]

11a John saw many things relating to the Second Coming and the Millennium. He was eyewitness to these things:
1. The Second Coming 19:11
2. The Anti-Feast 19:17
3. The armies of the Beast destroyed 19:19
4. The binding of Satan 20:1
5. The reign of Christ 20:4
6. The great white throne 20:11
7. The lake of fire 20:12
8. A new heavens and a new earth 21:1
9. The holy city 21:2
10. No temple 21:22

11b This is the second time heaven is opened since Revelation 4:1-3.

11c "In three chapters the chronological sequence of events which mark the conclusion of God's program in time, and the passage into the eternal state, is set forth in a series of scenes marked out by use of the phrase And I saw. There are ten such scenes in all (references are in Revelation):

The coming of the King
1. 19:11 I saw The revelation of Christ
Before the establishment of the millennial kingdom
2. 19:17 I saw The invitation to the supper
3. 19:19 I saw The armies of the beast destroyed
4. 20:1 I saw The binding of Satan
In the millennial kingdom
5. 20:4 I saw The reign of Christ and His saints
After the millennial kingdom
6. 20:11 I saw The great white throne
7. 20:12 I saw The lake of fire
8. 21:1 I saw New heaven and new earth
9. 21:2 I saw The holy city

[261] Peter Ruckman, *The Revelation of Jesus Christ*, pages 640-644.

10. 21:22 I saw No temple therein[262]

11d This passage very clearly describes the Second Coming, the second stage of the two-stage coming of Christ. The first stage was seven years earlier at the rapture. The preterist David Chilton denies this is the Second Coming, saying that this portrays "Christ's defeat of the nations by His bare Word. In Matthew 24:29-31, it is "immediately after" the destruction of Jerusalem that the conversion of the nations begins, as Christ sends his angels/ministers throughout the world to gather in his elect."[263] Again, Chilton confuses the Church Age with the Millennium and does not make the necessary dispensational distinction.

11e During the First Coming, Christ entered Jerusalem on a humble colt (Zechariah 9:9 "**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass**."), but at the Second Coming, He comes in conquering, kingly power of a white horse. This is obviously NOT the same rider on the white horse we saw in Revelation 6:2. That rider brings war, famine and death and that is obviously the Antichrist. This Rider brings the defeat of the Antichrist and the Gentile World Powers and then brings in the Millennial Kingdom so this Rider is obviously Christ.

11f As the hymn says, "The Son of God goes forth to war!" No pacifists in Christ's army for Christ was not a pacifist. Liberals always love to quote "turn the other cheek" but Jesus has had enough of that as He comes to take vengeance on behalf of His people. When Christ makes war, it is always a righteous war for a righteous cause. Usually, when man makes war, it is for anything but a righteous cause. Not all war is evil or sinful. Here, Jesus makes war in righteousness since it is a war against Satan and sin.

11g Armageddon! The greatest battle ever fought in the history of creation. All battles are measured by this one. John sees heaven opened. A white horse appears with One riding it. Refer to notes on Revelation 6:1,2 for the comparison between the first rider on the white horse (Antichrist) and this one (Christ). This is obviously Christ. His name is Faithful and True. He comes to judge and make war. This is not the "meek and lowly babe" of the First Coming nor is it the Son of Man who is come to seek and save that which is lost! This is the Son of God coming in pure holy divinity and boy is He mad! He has good reason to be as He has endured 6,000 years of human rebellion, rejection and blasphemy, and now is the time to settle accounts.

The battle takes place in the valley of Megiddo. This army at first besieged Jerusalem (Zechariah 12:1-9) but then fell back to Megiddo. Afterwards, the Lord goes to Jerusalem and touches down on the Mount of Olives (Zechariah 14:4 **"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south**.") .

The parallel verses on Armageddon would include:

1. Psalm 2:9 "**Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."**
2. Isaiah 34:1-8 "**Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury**

[262] James Knox, *The Christ Honoring Commentary on the Book of Revelation*, page 419.
[263] *Days of Vengeance*, page 485.

upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion."

3. Isaiah 63:3-6 **"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."**

4. Joel 3:2,11-16 "**I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land… Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel."**

5. Zechariah 12:2-4 "**Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness."**

6. Zechariah 14:2-12 "**For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the**

people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

11h Christ comes the second time to judge and make war in righteousness. Despite the nonsense spouted by the peaceniks and the liberals, there are righteous wars and not all wars are evil. You can fight and judge in righteousness if you are fighting God's wars in God's ways against God's enemies.

11i The Battle of Armageddon is the same battle described by Ezekiel in Ezekiel 39. I think Ezekiel 38 deals more with a failed Russian-led invasion of Israel toward the beginning of the tribulation period. Let's take a look at Ezekiel's description of this battle and compare it to John's description:

1.Gog (the prince) and Magog (his territory) are featured in Ezekiel 38 and 39. Gog would answer to the Antichrist while Magog (the area of Meschech and Tubal) would be his area of origin. This would correspond roughly to southern Russia. This is where he is from. His operations would probably be centered in Europe. Gog is also the prince of Meshech and Tubal (Ezekiel 38:2). Ezekiel is told to prophesy against him.

2. Meschech was a son of Japheth (Genesis 10:2; 1 Chronicles 1:5. In 1 Chronicles 1:17, Shem also had a son by this name, but we will stick to the Japheth identification). This was a place that the psalmist had no desire to dwell (Psalm 120:5). Meschech was also a merchant (Ezekiel 27:13- compare with Revelation 18)

3. Tubal was also a son of Japheth (Genesis 10:2; 1 Chronicles 1:5). This area will be a place where God will send survivors of Armageddon.

A. Isaiah 66:19 "**And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame,**

neither have seen my glory; and they shall declare my glory among the Gentiles."

B. Tubal was also a merchant (Ezekiel 27:13- compare with Revelation 18).

4. Both Tubal and Meschech, often associated with each other, are again so revealed in Ezekiel 32:26, but with "**all her multitude; her graves are round about him; all of them are uncircumcised, slain by the sword**." This shows that both nations will suffer great numbers of slain at Armageddon.

5. God is against Gog (Ezekiel 38:3).

6. God will put a hook in his jaw and literally drag him to the place of his judgment and ultimate downfall (Ezekiel 38:4). Persia, Ethiopia, Libya, Gomer and the house of Togarmah also are brought to Armageddon with Gog and also fall with him (Ezekiel 38:5,6).

7. Gog and his armies will invade Israel (Ezekiel 38:7-9).

8. Great and evil thoughts will come into his mind during this time (Ezekiel 38:10-12). These will not be your run-of-the-mill evil thoughts but blasphemous, anti-God thoughts, thoughts and schemes that only the Antichrist could devise. Notice the proud and willful "**I will go up**..." in Ezekiel 38:11.

9. There will be concern expressed by the merchants regarding his intentions in Ezekiel 38:13. After all, what he plans to do could be bad for business.

10. Gog comes from the north (Ezekiel 38:15) riding upon horses. It seems that Gog will rely upon the tried and true calvaryman and footsoldier in his invasion of Israel.

11. There will be supernatural geological events associated with this battle (Ezekiel 38:20-22).

12. In the midst of this battle, God will be sure to glorify Himself as a result (Ezekiel 38:23).

13. 5/6th of Gog's army will be destroyed (Ezekiel 39:2)

14. God will send a "fire" upon Magog (Ezekiel 39:6).

15. God will no longer allow or tolerate Gog or his confederates to pollute His holy name (Ezekiel 39:7).

16. After the battle, it will take Israel 7 years to dispose of all the military equipment left by the defeated armies (Ezekiel 39:9,10).

17. After the battle, the area where it was fought and where Gog was defeated shall be named "The valley of Hammon-gog" or "The multitude of Gog" (Ezekiel 39:11).

18. It will take Israel 7 months to bury all the dead killed in this battle (Ezekiel 39:12-14).

19. Compare Ezekiel 39:17-20 with the "Anti-marriage supper" of Revelation 19:17-19.

Therefore, we conclude that the events of Ezekiel 38,39 and Revelation 19 are identical- both describe the Battle of Armageddon.

19:12 His eyes were as a flame of fire, and on his head were many crowns;[a] and he had a name written, that no man knew, but he himself.[b]

12a These are not "stephanos" crowns (martyr crowns of suffering) of the saints but "diadem" crowns of reigning.

12b Could this possibly be the "tetragrammaton" (JHVH) or maybe an unrevealed name of Christ? John saw the name but he couldn't comprehend it. It may have been written in a language or in a script John could not decipher. I don't think it is "Jehovah" as that name was

revealed at the burning bush to Moses in Exodus 314. This is probably some unrevealed name of God.[264]

19:13 And he was clothed with a vesture dipped in blood:[a] and his name is called The Word of God.[a]

13a Not from Armageddon, as it has yet to happen, but rather from His previous battles against sin, Satan and the world.

13b Many Christians use the term "Word of God" (capitalized) to refer to the written Scriptures but it should be primarily used of Christ. The Scriptures contain the words (lower case) of God while Christ is the Word (capitalized) of God.[265]

19:14 And the armies which were in heaven followed him[a] upon white horses, clothed in fine linen, white and clean.

14a Following Christ, also riding white horses and wearing fine, white linen, were the armies in heaven. These were all the redeemed coming with Christ. This is another military description for the Church as in Song 6:10 ("**Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners**?"). The Church/Wife will accompany her husband at the Second Coming. Again, we see the need for a rapture before this time, for how does the Church get into heaven (and into heaven for the Marriage) unless she is first taken up to heaven before this time? Angels may also be included in these armies.

Also see Colossians 3:4 "**When Christ, who is our life, shall appear, then shall ye also appear with him in glory."**

19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations:[a] and he[b] shall rule them with a rod of iron:[c] and he[b] treadeth the winepress of the fierceness and wrath of Almighty God.[d-e]

15a Christ is fighting the armies of the Antichrist and He is fighting them alone (Isaiah 63:3- "**I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment**.") One God against no fewer than 200 million soldiers, both human and demonic. But it still is no contest and Christ doesn't break a sweat. His weapon is His Word, which goes out of His mouth as a sharp sword (Ephesians 6:17 "**And take the helmet of salvation, and the sword of the Spirit, which is the word of God:**"). He speaks and it is done! He uses His Word to smite the nations that were gathered for the battle. All He does is speak the Word and the armies are slain and the Beast and False Prophet are cast into the lake of fire.

15b Emphatic.

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[264] There are a lot of religious "teachers" who insist (insist!!!) that this name of God is "Yahweh" or some derivative of it. It is not just the translators of John MacArthur's *Legacy Study Version*. There are many "sacred name" groups out there who promote it. They go as far as to say you can't be saved unless you use "Yahweh". Some of these "teachers" think they have stumbled across some great, hidden theological "nugget" and they beat this horse endlessly. I hear them on certain shortwave stations. They really put on a show of how much Hebrew they profess to know yet most of them wouldn't know how to properly hold, and read, a Hebrew Bible.

[265] "Word of God" (capitalized) tends to be associated with Neo-Orthodox groups and writers.

15c The battle is said to be a futile one for the Antichrist and his armies for Christ will rule them with a rod of iron (Psalm 2:9 "**Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."** and Revelation 12:5 "**And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne**."). The rod of iron shows that His Millennial rule will be a forced one since there will be many unconverted on the earth who would rebel against the rule of Christ, if they were allowed.

15d Christ treads the winepress of the fierceness and wrath of Almighty God (Revelation 14:20 "**And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs**."). This describes the incredible bloodbath which will take place at this battle. This is definitely the culmination of the Old Testament Day of the Lord, the day of His wrath.

15e Not just "God" but "Almighty God", adding another dimension of fear and power for these sinners to tremble at. It is bad enough to offend "God". How much worse is it to offend "Almighty God"?

19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.[a]

16a After the battle, the kingship and lordship of Christ is confirmed by the name written on His thigh: "King of Kings and Lord of Lords".

90. The Battle of Armageddon 19:17-19,21

19:17[a] And I saw an angel standing in the sun;[b] and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;[cd]

17a This is also described in Ezekiel 39. See appendix 3 of this commentary for a full outline.

17b No reason not to take that literally. I don't think an angel would have any trouble doing this. Simply because it may make so human sense is no reason to reject it or spiritualize it.

17c The Lamb has a marriage supper to which all who are called are blessed. The Antichrist, in his duplications, also has one. Those who are called to this "anti-marriage supper" are cursed. At Christ's supper, you eat. At the Antichrist's supper, you are eaten. An angel calls all the fowls in the midst of heaven to come and gather themselves unto the supper of the great God that they might eat the flesh of kings, captains, mighty men, horses and all men. These would be those men who didn't survive Armageddon. The birds of the air would eat their flesh. This is one supper you do not want to be called to!

Compare this Anti-Marriage feast at Armageddon to Ezekiel 39:17-20: "**And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field. Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them failings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of**

my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD".

AV	ESV	LSV
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto **the supper of the great God**;	17 Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God,	17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God,

17d **"the supper of the great God"** The ESV and LSV reverse the adjective, making the supper great, not God.

19:18 That ye may eat the flesh of kings,[a] and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond,[b] both small and great.[c]

18a Not just the soldiers will be at Armageddon, but political leaders will be too, probably to spectate at the expected fall of Jerusalem and try to ride the coat-tails of the Antichrist in an attempt to either show their solidarity with him or to try to get some of his glory. They are all on the menu. Also see Ezekiel 39:1-22 for Ezekiel's prophecy

AV	ESV	LSV
18 That ye may eat the flesh of kings, and the flesh of **captains**, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.	18 to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great."	18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of strong men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."

"**captains**" The LSV has "commanders", which is no improvement over "captain".

18b Hinting at a return to a more widespread practice of slavery in the tribulation?

18c These sinners enjoyed eating up the Lord's people like bread (Psalm 14:4 **"Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD**." and Psalm 53:4 "**Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God**.") so God recompenses by having the fowls of the air eat them.

19:19 And I saw the beast,[a] and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse,[b] and against his army.[c]

19a Antichrist.

19b Christ.

19c "We believe the Battle of Armageddon only lasts thirty days. Daniel adds a thirty-day period to this 1,260 days of the last 3 ½ years of his prophetical "week" (seven years). We then add forty-five more days after the thirty days, which seems to speak of the beginning of the millennial reign of Christ (1,260 plus 30 plus 45, equals 1,335 days; Daniel 12)."[266]

91. The Defeat of the Beast and False Prophet 19:20

19:20 And the beast was taken,[a] and with him[b] the false prophet that wrought miracles before him,[c] with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.[def]

20a That's it. They were simply **"taken**". No battle. No strategy. No hope of any kind of defense. The Lord simply "took" the beast and false prophet and cast them both into the lake of fire. This is the power of the Lord as He simply "took" them, despite the vast army and their defenses. It also shows His impatience. It is as if the Lord had now had enough of this nonsense of the Satanic rebellion and decides to put an end to it right there and then. There is no prolonged battle here- the beast and false prophet are simply taken from their army and simply cast into the lake of fire, and that is that.

AV	ESV	LSV
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.	20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.	20 And the beast was seized, and with him the false prophet who did the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire which burns with brimstone.

20b The ESV continues to use the neuter pronoun "it" when referring to the Antichrist.

20c The False Prophet, who used false religion to promote the Antichrist, is especially singled out for his crimes of doing miracles before the Antichrist and deceiving those who had received the mark of the Beast and who worshiped the image. Their armies were then slain with the Word and the birds then feed on their flesh

20d The defeat of the Antichrist and False Prophet is assured. John sees the armies of the Antichrist and False Prophet with their allies (kings of the earth and their armies) gathered together to make war against Him that sat on the horse (Christ) and against His army. It wasn't even a battle. It was over before it ever got started. The Beast and False Prophet were simply taken and were cast alive into a lake of fire that burned with brimstone.

[266] O. Talmadge Spence, *The Book of Revelation*, page 122.

20e Could it be that the Antichrist and the False Prophet will be led with Christ through the Megiddo Pass in His triumphal march to Jerusalem?

20f Two men were taken to heaven without tasting death (Enoch and Elijah). Here, two men go to the lake of fire without tasting death.

19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.[ab]

21a Not only do the birds devour but so does the sword of the Lord.

21b Other verses to consult about this battle (not comprehensive!):

1. Psalm 9:17 "**The wicked shall be turned into hell, and all the nations that forget God."**
2. Psalm 110:5,6 "**The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries**."
3. Isaiah 34:3-6 "**Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea**."
4. Jeremiah 25:29-33 "**For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD . Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."**
5. Zephaniah 1:17,18 "**And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD : and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."**
6. Zephaniah 3:8 "**Therefore wait ye upon me, saith the LORD , until the day that I rise up to the prey: for my determination is to gather the nations, that I may**

assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

NOTES

Revelation Chapter 20

Outline of Revelation 20[267]

I. The Great Chain 20:1-3
- A. The prisoner 20:1,2
- B. The prison 20:3

II. The Great Reign 20:4-6
- A. The resurrection of the just 20:4a
- B. The rule of the just 20:4b-6

III. The Great Revolt 20:7-10
- A. The adversary 20:7
- B. The apostasy 20:8
- C. The attack 20:9a
- D. The annihilation 20:9b,10

IV. The Great White Throne 20:11-15
- A. The Judge 20:11
- B. The judged 20:12,13
  - 1. The books in this judgment 20:12ab
  - 2. The basis of this judgment 20:12c,13
- C. The judgment 20:14,15

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92. The Binding of Satan 20:1-3

20:1 And I saw an angel come down from heaven, having the key of the bottomless pit[a] and a great chain[b] in his hand.[c]

1a Strong's #12 abussos; from a (Strong's #1) not, and buthos (Strong's #1037) the bottom or depth of the sea; bottomless, unbounded, the abyss, the pit, the immeasurable depth, of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons. This is not hell or the lake of fire but a hollow place at the center of the earth, near the gravity well of the earth, where one would be continually falling toward the center of gravity (which may not be solid), only to continually loop around it.

1b A literal chain of some sort, compare 2 Peter 2:4 ("**For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;**"), with which Satan will be physically and literally bound for 1000 years. There is no need to spiritualize this.

This is the first time in human history that Satan has been bound and only the Lord could do it. We smirk at these Charismatic clowns who claim they have some special relationship or power with God that enables them to bind Satan. You hear it from them all the time. This stems either from a severe spiritual delusion on their part, in their thinking more highly of themselves than they ought (a major problem with pride and arrogance), or they are genuinely deceived, or they are deliberately deceiving their audience in the hopes of getting them to send them more money. We are told to resist the devil (James 4:7) but we are never told to bind him.

[267] Harold Willmington, *The Outline Bible*, pages 772-773.

1c Jesus has the keys to death and hell (Revelation 1:18 "**I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death**."). Is there any connection with this angel?

20:2 And he laid hold on the dragon,[abc] that old serpent,[d] which is the Devil, and Satan,[e] and bound him a thousand years,[fgh]

2a Titles for Satan in Revelation 20:2:

1. The dragon
2. That old serpent
3. The Devil
4. Satan

2b A dragon, symbolizing ferocity and cruelty. This is a common Old Testament picture of Satan:

1. Psalm 91:13 "**Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."**
2. Isaiah 27:1 "**In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea**."
3. Isaiah 51:9 "**Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?"**
4. Ezekiel 29:3 (under the picture of Pharaoh, who is a type and picture of Satan) **"Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."**

2c He would have to be a very powerful angel to be able to do this. I don't want to come right out and say that this angel is Christ, but a good argument could be made for that, except I don't like to refer to an angel as Christ, since Christ is not an angel.

2d Reminding of Satan's use of the serpent in Genesis 3.

2e During the Millennium. Satan is cast into the bottomless pit for 1000 years, bound and chained, so that he can do nothing and have no influence over creation or men for this time. I take this "thousand years" as literal, as there is no justification to spiritualize this. Naturally, we are pre-millennial since we approach Revelation from a literal presupposition. This forces us to accept a literal, future, earthly millennium that is brought in by the Lord after Armageddon, which lasts for a literal thousand years. You couldn't have a millennium of absolute peace, justice and righteousness with the devil running free, so he must be bound during these years, cut off from exerting any influence in human affairs.

2f The phrase "thousand years" is used 6 times in Revelation 20: in verses 2,3,4,5,6,7. If the millennium is not literal, then why did God use the term six times? There is no need to spiritualize this, but we will take it literally.

2g How Satan must laugh at these puny Pentecostals and Charismatics who are forever spouting off about their being able to "bind Satan". No one can bind Satan except God. Satan is

not bound except here and except by God Himself. No Christian, no matter how spiritually "powerful" he may be (or claim to be) has the power or the authority to bind Satan. We are told to resist the Devil (James 4:7 "**Submit yourselves therefore to God. Resist the devil, and he will flee from you**."), never are we told to bind him.

The Seventh Day Adventists have Satan wandering on a devastated earth during the Millennium. How on earth they came up with such a fanciful interpretation is beyond all rational thought.[268] "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense he is bound…he is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight."

2h A fulfillment of Isaiah 24:21,22 "**And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."**

20:3 And cast him into the bottomless[a] pit,[b] and shut him up, and set a seal upon him,[cd] that he should deceive the nations no more,[e] till the thousand years should be fulfilled:[f] and after that he must be loosed a little season.[g]

AV	ESV	LSV
3 And cast him into the **bottomless pit**, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.	3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.	3 and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were finished. After these things he must be released for a short time.

3a The ESV omits "**bottomless**" here although it retains it in 20:1.

3b Tyre (a type of Satan) was also cast into a "pit" in Ezekiel 26:20 ("**When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living**;") although it is not referred to as a "bottomless pit" by Ezekiel.

3c Why is this seal needed? Who needs to be warned of Satan's presence in the bottomless pit? Who could, or would, try to rescue him? Or does the seal testify to his punishment and judgment during the 1000 years?

Satan (as Lucifer) thought to exalt his throne above the stars, even above the throne of God in Isaiah 14:12-14 **("How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend**

[268] See Ellen G. White, *The Great Controversy*, especially chapter 41. The book is sometimes titled *The Triumph of God's Love.* If you have the hardcover edition published by Pacific Press, there is a painting following page 574 of "Satan in banishment during the millennium wanders to and fro in an earth made desolate at the second coming".

above the heights of the clouds; I will be like the most High.)" Instead, he is cast down as far down as it is possible to go.

3d Notice the seven securities of this 1000-year binding of Satan:

1. The key
2. The chain
3. Laid hold of
4. Bound him
5. Cast him
6. Shut him up
7. Sealed him[269]

3e How much of our national problems are caused by man's corruption and incompetence and how much is caused by Satanic deceptions?

3f Satan will be powerless over the affairs on earth for the Millennium and will not be able to tempt the nations, until he is released from his prison. Then, for that short space, it will be business as usual for him. This must be very frustrating for Satan- bound, chained, impotent and powerless, unable to tempt or influence anyone for these thousand years. When he is released, a millennium of pent-up frustration and anger will be released by him in a flurry of activity, since he knows that his time after the millennium will be very short. And when he returns to earth, there will be those who will be anticipating his return.

3g The millennium is the first time in human history where Satan is absent from human activity. Demonic activity will also cease.

3h Why must Satan be released?

1. To secure his final demise.
2. To test those born in the millennium. Will they follow Christ or Satan, when given the opportunity? Will they follow Christ or Satan after living in a thousand-year divine paradise? Since these born in the millennium will never have had to personally deal with Satan and his temptations, they must be presented with the choice and option, just as the rest of us did. For those of us who lived through the Church Age, we were tested daily as to whether we would follow Christ or Satan. It's something we had to deal with daily. But those in the millennium never had to do this since Satan was bound during their lifetime. But the day of decision is at hand and they must be tested and they must now make their choice, just like everyone who lived in all the previous dispensations had to do.
3. Releasing Satan shows that God is righteous and just in allowing such a being as Satan to have free will and by allowing men to choose Satan as their god if they wish- with the accompanying consequences.

93. The First Resurrection 20:4-6

20:4 And I saw thrones, and they sat upon them, and judgment was given unto them:[a] and I saw the souls of them that were beheaded[b] for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his

[269] O. Talmadge Spence, *Foundations Bible Commentary: Revelation*, page 126.

image, neither had received his mark upon their foreheads, or in their hands;[c] and they lived[d] and reigned with Christ a thousand years.

4a What judgment is this? It is not the Bema Judgment of Romans 14 and 1 Corinthians 3 and Revelation 4. It is not the Great White Throne of Revelation 20. It is not the Judgment of the Nations of Matthew 25. The only thing left would be the judgment of millennial saints. They have to be judged sometime, just like everyone else has been. We are never told when or where they are judged. But there are "thrones"- plural, involved. I would say that Church Age saints, that helped rule and reign with Christ in the millennium, are the ones who are involved in this judging. The judgment is "given" to them, meaning that their authority to judge in this context comes from another, who would be Christ. Christ Himself does not do the judging here, but rather, His deputies carry it out.

Is this the twelve disciples judging Israel after the tribulation and before the millennium, as in Matthew 19:27-30 ("**Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.**")? It could be a judgment of Israel since judgment was promised to the disciples and the ones judging are tribulation saints (Jews?) who were beheaded in the tribulation.

4b Beheading- the mode of operation by the Powers That Be in the tribulation. If a tribulation saint refused to accept the headship of Satan, then he would lose his physical head. If they refused to take the Mark on their foreheads, then they would lose their entire head. Moslems still make frequent use of beheading, just as the radicals during the French Revolution did. I wonder how many of these saints who were beheaded were victims of Muslims? Since Muslims will not be raptured, they will enter the tribulation with the rest of the lost and they will also serve the Antichrist. They will have a free hand to persecute Jews and other "infidels" in the days of the Antichrist.

John saw "souls", not the bodies. They had not received their glorified bodies yet but were in heaven in some form of an intermediate form. They had no human body and no glorified body as of yet. They were "unclothed" (2 Corinthians 5:4 "**For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.**"). Naturally, we would not be expected to be able to see a soul as we would assume it would be invisible, much as a spirit would be, but John was able to see them in his vision.

4c These are obviously tribulation saints.

AV	ESV	LSV
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for	4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the	4 Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their witness of Jesus and

the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived** and reigned with Christ a thousand years.	testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.	because of the word of God, and who also had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand. And they came to life and reigned with Christ for a thousand years.

4d "**they lived**" The ESV and LSV have "they came to life". Also in Revelation 20:5.

20:5 But the rest of the dead[a] lived not again until the thousand years were finished. This is the first resurrection.[b]

5a The wicked, unsaved dead.

5b The first resurrection is at the rapture, where the righteous dead are raised. The second resurrection takes place at the Great White Throne judgment, where the unrighteous dead are raised. The second resurrection then takes place after the millennium. These resurrections are then 1007 years apart.

There is obviously more than one judgment and one resurrection. If there is a "first" resurrection, there must be a second one, at least, if not more. Romanists and many Protestants (and Martha! John 11:23,24 "**Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day**.") tend to teach a "general judgment" and a "general resurrection", usually basing that teaching on Matthew 25:31-46 (a misunderstanding and misapplication of the judgment of the nations). But if there is a "first" resurrection, that presupposes others. Many dead were raised back to life (only to die again) in both testaments. There was a resurrection after the death of Christ in Matthew 27:52,53 ("**And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many**."). I believe these were the "firstfruits" of the resurrection that Christ took with Him to heaven. There will be a "main harvest" at the rapture and the "gleanings" of the resurrection at the end of the tribulation. Likewise, there are multiple judgments, such as the Bema Seat, the Great White Throne, the one mentioned here and there may be some kind of judgment for people born in the Millennium at the end of the Millennium.

20:6 Blessed and holy is he that hath part in the first resurrection:[a] on such the second death hath no power,[b] but they shall be priests of God and of Christ,[c] and shall reign with him a thousand years.[d]

6a Because they are righteous and attain glory and eternal life at their resurrection.

6b The Lake of Fire is the second death as those who go there exist in a state of perpetual death. To be here is not to be alive at all. Since the righteous dead will not go to the Lake of Fire, they are blessed, since this second death has no power over them.

If there is a "second death" then there must be a first death. The first death is physical death. The second death is in the lake of fire.

6c Priesthood, ruling and divine service are the millennial rewards of the righteous dead.

6d The Millennium! Even non-Christians accept it and long for it. There is something special about a perfect government that will last for a thousand years. Every politician and political system promises that it if the voters will only support them and put them into office. Adolph Hitler boasted that his Third Reich would last for a thousand years. It lasted only twelve years.

94. Satan's Last Offensive 20:7-9

20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,[abcd]

7a As for why, see notes under point 3d.

7b As the earlier Greeks divided the night commonly into three parts, so, previous to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to the Romans, they adopted the Roman custom of dividing the night into four watches

7c "To men and women who have been born and raised in such an ideal environment, so that all they have ever known is peace, prosperity and righteousness, the stories told them about the former ages by their parents and by their heavenly rulers and teachers will sound increasingly fanciful as the centuries go by. Soon those ancient times will begin to seem glamorous, with their supposed freedom and excitement, and many in the younger generations will begin inwardly to resent the constraints under which they must live."[270]

7d Ezekiel 38 also describes these events in more detail.

20:8 And shall go out to deceive the nations[ab] which are in the four quarters of the earth, Gog and Magog,[cd] to gather them together to battle: the number of whom is as the sand of the sea.[ef]

8a Nations will still exist in the Millennium. Israel will be the primary and favored nation. Some of these nations may have begun to rebel against the Millennial reign as that period comes to an end, as was prophesied in Zechariah 14:16-19 ("**And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles**."). Egypt will be one of these nations. They will probably not be the only one.

8b Deceive how? We are not told, but Satan is going to have to come up with some whopper to explain away the last 1000 years of peace and prosperity. Those unsaved in the millennium may very well have chaffed under the enforced theocratic rule of Christ and His enforced righteousness, so it won't take too much effort to sour them on the reign of Christ.

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[270] Henry Morris, *The Revelation Record*, pages 420-421.

8c Magog is a general term for the nations to the north of Israel and Gog is their prince, who is also a type of the Antichrist. The general geographical area would be southern Russia, around the Black Sea. But what is the significance with respect to the Final Battle? Is this area the core area, geographically and/or racially, of Satan's support against the Millennial government?

8d Gog and Magog. There are two great battles involving Gog and Magog, and they are not the same as Ezekiel speaks of the invasion of Israel by a great northern power called Gog, belonging to the land of Magog. In this passage, the invasion does not come from the north but is from the four quarters of the earth (Ezekiel 38:14-16 "**Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes**.").

Ezekiel places an earthly ruler, the chief prince of Meshech and Tubal, at the head of the invading forces. Here, it is Satan himself who gathers the army; nothing is said of a human leader (Ezekiel 38:2 "**Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him**,").

Ezekiel shows that the main purpose of the invasion is to take a spoil and to take a prey (Ezekiel 38:12 "**To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land**.") so that the invasion is a predatory attack against a people who recently have been brought into peace and security. Here, the attack is on the capital city of a kingdom established for a thousand years and on a company far wider than the nation of Israel, called the saints.

Ezekiel shows that the result of the invasion is a judgment that leaves Israel with so many dead bodies that it takes seven months to bury them (Ezekiel 39:11-16 **"And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land**."). The land stinks as it becomes a vast open graveyard. Here, the armies of Satan are engulfed in fire from heaven. There is no need for burial.

The timing of the two is very different. What happens in Ezekiel is a sign to Israel (Ezekiel 39:22 "**So the house of Israel shall know that I am the LORD their God from that day and forward."). The subsequent language (Ezekiel 39:23-28 "And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have**

trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.") places the whole invasion in the period of the tribulation before the millennium. Here, it is at the very close of the thousand-year reign."[271]

8e Imagine! After 1000 years of perfect government, those who oppose the One who made it all possible number as the sand of the sea! Satan does a very good job in deceiving multitudes who have experienced 1000 years of paradise into thinking that his "new order" would somehow be better (and fairer) than Christ's! This illustrates the depravity of the heart of man like nothing else does. Satan will always have those ready to do his bidding. If these people can't have their sin under a thousand-year utopia, they will rebel under Satan so that they can have their sin.

8f A thousand years in the pit had no good effect on Satan. It did not reform him one bit. It made him more evil and rebellious. Some men are reformed by their punishment but hell is not designed for that. It is designed to make a wicked man deepen in his wickedness (Revelation 22:11 **"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still**.") . When released, he is just as determined to resume his program against God as he was a millennium before.

20:9 And they went up on the breadth of the earth,[a] and compassed the camp of the saints about, and the beloved city:[b] and fire came down from God out of heaven, and devoured them.[c]

9a The geography of this battle is greater than that of Armageddon, a millennium earlier.

9b Jerusalem, the capital of the Millennial kingdom.

9d That's it. The Lord has finally had enough. After putting up with Satan's garbage for 7000 years, the Lord simply wipes them all out once and for all. No battles. No mercy. No negotiation. No second chances. No pleadings or evangelism. Just pure, swift, certain judgment, without remedy or appeal or any hope of defense.

95. The Final Fate of the Satanic Trinity 20:10

20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are,[a] and shall be tormented day and night for ever and ever.[bc]

10a The final destiny of the Satanic trinity. Notice the Beast and False Prophet are still here, a thousand years later, still conscious and being tormented.

10b The eternality of the Lake of Fire. It will last forever, despite what some cults like the Jehovah Witnesses, teach.

[271] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, pages 386-388.

10c Satan worshippers are worshipping a loser and are on the wrong side of history.

96. The Great White Throne Judgment 20:11-15

20:11 And I saw a great white throne,[a] and him that sat on it, from whose face the earth and the heaven fled away;[b] and there was found no place for them.[cd]

11a There is no rainbow around this throne, as we saw at the bema throne in Revelation 4:3 ("**And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald**."). This is a throne of judgment of sin and sinners. There will be no mercy or compassion here, just judgment without appeal or remedy. Christ, while on the throne during this judgment, probably will take the form John described in Revelation 1:14-16 **("His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength**."), or even some holier and more awesome.

11b Is this when the renovation of the heavens takes place, as seen in 2 Peter 3:10,11 ("**But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness**,")? While God is settling accounts and cleaning His house of all traces of sin at the Great White Throne, He will also be involved in judging those who made the wrong choice and followed Satan and who made him their god. Daniel 7:9,10 ("**I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened**.") has a very similar description of this judgment as well, and we think Daniel saw a glimpse of the Great White Throne.

11c There will be no hiding place from the Great White Throne, nor can it be avoided. The entire universe will not be large enough for the condemned sinner to hide as he stands before the unveiled glory, holiness and majesty of God, clothed only in the filthy rags of his own self-righteousness (Isaiah 64:6 "**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away**."). Also see Job 34:22 ("**There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves**.') and Proverbs 20,8 ("**Who can say, I have made my heart clean, I am pure from my sin**?") for good cross references. And these sinners stand before God alone, in their own strength and might, with no Advocate or Friend as the Christian has (1 John 2:1 "**My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous**:") .

11d The earth had no room for Christ at His birth (Luke 2:7 "**And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn**."). The world has no place for truth, the Bible, the

saints or God. Billions of invitations to church were declined because the invitee had some place they would rather be. Now there is no place to go.

This really is a frightening statement. They can't go to heaven and hell was not prepared for them (Matthew 25:41 "**Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels**:"). There is nowhere else to go. The lost are eternal outcasts with no home and no place for them. What does God do with the lost? It is like being stuck with something or someone you have no room for, didn't want and don't know what to do with.

20:12 And I saw the dead,[a] small and great,[b] stand before God;[c] and the books were opened:[d] and another book was opened, which is the book of life:[e] and the dead were judged out of those things which were written in the books, according to their works.[fg]

12a Although resurrected for this judgment, they are still dead, since they soon will be sentenced to the Second Death in the Lake of Fire, where they will exist in a state of dying and death for eternity. What a sight it must have been to see these corpses after 1,000-6,000 years of death and decay, standing before God to receive their final doom.

Not a single of the dead have been annihilated. They are all here, no matter how long they have been dead. They will now be sentenced to live in the lake of fire for eternity, with no hope of any sort of annihilation.

12b There will be no exceptions. The ground is level at the Great White Throne. From the most wicked to the least wicked, there will be no difference- they will all be there.

"Technically, the whole heavens blast away, and there—suspended in space—is the unsaved man standing naked in his filthy rags, with the smoke of hell still pouring off his body, as he's been in hell anywhere from 2,000 to 4,000 years—depending on when he died. When this thing blows away, there will be standing Napoleon, Van Gogh, the Caesars, Beethoven, Adolph Hitler, unsaved presidents of the United States, Voltaire, Rousseau, Schopenhauer, Carlyle, Nietzsche, religious leaders, Freud, Machiavelli, great musicians, Russell, Mohere, Cellini, unsaved doctors and lawyers, Balzac, Herodotus, Sappho, Lyndon Johnson, Goldsmith, Jung, Pavlov, and Cooper, et al., with the carbon, ashes, and brimstone of a dead, rotten egg smell coming off their fuming, putrefying bodies, where they have been burning in a flaming hell, dripping with the filth of their sin—a filthy rag here, a filthy rag there—otherwise stripped naked before the eyes of a holy God. That's the picture! This is why we say that when a man gets saved, the great men of this world become mighty "commonplace." If I've ever spoken harshly or arrogantly of the great men of this world, or spoken down to them or low rated them, I have a very good reason for doing so. In the Bible, if a man is not saved he is not anything. There are men on this earth who are worshipped and followed and exalted by the press, as great men, but when you see them at the judgment, you'll have to turn your head to keep from vomiting."[272]

12c The most frightening place in all creation to stand- before God Almighty at the Great White Throne, to be condemned of sin and sentenced to eternity in the Lake of Fire- especially when there is no place to hide and where there is no escape and where there is no hope of putting up any sort of defense and where there is no hope of appeal. There will be no lawyer, no advocate, no friend, no family member, no sympathizer, no encourager to stand with them. They stand alone, naked, before the God with whom they wanted nothing do.

[272] Peter Ruckman, *The Revelation of Jesus Christ*, pages 712-713.

Many said **We will hear thee again of this matter** (Acts 17:32) but never returned to it again. They are hearing about it now and they can't ignore it or put it off any longer.

Many of these people intended to get right with God but never got around to it or died before they were able. The old illustration still rings true, "Many who intend to repent at the 11th hour die at 10:30".

Many of them imagined themselves having no need of salvation. They were moral. They were educated. They were raised in church. Grandpa was a preacher. They were born in America. Now they know better.

The Muslim now realizes that Jesus was indeed superior to Mohammad.

The Christian Scientist now realizes that sin was real, not just a myth.

The Mormon realizes Joseph Smith was a liar. The Jehovah Witnesses come to the same conclusion about Charles Taze Russel and Joseph Franklin Rutherford.

The Romanist now understands that Mary can't help him and that she was never able to, and neither can any of the other "saints" he prayed to.

The atheist now realizes that he really wasn't that smart after all.

12d One book may be the Bible, which is the basis of all judgment. Another book may be a record of all of their sins that they committed- millions of them over their life. While their guilt of sin is not in question or doubt, God is fair as He judges, as He has the evidence and log of all of their sins that they are guilty of and that have not been forgiven by the blood of Christ. If any protest, God has the record right there. That will stop every mouth. God may allow these sinners to state their case (Romans 3:4 "**God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged**.") and they will attempt to condemn God for their situation. They will claim God was not fair, that He was unrighteous in salvation, that they had no chance, a hundred accusations and excuses they will throw against God. And God, as the Master Apologist, will answer every single charge, complaint and accusation in such a way that He cannot be refuted. We have always had apologists in the Church and they have done great work in defending the faith, but they rely on human reason ad scholarship many times, even when they employ divine revelation. But God will have no difficulty answering each and every accusation. Then the sinner will run out of excuses and will have "shot his wad" and then God will have justified Himself. When the sinner is finished, God will then pass sentence.

12e This book contains the names of every person born. At death, the status of that person's sin debt is evaluated. If a person dies without Christ, his name is removed from the Book. If he dies with his sin debt paid for by the blood of Christ, his name remains. Those who have their names in the Book of Life go to heaven, while those missing from the Book go to the Lake of Fire.

12f What works? Their sin, and the fact that they lacked the most important "work" of all- repentance, that they never sought forgiveness for their sin. Since grace does not apply to them, seeing that they are unsaved, they have no other basis to be judged by except works. That is the choice- be judged by grace and live or be judged by works and die. If the works of the righteous follow them (Revelation 14:13 "**And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them**.") then the sinful works of these wicked ones will also follow them to the Great White Throne. The sins they believed were forgotten that God did not see will be brought out and displayed in front of all Creation as a divine witness against them.

12g There is nothing to indicate that saved people are present at this judgment, or that saved people (like millennial saints) are judged here. Only the "dead" are present here, not the living.

20:13 And the sea gave up the dead which were in it;[a] and death and hell[b] delivered up the dead which were in them: and they were judged every man according to their works.[c-d-e]

13a What is the significance of the dead in the sea? Is this the literal sea or the heavenly sea that separates heaven from our universe? If the second interpretation is true, then what are souls doing there? Peter Ruckman[273] thinks this deals with the fallen angels who drowned in the Days of Noah (1 Peter 3).

AV	ESV	LSV
13 And the sea gave up the dead which were in it; and death and **hell** delivered up the dead which were in them: and they were judged every man according to their works.	13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.	13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them, and they were judged, every one *of them* according to their deeds.

13b "**hell**" The ESV and LSV use "Hades". Also see Revelation 20:14.
Hell is the holding tank of God. It is like the county jail where a convict will go to await his ultimate transfer to the state prison where he will serve out his full sentence. Those in hell are only there temporarily, being held until their trial date at the Great White Throne and its subsequent sentencing to the Lake of Fire.

13c Their works are judged, as they are judged for the sins they committed that were left unpaid for when they died. The Christian's works of sin were judged at Calvary when these sins were placed on Christ as He bore them in His own body. But the sinner never accepted that payment for their own sins by Christ and so these sins are still unpaid for when they die. If the sinner will not allow Christ to pay for his sins at the cross, then the sinner will be left to pay for them in the Lake of Fire for all eternity.

13d "The atheists now believe. The skeptics are now certain. The rationalists finally think rationally. The universalists of all varieties now curse the day they trusted the serpent. Men and women who never murdered anyone, teenagers who never got drunk, church members who helped little children in Sunday School — these receive the same condemnation as the molester and the mugger."[274]

13e "Romans 3:4—**"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."** (Paul quotes Psa. 51:4 when he says **"it is written."** Notice that Paul changes the voice of the verb from active to passive. **"That thou** [God] **mightest be justified in thy sayings** [The context is the Bible. Look at Rom. 3:1–3.] **and mightest overcome when thou** [God] **art judged."**)

[273] *The Revelation of Jesus Christ*, page 551.
[274] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 392.

Notice that all unsaved men are going to get a chance to judge God, and try to condemn Him. The Bible is written (Rom. 3:1–3) so that when men try to judge God and condemn Him, God *takes the Book and "overcomes" the man and condemns him.* We have a terrific illustration of this great truth in the gospels. Did you know that every question that the scribes and Pharisees asked Jesus, He answered? Did you know that every question that He asked them, they could not answer? This means that the nature of the White Throne Judgment is that men get up there and say, "Where do the heathen go?" *God answers.* "Are the heathen lost?" *God answers.* "Do babies go to hell?" *God answers.* "Did Christ die for everyone?" *God answers.* "Why did you elect some to salvation and others not?" *God answers.* "Why did you pass by these and not the others?" *God answers.* "Why did you have them saved in one dispensation by grace, and another by faith, and another by faith and works, and another by works without faith?" *God answers.* "Why did you make the Bible so hard to understand?" *God answers.* "Why didn't you give us the original manuscripts and the original Greek and preserve it?" *God answers.*

Then when men have finished displaying their depraved madness before God *because they rejected His revelation,* God opens that old Book (that you could get anytime, anyplace, anywhere, for anybody who wanted to get a hold of it), and with "chapter and verse" He shows them their just condemnation in everlasting fire for rejecting His Word. And off you will go! *There isn't a man who ever breathed who is going to be able to prove his innocence.* **"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel"** (Rom. 2:16). **"That every mouth may be stopped, and all the world may become guilty before God"** (Rom. 3:19). **"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"** (Eccl. 12:14). God is going to let man present all his alibis, all his reasons, all his "scientific investigations," all his great "research," all his theological conundrums, enigmas, questions, and problems. Then God is going to open that plain English Bible, written in a language anybody can get a hold of, and show you English speaking people from the plain English why you deserve everlasting condemnation, everlasting fire, everlasting pain, everlasting shame, everlasting torment. The tragedy and horror of the thing is that when God gets through, do you know what a man will say? He won't say anything! The "wedding guests" without the garments in Matthew 22:12 were *speechless.* There is only one response:

Philippians 2:10–11—**"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**[275]

20:14 And death and hell were cast into the lake of fire. This is the second death.[ab]

14a It is interesting that the "second resurrection" is not mentioned by name, the "second death" is. Technically, this is not a "resurrection" for the dead that are brought out of the Lake of Fire remain dead- they are not given life as the righteous dead were. They are raised to everlasting life at the first resurrection. The wicked dead are merely taken out of hell for a short time to stand before the Great White Throne, only to be cast into the Lake of Fire. They go from a bad condition to a worse one and their "dead" status does not change. They remain dead, even more so. A resurrection is going from death to life, but the wicked dead go from dead to an even more intense state of deadness.

14b Those who go to the Lake of Fire endure the eternal second death. Those who are cast here will exist eternally in a state of death, dying but never dying, never completing the process.

Born once, die twice. Born twice, die once.

[275] Peter Ruckman, *The Revelation of Jesus Christ*, pages 734-736.

20:15 And whosoever was not found written in the book of life was cast into the lake of fire.[ab]

15a The determining factor of who goes to hell is whether their names are written in the Book of Life. We get the impression that everyone's name is written in that Book originally, at birth. The wicked have their names removed either when they die in an unsaved state or when they commit the sin that dooms them forever, when they "cross the line" (Exodus 32:32,33 "**Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written, And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book**" and Revelation 3:5 "**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.**"). Of course, this would fly in the face of the Calvinistic heresy of unconditional election, in saying that this decision as to who will be saved and who will be lost is already determined before birth and that nothing can be done to alter it. But if so, then why has God yet to blot out the names of these sinners of Exodus 32:33? You would think that if unconditional reprobation was a Bible doctrine then their names never would have appeared in the Book of Life to begin with.

Those in the lake of fire wanted nothing to do with God in their life and did not desire His presence, so they will get their desire here, separated from the presence of God for all eternity.

15b "If you insist on trying to earn eternal life by good works, there is a provision made in the Bible by which you may attempt to so impress God that He will consider your deeds of greater merit than the shed blood of His Son. In Job 40:10-14 the scripture says, Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. THEN will I also confess unto thee that THINE OWN RIGHT HAND CAN SAVE THEE."[276]

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An exhaustive study of the doctrine of the Millennium is beyond the scope of this commentary. It is worthy of a separate study and book of its own. For your own reference, the major scriptures dealing with the millennium are below. This is not an exhaustive list.

Genesis 17:8	24:7-10	
	26:2	Isaiah
2 Samuel 7:16	39:5,6	1:26-28
	45-48	2:1-5
2 Chronicles 23:19	66:7	9:6,7
	67:6,7	11:1-11,25-27
Psalm	68:6,29	24:23
2:6,8,10-12	72:8,9,16	25:10
10:16	89:20-37	26:9-11,19
18:43,44	110:2	30:26
22:27-31	122:6-9	32:1

[276] James Knox, The Christ Honoring Commentary on the Book of Revelation, page 439.

34:8-17
35
42:1-11
45:17,18
49:6,10
55:13
60:3,5,12,16
62:1
65:17-25
66:2,22,23

Jeremiah
16:9
17:9
23:5,6
30-33

Ezekiel
20:40
34:23,24
37:24-26
40-48

Daniel
2:44
4:34
7:13-27
9:24

12:2

Hosea
2:14-23
3:4-5
14:4-8

Joel
2:22-24
3:18

Jonah 2:18-3:21

Amos 9:11-15

Obadiah 15-21

Micah
2:12-13
4:1-13
5:4-15
7:7-20

Zephaniah 3:9-20

Haggai 2:6-9

Zechariah

1:16-17
2:1-13
3:8-10
6:12-15
8:1-10:12
12:1-14:21

Malachi
3:1-6
4:1-3.

Matthew
19:28
25:31,34

Luke
1:30-33
22:30

1 Corinthians 15:25,26

Ephesians 1:10-12

Hebrews 4:9

2 Peter 3:12,13

Revelation 20:1-6

Character of the Millennial Kingdom

Attribute	Description	Scriptures
Duration	One thousand years.	Revelation 20:2-5
Theocratic Rule	God will rule in the person of Jesus Christ on the throne of David. King David reigns as a prince under Christ.	2 Samuel 7:16; Psalm 89:20-37; Isaiah 24:23; Jeremiah 30:9; 33:15-17; Ezekiel 34:23,24; 37:24,25; 45:22; Daniel 7:13-14; Hosea 3:5;Luke 1:30-33.
Representa-tive Rule	The twelve apostles will represent Christ ruling over the twelve tribes. Church-age and Tribulation saints will represent Christ ruling over the Gentiles.	Isaiah 32:1; Daniel 7:17,18,21,22, 27; Matthew 19:28; Luke 22:30; Revelation 3:21; 5:10.

Universal Rule	Christ's rule will extend both spiritually and literally over the entire earth.	Psalm 2:6-9; 72:8; Daniel 2:44; 4:34; 7:14, 27; Micah 4:1,2; Zechariah 9:10
Seat of Government	The earthly Jerusalem will be restored, blessed, and greatly expanded to serve as the seat of government and worship.	Isaiah 62:1; 65:18-19; Ezekiel 48:15-19; Luke 21:24; Revelation 11:2.
Global Environment	The heavens and earth will be renewed to restore the creation to Eden-like conditions and repair the damage from man's long reign of abuse and the judgments of the Tribulation period.	Isaiah 65:17; Matthew 19:28
Populace	Resurrected and glorified saints will rule in the midst of Christ's "brothers" (the faithful Jewish remnant), and the "sheep" (faithful Gentiles) who survive the Tribulation and enter the kingdom to form its initial population. Children will be born to those who enter the kingdom in their natural bodies.	Daniel 12:2; Isaiah 26:19; 65:20,23; Matthew 25:31; Revelation 20:4
The Curse	Many aspects of the curse (Genesis 3:15-19) will be reversed. People will live to a great age, but death will still occur. As before the flood, animals will revert to vegetarianism and will no longer fear man. Living waters will flow from beneath the sanctuary of the *Millennial Temple* bringing life to the regions they water.	Isaiah 11:6-9; 65:20,25; Ezekiel 47:8-12; Zechariah 8:4; 14:8; (cf. Revelation 21:1,2)
Productivity	The earth will be fruitful and men will enjoy the fruit of their labors.	Psalm 67:6,7; 72:16; Isaiah 35:1; 55:13; 65:22; Joel 2:24-26; 3:18; Amos 9:13-14
Mount Zion	The region of Mount Zion will be lifted up to form the Mountain of the Lord's House.	Isaiah 2:2; 56:7;Ezekiel 20:40; 40:2; Zechariah 14:4,10-11; Micah. 4:1
Israel	Israel will finally inhabit the Promised Land *permanently*. She will serve as the focal point of the nations because Jesus will reign from Jerusalem.	Genesis 13:15; 17:8; 1 Chronicles 17:9; Psalm 105:8-11; Isaiah 60:21; Jeremiah 3:18; 7:7;30:3; 31:8,9; Ezekiel 37:25; 39:25-29; Amos 9:11-15
Peace	All implements of war will be destroyed in favor of implements of productivity. Nations will no longer go to war. Disagreements between nations will be judged by Christ from Jerusalem.	Psalm 72:3-7; Isaiah 2:5; 9:7; Ezekiel 37:26; Micah 4:3
Worship	A temple will stand in Jerusalem and all the nations will go up to Jerusalem to the	Isaiah 2:3; 56:6,7; 66:20-23; Ezekiel 43:20,26; 45:15,17,20;

	Feast of Tabernacles. Sacrificial offerings will be resumed.	Jeremiah 33:18; Daniel 9:24; Joel 3:18; Haggai 2:7-9; Zechariah 6:12-15; 8:20-23; 14:16-21; Malachi 3:3,4.
Demonic Realm	Satan will be bound in the abyss and demons will be imprisoned in the regions of Babylon, Edom, and possibly, the abyss.	Isaiah 34:8-17; Revelation 18:2; 20:3+
Language	The curse of Babel (Genesis 11:7), the introduction of varied languages, will be reversed. All the earth will have one language.	Zephaniah 3:8-12

NOTES

Revelation Chapter 21

Revelation 21 is the chapter showing what will take place after the millennium. The millennium is in chapter 20 but when we get into chapter 21 we are now looking beyond the millennium into what I like to call the eternal Golden age. There is not as much prophetic revelation concerning what goes on after the Millennium and into eternity as we would like. O. Talmadge Spence calls this the "prophetic frontier".[277]

We should read the description of the Eternal Age (the best age of man) in contrast with the Tribulation period under the Antichrist (the worst age of man), and the New Jerusalem (the best city) in contrast with Mystery Babylon the Great (the worst city).

The city of New Jerusalem is viewed externally (Revelation 21:1-21) and internally (Revelation 21:22-27).

The doctrine of the millennium is the most neglected study among Bible students and writers. I have only seen one book solely to the topic of the millennial kingdom.[278] This is a much-needed study, to examine all of the Old Testament prophecies along with their fulfillment here in Revelation 21 and 22.

How different is the description of the Eternal Golden Age that the Bible presents than that which the Koran presents! Islam has heaven as little more than an orgy, with the 72 or so virgins and other carnal delights. What would be the possible attraction of this to a Islamic woman? The Bible shows heaven to be a place above and beyond the sinful and carnal desires of man, where the highest ad great good is spiritual and things that pertain to God.

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97. The New Heaven and the New Earth 21:1-8

21:1 And I saw a new[a] heaven and a new earth:[b] for the first heaven and the first earth were passed away; and there was no more sea.[c]

1a New things in Revelation 21 and 22:

1. New heaven- 21:1 (for the saved Tribulation and millennial Gentiles who are not in the Church)
2. New earth- 21:1 (for the Jew)
3. New Jerusalem- 21:2 (for the Church- this is the same three-fold breakdown of persons as Paul would give in 1 Corinthians 10:32)
4. All things- 21:5

[277] *Foundations Commentary Series, The Book of Revelation*, page 143.

[278] *The Millennial Reign of Christ* by J. F. Dake. Books by George Peters (*The Theocratic Kingdom*) and Alva McClain (*The Greatness of the Kingdom*) deal with events leading up to the establishment of the kingdom more than the kingdom itself.

Clarence Larkin would add:[279]

9. New nations- Revelation 21:21-27
10. New river- Revelation 22:1
11. New tree of life- Revelation 22:2
12. New throne- Revelation 22:3,4

The word "new" is not prefixed to these, however.

1b We will need a new heaven and a new earth because the first heaven and earth were contaminated by sin, by rebellion and by Satan but God will have none of this in the eternal kingdom. This is the "new birth" of all creation, after the millennium. Also see Isaiah 66:22 "**For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain**." In Genesis 1, God created the heaven and the earth. Here, He creates a new heaven and a new earth. This will be the result of God's renovation of creation in 2 Peter 3:10 "**But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up**."

The earth will never be destroyed but it will be renovated. We can say that the heavens and the earth will be born again.

1c There will be no more need for the sea in Eternity. There will be no more need to have the kingdoms of the earth divided from each other geographically. That's what the oceans did by separating warring factions and warring countries. It was the ocean (especially the Atlantic) that helped to shield the New World from many of the European wars and conflicts as well as many of the persecutions and other religious problems from Europe, at least until 1914-1917. Not even the wide expanse of the ocean could keep the United States out of two world wars.

The sea here could also refer to the vast body of stellar water that currently forms the barrier between our universe and the dimension of heaven. Right now, there is a barrier and a separation that forms a physical border between the universe and heaven but after the millennium, it will be removed as God will now physically dwell with His people. The renewed universe and heaven will be merged into one. There is no more barrier between our dimension and heaven. This was discussed back under notes on Revelation 4:6, which see.

"The eternal state is clearly indicated in the absence of sea, for frequent mention of bodies of water occur in millennial passages (cf. Ps. 72:8; Isa. 11:9, 11; Ezek. 47:10, 15, 17, 18, 20; 48:28; Zech. 9:10; 14:8)."[280]

The Historicists spiritualize this as well. David Steele[281] has this as "No more disorderly passions, animosities, arising from human depravity, to interrupt the delightful harmony and fellowship of the saints in glory." Steele, on the same page, also seems to question whether New Jerusalem is also literal or is just a symbol representing the Church. These historicists seem incapable of taking any prophetic passage of Scripture literally as that would upset their prophetic system.

21:2 And I John[a] saw the holy city, new Jerusalem,[bc] coming down from God out of heaven,[d] prepared as a bride adorned for her husband.[e]

2a The last time John identified himself by name was back in Revelation 1:9.

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[279] The Book of Revelation.

[280] John Walvoord, *The Revelation of Jesus Christ*.

[281] *Notes on the Apocalypse*, page 282.

2b There is the old Jerusalem on the earth, but it was referred to as Sodom and Gomorrah in terms of its morality and its spiritual apostasy. If we need a new heaven and a new earth, we also will need a new Jerusalem. God must have a holy city both on earth and in the eternal age to come. New Jerusalem will be the center of his activity and the seat of his eternal universal kingdom.

2c We now have seen:

1. A new heaven for the Gentiles in eternity
2. A new earth for the Jew in eternity
3. A new Jerusalem for the Church in eternity

2d John does not say it lands on the earth it just comes down from heaven. It may hover over or orbit the New Earth.

2e This is marriage language. The marriage of the Lamb has already taken place, we believe, after the rapture in the early periods of the tribulation. When does the marriage between Israel and God take place? When is that marriage feast?

If New Jerusalem was adorned as a bride for her husband, then how beautiful this city must be! We will see a description of the city in chapter 21 and it will boggle the imagination such as no artist can adequately render it. I have seen many attempts by Christian artists to try to reproduce what New Jerusalem will look like, but they all must fail due to limitations of human imagination and limitations of human art.

21:3 And I heard a great voice out of heaven[a] saying, Behold, the tabernacle[b] of God is with men,[c] and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.[d-e-f]

3a This is not God speaking, so it must be an angel.

AV	ESV	LSV
3 And I heard a great voice out of heaven saying, Behold, the **tabernacle** of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.	3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.	3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

3b "**tabernacle**" The ESV has "dwelling place".

3c There was an earthly tabernacle (and what a glorious structure it was!), replaced by various incarnations of the temple. In the church age, there was no tabernacle or physical temple as the Christian's body was the temple of the Holy Spirit. But here, God Himself physically, literally and visibly will be dwelling here, so that anybody could see Him at any time. They can see God directly in the face without being consumed. It is only because we will have our glorified bodies during this time that will allow us to see God face to face and to survive. This also will allow fellowship any time it is required or desired by the saint.

Why a tabernacle and not a temple? It is not the "temple" of God now dwells with men

but the “tabernacle”. God did “tabernacle” with men but He never “templed” with them. God met man at the tabernacle but man met God at the temple. God ordered Moses to build the tabernacle and gave him a specific design and pattern to follow. There is so much typology in the tabernacle back in the book of Exodus that whole books have been written about it and the topic is nowhere near exhausted. In 2 Samuel 7, David expressed his desire to build a temple for God. He was bothered that his house was more impressive that the house of God, which was nothing more than a tent complex. David may have been embarrassed that the gods of the heathen nations had very impressive temples but the one true God was dwelling in a tent. God made it clear that He preferred the tabernacle and that He never made any desire known to have a house of cedar built for Him. He was content with the tabernacle but He allowed David and Solomon to build their temple. But He never ordered it. Nor did He give any design or pattern for it. He also allowed it to be destroyed by the Babylonians and the Romans and will allow the rebuilt tribulation temple to be defiled by the Antichrist. But we do not know the final fate of the tabernacle. It disappears from the Biblical history after Solomon’s temple is completed. But God has always preferred the tabernacle to the temple and that attitude comes through again here. The tabernacle was smaller and more intimate than the temple and it fostered a closer devotion to God and a better sense of His presence.

3d No mediator is necessary now as God is physically dwelling among men for eternity.

3e Also see Ezekiel 37:27 “**My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.”** This puts a tabernacle on earth for God’s people, the Jew, in the Millennium and beyond.

3f There will be many people and nations in eternity but they will all be God’s people.

21:4 And God shall wipe away all tears from their eyes;[a] and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain:[b-c] for the former things are passed away.[d]

4a God shall wipe away all tears from their eyes but not until this time. This will be after the millennium. There will be weeping after the millennium. We would have to wonder if some of this might take place at the Great White Throne judgment when we see loved ones and friends being condemned to an eternity in the lake of fire. Although we will have the mind of Christ by then, with our glorified bodies and glorified and regenerated minds, still there will be sorrow over what we might witness at the Great White Throne judgment. After the Great White Throne, God will remove all tears. I wonder if God will wipe away the memory of friends and loved ones who might be in the lake of fire at this time. After all, how could we be happy for eternity knowing that there could be children, parents, husbands, wives and friends in the lake of fire for their rejection of Christ? How could we enjoy eternity with that thought? I wonder if God will remove the memory of these people who go to the lake of fire. It will be bad enough to go to the lake of fire and be separated from God for eternity, but it will be even worse to go there and then to be totally forgotten and abandoned by both God and man, even by friends and family members. Nobody will remember them and nobody will mourn them. They will be totally forgotten by God and man.

4b Thank God for this! Pain has been a constant companion of man that all suffered from. With a glorified body, there will be no more pain, there will be no more death, there will be no more suffering. This is a good text to use when preaching at any nursing home or in a hospital, or perhaps when visiting a person suffering from some physical ailment. This will be something

for anyone to look forward to, to get out of this limited body of pain and misery and to have a new body that is not harmed, that is not deficient, that does not suffer from these infirmities, to never suffer a pain or a headache ever again for eternity. The time will come when we will forget what pain, suffering and illness feel like.

4c "Romans is the book of 'much mores' (Romans 5:9,10,15,17,20; 9:22; 11:12,24). Revelation is the book of 'no mores' (Revelation 3:12; 7:16; 18:14,21,22; 20:3; 21:1,4; 22:3)."[282]

4d "Do you realize that the favorite verses you quote about your "home in heaven" are all found in the Book of Revelation?) No more sorrow! No more death! No more crying! No more pain! No more tears of parting! No more tears of weariness! No more tears of poverty! No more tears of disappointment! Love without passion! Service without weariness! Joy without sorrow! Blessings without cursing! Life without death!! Light without darkness! Power without suffering! Rule without end! Satisfaction without want! Singing without crying! Beauty without infirmity! Company without absence! Pleasure without sin! Now, don't you want to go to a place like that?"[283]

We should add to this that there will be no more sin in the eternal age, so that means we will never fail again, never stumble again, and never disappoint God again- for ever! We will never be able to sin and displease God ever again.

21:5 And he that sat upon the throne said, Behold, I make all things new.[a] And he said unto me, Write: for these words are true and faithful.[b-c]

5a New Heaven, New Earth, New Jerusalem, new bodies- everything is regenerated and made new. Compare with the times of restitution in Acts 3:21 "**Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**"

"The entropy law will be 'repealed'. Nothing will wear out or decay, and no one will age or atrophy anymore."[284]

5b These words are certified by God Himself and John witnesses to their validity as well.

5c "Some preachers think Revelation 21:5 says, "Write: for these words are highly apocalyptical, symbolical, figurative, and hard to understand, unless you have access to the original manuscripts." Of course, you know He didn't say that! He said, "These words are true and faithful."[285]

21:6 And he said unto me, It is done.[a] I am Alpha and Omega,[b] the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.[cde]

6a What is done? The restoration of all things. The promise of God for 7000 years to make all things new to rid the universe of sin and suffering and Satan. Atheists will often ask (in mockery) if God is all powerful than why doesn't He do something to remove pain and suffering from the world? He will, but only in His timing and under certain circumstances as He sees fit. Simply

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[282] James Knox, *The Christ Honoring Commentary on Revelation*, volume 2, page 401.
[283] Peter Ruckman, *The Revelation of Jesus Christ*, page 743.
[284] Henry Morris, *The Revelation Record*, page 441.
[285] Peter Ruckman, *The Revelation of Jesus Christ*, page 742.

because God has not done anything about the devil yet does not mean that He will not in the future and it does not mean that He cannot due to some lack of power or authority. Some people have the idea that the devil must be more powerful than God for God not to do anything about the devil. That is foolishness. God will deal with Satan in His own time and in His own way. God works on His time table, not man's and certainly not Satan's. But now, in the Church Age, is not the time. It must be and will be done on God's terms and in His time. The time is coming when God will do something about the problem of sin and evil and when He is done, all will know it and see it and it will be total and complete and irreversible.

6b This is obviously reference to Jesus Christ, Who is the beginning of all things the end of all things and everything in between. This is also given in Revelation 1:7,11,17.

6c Christians don't need to drink of the water of life as we already have our immortality through our glorified bodies and the new birth. There must be people who come out of the millennium who were born in the millennium who need to obtain their immortality through some other way. It can be done, perhaps, in two ways; by drinking the water of life here or went eating of the tree of life as in Revelation 22:14.

6d This water of life is free. Come without cost, without price and without money. It doesn't have to be earned. This is as much a free gift of grace as salvation was in the church age.

6e "**freely**" What a word! It was the first word in human history that was ever misquoted (Genesis 2:16 and Genesis 3:2).

21:7 He that overcometh[a-b] shall inherit all things;[c] and I will be his God, and he shall be my son.

7a We read much about the overcomers in chapters 2 and 3. These overcomers will inherit all things. A great inheritance is waiting with faithful believer, the one who did not compromise and who did not quit and the one whose faith never failed. God will be his God and the overcomer will be a son of God. God will claim him and God will delight in him and God will hold him in very high honor and esteem. This must refer to someone other than a Christian as the Christian is already a son of God by virtue of the new birth. This overcomer, by context, must be a Tribulation or a Millennial saint, one who was never "born again" in the Church Age.

AV	ESV	LSV
7 He that **overcometh shall inherit all things**; and I will be his God, and he shall be my son.	7 The one who conquers will have this heritage, and I will be his God and he will be my son.	7 "He who overcomes will inherit these things, and I WILL BE HIS GOD AND HE WILL BE MY SON.

7b "**overcometh"** The ESV has "The one who conquers".
7c "**shall inherit all things**" The ESV has "will have this heritage", much more obscure than the reading in the Authorized Version.

21:8[abc] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.[defg]

8a Comparison between the Authorized Version and the ESV and LSV with these words:

Authorized Version	ESV	LSV
fearful	cowardly	cowardly
unbelieving	faithless	unbelieving
abominable	detestable	abominable
murderers	murderers	murderers
whoremongers	sexually immoral	sexually immoral persons
sorcerers	sorcerers	sorcerers
idolators	idolators	idolators
all liar	all liars	All liars

8b A Christian may lie without being a liar or having the heart of a liar. Moses and David murdered but neither had the heart of a murderer. All men sin and many Christians have committed sins listed in this verse. Yet they can still be saved. Such sins are not unpardonable. A Christian may lose a lot of rewards at the bema seat but he will not lose his soul. But a man with the heart and nature of a liar or a murderer would not accept the gospel and it is that person to whom the condemnation of this verse falls. An unsaved man doesn't lie, he is a liar. An unsaved man doesn't commit adultery, he is an adulterer.

8c A Christian who is guilty of these sins may lose:

1. The joy of God's salvation
   A. Psalm 51:12 "**Restore unto me the joy of thy salvation; and uphold me with thy free spirit."**
2. His testimony
   A. 1 Corinthians 15:33,34 **"Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."**
3. His health
   A. 1 Corinthians 11:30 "**For this cause many are weak and sickly among you, and many sleep."**
4. His rewards
   A. 1 Corinthians 3:13-15 "**Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."**
5. A Millennial inheritance
   A. Luke 19:15-26 "**And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I**

laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

6. His life

A, 1 Corinthians 11:30 "**For this cause many are weak and sickly among you, and many sleep"**

8d This is the opposite to the overcomer of Revelation 21:7. These are condemned men, these are wicked men who have no inheritance in the kingdom of God. God will deal with such sinners by sending them to the lake of fire which is the second death.

8e This is a description about the lake with detail about how it burns with fire and brimstone. This is a fire that will not go out as it is eternal and continual. It is continually fed by God. Some groups like the Jehovah Witnesses believe that hell and/or the lake of fire is temporary and then anybody who goes there will simply be burned up or consumed. Nobody I know likes the idea of an eternal hell or the lake of fire. It is horrifying and repugnant, as it should be and is designed to be. This is why it is a thing to be avoided. God has made this fact obnoxious to human reason in order to warn men about it so that they would flee from it and accept Christ. It was designed for the devil and his angels, not for man. Man does not belong in the lake of fire and he would be the ultimate stranger if he were to go there. But none of this gives us the license to do away with the doctrine simply because it offends us. It is a doctrine that must be confronted and dealt with.

Those who go to the lake of fire will not be consumed. Mark 9:44-48 tells us that those people who go to the lake will deform or "de-evolve" into some form of a worm that will be salted with fire and body that will be suited for the maximum amount of pain and suffering and humiliation for eternity. If the believer is going to get a glorified body that is suited for eternity and for glory, then those who go to the lake of fire must also receive some sort of a new body that will be fitted for the maximum amount of suffering and pain. And Mark 9 shows us that this will be a worm-type creature because we are told in verses 44, 46 and 48 about "**their worm dying not**." And they are also salted with fire which means that their bodies are designed for this environment for the maximum amount of suffering. Yes, it is a horrifying and a terrifying thought but it is a destiny that can be avoided simply by accepting Christ as Savior and believing on the Lord Jesus Christ. And this is something that we must warn about and preach on with regularity.

8f This lake of fire is the second death. It is an eternal death. It is a state of dying yet never dying. If the saint has eternal life then the condemned man in the lake of fire must also suffer from eternal death.

8g These would also be your next door neighbors in the lake of fire. Everyone wants to live in a good neighborhood with reputable people. Can you imagine spending eternity with the scum of creation? John gives the list as follows:

1. The fearful- they feared man more than God and would not get saved for fear of ridicule or loss of income. This is the first sin on this list, showing it to be the worst.
2. The unbelieving- they would not believe God or the Bible.
3. The abominable
4. Murderers

5. Whoremongers
6. Sorcerers. These people enjoyed fooling around with fallen spirits so much, they now have the opportunity to spend eternity with them.
7. Idolaters
8. All liars. This includes false religious teachers and prophets. They went to the lake of fire and get to spend eternity with those who believed them and followed them to the lake, where they can be the object of their hatred forever.

98. The Lamb's Wife 21:9

21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.[ab]

9a This is the Church, those who came out of the church age and have already been married to Christ at the marriage supper of the Lamb. After a long absence in chapters 4-19, the Church is coming back into consideration. The Church is now the wife of the Lamb. The marriage has taken place and has been consummated. The Church is no longer the Bride but is now the Wife.

The Church is the bride of the Lamb (Christ) and Israel is the bride of the Father.

9b Comparisons and contrasts between Mystery Babylon and the Bride of Christ, from James Knox:[286]

An angel with one of the seven vials says to John, Come hither; I will shew unto thee the…great whore (17:1). One of the seven angels which had the seven vials says to John, Come hither; I will shew thee the bride (21:9).

In chapter 17 Babylon is likened to a woman and in chapter 18 to a city. So the true bride is a woman and in chapter 21 a city.

The harlot is seen from the vantage-point of the wilderness (17:5), for the false religion has this world as her home. But the true church is seen from a mountain, for her home is on high (21:10).

Babylon, the whore, is earthly and devilish; the church descends as a holy city out of heaven from God (21:10).

Satan decks the one in gorgeous, glaring colors (17:4). God clothes the bride in fine linen, pure and white (19:8).

The cup of the whore is full of abominations and filthiness (17:4). The cup of the true believer overflows with love and praise (Psalm 23:5) as she remembers the purchase price of her redemption (1 Corinthians 10:16; 11:25).

The whore is decked with gold, pearls, jewels, etc., rewards for her whoredom (17:4; 18). The bride is adorned in like-manner (21:2, 18-21), gifts from her beloved Bridegroom.

Of the harlot it is said, I sit a queen and am no widow and shall see no sorrow (18:7), yet she has no throne, no bridegroom and shall be overthrown and tormented. The true bride boasts only in her Lord, yet she has a throne (3:21), a husband (21:2) and no sorrow (21:4).

The whore is called a mystery — Babylon the great (17:5). The church is also a mystery. The former is the strange outworking of iniquity, the latter the blessed fruit of godliness (1 Timothy 3:16).

The harlot is drunken with the blood of the saints (17:6). The bride is redeemed with the blood of the Lamb (Acts 20:28).

Babylon's sins have reached up to heaven (18:5). The sins of the redeemed have been

[286] *The Christ Honoring Commentary on Revelation*, volume 2, pages 407-409.

cast into the depths of the sea (Micah 7:19).

God has remembered the iniquities of the whore (18:5). But of the redeemed it is declared, Their sins and their iniquities will I remember no more (Hebrews 8:12).

The earthly city is full of sin, and the call is to come out of her (18:4). The heavenly city is pure and holy, and the call is to come in (22:17).

The false woman reigns now (17:18) but shall be deposed. The true church is rejected now but shall be enthroned with Him (22:5).

There shall be wailing on earth over the doom of the harlot (18:19). There shall be joy in heaven over the bliss of the bride (19:7).

Earthly kings shall hate the whore and strip her naked (17:16). The heavenly king loves His bride and shall clothe her in garments of glory and beauty.

On earth, the nations of the earth shall destroy and be destroyed (17:16; 19:19-21). In heaven, the saved nations of the earth shall bring their glory to the city (21:24).

On earth the woman sits on the beast and rides him (17:3). In heaven the bride sits by the side of the Lamb (3:21).

To the whore shall come in one day death and mourning and famine (18:8). To the true bride, in one day, shall come life, joy, and feasting (19:7-9).

Babylon is cast down (18:21). The bride is lifted up — to the highest pinnacle of honor and glory.

99. New Jerusalem 21:10-22:6

21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city,[a] the holy Jerusalem,[b] descending out of heaven from God,[cd]

10a John is not exaggerating when he says that the New Jerusalem is "great"! It's greater than he could describe with the limits of human language, but he tried his best. This term "great city" was often used to refer to Babylon in Revelation, but here, it refers to the greatest city of them all, New Jerusalem.

10b It's a holy city. Some things that the holy Jerusalem won't have would include: sewage disposal plants, garbage, city dumps, graft, corruption, politicians, flouride in the water, traffic jams, crime, regulations, cigarette butts in the streets, beer cans, liquor bottles, liquor stores, pornography, rock stations, country stations, "talk" radio, no hospitals, no graveyards, dance clubs, vice, "red light districts", nursing homes, insurance agents, jails, sodomites, "transgendered" people, drag queen shows, National Public Radio stations, etc., etc., etc.! I have seen many nice and attractive cities but I have yet to see such a holy city here on earth. There are no holy cities on earth, certainly not Rome, Mecca, Salt Lake City[287] or any other city.

10c John was carried away in the Spirit that is similar to the rapture in chapter 4. Here, John is carried to a great and high mountain so he can get a good view of New Jerusalem. In the last temptation of Christ in Matthew, Satan took Him to a high mountain so He could view all the kingdoms of the earth. Here, John is taken by the angel to this great mountain where he can see the city in more detail.

10d The city descends but John never sees it land. It may orbit the New Earth as a new satellite, that would far surpass the glory of the moon in this age. The moon is a dead rock but it

[287] I've been to Salt Lake City, it is no better than any other city despite the high concentration of Mormons there.

still shines brightly via the reflected light of the sun. This city has its own glory that is not dependent upon the sin and it will far outshine the moon. You can step outside, look up and see New Jerusalem in the sky.

If New Jerusalem does not land on earth, it again demonstrates the dispensational truth of the separation of the Jews and the Church. They are not the same group. Never have been and never will be. This is the main burden of dispensationalism. Israel gets the Earth in eternity while the Church gets New Jerusalem, which orbits the Earth but never lands on it. Of course there will be interaction between New Earth and New Jerusalem, but even in eternity, there will be the everlasting distinction between Israel and the Church,

21:11[a] Having the glory of God:[b] and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Starting in verse 11 we have a description of New Jerusalem. It is interesting that this is a city. In Genesis 4, it was Cain and his line that built the first city. Cain's city was the first city mentioned in scripture, but it has a bad connotation to it, given the Law of First Mention. This gives you the idea that God did not approve of cities, at least in the way that man was building them. And cities historically have been centers of sin and suffering. But here, God will redeem the idea of a city. It will be a city that He builds, not that man builds. This city will be the dwelling place of the bride (the Church) for eternity.

I don't think we will be confined to New Jerusalem. We will have the entire universe at our disposal, one that has just been redeemed and renewed and regenerated. We will have a home in New Jerusalem but we certainly will have the run of the universe. It's a big place after all. Maybe we can have a planet or two or maybe a galaxy of our own. We don't know. Who does? The Bible does not say in as much detail as we would like. You're going to have to use your sanctified imagination to search all this out.

I know many people don't like to live in cities. I've never really lived in a large city (except for a brief time in Washington when I was very young). Most of my life has been spent in small towns. And I certainly would not want to live in a city like New York or Philadelphia or Baltimore. There is crime and there's corruption and the clutter. But this is one city that even the most fervent country boy will love to live in. I don't mind visiting great cities though I don't want to live there. But this will be one city that I will not only want to visit but I will want to stay in and will want to live in. There will be no problem with living in this city because there will be no crime or corruption or crowding. It is going to be a city unlike any other that we have ever seen.

11b New Jerusalem has the glory of God. Her light is like a stone like a jasper stone. Consider how a diamond will sparkle in the light and how it glitters. New Jerusalem will glitter like that gemstone magnified 1 trillion times, in a dazzling way that cannot be described or imagined.

21:12 And had a wall[a] great and high, and had twelve[b] gates,[c] and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:[d]

12a Why does New Jerusalem have a wall? Walls were designed to keep people and undesirables out. They were designed keep enemies out and to keep them from storming the city. Walls were for defense against the dangers that lurk without. There are no dangers now. The devil has been cast into the lake of fire and there's no more sin. The wall here must be decorative instead of defense or it simply establishes the border of the city. It is not for defense for there are no threats. Nothing will ever threaten, nothing will ever harm, nothing will ever, ever pose any danger again.

The wall was great and high and had 12 gates and at the gates, 12 angels. These angels are doormen to the 12 gates of the city. If you go to a large city and go to the skyscrapers or luxury apartment buildings, you may still see doormen at their post. Old Jerusalem had gates, as described in Nehemiah 3 and they carried names like the sheep gate (Nehemiah 3:1,32), fish gate (Nehemiah 3:3), old gate (Nehemiah 3:6), valley gate (Nehemiah 3:13), dung gate (Nehemiah 3:13,14), gate of the fountain (Nehemiah 3:15), the horse gate (Nehemiah 3:28) and the gate Miphkad (Nehemiah 3:31). But the gates of New Jerusalem are not so named. They are identified by the names of the twelve apostles, while each of the 12 foundations is named after an apostle. The way into the City was through the Jews, as salvation is of the Jews, but it is founded upon the teachings of Christ, as seen in the apostles.

12b "**Twelve**" would be the number of government in Scripture, showing the perfect government of this city and the perfect reign and government of Christ that it represents.

12c "D.L. Moody said, "In every church there are those who make one gate for themselves and demand all others go through it. There is one door to heaven but many gates to its throne."[288] He had a point. The Romanist insist that you must go through THEIR gate to be saved. The Baptist Brider, the Protestant, the Muslim, the Jew all insist that their way is the only way and you must go through their gate. Harold Camping, who founded and then ran Family Radio into the ground after his rapture fiasco on 2011 taught that in these latter days, no one could be saved in a church after 1994 and the only way of truth and salvation was through listening to Family Radio.[289] The twelve gates here does not mean there are twelve ways of salvation, but it shows that no one church, denomination, cult or system has a monopoly on the truth or on the way of salvation.

These gates could be of an immense size. If the city is 1,500 miles high, then each gate could be 1,500 miles high, made of solid pearl!

12d These gates could be named after each one of the sons of Israel, like the "Judah Gate" or the "Asher Gate".

21:13[a] On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

13a There are three gates, three on each side, north, south, east and west, evenly distributed. God is a God of law, order and design. The design of the city is balanced and is not chaotic or random.

21:14 And the wall of the city had twelve foundations,[a-b] and in them the names of the twelve apostles of the Lamb.[c]

14a. I wonder if there are 12 levels to New Jerusalem. You can think of it as a spiral staircase kind of a setup. There is one level than another level and at another level, up to all twelve. Each level has its own foundation made of a different type of a precious stone. This is interesting because we are told that the city itself is 1,500 miles long and 1,500 miles high in 1,500 miles

[288] Cited by James Knox, *The Christ Honoring Commentary on the Book of Revelation*, volume 2, page 414 (first edition).

[289] The fall of Family Radio is a sad tale. I listened to it quite a lot after my salvation in 1978, before Camping went off the theological deep end. Family Radio is still alive today in 2025 but does not resemble what it was under Camping. Now it is nothing but a plain-vanilla evangelical radio netwok.

wide. New Jerusalem is cubic in shape. If one level is 1,500 miles-by-1500 miles, then you could multiply that by 12 and you would get a surface area of the city that would almost be astronomical. This city stretches from Boston, Massachusetts, to Miami, Florida; from Miami, Florida, to Denver, Colorado; and from Denver, Colorado, to Buffalo, New York. The city would cover Kansas, Oklahoma, Texas, Missouri, Arkansas, Louisiana, Kentucky, Tennessee, Alabama, Georgia, North Carolina, South Carolina, Virginia, West Virginia, Delaware, part of Pennsylvania, Maryland, part of New York, and all the Gulf of Mexico from Miami to Mexico City. If you drove a car at 60 miles per hour, non-stop, it would take 25 hours to drive from one side to the other, on just one level.

One level of the city would have 2,250,000 square miles. Multiply that by 12 levels and you get 27 million square miles of area. Russia, the largest country on earth, has an area of just over 6.5 million square miles so New Jerusalem is almost four times larger than Russia in total area. New Jerusalem is still larger than Russia and Canada combined. And that is just the city! It does not even begin to include heaven itself. You don't have to worry about crowding here. I don't know how many people have been saved over the years. I don't know how many people are in the bride of Christ. It could be in the billions, hundreds of billions. But don't worry. You'll have plenty of room to spread out even in the city. You could even probably get at least a couple of acres of land all of your own in this city, which is more than many saints ever owned on earth. It is not going to be like living in an apartment building. So when the modern versions say "rooms" in John 14:2, you know they are lying. There is plenty of room for mansions in this city.

If there are 12 levels to New Jerusalem, then it would have more area than the moon (27 million square miles compared to 14.6 million square miles).

"My Saviour has a place up there that would knock your eyeballs out. The Taj Mahal and the Grand Canyon would look like a city dump along side this place. This thing has 5,000,000 apartments every cubic mile; there are 41 trillion rooms, 15 feet square, or 207 trillion rooms, 10 feet square. There are more than ten rooms for every saved person who dies between Pentecost and the Second Coming of Christ, if 100 million Christians died every year. In plainer words, when you get to heaven, you will settle down in a house that has at least 10 rooms, 10 feet square, out of solid gold. Do you suppose you will be able to survive in that?"[290]

"The difficulty resolves when we think of the city as a cube within a crystal-clear sphere. What we are given are the inside measurements. I think of it as a big plastic ball with a cube inside, having all eight of its corners touching the sphere. As this involves mathematics, which I could not figure out, I asked both a mathematician and an engineer involved in the space program to determine what the circumference of the sphere would be. They both came up with the same answer. To enclose a cube measuring 1,500 miles on each side, the circumference of the sphere would be about 8,164 miles. The diameter of the moon is about 2,160 miles, and that of the New Jerusalem sphere is about 2,600 miles. Thus, the New Jerusalem will be somewhat larger than the moon, and it will be a sphere like the other heavenly bodies."[291]

The Historicist David Steele[292] rejects these dimensions and the literal description of New Jerusalem for the simple reason that he cannot imagine a city 1,500 miles high. If you are going to reject the plain teaching of Scripture, you need a better reason than simply because you suffer from a poor and limited imagination!

14b Oliver Greene[293] lays a theological egg here with his explanation as to why there are twelve foundations, in his commentary on Revelation, "Note that the city has twelve foundations,

[290] Peter Ruckman, *The Revelation of Jesus Christ*, pages 753-754.
[291] J. Vernon McGee, *Thru the Bible*.
[292] *Notes on the Apocalypse*, page 288.
[293] *The Revelation Verse by Verse*, pages 507-508.

and in these twelve foundations the names of the twelve apostles. Someone may be asking, "Why twelve foundations?" The wall of the city will be fifteen hundred miles high and it will take a good foundation to support such a wall." Um, no. This is not a matter of building codes! There are more spiritual reasons for having twelve foundations! God's knowledge of structural engineering is sufficient that He would have to build walls so high to require such deep foundations.

14c The gates have the names of the 12 of tribes of Israel but the foundations have the names of the 12 apostles, showing that the city is for both believing Jews and believing Gentiles. I wonder what the 12 tribes of Israel will be named here. There was some splitting of tribes, like Joseph, which was split into Ephraim and Manasseh. Dan was dropped off from the listed Revelation 7. Will Ephraim and Manasseh be reunited to make one tribe of Joseph? Will the tribe of Dan get reinstituted in the eternal age? We don't know.

21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

21:16 And the city lieth foursquare,[a] and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.[b] The length and the breadth and the height of it are equal.

16a "**foursquare**" (Of a building or structure) having a square shape and solid appearance, square and solid, four-cornered. All sides and angles are equal. I don't think the shape is of a pyramid or double pyramid as the Bible says nothing about them, but they were prominent in Egypt and in pagan worship. The shape of the city is probably cubic. It's more likely the design of the city would be based somehow off the tabernacle layout but I have no idea would this would look like.

AV	ESV	LSV
16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand **furlongs**. The length and the breadth and the height of it are equal.	16 The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.	16 And the city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, 12,000 stadia; its length and width and height are equal.

16b "**furlongs**". From the Old English 'furlang", a combination of furh, "furrow" and lang, "long". It was originally the length of a furrow in the common field of a square containing ten acres. A furlong was then applied to the eighth part of an English mile. A modern furlong is 220 yards and is equal to the side of a square of ten statute acres."[294]

21:17 And he measured the wall thereof, an hundred and forty and four cubits,[a] according to the measure of a man, that is, of the angel.

17a I use a cubit of about 18 inches. It would be the length of a man's arm from the elbow to the

[294] Laurence Vance, *Archaic Words and the Authorized Version*, pages 156-157.

fingertip. These 144 cubits is 12 squared, showing a square, or a reiteration of the perfection of government represented by the city.

21:18 And the building of the wall of it was of jasper:[a] and the city was pure gold, like unto clear glass.[b]

18a The building of the wall was jasper. The walls were made of precious gems. Most of the time you would use brick-and-mortar or cheap and inexpensive material to build a wall. But God uses the finest of his creation to build the wall of gemstones. It probably will be gemstones you can see through. You have nothing to hide if you live in New Jerusalem. There is no sin there is no secret shame going on anywhere in the city. It is not like how it is in most cities where behind closed doors, all manner of sin and evil are taking place. I believe it was one of the stories of Sherlock Holmes where Holmes is saying to Watson that if they could fly over the city of London and remove all the roofs from the houses and look in, it would be a shock and revelation of what goes on. Even in this little town of Smyrna in which I live, there are things that are going on here that would turn your stomach. But in this city, there is no need to hide anything because there is no sin going on anywhere in the city.

18b The city is also made of pure gold like on a clear glass. You've never seen gold like this for it does not exist on earth. What must it look like? This is something that can only be imagined. It must have a purity that does not exist in earthly gold.

21:19[a] And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony;[b] the fourth, an emerald;[c]

19a The foundations of the wall of the city are listed here. This is what makes me think there are 12 levels to the city. Each foundation is made up of a precious stone. Now you don't use valuable material to pour a foundation for a house down here. It is usually made of concrete or brick it's a very cheap very common material. This is because nobody sees the foundation. They see the house and the superstructure. It is the visible part of the house that gets the glory. But nobody much cares about the foundation. When was the last time you complimented a house for having a nice-looking foundation? If God is using precious stones as His foundations of the 12 levels of the city, what must the rest of the city look like?

19b "**chalcedony**" from the Latin "calcedonius". It was a translucent variety of quartz, with a milky or grayish color. The ancient mystics believed chalcedony helped restore poor eyesight, could drive away bad dreams, and give success in court. In the Middle Ages, chalcedony was thought to represent the zeal for truth."[295]

19c Again, the ESV and LSV can't leave the Authorized Version readings alone in describing the gems.

Authorized Version	ESV	LSV
jasper	jasper	jasper
sapphire	sapphire	sapphire
chalcedony	agate	chalcedony
emerald	emerald	emerald
sardonyx	onyx	sardonyx

[295] Steven J. White, *White's Dictionary of the King James Language*.

sardius	carnelian	sardius
chrysolite	chrysolite	chrysolite
beryl	beryl	beryl
topaz	topaz	topaz
chrsoprasus	chrysoprase	chrysoprase
jacinth	jacinth	jacinth
amethyst	amethyst	amethyst

21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite;[a] the eighth, beryl;[b] the ninth, a topaz; the tenth, a chrysoprasus;[c] the eleventh, a jacinth; the twelfth, an amethyst.[def]

20a "**chrysolite**" from the Middle English "crisolite", from the Old French "crisolite" from the Latin "chrysolithos", a gold-colored stone, of magnesium and iron.

20b **"beryl**" From the Old French "beril" from the Latin "beryllus", a transparent precious stone. It was the first stone on the fourth row of the breastplate of the high priest. The ancient Egyptians believed that beryl possessed magical qualities that would make them fearless, intelligent and victorious in sports, war and legal matters."[296]

20c "**chrysoprasus**" from the Middle English "crisopase", from the Old French "crisopase", from the Latin "chrysoprasus", a gold-green color stone.

20d The combined colors of these stones would include all the colors of the rainbow.

20e "**amethyst**" From the Old French "ametiste" from the Latin "amethystus", from the idea of wine or getting drunk. We get our English word "methyl". It is a precious gemstone of a purple or violet color, similar to the color of grape juice. Because the original meaning of "amethyst" meant "not to get drunk", the ancient Greeks used this gemstone as a charm against drunkenness.

20f I would think there is a correspondence between the gems listed here and the gems on the breastplate of the high priest and probably to the tribes of Israel. These gems should also correspond to the twelve sons of Jacob/tribes of Israel and to the twelve apostles, but any attempt to "match them up" without more illumination from the Holy Spirit would probably be a futile exercise in theological speculation. We simply are not given enough information to try to match these up. Many commentators will try their hand at it but their guesses are just that-guesses at best. I'm sure there are relationships, but we simply do not have enough revelation to match them up or to see the spiritual significance.

21:21 And the twelve gates were twelve pearls;[a] every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.[b]

21a Here is where the "Pearly Gates" come from. Why "pearl"? A pearl is unique in this list of precious stones as it is the only one made by a living organism, an oyster. There is probably some sort of application to that in relation of the gates of New Jerusalem, even if I am unsure what it is at this time.

[296] Ibid.

21b. The streets are made of pure gold like transparent glass. We've already seen this in Revelation 21:18. Streets are usually made with asphalt, concrete, or something similar. The streets are made of common, inexpensive material. But in New Jerusalem, you will walk on transparent gold. The streets are not paved with gold as you hear sometimes, but they are actually made of transparent gold. If the streets are made of transparent gold, what must the rest of the city look like? What men fight over here on earth, the saints will walk upon in glory.

21:22 And I saw no temple[a] therein: for the Lord God Almighty and the Lamb are the temple of it.[b]

AV	ESV	LSV
22 And I saw no **temple** therein: for the Lord God Almighty and the Lamb are the temple of it.	22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.	22 And I saw no sanctuary in it, for the Lord God the Almighty and the Lamb are its sanctuary.

22a "**temple**" The LSV has "sanctuary". A temple is not a sanctuary. They are two totally different things.

22b There is no need of a temple here. God Himself is dwelling in the city. God is dwelling literally, physically and bodily in the city, where anybody can see Him at any time day or night without the need of the priest. God the Father and Jesus Christ are the temples themselves as they are both physically present in the city.

21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.[ab]

23a This does not mean there is no moon or sun there for they will probably still exist in eternity. The city has no need of either of them because the glory of God provides the light. There is no darkness and no nighttime in that city. This is another blessing because it is usually during the night seasons when the horrors come out and when sin is at its peak. There is no night in the city for there is nothing but continual, eternal day. The light of the glory of God will outshine any star. New Jerusalem will be independent of the sun and moon for light and life. What a contrast to the earth, which is totally dependent upon the sun and the moon.

AV	ESV	LSV
23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the **light** thereof.	23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.	23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb.

"**light"** The ESV and the LSV have the Lamb being a "lamp" instead of a "light". Lamps don't put out that much light to replace the light of the sun.

21:24 And the nations[a] of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

AV	ESV	LSV
24 And the nations of them **which are saved** shall walk in the light of it: and the kings of the earth do bring their glory and **honour** into it.	24 By its light will the nations walk, and the kings of the earth will bring their glory into it,	24 And the nations will walk by its light, and the kings of the earth will bring their glory into it.

"**which are saved**" Omitted in the ESV and LSV.
"**honour**" Omitted in the ESV and LSV, but "honour" is used by both in Revelation 21:26.

24a The nations of them which are saved shall walk in the light of it, the kings of the earth shall bring their glory and honor into it. It was seen that there will still be nations and kingdoms and kings in the years after the millennium. We are not really sure what all it will involve but it was seen that they will willingly bring their glory into the city unlike what might have been going on during the millennium when they were forced to do so else God would send no rain on that country for the year. We are certain that one of these eternal nations will be Israel, but the identification of these other nations is not revealed. There will be "saved" nations and "lost" nations in the millennium, depending on how they respond and submit to the millennial rule of Christ. This status will extend into eternity, with the "lost" nations going into the lake of fire and the saved nations going into eternity, as seen in the Judgment of the Nations in Matthew 25:31-46.

21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.[a]

25a In Old Jerusalem, the gates could be shut during the Sabbath to keep the Sabbath breakers out. They would also be closed at nightfall for protection, but there will be no night here (Revelation 21:23), so that any reason to shut the gates will not exist. There is no need to shut the gates because God does not want to limit access to the city. Anybody, any time, any reason can enter the city. There will never be any limitations to the access to God during eternity.

It may be possible that the current dark background of the universe will be "lightened" in eternity. Now it has a dark, black background. We have night on earth because the night hemisphere is turned away from our sin and there is no other source of light to illuminate the night side of the earth. But in eternity, the very background of the universe will shine with light. The universe may be white or colored with a background brightness instead of being black as it is today.

21:26 And they shall bring the glory and honour of the nations into it.[a]

26a The context is not millennial as we are past the Millennium and are into eternity. There are still nations of men in eternity, and they will bring their glory into New Jerusalem. This may include the Jew on New Earth as they will still be divided into tribes. This will include saved Gentiles who are not part of the Church/the Bride, who are divided into their nations in eternity.

21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie:[a] but they which are written in the Lamb's book of life.[b]

27a By this time, there is nothing abominable in the new creation as all of that has been

dumped into the lake of fire. The lake of fire is God's garbage dump of everything that is abominable and sinful.

27b The Book of Life is mentioned again, which we have already discussed. The names of all the saved of all the ages are written in this book. The names of the damned and the condemned are blotted out of the book. Only those whose names were contained in the book of life are ever allowed into the city.

NOTES

Revelation Chapter 22

22:1 And he showed me a pure river of water of life,[a] clear as crystal, proceeding out of the throne of God and of the Lamb.[bcd]

1a "**water of life**" "Fallen man perverts all that is pure. Note, for example, some of the names he has given to intoxicating 'spirits' with which he destroys himself. From Scotland comes whiskey, where in the Gaelic tongue *uisgebeatha* (the original word) means 'water of life'. The French have given us brandy, which they render *eau de vie,* meaning 'water of life'. Sweden is the home of a caraway-flavored vodka known as *akavit*, which is from the Latin meaning 'water of life.'"[297]

1b John sees a pure river of water of life coming out from the throne of God. We also saw rivers coming out of the Garden of Eden before the fall. But this river in New Jerusalem is clearer than any water that we've ever seen. Most great cities are built near bodies of water, but man then perverts and pollutes these bodies of water. There is nothing that defiles or that is defiled in New Jerusalem. Much of what we saw in the Garden of Eden before the Fall will reappear in pure and consummated form in New Jerusalem. What started in Eden will be fulfilled in New Jerusalem. Rivers symbolize both pleasure (Psalm 36:8 "**They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures**.") and prosperity (Psalm 1:3 "**And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper**."), both of which will be consummated in New Jerusalem, although both have been perverted by Satan in the ages before Eternity.

1c This is equating "the Lamb" (Jesus) as God.

1d "This "water of life" is not the water described in Ezekiel 44-48. The "water" that comes out of the throne in Ezekiel comes out of the Millennial temple, and these are not the same. For example: the city in Revelation 22 is 12,000 furlongs square, and the one in Ezekiel 48 is 18,000 measures. There is a land divided up in Ezekiel 44-48, and there is no land divided up in Revelation 22."[298]

The city in Ezekiel 44-48 is not the same city in Revelation 21-22 for obvious reasons (different measures, mainly). If the city in Ezekiel survives beyond the Millennium, it would be a city on the New Earth, separate and distinct from New Jerusalem, which orbits the earth and is never said to land on earth or be located on earth. The descriptions of the two cities have similarities but they also have too many differences to be considered to be identical.

In Ezekiel 44, there is a literal earthly sanctuary, a literal earthly temple, that is attended to by the Levites (Ezekiel 44:15). They serve in a literal temple in Jerusalem (Ezekiel 45:6,7). They have a literal temple where they worship (Ezekiel 46:1). This literal temple, in a literal land, is on land that is on this earth, which has been divided up on this earth (Ezekiel 47:13-21). This is not a heavenly city with no temple. This is an earthly city, on land that has been divided up, and the boundaries of the land are named, and the people worship in a literal temple there (Ezekiel 46:3, 45:16). This temple described in Ezekiel 40-42 is a literal temple, on the earth, during the Millennium, which is attended by Levites. In Revelation the description is completely different. In Revelation 21:22, New Jerusalem has no temple, with no Levites or "sons of Zadok". New Jerusalem has a different measurement than the one in Ezekiel. New Jerusalem

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[297] James Knox, *The Christ Honoring Commentary on the Book of Revelation,* volume 2, page 422 (first edition).
[298] Peter Ruckman, The Revelation of Jesus Christ, page 765.

is 12,000 furlongs (Revelation 21:16), which is 1500 square miles. The city in Ezekiel is 18,000 measures, which is a perimeter of about nine miles. The tree in Revelation 22:2 is the "tree of life," but the "trees" in Ezekiel are not said to be "trees of life." In Ezekiel 47:7 we read "at the bank of the river were very many trees," but it doesn't say what kind of trees. The passage in Ezekiel is for Israel in the land, and the waters come out of the "house of the Lord," and go south 4,000 cubits into the country; the trees are growing on either side of this water in the country (Ezekiel 47:1-7). In Revelation 22:2, the river is in New Jerusalem; the river is in a city which has no temple (the city in Ezekiel has a temple); the river in Revelation is in a city, and it is not on any land, or even on the earth.

22:2, In the middle of the street[a] of it, and on either side of the river, was there the tree of life,[b] which bore twelve[c] manner of fruits, and yielded her fruit every month:[d] and the leaves of the tree were for the healing of the nations.[e]

2a There is only one "street" mentioned in New Jerusalem. This must be the main street of the city, for it is hard to imagine a city this size to only have one street, but the geography of the city may be something that is totally foreign to our understanding.

2b We last saw the Tree of Life back in Genesis 3 where it was available for Adam and Eve to have partaken and gain immortality. Access to the Tree was denied them by God after their fall to prevent them from taking of the Tree and living forever in that condition of sin. They would then have been beyond any hope or possibility of salvation. In New Jerusalem, the Tree is back and it is available for all to partake. There will be those in eternity who will have to partake of the Tree in order to gain their immortality. Christians will not need to eat of the Tree because we already have our immortality gained at the rapture when we received our glorified bodies. Those who died in the tribulation or came out of the Millennium will need to gain their immortality by partaking of the Tree, which they will have access to.

2c Notice the uses of the number "12" in Revelation:

1. Twelve thousand out of each of the twelve tribes- Revelation 7.
2. A crown of twelve stars- Revelation 12:1
3. Twelve gates- Revelation 21:12
4. Names of the twelve tribes of Israel- Revelation 21:12
5. Twelve foundations- Revelation- Revelation 21:14
6. Twelve apostles of the Lamb- Revelation 21:14
7. Twelve thousand furlongs- Revelation 21:16
8. Twelve gates and twelve pearls- Revelation 21:21
9. Twelve manners of fruits- Revelation 22:2

2d The tree also yields 12 manners of fruit. We are not told what the fruits are. It also yields a different fruit every month. Probably each one of these fruits will grant immortality to the eater. It is also interesting that 12 months are still mentioned here in eternity which means there will be some marking of time in eternity, maybe even a 12-month year will still be observed then.

2e The fruit of this tree will be available for the healing of the nations. There are still nations in eternity. We don't know what kind of nations these are or what nations they are. We don't know if this would be like an American nation, a Mexican nation, or a German nation but there are some kind of nations still observed and still in existence even in eternity. And there will need to be healing and restoration of these nations from the trials and destructions of the tribulation and Satan's final rebellion.

22:3 And there shall be no more curse:[a] but the throne of God and of the Lamb shall be in it;[b] and his servants shall serve him:[c]

3a The curse which was laid on the earth in Genesis 3 is now lifted in eternity. It was given because of the sin, rebellion and disobedience of man, all of which are absent from the New Earth and New Jerusalem. This curse does not extend beyond the earth. The heavens were not cursed, only the earth, specifically the ground that Adam was going to have to farm in order to gain his bread. It was during the 7,000 years of the curse that man had to fight with nature. He had to fight with the land, the weather, the bugs and the disease during that time in hope for a crop so that he would not starve. If there is any sort of agriculture on the New Earth in eternity it will not be affected by any sort of a curse.

It's interesting that even in the millennium the curse is not lifted. The curse is not lifted until after the millennium, which means that man will still have to work for his bread in the millennium.

AV	ESV	LSV
3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:	3 No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.	3 And there will no longer be any curse; and the throne of God and of the Lamb will be in it, and His slaves will serve Him;

The ESV totally botches this verse with “No longer will there be anything accursed”, totally destroying the idea of the curse of Genesis 3 being lifted.

3b The seat of government will be in New Jerusalem, so it will function as the capital city of the universe in eternity.

3c We will still serve the Lamb. Eternity will involve serving God in ways we cannot comprehend and in ways that have not been revealed to us. But it will not be working, will not be labor. It will be like an enjoyable hobby or a pleasant diversion or pasttime to serve God without the limitations of sin or of a fallen human body.

22:4 And they shall see his face;[a] and his name shall be in their foreheads.[b]

4a Can you imagine such a thing, to be able to look upon the very face of God and not be consumed? In the book of Exodus, Moses wanted to see God's face but God told him that no man could see Him and live as His glory would overwhelm a mortal body and spirit. That is why God hid Moses in the cleft of the rock and passed in front of him so Moses could see the back parts of God. That was the best Moses could hope for. How much greater privilege will we have!

4b Verse four. This takes us back to Revelation 13 and Ezekiel 9. There is the mark of God in Ezekiel 9 in the forehead of His servants. There is the mark of the beast in the foreheads of those sinners in Revelation 13. But here the very name of God is in the forehead of His servants. Is this the Tetragrammaton? Is it JHVH? Is it Jehovah? Or is it some other unrevealed name of God? By God doing this, He is claiming us as His own as redeemed property for all eternity.

22:5, And there shall be no night there; and they need no candle,[a] neither light of the sun; for the Lord God gives them light:[ab] and they shall reign for ever and ever.[c]

AV	ESV	LSV
5 And there shall be no night there; and they need no **candle,** neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.	5 And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.	5 And there will no longer be *any* night, and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them, and they will reign forever and ever.

5a "**candle**" The ESV has "light of lamp", again using 3 words where the Authorized Version uses only one, and 11 letters where the Authorized Version only uses 6 letters. The LSV is just as bad.

5b There is no night there. Even with the sun and the moon, the New Earth will experience continual daylight. The sun and moon are still there, putting out light, but their light is not needed to light New Earth. This makes me think that in eternity, the renovated universe will not be dark or have a black background as it does now. It will be a light background, maybe of a bright color like blue or yellow or white that will continually radiate light.

The sun and the moon still exist in relation to the New Earth because they are used to mark time, so time is still being marked off or measured in eternity. It might not be so necessary of those in New Jerusalem and out further into the universe, but it might be necessary for those living on the New Earth.

Jeremiah 33:20,21 ("**Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers**.") shows the need for the sun and the moon in eternity as being a sign of the eternality, of the covenant God made with Israel. That covenant will endure as long as the sun and moon endure, so both are necessary in eternity to serve as a continual visible token and sign of the eternal dealings of God with Israel on the New Earth.

5c Reign over what? We're not told. I don't want to fall into the error of the Mormons by suggesting that every person will get his own planets or group of planets to live on were to rule over as a god. But there may be some element of truth even in that error. Perhaps we will receive a planet of our own. We would have a dwelling in New Jerusalem but we may get a second home or a "country home" or a vacation home somewhere out in the universe.

22:6 And he said to me, These sayings are faithful and true: and the Lord God of the holy[a] prophets sent his angel to show to his servants the things which must shortly be done.[b-c]

AV	ESV	LSV
6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the **holy** prophets sent his angel to shew unto his servants the things which must shortly be done.	6 And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place."	6 And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His slaves the things which must soon take place.

6a There are no "**holy prophets**" in the ESV and LSV.

6b Who is talking to John here? Perhaps an angel. But he said to John that these sayings are faithful and true. They are because they come from God. This is not an invention. This is not a fantasy. This is prophecy. And it is given and certified by God Himself. Therefore this can be believed with absolute and full confidence since we would believe that if God said it, it must be true. Man lies. Man can deceive or be deceived. Just because a man tells you something doesn't necessarily mean that you should believe it. But when God says something you may rest your very soul on it because He stakes His reputation upon His Word. For God to lie would mean that He would cease being God.

6c John wrote this about A.D. 95 and it has been over 1928 years (and counting) since John saw this. And we have at least seven more years of the tribulation period and then a thousand more years of the millennium ahead of us. John is looking probably close to 3,000 years in the future before these prophecies in Revelation 21 and 22 are fulfilled. But yet in the mind of God they must shortly come the past. We know that a day with the Lord's as a thousand years, so even two or three thousand years in human reckoning of time is only about two or three days in God's estimation of time.

100. Concluding Remarks 22:7-21

22:7 Behold, I come quickly:[a] blessed is he that keeps the sayings of the prophecy of this book.[b]

7a Quickly as compared to what? Even the rapture is over 1,900 years after John's day. And then the second coming is another seven years after that. So it's a long time in the reckoning of man but a very short time in the reckoning of God. Daniel 10:1 gives us the principle of prophecy which we must consider where God says that "**the thing (prophecy) is true but the time appointed is long**." The prophecies of God are all true but in human reckoning, the fulfillment of the prophecies can take a long time to be fulfilled. There were certain prophecies given in Genesis 3 that took almost 4,000 years to be fulfilled in the birth of Christ. Look at Genesis 3:15 with the seed of the woman and the serpent. The seed of the woman did not come until the birth of Jesus 4,000 years after that prophecy was given. And there are still prophecies in the Bible that have not been fulfilled even to this day.

7b There is a blessing to those who keep the sayings of the prophecies in the book of Revelation. Those who believe them, defend them, teach them, promote them. Those who believe and faithfully teach the book of Revelation have a blessing given to them. The curse comes in with those who do not believe the book of Revelation as it is written. They spiritualize

it. They change it. They retranslate it. They add words and they drop words. They twist the plain and simple meaning of the book of Revelation. These people will earn this curse.

22:8 And I John saw these things, and heard them.[a] And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.[b]

8a John adds his validation and certification to what he saw. He said "I saw them, I heard them and I wrote it all down as accurately as I could." So here is the double witness needed to establish a thing.

8b John was so overwhelmed to the point that he dropped to his knees and he began to worship this angel. The angel, as all of them are, is very careful to reject any worship. No angel will accept worship. Only God gets worship as He is the only One worthy of it. Peter refused the worship of Cornelius in Acts 10. Daniel might have accepted some worship in Daniel 2. That would have been the only flaw in Daniel's character as the Bible presents him. Jesus never refused it when it was offered to Him. Any time you see an angel demanding worship, there will be trouble. This is a problem in the Roman Catholic Church where people are told to worship the Virgin Mary (and they DO worship Mary despite protestations to the contrary). That's utter blasphemy and idolatry. If an angel will not receive worship, then certainly no man (or woman) is qualified to receive worship and that includes a sinner like Mary. You never see Mary anywhere in Scripture demanding people pray to her or bow down to worship her.

22:9 Then said he to me, See you do it not: for I am your fellow servant,[a] and of your brothers the prophets, and of them which keep the sayings of this book: worship God.[b]

AV	ESV	LSV
9 Then saith he unto me, See *thou do it* not: for I am thy **fellowservant**, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.	9 but he said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."	9 But he *said to me, "Do not do that! I am a fellow slave with you and your brothers the prophets and with those who keep the words of this book. Worship God!"

9a "**fellowservant**" The LSV has the angel referring to himself as a slave. Nowhere in Scripture are angels referred to as slaves.

9b The angel refuses the worship of John as he would from anyone. He calls himself nothing more than a fellow-servant with John and is his brother with the prophets. The angel simply identifies himself as one of God's people. The admonition of the angel is to worship God and God alone, which is what any angel would tell anyone. Why won't the Romanists listen and stop their worship of Mary?

22:10 And he said to me, Seal not the sayings of the prophecy of this book:[a-b] for the time is at hand.

10a John is told not to seal up the book (of Revelation). Daniel is told to seal up his book in Daniel 12:9 ("**And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end**.") but John is not to seal his book because these things must be known.

It's interesting to study the history of the book of Revelation over the centuries. There was a time in the early church to the Dark Ages to the Reformation and up through the 18th-century where the book of Revelation was a closed book. John Calvin couldn't figure it out and neither could Martin Luther. None of the Reformers nor the Pilgrim writers nor the Puritan writers had any success deciphering Revelation. That is because they were too far away in time to the fulfillment of Revelation. It would not be until the 19th century and some of the "Plymouth Brethren" writers and men like John Nelson Darby who begin to open up Revelation. And then the fundamentalists in the late-1800s would begin to further these earlier teachings and they would be expressed in the *Scofield Reference Bible* in 1909. One reason for this was the development of Dispensational methods of interpretation that would open up Revelation. The Dispensationalists had understandings and insights to these prophecies that were not available to non-dispensationalists, such as the Covenant Theologians and the Historicists. The development of Dispensationalism gave us the key to unlock Revelation and make the proper applications. As we get closer to the Second Coming and the fulfillment of the Revelation prophecies, God continues to open up our understanding of these prophecies since it will be imperative that those of us living on the eve of the rapture and those who will go into the tribulation have a proper understanding of these doctrines. This was not as urgent in the Reformation era since their burden was justification by grace, not prophecy. That is why in this commentary I was very careful and very selective about some of the commentaries I used. Generally, a commentary on Revelation written before World War II would not have been very useful as a commentary on Revelation written in 2025.[299] Generally, the later a book or commentary on Revelation is written, the more useful it will be. That is why I mainly confined myself to commentaries written in the 1970s to the present.

This also shows that Revelation is not a sealed book, as was so often claimed in the years before the 19th century commentators started their work on it. You may have had some excuse for having difficulty with the book if you lived in the Reformation era or in the 17th and 18th centuries. But with all the good work that has been done by the army of students and commentators, Revelation has been open up and it cannot be said to be "sealed" today. Failure to understand Revelation today is not due to the difficulty of the book, but just plain laziness in refusing to study and to refuse to believe what you are studying.

10b "**prophecy**", singular, not plural. Revelation has many prophecies but together, they make one prophecy.

22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.[a]

This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a "guiding verse" for that quest. This is a verse that deals with some aspect of the Christian's growth and pursuit of God.

11a This verse gives the idea that whatever sin a person may find himself in or whatever type of fallen situation that he may find himself in at this time would be the state he would continue in for eternity and it woud intensify over time. These who are unjust would continue to be unjust

[299] With the exception of the works by Clarence Larkin, if you can get over his use of other English Bible versions.

and grow even more unjust over time. On the other side, he who is holy at this time would grow in holiness forever. A condition that a man chooses to live in, God will intensify it. A man who lives in sin will delve deeper into his corruptions over time to the degree that it will eventually be impossible for him to change and be saved. You will forever be what you are in that day. In eternity, the righteous will forever become more righteous without end. The holy will become increasingly more holy forever without end or limit.

22:12 And, behold, I come quickly; and my reward[a] is with me, to give every man according as his work shall be.[b]

AV	ESV	LSV
12 And, behold, I come quickly; and my **reward** *is* with me, to give every man according as his work shall be.	12 "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.	12 "Behold, I am coming quickly, and My reward *is* with Me, to render to every man according to his work.

12a **"reward"**. The ESV has "recompense". Why on earth couldn't they just use "reward"? How is "recompense" any sort of an improvement?

12c Jesus again says He will come quickly, just as He said in Revelation 22:7 and He will bring His reward with Him. What reward will this be? There is a reward at the rapture. The Christian is taken to heaven as he is delivered out of the tribulation. He is given a glorified body at the rapture. The tribulation saints will be rewarded. When the Lord does return both at the rapture and at the advent, He will bring His rewards with him to bestow upon His faithful people. There is a basis of works involved with this reward. Rewards are usually based on works while salvation is based on grace without works. What have been our spiritual works since we were saved? The great white throne in Revelation 20 is a judgment of works as the unsaved will be judged according to their works of sin.

Think of the Lord bringing His rewards with Him as a father promising to bring treats for his children after a long trip if they have been good. I can remember when I was a boy asking my father if he "brought me a toy" after he had been gone for a while. Our Lord will not forget to reward His children who have been faithful and true when He returns!

22:13 I am Alpha and Omega, the beginning and the end, the first and the last.[a]

13a Jesus is the Alpha and Omega. We saw this same title back in Revelation 1. In Revelation 1, you could say He was the Alpha, the Beginning. In Revelation 22, He is the Omega, as we conclude the Revelation of Jesus Christ.

22:14 Blessed are they that do his commandments,[a] that they may have right to the tree of life, and may enter in through the gates into the city.

14a Yes, there is an element of works here, which means we are not dealing with Church Age doctrine here. No Christians are present in this discussion. There is an element of works in tribulation salvation and millennial salvation, but not for salvation in the Church Age. Most Church Age heresies would be true in another dispensation. The people who are judged by their works here are the ones who need to have access to the Tree of Life to gain their immortality, so this is probably some sort of a reference to tribulation and millennial saints.

AV	ESV	LSV
14 Blessed *are* they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.	14 Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.	14 Blessed are those who wash their robes, so that they may have the authority to the tree of life and may enter by the gates into the city.

"**do his commandments**" The ESV and LSV have "wash their robes". John Nelson Darby makes the same error in his translation.[300] John R. Rice mistakenly thought this was a mistranslation by the Authorized Version translators.[301] Rice was never a supporter of the Authorized Version as he attacked it for most of his ministry when he was editing the *Sword of the Lord*. He "preferred" the Authorized Version and "used" it but said on several occasions that he though critical text translations were superior to the Authorized Version, especially the American Standard Version of 1901, which was just as defective as the Revised Standard Version that Rice attacked as being "too liberal". Rice also attacked those who defended and promoted the Authorized Version with very raw and unchristian-like language, especially in the 1970s.[302] When Rice and others like him claim that Revelation 22:14 is a mistranslation because it seems to teach salvation by works, we must understand that Rice was not a very good Bible student or commentator in that regard. A little application of dispensational truth would have saved Rice a lot of embarrassment. Rice was not a dispensationalist, so he did not have access to these kinds of prophetic truths. He was a good evangelist but not a very good Bible teacher or commentator. This is just another illustration that simply because you do not understand a certain passage, you should not automatically assume that the fault is in the Bible or the Authorized Version rendering. That is a very arrogant and unchristian attitude to take. It is far more likely that the fault lies in the fact of our stupidity and that we simply don't have the necessary brainpower to figure out tough verses like this, regardless of how much education we have or where we went to school or what your reputation is among the brethren.

This is how people get into trouble in places like this, Acts 2, Matthew 23-25, Hebrews 3 and 10, etc. These are dispensational passages that deal doctrinally with Israel (in the tribulation and beyond), not to the Church. It may deflate the ego of some Christians but not all of the New Testament (or the Bible for that matter) are written doctrinally for Christians or the Church. Israel is the primary nation dealt with in Scripture, not the Church. Israel will need revelation and teaching about their situation in the tribulation and the millennium, so there are going to be sizeable portions of Scripture that is directed toward them. Only a dispensational approach to interpreting the Scripture will allow the Bible student to "rightly divide the word of truth" and to avoid the error of applying a passage directed at Israel in the tribulation (for example) to a Church-Age Christian.

LEAVE THE VERSE AS IT IS AND STOP TRYING TO CORRECT IT WITH YOUR IGNORANCE. YOUR PROPOSED "READING" IS NOT BETTER THAN THE AUTHORIZED VERSION.

This is not a verse directed at Christians or applicable to Christians. The

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[300] The Darby version is not a good translation. It is a proto-version of the corrupt versions like the RV, ASV, RSV, NASV and so on. It baffles me who so many Plymouth Brethren use it. If it didn't have Darby's name on it it would be ignored. But Darby is treated like an infallible pope in the eyes so many Brethren.

[301] See the March 30, 1979 edition of the Sword of the Lord, his article "Some Questions for King James Fans", page 3, which is one of the nastiest and most mean-spirited attacks on Bible believers you'll ever want to read, outside of *From the Mind of God to the Mind of Man*, which was published by Bob Jones University).

[302] See that Sword of the Lord article cited above for an example.

CORRECT READING is "do his commandments" AV, Tyndale, Bishops, Geneva Bibles. The INCORRECT READING is "wash their robes"- ERV, ASV, CEV, Darby, Rheims-Douay, ESV, LSV, Good News Bible Commentators who maintain the incorrect reading (just a sampling from my library)- Bullinger-Companion Bible,[303] Marvin Vincent, Pulpit Commentary, A. T. Robertson, William Nicoll-Sermon Bible, Jamieson-Fausset-Brown, Lange's Commentary, Cambridge Bible, Thomas Newberry,[304] Hamilton Smith, Harry Ironside

22:15 For without are dogs,[a] and sorcerers,[b] and fornicators,[c] and murderers,[d] and idolaters,[e] and whoever loves and makes a lie.[f-g]

15a Not literal dogs but spiritual and moral ones, those who are unclean and defiled, as dogs in this day tended to be. There is nothing inherently sinful about a literal dog, but in Bible days, the manners and activities of wild dogs was not good, hence the association. Domesticated dogs tended to fare better but even these kinds of dogs have their habits which are not good. Many men act as dogs (especially wild, uncultivated ones) in their morals and habits.

15b Followers of the occult, associated with drug use. The occult will have no place in eternity as there is no devil or sin or evil.

15c No sexual perversion or immortality in that city. There will be no adultery there, no skimpy clothing, no pornography, no music blaring from radios that wail about sex and immortality.

15d There will be no violence or crime in New Jerusalem.

15e Only God will be worshipped in New Jerusalem. No idols or "freedom of religion" (or "freedom from religion") in that city.

15f These classes of sinners will not be in New Jerusalem. They are all in the Lake of Fire at this point. They will not be allowed in New Jerusalem. Nothing that defiles and no one that defiles will be allowed in that city.

15g These would be false religious teachers, who are responsible for uncounted billions being in the Lake of Fire.

22:16 I Jesus have sent my angel[a] to testify to you these things in the churches.[b] I am the root and the offspring of David, and the bright and morning star.[c]

16a Does the Lord Jesus have a personal angel, who is authorized to act with the full authority of Christ in such matters?

16b Jesus again validates for the third time in this chapter these prophecies, just in case you missed it the other two times..

16c Those whom the world adores they call stars. There are movie stars,singing stars, "internet influencer stars", sports stars, political stars, etc. It is all nonsense, the giving of worship to man instead of to God.

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[303] Although he admits the traditional reading may be correct.

[304] Trying to hold to both readings. Most Plymouth Brethren writers would hold to the incorrect reading due to their acceptance of flawed textual criticism, influenced by John Nelson Darby and William Kelly in their versions.

22:17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is thirsty come. And whoever will, let him take the water of life freely.[a]

17a This is the last invitation of the Bible. The Christian does not need to partake of the water of life for his immortality as the tribulation and millennial saints will have to. But that would not prevent a Christian from being able to eat of the Tree of Life or drink of the water of life.

22:18 For I testify to every man that hears the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are written in this book:[ab]

18a This is one of the great warnings of the Bible. If anybody will tamper with even a single word of Revelation, he will come under the curse and damnation of God. The "prophecy" is singular, so you tamper with one, you tamper with them all. This places the translators of the modern and critical English versions in a very bad situation. I would not want to be in the shoes of the translators of the Revised Standard Version, the New King James Version, the English Standard Version, the Legacy Standard Version of John MacArthur or any of their kindred versions at the day of judgment. They add words and drop words in Revelation. They mistranslate words. They should just leave the Received English Text that is preserved for us in our Authorized Version alone. If these people are saved, God will severely rebuke and reprimand them at the bema seat and they will lose any rewards they might have received. This does not preclude the translation of Revelation into other languages other than English (for that must be done!) but that must be based on texts of the traditional and received varieties and done with the same reverence, procedures and techniques that the translators of the Authorized Version used. We have to assume that the people in verse 19 were adding or taking away from the book of Revelation are probably not saved, or if they do it in the tribulation and in the millennium, they will lose their salvation. We might want to look at this in a dispensational manner as this might not be a church age application. It may only apply to dispensations after the Church Age. But what are you going to do with a man he was truly born again who might not be sympathetic to the Authorized Version? You don't have to hold to the Authorized Version to be saved as that is not a requirement for salvation. I don't what version the radio preacher used the night I git saved in 1978. I know many people are saved who like the ESV or the LSV (but I can't understand why). Do they lose their salvation? No, since that is not possible in this dispensation. They can come under the wrath of God or the judgment of God yes, but they do not lose their salvation. So the warning here must extend to a dispensation where it is possible for one to lose your salvation which would be the Tribulation and the Millennium.

The seriousness of this sin comes in causing doubt and confusion with God really said. When you have 200+ English translations that all say something different, how is a man supposed to find the truth? Trust the "scholars?" But it was the "scholars" who created this mess! If a seeker can't determine what truth is, becomes discouraged and gives up seeking for the truth and goes to hell, who is to be blamed for that? Or if a man is influenced towards error (he joins the Jehovah Witnesses for example) through a perverted translation, who is responsible for that?

This does not just apply to translations and versions. The Quran, *The Book of Mormon*, *Science and Health with Key to the Scriptures*, the preacher or self-anointed Charismatic "prophet" who claims "God told me" also fall under this condemnation. There is no new light; there is no hidden truth; there are no lost books which belong in the Bible. It will do you no good to become a Freemason and move up the levels, hoping for new light or new insight that you

can't get from the Bible. Any "new light" from freemasonry is Satanic and occultic and only serves to damn, and not to enlighten, the soul.

18c There are three warnings in the Bible about tampering with the words of God:

1. Deuteronomy 4:2 **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.** Also see Deuteronomy 12:32, "…**thou shalt not add thereto**".
2. Proverbs 30:6 **Add thou not unto his words, lest he reprove thee, and thou be found a liar.**
3. Revelation 22:18,19 **For I testify to every man that hears the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.**

22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,[a] and out of the holy city, and from the things which are written in this book.

AV	ESV	LSV
19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out **of the book of life**, and out of the holy city, and *from* the things which are written in this book.	19 and if anyone takes away from the words of the book of this proph-ecy, God will take away his share in the tree of life and in the holy city, which are described in this book.	19 And if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

19a "**of the book of life**" is omitted from the ESV and LSV.

22:20 He which testifies these things said, Surely I come quickly.[a] Amen. Even so, come, Lord Jesus.[b]

20a Another divine certification of the certainty in the accuracy of these words by the Lord.

AV	ESV	LSV
20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.	20 He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!	20 He who bears witness to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.

"I come quickly" The ESV has "I am coming soon". Coming quickly and coming soon are not the same idea. Coming "quickly" means to come without warning. Coming "soon" means He will be here shortly.

20b Every true Christian should be able to add his own “amen” (let it be so!) to this. If not, there is something seriously wrong with that “Christian”.

22:21 The grace of our Lord Jesus Christ be with you all.[ab] Amen.[cd]

21a The last words of the Bible are a request for grace for all the readers of the Revelation.

21b This is the end of the Bible and there is nothing more God will say or give. Any attempt to add additional material to the Bible comes under the condemnation and judgment of God. This would include the book of Mormon (another so-called “Testament of Jesus Christ” that He had nothing to do with). This will include *Science and Health With Key to the Scriptures* (so-called) by the (so-called) Christian “Scientists” (which are neither Christian nor scientific). This will include the Koran of the Muslims. There was time in the late 1960s when a group of black liberal preachers who seriously suggested adding one more book to the Bible. This would be a letter written by Martin Luther King (not sure which letter it was that was proposed to be) that would become the 67th book of the Bible. Thankfully nothing ever came of that. The charismatics are guilty of this. They are forever adding their own revelations, dreams and visions to the Bible and claiming them to be inspired or at least authoritative. The Roman Catholic Church does this with the visions the our Lady of Lourdes or Fatima or some other revelation or papal decree or bull. All of these come under the condemnation of God. We simply don’t need any more so-called “revelations” as we still haven’t mastered the 66 books that God gave us. Why clamor for more? We don't need the Apocrypha with its the books of Tobit or Bel and the Dragon. These books profit us nothing. We have all that we need from God and we will just have to be satisfied and contented with that.

21c The end- or is it really just the beginning?

21d The first verse of the King James Bible has 44 letters; the last verse also has 44 letters.

NOTES

Appendix 1- Some Theological Questions That Still Need To Be Worked Out

Dealing with a book like Revelation, there are still several theological questions that I am still working on, trying to get a better understanding. This may take years to finally iron these out!

1. Aligning the prophecies of Ezekiel 38 and 39 to the war in Revelation 6 and the Battle of Armageddon in Revelation 19. Which events in Ezekiel match up to which events in Revelation?

2. Are the seal, trumpet and vial judgments in Revelation chronological or "circular" and concurrent? Do these judgments go through the tribulation period one time or three (or possibly four) times?

3. The possible future rebuilding of Babylon in the general geography of Iraq.

4. How does the rise of Islam factor into the prophecies of the last days and the tribulation? How much does the Bible speak of Islam in prophecy? Outside of possible references in Psalm 83, not much. Certainly not much in Revelation unless they are directly allied with the Antichrist. This would indicate that the Muslims may not have an important role in the tribulation.

5. More study on the chronological layouts of the judgments in the tribulation (as discussed in our notes in chapter 6).

Appendix 2- The Doctrine of the Antichrist Summarized

1. Definition
    1. The Satanically empowered man who will be offered as a substitute Christ to the world during the tribulation period
2. The Biblical Unfolding of the Antichrist
    1. Genesis 10:8-10 **And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel...**
        1. Nimrod's name means "rebellion", "panther". The Hebrew radical of his name means "spotted" or "specks". This "panther" is black, white and brown, like a leopard, which includes the skin colors of all the tribes on earth, so he is an integrated man. He represents everyone, can identify with anyone, and will be popular with all kinds of men.
        2. He was a mighty one.
        3. He was a mighty hunter before the LORD, or in the sense of against the LORD.
            1. Hunters do not have good typology in Scripture. Consider:
                1. Nimrod
                2. Ishamel, an archer
                3. Esau
        4. His line is Cainite. He is the 13th from Adam.
        5. He established the modern day Babylonian- Roman religion[305] which introduced idolatry and the
        worship of a mother and child. This carries over today in the Marian worship in Roman Catholicism.
        6. He established the kingdom of Babylon, which culminates into the last days apostate religious and political system (Jeremiah 51; Revelation 17,18).
        7. He appears in Genesis 10:10 and 10 is the number of Gentile world power, which the Antichrist will head up.
            1. "Ten" as the Gentile number:
                1. The 10th man from Adam is the Father of the Gentiles, Japheth.
                2. The first Gentile kingdom is established in Genesis 10:10.
                3. Acts 10- the Gentile Pentecost.
                4. Romans 10- the missionary call to the Gentiles.
                5. John 10- Jesus speaks of other sheep not of this fold- Gentiles.
                6. The last Gentile kingdom is represented by 10 toes- 10 nations.
                7. Luke 10- one of the 10 lepers returns to give thanks

[305] See Alexander Hislop's *The Two Babylons*.

to Christ for his healing and he is a Gentile.

8. Assyria is his land
    1. Micah 5:6 **And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders**.
9. The Jerusalem Targum says of him "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them 'Depart from the judgment of the Lord and adhere to the judgment of Nimrod!' Therefore it is said 'As Nimrod the strong one, strong in hunting, and in wickedness before the Lord.'"

2. 2 Kings 18:13 **Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them**.
    1. Sennacherib, king of Assyria, is a type of the Antichrist.
    2. The Antichrist will do this in the tribulation against Israel.
3. 2 Chronicles 9:13,18,19 **Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.**
    1. Solomon is a type of the Antichrist as well as a type of Christ. His kingdom reflects the best and greatest than man can do on his own without God. Notice the many “sixes” that are associated with him:
    2. He received 666 talents of gold a year
    3. 6 steps to the throne.
    4. 12 lions (6 times 2).
4. Ezra 2:13 **The children of Adonikam, six hundred sixty and six.**
    1. We notice the 666 children of this family.
5. Job 40:15-24
    1. Behemoth- the Beast from the earth. Compare with the Second Beast of Revelation 13:11-18, the False Prophet.
6. Job 41:1-34
    1. Compare this Beast from the Sea with the First Beast of Revelation 13:1-8, who is the Antichrist
7. Psalm 55:20,21 **He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.**
    1. The Antichrist will break his covenant with Israel.
    2. He speaks smooth words and flatteries while preparing for war.
8. Psalm 89:22 **The enemy shall not exact upon him; nor the son of wickedness afflict him.**
    1. A title for the Antichrist- "The Son of Wickedness".
9. Isaiah 10:5-14

1. The Antichrist is called "O Assyrian"
2. He is called "The rod of mine anger", showing that the Antichrist is a tool in the plan of God to judge the Gentiles and to prune Israel. He will operate with the allowance of God for 7 years.
3. He is a destroyer
    1. Isaiah 10:7 **Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.**
4. He has designs against Samaria and Jerusalem
    1. Isaiah 10:10,11 **As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?**
5. He is proud and boastful
    1.Isaiah 10:12-14 **Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.**

10. Isaiah 10:24-34 ("Assyrian")
    1. He will smite Israel
        1. Isaiah 10:24 **Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.**

11. Isaiah 14:25 **That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.**

12. Isaiah 19:4 **And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.**
    1. The Antichrist will also afflict the Egyptians. We wonder why, as Egypt is a third-rate power today and we do not anticipate their international stature to improve anytime soon.

13. Isaiah 23:13 **Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them to dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.**
    1. Speaking of Nimrod and his founding the Babylonian empire. Run this back to Genesis 10.

14. Isaiah 30:31-33 **For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.**

1. God will fight against the Antichrist with nothing more than His voice- Isaiah 30:31.
2. He is called a king- Isaiah 30:33.
3. Tophet is prepared for him- Isaiah 30:33.
    1. "Tophet" (Strong' #8613) was a place in the valley of Hinnom, meaning "detestable", a place of cremation. It was a place of human sacrifice to Moloch- 2 Kings 23:10. It is a place of fire, brimstone and consuming.

15. Isaiah 31:8,9 **Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.**

1. He falls by the sword.
2. He has "young men"- an army.
3. He will have a strong hold that he will seek refuge in when the Lord attacks him.

16. Ezekiel 31:2-18 ("Assyrian", Pharaoh)

1. Pharaoh is given as a type of the Antichrist
    1. Ezekiel 31:2 **Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?**
2. The Antichrist (as his father Satan/Lucifer) was a magnificent being- until he rebelled.
3. He lifted himself up in his pride
    1. Ezekiel 31:10 **Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;**
4. Armageddon and the birds eating the flesh of his army.
    1. Ezekiel 31:13 **Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches**:
    2. Revelation 19:17,18 **And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.**

5. There will be mourning in the day of his destruction
    1. Ezekiel 31:15 **Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.**
6. He will be cast into hell and will take many with him
    1. Ezekiel 31:16,17 **I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.**
7. He is associated with Eden
    1. Ezekiel 31:18 **To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.**

17. Daniel 7:8 **I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.**
    1. He is called the "little horn".
    2. He plucks up 3 other horns at his rise.
    3. The horn had the eyes of a man.
    4. He speaks great things (in blasphemy).
18. Daniel 7:20-26
    1. Called a horn
        1. Daniel 7:20,24 **And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows…And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.**
    2. Three other horns fall before him- Daniel 7:20,24.
        1. These horns are kings
            1 Daniel 7:24 **And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.**
    3. His mouth speaks great things- Daniel 7:20,24.
    4. He has a stout look- Daniel 7:20.

5. He makes war with the saints and prevails against them, but they eventually overcome him through the power of the Ancient of Days- Daniel 7:21,22.
    1. He will wear them out
        1. Daniel 7:25 **And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**
6. He shall think to change times and laws
    1. Daniel 7:25 **And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**
    2. This is not the pope supposedly changing the sabbath from Saturday to Sunday, as the Seventh Day Adventists claim! The Sabbath was never changed- it has always been and will always be Saturday.
7. His career lasts "a time, times and dividing of time", 3 1/2 of something (years)- Daniel 7:25.
8. His dominion shall be taken away
    1. Daniel 7:26 **But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.**

19. Daniel 8:9-12 (Little horn)
    1. He arises from one of the 4 segments of the empire of Alexander the Great (the he goat).
    2. It waxed exceedingly great
        1. Daniel 8:9,10 **And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.**
    3. He has his eye on the land to the south and east, toward the "pleasant land"- Daniel 8:9.
    4. He cast down some out of the host of heaven- Daniel 8:10.
    5. He magnified himself
        1. Daniel 8:11 **Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.**
    6. He causes the daily sacrifice to be taken away- Daniel 8:11.
20. Daniel 8:21-25 (Little horn) A continuation from Daniel 8:9-12.
    1. He is a king of fierce countenance
        1. Daniel 8:23 **And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce**

countenance, and understanding dark sentences, shall stand up.

2. He shall understand dark sayings
    1. Daniel 8:23 **And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.**
3. He shall have mighty power, but not of himself.
    1. Daniel 8:24 **And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.**
        1. He gets his power from Satan, just as Christ relied not on His own power but on the power of the Spirit.
4. He shall destroy the holy people- Daniel 8:24.
5. He shall prosper- Daniel 8:24.
6. He will magnify himself
    1. Daniel 8:25 **And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.**
7. He shall destroy many by peace- Daniel 8:25.
8. He will stand up against the "Prince of princes" but will be destroyed- Daniel 8:25.

21. Daniel 11:2-45
    1. This is a detailed account of the career of the Antichrist before his destruction.

22. Micah 5:5,6 **And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.**
    1. When the Antichrist invades Israel, 7 "shepherds" (religious men) and 8 "principal men" (probably military and political men) shall rise up to lead the opposition to him.
    2. "He" shall deliver us..." (Micah 5:6). Who is this singular person? It must be Christ.

23. Zechariah 11:16,17 **For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.**

1. The Antichrist is the "Idol Shepherd", the Bad Shepherd, who is everything that a godly shepherd should not be.
    1. He will not visit those who need it.
    2. He does not seek the flock.
    3. He does not heal.
    4. He does not feed.
    5. He leaves the flock.
2. He has a bad right eye and a bad right arm.

24. Matthew 24:5 **For many shall come in my name, saying, I am Christ; and shall deceive many.**
    1. The Antichrist will claim to be God and he will deceive many.
    2. The Antichrist will come in the name of Christ.

25. Matthew 24:23,24 **Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.**
    1. The Antichrist and his followers will be able to do great signs and wonders and shall deceive everyone, except the saved.

26. John 6:70,71 **Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve**.
    1. Judas is called "a devil".
    2. There is a very good chance that Judas will be the Antichrist in resurrected form.

27. John 17:**12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.**
    1. Judas is called the "Son of Perdition".

28. Acts 13:6 **And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:**
    1. This false prophet is interesting:
        1. He is a Jew.
        2. "Bar-jesus" means "Son of Jesus".

29. 2 Thessalonians 2:3,4,8,9 **Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God…And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders,**
    1. The Antichrist is called the "Man of Sin"- 2 Thessalonians 2:3.
    2. He is called "The Son of Perdition"- 2 Thessalonians 2:3.

3. He will oppose and exalt himself above all that is called God, or that is worshipped- 2 Thessalonians 2:4.
4. He will claim to be God by sitting in the temple of God, shewing himself that he is God- 2 Thessalonians 2:4.
5. He is called "that Wicked"-2 Thessalonians 2:8.
6. He will be revealed- he has a revelation, just like Christ- 2 Thessalonians 2:8.
7. The Lord shall consume with the spirit of his mouth, and shall destroy him with the brightness of his coming- 2 Thessalonians 2:8.
8. When he comes, he does so after the working of Satan with all power and signs and lying wonders- 2 Thessalonians 2:9.

30. 1 John 2:18 **Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.**

31. 1 John 2:22 ***Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.***

1. The Antichrist denies the Father and the Son, as do his followers, even today.

32. 1 John 3:12 **Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.**

1. Cain is a type of the Antichrist. He is from that "wicked one".

33. 1 John 4:3 **And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world**.

1. The Antichrist will deny the coming of Christ in the flesh.

34. 2 John **7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.**

1. The Antichrist is a deceiver.
2. He will not confess that Christ is come in the flesh.

35. Revelation 6:2 **And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.**

1. This is Antichrist, not Christ, who makes his appearance not too long after the rapture of Revelation 4.
2. He mimics Christ (white horse and peace) so well that he fools just about everyone.
3. He comes in peace (a bow but no arrow) but has war in his heart (the bow).
4. He has a crown, denoting kingship.
5. He goes to conquer by peace.

36. Revelation 13:1-8 **And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a**

bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

1. The beast from the Sea- Revelation 13:1.
2. Has 7 heads and 10 horns, with names of blasphemy- Revelation 13:1.
    1. The horns are kings
        1. Revelation 17:12 **And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.**
3. He is compared to three animals:
    1. Leopard
        1. Swiftness in conquering.
        2. Integration- black/white/brown.
    2. Bear
        1. Crushes opponents under his feet.
    3. Lion
        1. Crushes opponents by his mouth.
4. He has a deadly head wound healed- Revelation 13:3.
5. All the world wonders after the beast and worshipped him- Revelation 13:4.
    1. Only the damned worship him- Revelation 13:8.
6. He had a mouth that spoke great things and blasphemies- Revelation 13:5,6.
7. He continues for 42 months- Revelation 13:5.
8. He makes war with the saints and overcomes them- Revelation 13:7.

37. Revelation 13:15-18
    1. An image of the beast will be constructed (Daniel 2).
    2. The Antichrist will have a mark that will be administered on the forehead or the right hand Revelation 13:16.
        1. Interesting that on Ash Wednesday, the Roman Catholic priest puts a black spot on either your FOREHEAD or on your RIGHT HAND.
    3. The Antichrist also has a number- 666.

38. Revelation 16:10 **And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,**

1. He has a kingdom and he has a seat (or capital or center of operations).

39. Revelation 16:**13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.**

1. He sends out unclean spirits that do miracles and that deceive those on the earth.

40. Revelation 17:8,10-14 **The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is…And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.**

1. The Antichrist was, and is not (and shall yet be) Revelation 17:8,11.
2. He shall ascend out of the bottomless pit- Revelation 17:8.
    1. He was in the bottomless pit and shall ascend out of it.
3. He shall go into perdition- Revelation 17:8.
4. Everyone on earth (the damned) shall wonder after him- Revelation 17:8.
5. The kings of the earth shall give their power to the Antichrist- Revelation 17:13.
6. The Antichrist and his followers will make war with the Lamb but He shall overcome them- Revelation 17:14.

41. Revelation 19:19,20 **And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.**

1. Battle of Armageddon.
2. He is cast alive into the lake of fire (not hell)- Revelation 19:20.

3. Comparison and Contrast Between Christ and Antichrist

1. Jesus is the King of Kings (Revelation 19) Satan is "king over all the children of pride" (Job 41)

2. God is Light and in Him is no darkness (1 John 1:5) Satan appears as an angel of light (2 Corinthians 11:11-13)
3. Christ has a bride, who is a city (Revelation 21:9) Satan has a bride, who is a city (Revelation 17:1-9)
4. Both Christ and Satan quote Scripture (Luke 4:1-10)
5. Christ preaches 42 months (Luke 3:23; John 2:13; 5:1; 6:4; 12:1) The Beast preaches 42 months (Revelation 13:5)
6. Christ means "anointed" (Acts 4:26; Psalm 2:2) Satan is anointed as a christ (Ezekiel 28:14; Matthew 24:5)
7. God desires worship (John 4:23-26) Satan desires worship (Matthew 4:8-10)
8. Christ has ministers, Satan has ministers

4. Types of the Antichrist
    1. Cain
        1. 1 John 3:12, born of that wicked one
        2. Has a mark
    2. Nimrod
        1. Genesis 10
        2. Name means "rebellion"
        3. Was a hunter
    3. Pharaoh
        1. Ezekiel 29:3, called a dragon
        2. He persecutes Israel
        3. His profession is "I know not the LORD"
    4. Sennacherib
        1. His army destroyed by the angel of the Lord (2 Kings 19:16,35)
        2. He attacks Jerusalem, leaves and returns, giving those in Judea a chance to flee to the mountains (Matthew 24:16)
    5. Balak
        1. Numbers 22-25
        2. He gets Israel to corrupt himself with Baal worship
        3. His prophet is Balaam (a Satanic trinity Father/Baal, Son/Balak, False Prophet/Balaam)
    6. Sisera
        1. A Gentile king defeated at Megiddo
        2. The stars in their courses fight from heaven against him (Judges 5:19,20)
        3. He is killed by a blow on the head (Genesis 3:15; Judges 5:26)
    7. Abimelech
        1. A rebel who sets himself up as king (Judges 9)
        2. Killed by a blow to the head
    8. Solomon (both a type of Christ and Antichrist)
        1. His number is 666 (2 Chronicles 9:13) with 6 lions and 6 steps near his throne
        2. He is King of Israel who apostasizes
    9. Ahab

    1. Has priests who wear vestments, come from the apostate tribe of Dan and who called the priest Father (Judges 17,18; 2 Kings 10:22)
    2. Marries Jezebel (Revelation 17)
10. Goliath
    1. A mutant
    2. Killed by a head wound
    3. He has 6 pieces of armor and has 6 fingers and toes.
    4. Is killed by David, a type of Christ
11. Saul
    1. A demonic
    2. The people's choice as king, a populist
    3. Usurped the priest's office
    4. Hates David, a type of Christ
12. Absolam
    1. Name means "Father of Peace"
    2. Obtains the kingdom by flatteries (2 Sam15:2-6; Dan 8:25; 11:24)
    3. Rebels against David, a type of Christ
    4. He is perfect in beauty (2 Sam 14:25,26; Ezekiel 28:15) showing he was very vain, proud and arrogant
13. Haman
    1. Is called an adversary, which is what "Satan" means (Esther 7:6)
    2. Plots to destroy Israel
    3. He is hung, like Judas and Absolam
14. Nabal
    1. Enemy of David
    2. He knows not David (Christ) (1 Sam 25:10)
15. Jeroboam
    1. Establishes Baal worship where men kiss the idols (1 Kings 12:25-33; 19:18; Hosea 13:2)
    2. He has a bad arm (Zech 11:16,17)
16. Judas
    1. He hangs, as Haman and Absolam
    2. He is very close to Christ. No one suspected his true nature until it was too late.
    3. Is called the Son of Perdition and a devil (John 6:70,71)
    4. He goes to his own place at death (2 Sam 18:18; Acts 1:25)
    5. Is a Moabite (his name Iscariot means "A man of Kerioth", which is in Moab) (Jer 48:2,10,15,24,41)
    6. Will be the Antichrist raised from "his own place". As Christ was raised from the dead, so shall Antichrist be.
17. Herod
    1. Usurps God's voice and does not give Him the glory (Acts 12:22,23)
18. Nebuchadnezzar
    1. Builds an image (Dan 3) that is 60x6x6 cubits with 6 instruments used after saying that he set it up 6 times
    2. Is King of Babylon (Rev 17)

3. Is called a dragon (Jer 51:34)

5. Summary on the Antichrist
    1. He is a prince (Dan 9:26; John 16:11)
    2. He is a king (Dan 8:21,23)
    3. He is the he-goat (Dan 8:21)
    4. He is the little horn (Dan 7:8)
    5. He is the King of the North (Dan 11)
    6. He is a king of fierce countenance (Dan 8:23)
    7. He is called antichrist (1 John 4:3)
    8. He is call the man of sin
    9. He is called the son of perdition
    10. He is called the Assyrian
    11. He is called the beast
6. Now, seeing all of this Biblical revelation of the Antichrist, who could possibly say with a straight face that Nero, Hitler, Kissinger, Saddam Hussein or Mussolini was the Anti-christ?

Appendix 3- Armageddon Summarized

1. Howl because of it
    A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
    B. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
2. It is referred to as the day of the LORD
    A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
    B. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
    C. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.
    D. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
    E. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
    F. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
    G. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
    H. Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.
    I. Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
    J. Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
    K. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
3. It is “at hand”
    A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
    B. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
    C. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
4. It is cruel

A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

5. It is a day of wrath
   A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
   B. Ezekiel 38:19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;
   C. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
   D. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
6. It is a day of fierce anger
   A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
   B. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
7. It will lay the land desolate
   A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
8. Sinners shall be destroyed
   A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
   B. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
9. It is a day of indignation
   A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
10. It involves all nations
   A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
   B. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
   C. Nations named
      i. Persia- Ezekiel 38:5

ii. Ethiopia- Ezekiel 38:5
iii. Libya- Ezekiel 38:5
iv. Gog- Ezekiel 38:14,16,18
a. Gog will think to take a spoil and a prey
i. Ezekiel 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
b. He will be challenged
i. Ezekiel 38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
c. He will go up against the land of unwalled villages, against those who are dwelling safely
i. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
d. Gog shall come out of the north parts
i. Ezekiel 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
e. Gog will come with a mighty army
i. Ezekiel 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
f. He will come up against Israel
i. Ezekiel 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.
ii. Ezekiel 38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.
g. God will turn him back
i. Ezekiel 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:
h. God will destroy 5/6th of his army
i. Ezekiel 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

i. He will fall upon the mountains of Israel

i. Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

j. He will fall in an open field

i. Ezekiel 39:5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

k. God will give him a grave in Israel

i. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

v. Magog

a. God will snd a fire upon Magog

i. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

vi. Gomer and all his bands- Ezekiel 38:6

vii. House of Togarmah- Ezekiel 38:6

viii. Those that dwell carelessly in the isles

a. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

D. Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

E. God will fight these nations

i. Zechariah 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

F. God shall smite the nations

i. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

11. The armies are delivered to the slaughter

A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

12. It takes place in an open field

A. Ezekiel 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

13. Birds and beasts shall feast on the victims

A. Ezekiel 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.
B. Ezekiel 31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:
C. Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
D. Ezekiel 39:17-20 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fat-lings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.
E. Revelation 19:17,18 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
F. Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

14. There will be signs in the heavens
    A. Stars are dark
        i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.
    B. The sun is covered/darkened
        i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.
        ii. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
        iii. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
    C. The moon is darkened/turned into blood
        i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the

moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

ii. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

iii. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come

D. The host of heaven are dissolved

i. Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

E. The heavens are rolled together as a scroll

i. Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

G. Zechariah 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

15. God will vex the hearts of many people

A. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

16. It is a day of destruction

A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

B. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

C. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

17. People will be amazed

A. Ezekiel 32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

18. Kings shall be afraid

A. Ezekiel 32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

19. Every man will tremble

A. Ezekiel 32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

20. The slain shall be cast out

A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

21. A stink shall come up from their carcasses

A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

B. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

22. Blood

A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

B. Isaiah 34:6,7 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

C. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

D. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

E. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

23. Idumea shall be judged

A. Isaiah 34:5,6 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

B. Isaiah 34:9-15 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

24. A sacrifice

A. It involves a sacrifice in Bozrah

i. Isaiah 34:6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

B. In the north country by the Euphrates River

i. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

C. Ezekiel 39:17-20 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

D. Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

25. Unicorns shall come down with them

A. Isaiah 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

26. It is the day of the LORD’s vengeance

A. Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

B. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

27. It is the year of recompences for the controversy of Zion.

A. Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

28. Pitch

A. Isaiah 34:9,10 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

29. Brimstone

A. Isaiah 34:9,10 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall

not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

B. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

30. It is a cloudy day

A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

31. It is a day of the heathen

A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

B. Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

32. God will bring the nations involved to the battle against their will

A. Ezekiel 38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

33. Many people involved

A. Ezekiel 38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

34. Gog shall think an evil thought

A. Ezekiel 38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

35. Gog will go into the land of unwalled villages, to them that are at rest and dwell safely, with no bars or gates

A. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

36. God will think to take a spoil and a prey

A. Ezekiel 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

B. He will be challenged

i. Ezekiel 38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

37. Israel shall be dwelling safely

A. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

B. Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

38. There shall be a great shaking in Israel
    A. Ezekiel 38:19,20 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.
        i. Mountains will be thrown down
39. The invading army against Israel will turn on one another
    A. Ezekiel 38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.
40. Pestilence
    A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
41. Rain
    A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
42. Hailstones
    A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
43. Fire
    A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
    B. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.
    C. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
44. After the battle
    A. Israel will burn the weapons, which will take 7 years
        i. Ezekiel 39:9,10 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.
    B. Israel will take 7 months to bury the dead

i. Ezekiel 39:12-15 And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

45. The Valley of Haman-gog
    A. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.
    B. Ezekiel 39:15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.
46. The city of Hamonah
    A. Ezekiel 39:16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.
47. It is great
    A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
    B. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
    C. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
48. It is very terrible
    A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
    B. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
49. None can abide it
    A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
50. The Valley of Decision
    A. Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.
51. No deliverance
    A. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

52. All nations will be gathered against Jerusalem
    A. Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
    B. Judah will fight at Jerusalem
        1. Zechariah 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
    C. Israel will take a great spoil at the battle
        1. Zechariah 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
53. Jerusalem will be split in half
    A. Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
54. Plague
    A. Zechariah 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.
    B. Zechariah 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.
55. It is a notable day
    A. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
56. Armageddon
    A. Revelation 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
    B. Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Appendix 4- Archaic Words Used in Revelation

adultery from the Latin “adulterium”, from “ad” and “ulter” other. An adulterer is one who goes and joins himself to a person other than his proper mate, voluntary sexual relations involving a married person other than their lawful spouse (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 80).

amethyst From the Old French “ametiste” from the Latin “amethystus”, from the idea of wine or getting drunk. We get our English word “methyl”. It is a precious gemstone of a purple or violet color, similar to the color of grape juice. Because the original meaning of “amethyst” meant “not to get drunk”, the ancient Greeks used this gemstone as a charm against drunkenness (Steven J. *White’s Dictionary of the King James Language*).

arrayed from the Old French “areer, from “a” = to and “reer” = to make ready or to put in order. An array is the orderly fashion in which people (usually soldiers) have been positioned for maximum effect. It’s also used in reference to costly clothing fashion. The function of royal apparel was for beauty and majesy, and it was to be arrayed for its maximum effect (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 117).

beryl From the Old French “beril” from the Latin “beryllus”, a transparent precious stone. It was the first stone on the fourth row of the breastplate of the high priest. The ancient Egyptians believed that beryl possessed magical qualities that would make them fearless, intelligent and victorious in sports, war and legal matters. (Steven J. White, *White’s Dictionary of the King James Language*).

chalcedony from the Latin “calcedonius”. It was a translucent variety of quartz, with a milky or grayish color. The ancient mystics believed chalcedony helped restore poor eyesight, could drive away bad dreams, and give success in court. In the Middle Ages, chalcedony was thought to represent the zeal for truth. (Steven J. White, *White’s Dictionary of the King James Language*).

chrysoprasus from the Middle English “crisopase”, from the Old French “crisopase”, from the Latin “chrysoprasus”, a gold-green color stone.

countenance from an Old French “contenance” which is from a Middle Latin word “continentia” and “continere” (“con”- with, together, having intensity, and “tenere” to hold), meaning “the way in which one restrains oneself”, a holding together of the face that expresses an attitude or a state of mind (Steven White, *White’s Dictionary of the King James Language*, page 282).

dainty from the French “daintie”, meaning “pleasure”. “Dainty” is a doublet of “dignity” and is most commonly used as an adjective meaning delicate, pleasing, delicious, valuable or anything that is choice (Laurence Vance, *Archaic Words and the Authorized Version*, page 89).

delicacies from the Latin “delicates”, something small and luxuriously delightful. In the plural, it would be two or more small, luxuriously-delightful items (Steven J. White, *White’s Dictionary of the King James Language)*

fornication from the Latin “fornix”, meaning a vault or an arch, as in a roof construction technique. It may refer to a type of room or a building with a vaunted arch where acts of prostitution were practiced, especially in brothels. It would involve single women. Althgough “fornix” was originally a reference to the room itself, it soon became synonymous with what was being done in some of those rooms. It could also include a man having physical relations with animals (Leviticus 18:23), closr relatives (Leviticus 18:11) or members of the same sex (Leviticus 18:22). The people of Sodom and Gomorrah actually gave themselves over to fornication (Jude 7). But it must be remembered that fornication was also performed for serious, religious reasons by pagans. In fact, fornication was a HUGE part of pagan religious observance that found its way into Jewish culture, as suggested by 2 Chronicles 21:11. Numbers 25 and 31 detail the fornication of Israeli men with Moabitish women (compare Revelation 2:14). A young man in Corinth committed a vulgar fornication by having relations with his (presumably widowed) step-mother (1 Corinthians 5:1) and not even the Gentiles did that! (Stephen J. White, *White’s Dictionary of the King James Language, volume 2,* pages 151-152).

furlongs From the Old English ‘furlang”, a combination of furh, “furrow” and lang, “long”. It was originally the length of a furrow in the common field of a square containing ten acres. A furlong was then applied to the eighth part of an English mile. A modern furlong is 220 yards and is equal to the side of a square of ten statute acres (Laurence Vance, *Archaric Words and the Authorized Version*, pages 156-157).”

noisome is offensive to the senses, especially to the smell. This will be a revolting and sickening sore. Exactly what kind of sores these are is not detailed as they may be unique to this judgement, never having been seen before.

“The word appears four times in the AV. Noisome is not at all related to noise and its derivatives. It is from “noy” the aphetic form of “annoy” and the suffix “-some”. Hence, to be noisome is to be annoying or bad (Laurence Vance, *Archaic Words and the Authorized Version*, page 239).”

paps “The **paps** are mentioned four times in the Authorized Version. *Pap* is from the Middle English *pappe* and is thought to be of Scandinavian origin. The **paps** are nipples or the entire breast of the female. When used of a male, paps refers to the chest (Laurence Vance, *Archaic Words and the Authorized Version*, pages 259-260).”

Perdition is from the French perdicion, meaning “utter loss”. The word means damnation, utter ruin, destruction or loss (Laurence Vance, *Archaic Words and the Authorized Version*, page 263).

reins from a Latin word meaning “kidney” but not the physical organ. It refers to the heart, mind, affections. (Laurence Vance, *Archaic Words and the Authorized Version,* pages 286-287).

shivers From an Old English word "sceadan", "to divide", one of the small pieces into which a brittle thing is broken by sudden violence. We would say “splinters” today.

Appendix 5: The Error of Replacement Theology

Sources:
A Refutation of Replacement Theology, March 1, 2018, by David Cloud
https://www.wayoflife.org/reports/a_refutation_of_replacement_theology.php

Proof Texts of Replacement Theology, December 11, 2017 by David Cloud,
https://www.wayoflife.org/reports/proof-texts-of-replacement-theology.php

The Coming Apocalypse by Renald Showers

The Error of Replacement Theology, Clarence H. Wagner, Jr.

Plus original material by the author, Dr. John Cereghin

Replacement Theology (also called Supersessionism) is the doctrine that the church has replaced Israel in God's plan and that the Church is now Israel. This is held by many Protestant groups, Puritans, Amillennialists, Postmillennialists, non-dispensationalists, the Roman Catholic Church and the self-styled "New IFB", the cult led by Steven Anderson of Phoenix, Arizona.

Any commentator who sees the Church in the Old Testament prophets (especially Isaiah 40-66) holds to some form of Replacement Theology. The *Thompson Chain Reference Bible* is guilty of this. On the chapter and page headings in the Prophets, Thompson often makes the prophecies refer to the Church and not to Israel.

Replacement Theology was introduced to the Church shortly after Gentile leadership took over from Jewish leadership. Its main teachings are:

1. Israel (the Jewish people and the land) has been replaced by the Christian Church in the purposes of God, or, more precisely, the Church is the historic continuation of Israel to the exclusion of the former.
2. The Jewish people are now no longer a "chosen people." In fact, they are no different from any other group, such as the English, Spanish, or Africans.
3. Apart from repentance, the new birth, and incorporation into the Church, the Jewish people have no future, no hope, and no calling in the plan of God. The same is true for every other nation and group.
4. Since Pentecost of Acts 2, the term "Israel," as found in the Bible, now refers to the Church.

The promises, covenants and blessings ascribed to Israel in the Bible have been taken away from the Jews and given to the Church, which has superseded them. However, the Jews are subject to the curses found in the Bible, as a result of their rejection of Christ.

Verses showing that God will never cast away His people Israel

1. **Leviticus 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.**
2. **Jeremiah 30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.**
3. **Romans 11:2 I say then, Hath God cast away his people? God forbid. For I also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.**
4. **1 Corinthians 10:32- Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.**

    A. If God was done with Israel, then why does Paul mention Israel as a separate entity?

5. A literal interpretation of all the Old Testament prophets and the Book of Revelation makes it clear that after the Rapture, God returns to Israel and starts dealing with them again (which He stopped doing in A.D. 70 after the destruction of the Temple). He calls out 144,000 literal Jews in Revelation 7 and we know they are literal Jews as their tribes are mentioned.
6. Where in Scripture does it say that the covenants to Israel have either been nullified or transferred to the Church? Has the Abrahamic Covenant ended? Or have the Kingdom Promises been transferred to the Church? No verse of Scripture gives any indication of this.
7. The resurrection of the modern nation of Israel in 1948 is also strong proof that God is not finished with Israel. Here is a nation that had its capital and temple destroyed by the Romans in A.D. 70 and the people driven from the land. Yet for 1,900 years, they maintained their culture, religion and language in their exile. In 1948, God did the unthinkable and re-established them in their own land. If God was finished with Israel, why would God go through all the trouble to re-establish the nation?

History of the teaching:

In the first century AD, the church was well-connected to its Jewish roots, and Jesus did not intend for it to be any other way. Jesus was Jewish and the basis of His teaching is consistent with the Hebrew Scriptures. In Matthew 5:17-18 He states: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

Separation between Judaism and Christianity began as a result of religious and social differences. There were several contributing factors: 1) the Roman intrusion into Judea, and the widespread acceptance of Christianity by the Gentiles, complicated the history of Jewish Christianity; 2) the Roman wars against the Jews not only destroyed the Temple and Jerusalem, but also resulted in Jerusalem's relinquishing her position as a center of Christian faith in the Roman world; and, 3) the rapid acceptance of Christianity among the Gentiles led to an early conflict between the Church and

Synagogue. Paul's missionary journeys brought the Christian faith to the Gentile world, and as their numbers grew, so did their influence, which ultimately disconnected Christianity from its Jewish roots.

Many Gentile Christians interpreted the destruction of the Temple and Jerusalem as a sign that God had abandoned Judaism, and that He had provided the Gentiles freedom to develop their own Christian theology in a setting free from Jerusalem's influence. After the Second Jewish Revolt (A.D. 133-135) put down by the Roman Emperor Hadrian, theological and political power moved from Jewish Christian leaders to centers of Gentile Christian leadership such as Alexandria, Rome, and Antioch. As the Church spread within the Roman Empire, and its membership grew increasingly non-Jewish, Greek and Roman thought began to creep in and completely change the orientation of Biblical interpretation through a Greek mindset, rather than a Jewish or Hebraic mindset. This would later result in many heresies, some of which the Church is still practicing today.

Once Christianity and Judaism began to take separate paths, the chasm became wider and wider. Judaism was considered a legal religion under Roman law, while Christianity, a new religion, was illegal. As Christianity grew, the Romans tried to suppress it. In an attempt to alleviate this persecution, Christian apologists tried in vain to convince Rome that Christianity was an extension of Judaism. However, Rome was not convinced. The resulting persecutions and frustration of the Christians bred an animosity towards the Jewish community, which was free to worship without persecution. Later, when the Church became the religion of the state, it would pass laws against the Jews in retribution.

As the apostasy grew during the early centuries after the apostles during the era of the “church fathers,” the clear apostolic teaching about Israel was rejected. Following is a brief survey of this from *The Coming Apocalypse* by Renald Showers:

1. Quotes from the Church Fathers

A. Justin Martyr (AD 100-166), in *Dialogue of Justin Martyr with Tropho a Jew*, said that Christians ‘are the true Israelitic race.’ He also asserted that the biblical expression ‘the seed of Jacob’ now referred to Christians, not Jews.

B. Tertullian (160-220) wrote an anti-Semitic discourse titled *An Answer to the Jews*.

C. Origen’s (185-254) allegorizing method of interpretation permitted him to read almost any meaning he desired into the language of the Bible. It allowed him to claim that the word Israel in the Bible can mean the church, not national Israel.

D. Cyprian (195-258) wrote *Three Books of Testimonies against the Jews*. He stated that in this work, he ‘endeavoured to show that the Jews, according to what had before been foretold, had departed from God, and had lost God’s favour, which had been given them in past time, and had been promised them for the future; while the Christians had succeeded to their place. Like Tertullian, he interpreted God’s statements to Rebekah concerning the twins in her womb (Genesis 25:23) allegorically Esau representing the Jews and Jacob representing the Christians. The implication is that the Christians have inherited the birthright that the Jewish people have forfeited. He declared, ‘The Gentiles rather than the Jews attain to the kingdom of heaven.

E. Constantine (272-337), the first Roman emperor to declare himself a Christian, became sole ruler of the entire empire in AD 323. He began an increasingly hostile policy toward the Jews. In 329 ‘the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them.’

i. In A.D, 306, Constantine became the first Christian Roman Emperor. At first, he had a rather pluralistic view and accorded Jews the same religious rights as Christians. However, in A.D. 321, he made Christianity the official religion of the Empire to the exclusion of all other religions. This signaled the end of the persecution of Christians, but the beginning of discrimination and persecution of the Jewish people. Already at the Church Council in Elvira (Spain) in A.D. 305, declarations were made to keep Jews and Christians apart, including ordering Christians not to share meals with Jews, not to marry Jews, not to use Jews to bless their fields, and not to observe the Jewish Sabbath.

ii. In A.D. 321, Constantine decreed all business should cease on "the honored day of the sun." By substituting Sunday for Saturday as the day for Christian worship/rest, he further advanced the split. This Jewish Shabbath/Christian Sunday controversy also came up at the first real ecumenical Council of Nicea (A.D. 325), which concluded Sunday to be the Christian day of rest.

F. Sylvester, bishop of Rome from A. D. 314-335, incited the inhabitants of the Roman Empire against the Jews.

G. John Chrysostom (A. D. 347-407) delivered messages *Against the Jews*.

H. Ambrose (A. D. 340-397) used the Jewish people as ‘a type of the infidel.’ He regarded the Jewish soul to be ‘irrevocably perverse and incapable of any good thought’ and asserted that ‘burning a Jewish synagogue was not a crime.’

I. Hilary of Poitiers (A.D. 291-371) wrote: "Jews are a perverse people accursed by God forever."

J. Gregory of Nyssa (died A.D. 394), Bishop of Cappadocia: "the Jews are a brood of vipers, haters of goodness..."

K. Jerome (A.D. 347-407) describes the Jews as "... serpents, wearing the image of Judas, their psalms and prayers are the braying of donkeys."

L. Augustine (A. D. 354-430) influenced the future direction of organized Christendom more than any person since Paul. Augustine’s *Tract Against the Jews* was so influential that derogatory arguments against Jewish people throughout the Middle Ages were usually called ‘Augustinian.’ Augustine applied the allegorical method of interpretation to the prophets and Revelation. He interpreted the first resurrection and millennium of Revelation 20 as salvation of the soul at the new birth. Augustine developed the idea that the church is the kingdom of God foretold in such Scriptures as Daniel 2 and 7 and Revelation 20. In *The City of God*, Augustine was the first person to teach that the organized Roman Catholic church is the Messianic kingdom and that the Millennium began with the first coming of Christ. ‘Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now His saints reign with Him.’

M. Cyril, bishop of Alexander (A. D. 378-444) drove the Jews from the city. ‘He assembled the Christian mob, incited them against the Jews by his excessive fanaticism, forced his way into the synagogues, of which he took possession for the Christian,’ and handed over the Jews’ property ‘to be pillaged by the mob, ever greedy of plunger.’

N. In the early 4th century, Eusebius wrote that the promises of the Hebrew Scriptures were for Christians and not the Jews, and the curses were for the Jews. He argued that the Church was the continuation of the Old Testament and thus superseded Judaism. The young Church declared itself to be the true Israel, or "Israel according to the Spirit," heir to the divine promises. They found it essential to discredit the "Israel according to the flesh" to prove that God had cast away His people and transferred His love to the Christians.

2. Imperial Rome, in A.D. 313, issued the Edict of Milan, which granted favor to Christianity, while outlawing synagogues. Then, in AD 315, another edict allowed the burning of Jews if they were convicted of breaking the laws. As Christianity was becoming the religion of the state, further laws were passed against the Jews:

A. The ancient privileges granted to the Jews were withdrawn.

B. Rabbinical jurisdiction was abolished or severely curtailed.

C. Proselytism to Judaism was prohibited and made punishable by death.

D. Jews were excluded from holding high office or a military career.

These and other restrictions were confirmed over and over again by various Church Councils for the next 1,000 years.

3. This became the official doctrine of the Roman Catholic Church. The view that God is finished with Israel was behind the persecution of Jews by the Catholic churches, such as during the Crusades.

4. Replacement Theology was brought out of Rome by the Protestants in the 16th to 18th centuries. Martin Luther became extremely anti-Jewish toward the end of his life and called for the princes to persecute them and mobs to set upon them, ‘even as Moses did, who slew three thousand of them in the wilderness.’ He called for their synagogues to be destroyed, their houses pulled down, and their books burned.

A. One reason why Luther turned so anti-Semitic was his disappointment in the Jews’ refusal of the Gospel. Luther hoped with the Reformation, the Jews would be more open to converting to Christianity and thus hastening the start of the Millennium. The Jews refused Lutheran and Protestant overturns, so Luther turned against the Jews. His anti-Jewish writings were so strong and influential that Adolph Hitler cited them in his writings against the Jews.

5. Covenant Theology also adopted Replacement Theology within its theological system. It taught that since Israel rejected Christ as Messiah, God has forever rejected the nation of Israel as His people and replaced Israel with the Church. The Church is now the Israel of God and inheritor of the blessings God promised to national Israel. Thus, most Protestant churches hold the same doctrine that the Roman Catholic Church does to the Jews.

A. Most of this doctrine came from frustration over Jewish persecution of the Church and their later rejection to convert to the Gospel. Since they refused to convert to Scripture, the idea was that God must have rejected them and if He did, then the Church must have replaced Israel.

Proof Texts Considered
Replacement Theology takes a few verses out of context to try to estanlish their doctrines.

1. Matthew 21:43 **- Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

A. If this verse were isolated, it could teach that God was finished with Israel and that the church has replaced Israel, but it cannot possibly teach that since Christ Himself said that He is not finished with Israel. He said they would not see Him TILL they repent (Matthew 23:39).

B. Jesus says that the Kingdom of God shall be taken away from the nation of Israel, NOT the Kingdom of Heaven. Some of the spiritual aspects of the Kingdom would be taken away from Israel during the Church Age as they continue in their blindness, but the Lord never said anything about the Kingdom of Heaven (the literal and political Kingdom which is instituted after Revelation 19) would ever be taken away from Israel. Since most who hold to Replacement Theology are reject a dispensational understanding of Scripture, they miss the distinction between the Kingdom of God and the Kingdom of Heaven and many do not even believe in a literal Millennial kingdom.

2. Acts 1- Christ taught that the kingdom of Israel will be restored.

A. Christ had taught the disciples about was the kingdom that was promised in Old Testament. He had not taught them that the Church has replaced Israel, because just before He ascended, the disciples asked, “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). They believed that Israel’s kingdom would be restored, they just didn’t know when. Christ’s reply makes it clear that they were all on the same page about the future of Israel’s kingdom. He said, “It is not for you to know the times or the seasons, which the Father hath put in his own power.”(Acts 1:7,8).

B. If the disciples had still misunderstood Christ’s teaching about Israel’s kingdom, this would have been the perfect time to have corrected their thinking. But Christ didn’t say, “You are confused; there is no restoration of Israel’s kingdom.” Instead, He told them that the timing of the re-establishment of the kingdom is God’s business, and they need to focus on their own business in this present time, which is preaching the gospel to the ends of the earth.

3. Romans 2:28,29 **- For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

A. Paul was showing the Jews of his day that their outward conformity to the law was not true righteousness and could not save them. Romans 2:28-29 is a simple statement that the true Jew, meaning the Jew that pleases God, the Jew that God intended when He made the Jews, is not one who merely observes the outward rituals of the Old Testament. Rather, he is one who is circumcised in the heart and loves God and His Word, as Abraham, Samuel, David, Deborah, Jeremiah, and Mary and Joseph.

B. This is not saying that an unsaved Jew is not a Jew or that unsaved Israel is not Israel. It is certainly not saying that a Christian is the true Jew and that the Church is Israel. All such things have to be read into the passage.

4. Romans 9:6 - **Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.**

A. The context of this statement is found in Romans 9:1-8. Paul is expressing his love for Israel even in her unbelieving condition. He recounts her great benefits in having the covenants and the law and the fathers and chiefly as being "of whom as concerning the flesh Christ came."

B. Since the question would arise how could God's promises to Israel be reconciled with her present rebellion, Paul answers this. He says, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." He is simply saying that a Jew is not saved because he is born into Israel and is of the physical seed of Abraham. Just because someone is born into Israel or converts to Judaism doesn't mean he automatically inherits the promises of God. The promises of God are not through the law of Moses.

C. Paul proves this by pointing out that not all of Abraham's children inherited his promises (Romans 9:6-8). This is what Paul had already stated in Romans 2:28,29.

D. In this passage, Paul uses the term "Israel" in two ways. First, he uses it to refer to all Jews and to all the nation Israel (Romans 9:4). Then he uses it to refer to the true Israel which is the saved Israel (Romans 9:6).

E. Romans 9:6 does not say that a Jew is not a Jew or that an Israelite is not an Israelite. It is not saying that the true Israel consists of New Testament Christians. Paul says nothing here about the church replacing Israel. He is simply explaining what a true Israelite or Jew is before God. He is saying that salvation is not by being a physical descendant of Abraham.

5. Romans 11:16-24 **- For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?"**

A. This passage is used by those who hold to Replacement Theology to teach that the Church and Israel are one tree. But the context of Romans 11 itself teaches that the Church is not Israel and that Israel has a future in God's plan and that her Old Testament covenants will be fulfilled.

B. Romans 9:15 says that as there is a casting away of Israel, which is what we see in the current dispensation, so there will be a receiving of Israel which will be associated with the resurrection of the dead (Romans 11:15).

C. What we see in Romans 9:16-24 is that the Church, though different from Israel, is closely associated with Israel (Romans 11:16-24). The root is not Israel herself. The root is Abraham's covenant and Abraham's Seed Jesus Christ. Both the church and Israel are connected with this Root. There is one tree but different branches. An Old Testament saint like Samuel and a New Testament saint like Apollos are both children of Abraham, one literally and one spiritually. Some of the natural branches growing from the root were broken off because of unbelief, and when they repent they will be grafted back in.

D. In Romans 9:25-27, Paul summarizes the issue of the Church and Israel. Israel is in spiritual blindness today, and that is what we see in modern Israel, but God isn't finished with blind Israel. She will be saved and converted, and God's covenants with her will be fulfilled. Words could not be plainer. When Paul says that "all Israel shall be saved," he is referring to Israel as a whole Israel and not to every Israelite. This is clear in comparing Scripture with Scripture. All Israel will be saved in the sense of the 12 tribes. Ezekiel tells us that God will restore Judah and Israel and they will be one (Ezekiel 37:15-20). But Zechariah tells us that only one-third of individual Israelites living in that day will be converted (Zechariah 13:8,9). Paul stated that a remnant of Israel will be saved (Romans 9:27).

6. Galatians 3:16 **- Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

A, Paul taught that Abraham's covenant is fulfilled in and by Christ. He is the promised Seed. He inherits the promises and distributes the blessings. But Paul nowhere says that Jacob's seed, the 12 tribes of Israel, have ceased to be the seed of Abraham. In the context, he is contrasting the covenant of Abraham with the covenant of Moses. He is proving that the law of Moses was temporary, and the blessing of Abraham and the salvation of God does not come through the law of Moses. It comes through Jesus Christ. See Galatians 5:17 - And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

7. Galatians 3:26-29 **- For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

A. This passage is speaking about Christ and those who are in Christ. In Christ there is neither Jew nor Greek. All are saved the same way and all become part of the same body today. But this passage does not say that there is no Jew or Greek today. There are still Jews and Greeks in the flesh, but they must be saved in the same way through faith in Jesus Christ. Paul made this clear elsewhere, when he said that the gospel was to be preached to "the Jew first,

and also to the Greek" (Romans 1:16) and when he divided men into three major groups: Jew, Gentile, and the church of God (1 Corinthians 10:32).

B. New Testament believers are the seed of Abraham in Christ (Galatians 3:7). They are the children of God. But they are not the nation Israel and they have not replaced the nation Israel, and God is not finished with the nation Israel.

8. Galatians 4:21-26 **- Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.**

A. The allegory of Galatians 4 cannot support the allegorical interpretation of prophecy, because Paul never interpreted Bible prophecy allegorically, always literally. He described a literal tribulation (1 Thessalonians 5:1-3), a literal Antichrist (2 Thessalonians 2:8-12), a literal resurrection (1 Corinthians 15), a literal return of Christ with His saints (1 Thessalonians 3:13; 4:14), a literal kingdom to come (2 Timothy 4:1), a literal fulfillment of national Israel's promises (Romans 11:25-27).

B. Paul's allegory is different from the allegorical method of interpreting prophecy, because in Galatians 4 Paul assumes the literal existence of Hagar, Sarah, Mount Sinai, Jerusalem, etc. He cites them as allegories only for the purpose of illustration. Those who interpret prophecy allegorically, though, say that Zion is not Zion and that the 144,000 in Revelation 7 is not 144,000 and that the 1,000 years in Revelation chapter 20 is not 1,000 years. This is not what Paul was doing in Galatians 4.

9. Galatians 6:15,16 **- For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.**

A. Those who believe in salvation by grace through Christ Jesus are the ones who are accepted by God and are the true Israel. Paul is saying here the same thing as he said in Romans 2:28-29; 9:6. This is not to say that an unsaved Jew is not a Jew or that unsaved Israel today is not Israel or that the church is Israel. Only by isolating Scripture and proof texting and spiritualizing that which can only be literal can one come to such conclusions.

B. Paul is using the term "Israel" in a different and broader way than he usually does, but elsewhere he plainly says that Israel is Israel and Jews are Jews. He taught that a remnant of Israel will be saved (Romans 9:27) and that God's covenants with her will be fulfilled (Romans 11:25-27).

10. Philippians 3:3 **- For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.**

A. New Testament saints are the true circumcision, meaning they fulfill the true spiritual meaning of circumcision, which points to the circumcision of the heart, to knowing and loving God from the heart, to a rejection of self-righteousness for

the true righteousness in Christ, rather than mere external ritual and confidence in religion and ritual.
B. The verse does not say that New Testament believers have become the true Israel and replaced Israel. It doesn't say that God's covenants with Israel are fulfilled in the church.

Appendix 6- Sitting and Standing

Below are interesting comments from James Knox, in his Christ Honoring Commentary on the Book of Revelation, pages 400-401 about the Lord sitting and standing:

Revelation 19:2, **For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

This season of praise honors the Lord for the things done in the preceding chapters. The generation that slew the prophets was made to pay for that bloodshed (Luke 11:49-51). Here is a like recompense meted out by a just God.

The martyred dead cried for this very thing (6:10). The Lord promised vengeance (Hebrews 10:30; Romans 12:17-21), although such retribution had to await the completion of the gospel age and the time of Jacob's trouble.

At the outset of His first earthly ministry, the Lord rose in the synagogue and claimed that the prophecy of Isaiah 61 was about Him. Before a group of His neighbors, who knew Him as a carpenter, He read, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recover-ing of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears (Luke 4:18-21).

As shocking as this bold claim may have been to those gathered on that Sabbath day, He fulfilled every word of the prophecy, to the place where he stopped and closed the book. Yet, when we read the full text from Isaiah, we see that the Lord did not complete the passage.

Notice the full prophecy of Isaiah 61:1-3 goes on to say, AND the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The key words in the Luke passage for the church age saint are sat down. Between the matters of which Jesus read from Isaiah 61, all of which He fulfilled before ascending back to heaven, and the remaining matters from Isaiah 61, which shall be accomplished at His second coming, lies the building of His church. The gap between the fulfillment of the two portions of the prophecy is explained by Hebrews 10:12-13. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From hence-forth expecting till his enemies be made his footstool.

The work necessary for the saving of sinners was finished, so the great high priest took a seat. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Hebrews 1:3).

The Christian is admonished, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Colossians 3:1).

Now the day of vengeance has come, so He rises up to bring salvation to the earth, the remnant, and the nations.

This explains, in part, the oft-repeated plea found in the prophecies regarding the second coming.

- Arise, O LORD; save me, O my God (Psalms 3:7).
- Arise, O LORD, in thine anger (Psalms 7:6).
- Arise, O LORD; let not man prevail: let the heathen be judged in thy sight (Psalms 9:9).
- Arise for our help, and redeem us for thy mercies' sake (Psalms 44:26).
- Let God arise, let his enemies be scattered (Psalms 68:1).
- Arise, O God, judge the earth: for thou shalt inherit all nations (Psalms 82:8).
- For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee (Isaiah 60:2).
- Shall the Sun of righteousness arise with healing in his wings (Malachi 4:2).
- The glory of his majesty, when he ariseth to shake terribly the earth (Isaiah 2:19).

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Of these books, and of other books and commentaries in my library, I can classify them as follows:

Excellent and useful. You won't agree with everything but the author will make you think.

Hoffman, David, *Common Man's Reference Bible*. His notes, while somewhat scant, are dispensational, premillennial and based on the Authorized Version. This reference Bible is more accurate than Scofield's, although it lacks the Scofield "study system" of notes and chains.

Knox, James, *Christ Honoring Commentary on Revelation.* I found Knox the most useful, even when I disagree with him.

Larkin, Clarence, *The Book of Revelation*. Larkin is more responsible for our current understanding of a premillennial and dispensational understanding of Revelation than any other writer. He is a fountain from which most other like-minded commentaries flow. He occasionally strays from the Authorized Version, which is disappointing.

Ruckman, Peter, *The Revelation of Jesus Christ.* Ruckman has almost too much information in his commentary, and he rambles from Dan to Beersheba, chasing every rabbit that comes across his trail. Still, if you can plow through the wordy text, lots of good, useful information. This is not a true commentary but is a transcription of study notes of studies he made for a young ministerial student who could not read very well back in 1963. He has a number of interpretations you probably won't agree with but he is still thought-provoking. This may have been his earliest commentary. You'll get a distilled and updated version in his *Ruckman Reference Bible*, which is itself an uneven production as a whole..

Useful, but not quite as much as to be on the top shelf

Cohen, Gary, *Understanding Revelation*. A book on the chronology of Revelation.

McCheyne, Robert Murray, *Lectures on the Seven Churches of Asia*. Sermons from Revelation 2 and 3, some good devotional material here.

McGee, J. Vernon, *Thru The Bible Commentary*. McGee uses the Authorized Version but also includes his own personal translation in his commentary on Revelation, which is unnecessary. He confesses he did not think much of it and was rough and unfinished, but he did it to try to bring out the force of the "original Greek" (no such thing exists) as to what it really says. The Authorized Version brings out the "force of the Original Greek: just fine. He also does not hesitate to correct the Authorized Version readings. McGee is also afraid to commit himself doctrinally in several areas, such as the identity of the Two Witnesses. But this is why we read commentaries, to get a man's insight on

a difficult passage. He is occasionally frustrating to read. He was a better preacher than a commentator.

Morris, Henry, *The Defender's Study Bible, The Revelation Record*

Phillips, John, *Exploring Revelation*. His flip-flop in 1:15 by using both brass and bronze got this demoted from "Excellent and Useful".

Scofield, C. I. ed., *Scofield Reference Bible*, notes. I am not a big fan of the Scofield Bible.

Smith, Hamilton, *Revelation, An Expository Outline*. "Plymouth" Brethren. Their commentaries are usually paragraph-by-paragraph or even chapter-by-chapter, which makes them more difficult to use. I am going to put most of the classic Plymouth Brethren commentaries in this category.

Spence, O. Talmadge, *Foundations Bible Commentary, Book of Revelation.* This is an extended outline. Good, but just too brief. Spence was also not a dispensationalist (or a weak one at best). Spence was a genuine divine and scholar and it would have been good to have more of his insights.

Walvoord, John, *The Revelation of Jesus Christ.* He spends too much time giving the various positions of other commentators. If I wanted to know what the other commentators said, I'd consult them. I'm interested in what Walvoord has to say, which is why I'm using his commentary!

Not very useful- too brief or not deep enough.

Bullinger, Ethelbert, *The Companion Bible.* His hyper-dispensationalism and correcting of the Authorized Version reduces his value. He also has many odd and flat-out incorrect interpretations.

Constable, Thomas, *Constable's Study Notes*. Middle of the road evangelical-type notes Bland but some usual observations.

Greene, Oliver, *The Book of Revelation.* Too dependent on what the "Greek scholars" say. Not deep or original but some occasionally good material.

Ironside, Harry, *Lectures on the Book of Revelation*. Lectures tend to be less useful than a full-fledged commentary. Ironside also tends to be too elementary for serious study.

MacArthur, John, *Revelation* (2 volumes). MacArthur has wandered into too much error to be reliable (denial of the blood of Christ and the eternal sonship of Christ). His production of the grossly flawed Legacy Standard Bible is also a strike against him. Most of the interpretations on Revelation are orthodox, but we just can't trust him

enough to recommend him. You'll get the same info in his study Bible, which is more useful in Revelation than is the *ESV Study Bible*, which won't take a firm interpretative stand on the prophecies in Revelation.

Newberry, Thomas, *Notes on the Book of Revelation*. From the author of the Newberry Reference Bible, "Plymouth" Brethren. As with other of the classic Plymouth Brethren commentaries, his notes are not that useful.

Just plain wrong!

Chilton, David, *Days of Vengeance.* An absolutely horrible work. Chilton makes just about every mistake possible. Gary North's preface is an embarrassment.

Dake, J. Finis, *Dake Reference Bible*. Too many errors to be useful, even if he was dispensational and pre-millennial.

Lockman, Vic, *The Book of Revelation, A Cartoon Illustrated Commentary*

Steele, David, *Notes on the Apocalypse*

-----, *The Recovery Version New Testament*, with Notes. Too many oddball interpretations from the followers of Witness Lee and Watchman Nee. Their New Testament translation is also of a very inferior quality.

The Reformation Study Bible. This was edited by R. C. Sproul, who was just plain wrong in his approach to Revelation. The editors want to combine all the major interpretative schools in an attempt to figure out Revelation, which simply cannot work. Like the ESV Study Bible, the Reformation will not take a firm stand on interpretation of Revelation, rendering the notes useless. I want a commentator to take a firm interpretative stand, so I know what I am dealing with. In that regard, I respect Chilton and Steele above more than I do the ESV Study Bible and the Reformation Study Bible. At least these men aren't trying to play both sides of the street.[306]

I would also have to include most Puritan commentaries on Revelation in this section. The Puritans did not live in a time of prophetical study so their commentaries on books like Daniel and Revelation tend to be Historical or Preterist, greatly reducing their value to the last days student. We do not go to the Puritans or the Reformers for prophetic studies.

There are a number of commentaries that I have not bothered with. Anything recommended by Ligonier Ministries, the Gospel Coalition or bestcommentaries.com is ignored. They promote only books approved by the "Scholar's Union" and they ignore

[306] Most Revelation commentaries from the "Scholar's Union" are like this, plain vanilla and boring. You may not agree with men like Ruckman and Knox but they know what they believe and aren't afraid to stick their necks out. You know exactly where you are with men like this, even if you don't agree with them.

dozens of truly useful books because they are not written by "scholars" in their orbit. They have an extremely myopic view of commentaries.
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James Knox, on pages 497-501 of his *Christ Honoring Commentary on the Book of Revelation*, provides his thoughts on the works on Revelation available. As with any commentary list, I do not agree with all the conclusions but it is still useful.

Much of the material I collected on Revelation was done decades before work began on this book. Facts and thoughts gleaned from other writers became notes in the margins of my Bible or made their way onto scraps of paper that were put into a file cabinet or a desk drawer. Thus, there is no way to properly footnote or give credit to all the writers and preachers from whom I have profited.

I have close to 100 books in my library which deal with Revelation. Below is a listing of those the Bible student will find most helpful. Also listed will be other titles used in the preparation of this commentary. The books in the first list contain so much material that is not found in the writings of others, or are so well written, as to make them exceptional treatments of Revelation.[307]
What The Bible Teaches by J. Allen
Studies in Revelation by W. Leon Tucker
Repent or Else by Vance Havner
More Than Conquerors by William Hendricksen
The Apocalypse by Joseph Seiss
The Unfolding of the Ages by Fred C. Ottman
Dispensational Truth by Clarence Larkin
Revelation by Clarence Larkin
The Invisible War by Donald Barnhouse
The Unfolding Drama of Redemption by W. Graham Scroggie
The Great Unveiling by W. Graham Scroggie
The Book of Revelation by William Newell
Facts and Theories as to a Future State by F.W. Grant
The Lord's Coming by C.H. Mackintosh

While not must-reads like those in the first list, these are exceptional works that would profit any serious student of prophecy.
Wonders of the Great Unveiling by L. Sale-Harrison
International Standard Bible Encyclopedia by William Orr
Things Which Must Shortly Come to Pass by A.J. Pollock
Notes on the Revelation by Edward Dennett
The Addresses to the Seven Churches by Hamilton Smith

[307] The only problem I have with Knox's list is that he totally ignores the commentary by Peter Ruckman. He is not listed at all, not even in a negative sense. Knowing the circles Knox runs in and the large number of commentaries he cited, it is inconceivable he never consulted Ruckman's work, even if he didn't like it or agree with it. Was Knox afraid of the blowback by "the brethren" if he cited Ruckman? Ruckman's legacy is "anathema" among most of the brethren, but an honest student should use a writer if he is useful.

The Second Coming by Clarence Larkin
Exploring Revelation by John Phillips
Leaves from the Book by F.W. Grant
The Revelation by F.W. Grant
The Prophetic History of the Church by F.W. Grant
Lessons of the Ages by F.W. Grant
The Revelation of Jesus Christ by T.B. Baines
As It Was So Shall It Be by Arno Gaebelein
Our Age and Its End by Arno Gaebelein
The Conflict of the Ages by Arno Gaebelein
Things to Come by J. Dwight Pentecost
Bible Prophecy by Oliver B. Greene
The Coming Prince by Robert Anderson
The Entail of the Covenant by Robert Anderson
Satan by F.C. Jennings
The World Conflict by F.C. Jennings
Seven Churches of Revelation by Edward Dennett
After the Thousand Years by George Trent
The Lord's Coming by T.B. Baines
Millennialism by Charles Feinberg
Letters to the Seven Churches by Joseph Seiss

In the next list are the good works. They are here because most of them are very similar to the material found in better works listed above. Still, there is much good reading in each of these volumes.
The Unveiling of Jesus Christ by William Pettingill
Synopsis of the Books of the Bible by J.N. Darby
Treasury of the Bible by C.H. Spurgeon
The Book of Revelation by Lehman Strauss
Revelation by Arno Gaebelein
Revelation by Oliver B. Greene
The Book of Revelation Outlined by Andrew Telford
The Silence of God by Robert Anderson
Revelation by William Kelly
Scofield Reference Bible C.I. Scofield
Letters to the Seven Churches by William Barclay
Expository Notes on the New Testament by Warren Wiersbe
Exploring the Scriptures by John Phillips
The Numerical Bible by F.W. Grant
The Signs of the Times by I.M. Haldeman
The Book of Revelation by R.I. Humberd
An Exposition of Revelation by Louis Talbot
Signs of the Second Coming by Robert Witty
Forgotten Truths by Robert Anderson
The Lord from Heaven by Robert Anderson
Jesus is Coming by J.H. Burridge

The Coming of Christ by J.H. Burridge
The Second Coming of Jesus by M.R. DeHahn
Sermons on the Second Coming by I.M. Haldeman
The Basis of the Pre-Millennial Faith by Charles Ryrie
The Second Advent of the Lord Jesus by John Ritchie
The Coming War by Harry Rimmer
Palestine, The Coming Storm Center by Harry Rimmer
The Coming King by Harry Rimmer
The Coming League by Harry Rimmer
Addresses on Prophecy by C.I. Scofield
Prophecy Made Plain by C.I. Scofield
Things to Come by John Caldwell
God's Prophetic Plan by George Beckwith
Israel in the Spotlight by Charles Feinberg
Prophetic Truth by Charles Feinberg
Plain Papers on Prophetic Subjects by W. Trotter
The Remnants by J. Taylor
The Return of Our Lord by Arno Gaebelein
The League of Nations by Arno Gaebelein
The Olivet Discourse by Arno Gaebelein
The Conflict of the Ages by Arno Gaebelein
Hopeless Yet There is Hope by Arno Gaebelein
Our Age and Its End by Arno Gaebelein
The Angels of God by Arno Gaebelein
Exposition of the Revelation by Walter Scott
The Lamb, the Woman & the Dragon by Albertus Pieters
Christ's Last Message to His Church by William Evans
The Addresses to the Seven Churches by Hamilton Smith

The following are very shallow treatments of the book, skipping across the mountain tops without pausing to search for treasures in the valley.
Revelation by M.R. Dehann
Revelation by Harold Sightler
Steps to Armageddon by Harold Sightler
The King is Coming by H.L. Wilmington
Signs of the Times by H.L. Wilmington
Practical Studies in Revelation by Theodore Epp
Armageddon by Edgar C. Jones
The Lamb Who is the Lion by Gladys Hunt
Sermons from Revelation by Clovis G. Chappell
Quiet Talks about the Crowned Christ by S.D. Gordon
Highlights of the Book of Revelation by George Murray
The Revelation Jesus Christ by Luther Penk
The Second Coming by J.C. Massee
Expository Sermons on Revelation by W.A. Criswell
Revelation by Philip Crowe

From Now to Eternity by Nathan Meyer
The Meaning and Message of Revelation by E.A. McDowell
The Open Bible by Thomas Nelson Co.
Thompson Reference Bible by Kirkbride Bible Co.
Hitchcock's New and Complete Analysis of the Holy Bible
Bible Commentary by C.H. Irwin
Daniel and Revelation by Uriah Smith
The Book of Revelation by Bob Ware

In this list are usually excellent writers who failed to take Revelation literally or who viewed it as past history.
The Book of Revelation by James McConkey
The End of the Age by James McConkey
Meditations in Revelation by August Van Ryn
Revelation by J.P. Lange
Revelation by William Kelly[308]
Explore the Book by J. Sidlow Baxter
The Book of Revelation by C.J. Rolls

This list is made up of those books which are embarrassing attempts to force the newspaper headlines into the Holy Bible.
Is the Antichrist at Hand by Oswald Smith
What Lies Ahead by Oswald Smith
I Predict by Salem Kirban[309]
Global Peace by Dave Hunt
The Arab Oil Embargo by John Walvoord[310]
Perils of the Latter Days by Louis Patmont

I do not know where to place *The Late Great Planet Earth* by Hal Lindsey. Yes, it is a Larkin rehash. Yes, it is sensational and drawn as much from the newspaper as the Bible. No, it has not stood the test of time. No, I cannot approve of any date setting. Yet I have met more people who came to know Jesus Christ as their Savior through this book than through any other book, pastor, or evangelist. This may certainly change as time goes on, yet it cannot be denied than many found salvation after being frightened or awakened by this book.

[308] If Knox is referring to William Kelly, the contemporary of John Nelson Darby, this is troubling. To be honest, the Plymouth Brethren are not very useful in Revelation (see some of my notes regarding the first seal in Revelation 6). Knox has Kelly listed twice, under " In the next list are the good works. They are here because most of them are very similar to the material found in better works listed above. Still, there is much good reading in each of these volumes." and " In this list are usually excellent writers who failed to take Revela¬tion literally or who viewed it as past history."
[309] His novels *666* and *1000* are just as bad.
[310] I would add a book like *Armageddon, Oil, and the Middle East Crisis: What the Bible Says About the Future of the Middle East and the End of Western Civilization*, also by John Walvoord. I think any prophetic books by David Jeremiah would fall into this same category.

There are two titles you could always count on finding in any fair-sized collection of used books: *Chariots of the gods* and *Late Great*. For the simple fact that it may be the single most influential religious book of the twentieth century, it is worth reading.

Book List on Revelation

The following reviews of Revelation commentaries come from the following sources:

% John Glynn, from http://www.apocalipsis.org
* Cyril Barber, *The Minister's Library*
$ Charles Spurgeon, *Commentating and Commentaries*
@ Website of Still Waters Revival Books (Historicist)
# Jon Weatherly, Cincinnati Bible College, *An Annotated Bibliography of Reference Works and Commentaries on the Greek New Testament*
^ Commentary List from The Master's Seminary, Sun Valley CA
! by Georg S. Adamsen
+ From the 2000 catalogue of Plain Path Publishers
< D. A. Carson, *New Testament Commentary Survey*
? Joel Beeke and Randall Pederson, *Meet The Puritans*
= *Biblical Viewpoint,* Bob Jones University
!! John Evans, *A Guide to Biblical Commentaries*
@@ James Rosscup*, Commentaries for Biblical Expositors*
(*Those entries in italics are reviewed by the author, John Cereghin*.)

There are 169 commentaries reviewed in this list and counting. Comments are those of the reviewers and not those of the author. As always, discernment is required in selecting and using commentaries. A listing of a commentary is not necessarily an endorsement of that commentary. The majority of these commentaries I would never use but they are included so the student can survey the theological landscape.

"The works upon Revelation are so numerous (Darling's list contains 52 columns), and the views entertained are so many, so different, and so speculative, that after completing our list we resolved not to occupy our space with it, but merely to mention a few works of repute. As for the lubrications upon parts of that book, they lie at the booksellers 'thick as leaves in Vallambrosa.' Numbers of these prophesyings have been disproved by the lapse of time, and others will in due season share their fate. The following remarks may help the student, and at the same time prove the difficulty of making a selection. Davidson distinguishes a fourfold manner of apprehending Apocalyptic Prophecy:

1. **Pretrist.** The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome. This is the view of Boasuet, Grotius, Hammond, Welstien, Eichhorn, Ewald, De Wette, Lucke, and others, among whom is the American expositor, Moses Stuart.
2. **Continuists.** The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled. Thus Mede, Brightman, Isaac Newton, Woodhouse, Cunningham, Birks, Elliott (and many Germans).
3. **Simple Futurists**. According to these, only the first Three chapters relate to the historical present of the Seer, all else having reference to the absolute future of the Lord's Appearing. Thus, Burgh, Maitland, Benjamin Newton, Todd, and others.

4. **Extreme Futurists**. Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming- being a prediction of the condition of the Jews after the first Resurrection. Kelly, and some Irish authors."[311]

"I hesitate to make strong recommendations of commentaries on Revelation. There is a wide range of interpretations, and one's own eschatological convictions can strongly influence value-judgments. Some key approaches are (1) preterist: Revelation points to its immediate historical context and is mostly already fulfilled; (2) historicist: Revelation predicts the whole course of Christian history; (3) futurist: Revelation is primarily fulfilled in the final events of history — there are both simpler and wildly extreme interpretive positions here; (4) idealist: Revelation is a symbolic portrayal of the struggle between God and Satan, not so tied to historical events. Also, there are a good many scholars today who, in emphasizing the apocalyptic genre, argue that Revelation is more an encouragement and witness to Christian endurance in the face of imperial Roman and cultural pressure/persecution. I believe you can best use this section of the guide if you know my position. While taking the prophetic character of the book very seriously (1:3), I cannot take a strictly futurist approach. The highly symbolic character of the apocalyptic genre present here — which ironically conceals as much as it reveals — makes me very cautious about details and inclined to sympathize somewhat with idealist interpretations. (A similar mixed position is taken by Beasley-Murray, A. Johnson, Ladd, Morris, Mounce, and Osborne.) Still, I am compelled by my own exegesis of Rev 20 to take a historic premillennial (i.e. post-trib) stance. I have tried to evaluate the works available without much reference to my own convictions. As it falls out, two of the five full-length recommendations are Amil, two are Premil, and one is hesitant to decide. All have been highly praised by scholars of every stripe. All are notable for their sensitivity to the book's tension between apocalyptic and the prophetic tradition, both of which impacted 1st century Jews and Christians. Those unfamiliar with apocalyptic and its significance are urged to digest George Ladd's article in ISBE, Revised. (For more in-depth study there is a bibliography above, following Daniel.) It is best to avoid the plethora of fanciful works which view Revelation as a forecast of imminent world events (esp. in the Middle East), seemingly written for 20th and now 21st century Americans, with scant relevance to the early church. Would that more people heeded the ancient advice of Irenaeus: "It is . . . more certain, and less hazardous to await the fulfillment of the prophecy, than to be making surmises, and casting about for names that may present themselves" (Against All Heresies, 5.30.3). I admit having strong views against the sensational fiction which has been so popular the last three decades. Here is a challenge for all to take to heart: "If responsible interpreters do not make the effort to set forth the message of Revelation in terms that are faithful both to Scripture and to our own times, this task goes by default to others" (Boring, p.59)."[312]

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[311] From Charles Spurgeon's *Commentating and Commentaries* in describing the viewpoints of the commentators in the 19th century. How much more are these things true of commentaries of the 20th and 21st century!

[312] John Evans, *A Guide to Biblical Commentaries*.

We would categorize these commentaries along other lines:

1. **Futurist/premillennial**, that Revelation is yet to be fulfilled beyond chapter 4 while chapters 2 and 3 are a summary of church history.
2. **Preterist,** that these prophecies relate to the fall of Jerusalem in A.D. 70 but not beyond.
3. **Historicist**, that these prophecies were fulfilled through the years leading up to the 19th century or so. One must identify these fulfillments with various historical events.
4. **Other,** mainly the fanciful interpretations of the Seventh Day Adventists and others, who do not fit in the three categories above.
5. **Sensational**. There are many modern writers who try to interpret Revelation in the light of modern newspaper headlines. Hal Lindsay is the worst offender in this class of commentaries. Such writers are generally not to be taken seriously.

The thoughts and reviews are not mine unless stated to be so. We are troubled at so many reviewers of commentaries to praise and give glowing reviews of nearly every commentary that crosses their desk. We take many of these reviews with a grain of salt, not believing that all these commentaries are as good as the reviewers say. We admire the reviews of Charles Spurgeon. If he didn't like a commentary, he said so. We wish for more frankness on the part of these reviewers. Many commentaries are written and reviewed by members of the ”Scholar’s Union”, which are a group of evangelical (to varying degrees) scholars who teach in colleges and seminaries and only interact with other scholars. They tend to ignore or belittle writings by commentators not in their group.

As Spurgeon also noted, even in his day there was a vast number of commentaries on Revelation and he could not keep up with them. Things are even worse today. Every commentator has tried his hand at Revelation. Quantity does not equal quality. As we are that much closer to the end of the age, the number of commentaries on Revelation will continue to multiply, and most of them will not be worth the time or the attention of the serious student.

My position is that the older a commentary on Revelation is, the less useful it is. Revelation is unique in this regard as proper understanding and application of Revelation is more dependent on when the commentary was written. This is not true for any other book in Scripture, except for Daniel. I have generally not consulted commentaries on Revelation that are more than 50 years old, with the exception of Clarence Larkin’s commentary, which has stood the test of time and still retains much usefulness, despite its age.

Anstey, Stanley Bruce, Outline on the Book of Revelation. Usual Plymouth Brethren treatment, so it will be premillennial and dispensation. He has the Rider on the White Horse in Revelation 6:2 as the Roman Catholic Church. Notes are of limited value.

Aune, David. *Revelation*. Word Biblical Commentary. 3 volumes, 1997-98. Thoroughly discusses the text against its literary background, though too detailed for many readers.

% The purpose of this work is to relate Revelation to the literary background of the Classical world. Apparently, in order to have room to do this most thoroughly,

virtually all other topics are excluded. There is no discussion of canonicity, history of interpretation, or exposition. Even so, the author often piles on so much information, that it is sometimes hard to follow his argument. Unlike most of the other books in the *Word Biblical Commentary* series, this treatment is entirely secular in approach. If you are looking for spiritual guidance, you had better look to the works of Boring or Mounce, depending on your theological bent.

! Volume 1 of this commentary features a more than 200 page-introduction covering everything from textual criticism to the language of Revelation in more detail than any other newer commentary to Revelation and more than 350 pages of commentary covering Revelation 1-5. Volume 2 is of approximately the same size. A number of excursuses deals with major subjects e.g. the Nicolaitans. The wealth of material, bibliographies, research summaries, as well as Aune's deep knowledge of contemporary literature makes this commentary a *must* for all serious Revelation students and researchers while it is of more limited value for homiletic and biblical-theological purposes. It is probably one of the most important commentaries since the commentaries by Bousset, Swete, Beckwith, and Charles, rivaled perhaps only by the commentary by Gregory Beale. For all its worth, however, some deficiencies may be noticed as well. First and foremost, too often the commentary lacks comments on the text itself and its meaning within Revelation, i.e. the synchronic dimension. The diachronic problems play an immense role, and Professor Aune argues a two-stage composition of Revelation. On a greater diachronic scale, John's use of the Old Testament is poorly treated in spite of the extensive research. Although even an *opus magnum* as this commentary must choose what to deal with, I consider this a major deficiency for the interpretive work. In conclusion, this is a major achievement, for which all scholars will be grateful to both Dr. Aune and the publisher.

< Aune frequently insists that more attention must be paid to the Greco-Roman parallels than those who fasten on Jewish parallels and sources do, and sometimes he makes a convincing case. He is very good at locating this book within the political and cultural matrix of its day. Yet I do not think Aune is as good as Beale at coming to terms with the book's message with categories and priorities than the author himself would have recognized. Rather astonishingly, he opts for a complex source-critical approach to the Apocalypse. Surrounding questions are given such weight that the space devoted to thought-provoking exegesis of the document itself, in its own terms, is much less than the bulk of the commentary might lead one to expect.

@@ Barclay, William, *Letters to the Seven Churches*, 1957. He is good on the seven churches from the standpoint of philology and explaining historical customs which illumine many statements found here. A major weakness is that he does not document his sources so that it becomes difficult to check up on him.

* Barclay, William. *The Revelation of John*. 2 volumes, 1961. The chief value of this set lies in the historical data and interesting Greek word studies. Apart from these notable features, the exposition is uninspiring.

% 1976 edition, volume 1, chapters 1-5, 183 pages and volume 2 chapters 6-22, 232 pages. An excellent, readable, layman's commentary in two parts, with much very useful background material on the Roman empire, devotional and practical.

Barclay has some good material, but he is theologically liberal. He must always be consulted with discernment. He does offer good Greek word studies.

Barnes, Albert, Notes on the New Testament, Explanatory and Practical: Revelation, edited by Robert Frew, 464 pages plus 62 pages of introduction. Part of the complete set published by Baker Book House. Barnes, as most Presbyterians of the 19th century, took the ***Historicist*** *view on Revelation.*

@@ Barnhouse, Donald Grey, *Revelation*, 1971. Devotional, popular-level commentary incorporating illustrations, word studies, and broad scriptural comparison. He is **premillennial. and pretribulational**, using a fairly literal interpretation. He was a great preacher and Bible teacher in the latter first half and middle of this century.

Bauckham, Richard J. *The Theology of the Book of Revelation*, 169 pages, 1993. Not a commentary but a stimulating guide to understanding the book.

% This is almost a commentary on Revelation in itself, I was disappointed that he did not discuss John's theology of the church. Another reader found it "very enjoyable and informative." It is a small but "dense" book. Not casual reading.

@@ This is a 169-page paperback with seven chapters on topics such as the Lamb and His followers' victory, the New Jerusalem as place, people, and presence of God, and the relevance today as the author sees it. Descriptions of the Revelation, he feels, are not to be taken literally; seals, trumpets, and bowls do not convey a sequence of events, rather they only depict God's impending judgment (20). He says that if one sees a literal earthquake related to Babylon's fall (16:17-21) this contradicts later images of the way Babylon falls (17:16; 18:8), as if both cannot give facets that can be resolved in the overall picture (cf. 20-21). This reviewer found the book helpful only occasionally.

Beale, G. K. *The Book of Revelation: A Commentary on the Greek Text.* NIGTC, 1998. Thorough like Aune, with a comparable focus. Detailed argument may make it difficult for many readers to extract the point, but it's there to be found.

%1408 pages. This is a massive and detailed work suitable for the scholar and student already familiar with Revelation. The interpretative approach is eclecticism or a **Redemptive-Historical form of modified idealism** that fits most within the overall interpretative framework of such past commentators as Caird, Johnson, Sweet, and above all Hendriksen and Wilcox.

! Beale's commentary, a 1200+ page commentary, is probably the most interesting commentary published for several decades. It features a lengthy introduction covering among other things a discussion of the symbolism of Revelation, the structure of Revelation, and the relationship to the Old Testament. On the other hand, it has a surprisingly short discussion of, e.g., authorship. It is clear that Beale has a theological understanding of Revelation which means, among other things, that he constantly asks for the theological meaning of the text. Moreover, the theological meaning cannot be understood apart from the communicative meaning, and Beale therefore discusses the meaning of the various pericopes in the light of the overall meaning and function of Revelation, as he understands it. Two other interesting features is Beale's extensive

analyses of the Old Testament relations and his many references to Jewish literature. Beale's commentary is therefore a profound theological commentary meeting many of today's standards within New Testament research. However, one of the major questions is whether Beale's actual analyses of both Revelation, the Old Testament, and the relationship between them, are appropriate. Beale insists that the eschatological content of Revelation must be understood mainly not only in the light of the eschatological tension (i.e. the "already" - "not yet" perspective), but as taking place in the time between the already (Christ's first coming) and the not yet (Christ's second coming). While this is a fairly common interpretation, it is not so common to see that events which are clearly understood as strictly future (i.e. belong only to the "not yet"-perspective) are forced into the interpretive scheme of already--not yet. It can hardly be denied that John did understand Christ's coming (i.e. the Son of Man's coming with the clouds) as still future. Nevertheless, Beale argues emphatically that they are only or mainly to be understood in the present perspective. Beale cites many texts in support of his various interpretations, but they are not always appropriate, in my opinion. Often only the later rabbinic texts support his interpretation. Revelation is a profound Jewish text, deeply rooted in the Old Testament, but it is also a profound Christian text, identifying Jesus with the Old Testament Messiah, the Son of Man, and the Servant of the Lord, to mention but three Old Testament aspects. When Beale adduces later rabbinic-Jewish texts in support of his non-christological interpretation of Daniel 7, then this is hardly appropriate. The non-messianological interpretation of Daniel 7 was not "invented" before the third century and is not found in the Jewish apocalypses (4 Ezra, 2 Baruch, 1 Enoch) which is roughly contemporary or earlier than Revelation. Beale's use of the later rabbinic-Jewish texts is therefore problematic and should be used with great care. Moreover, when Beale discussed the interpretive significance of the Old Testament allusions, he often seems to accept the modern, critical Old Testament exegesis. The problem is that John (and the rest of the New Testament) obviously did *not* interpret the Old Testament as many modern, critical exegetes do. The issue is not whether the modern Old Testament interpretations are correct or helpful, but whether they can appropriately be used in the interpretation of John's revelation. To sum up: Beale's *opus magnum* is an important tool for theological work with Revelation, but should be used with caution, particularly when it comes to his overall theological interpretation of Revelation.

= Beale dates the book of Revelation from after A.D. 70 up to 95 (p. 27), and holds to a **symbolical idealist interpretation** (pp. 48-49). He links major themes in the O.T. and Revelation (pp. 88ff.), arguing that solecisms are signals for O.T. allusions (pp. 100f.). He attacks the chronological outline in 1: 19 for not being symbolical enough (p. 161), and argues that Revelation is not merely a futurology, but also a redemptive-historical and theological psychology for the church's thinking (p. 177).

The author takes the seven churches as all churches (pp. 186f.), thinks that Christ reigned as king by conquering sin and death by the cross (p. 193), and declares that 3:10 does not refer to a rapture from the tribulation period (pp. 290f.). The four living beings, he holds, are likely symbolic (p. 330), and the seven-sealed book symbolizes judgment and redemption (p. 340). He notes that Scripture does not imply universal salvation (p. 403). The writer thinks that the four winds are equivalent to the four horsemen (p. 406) and takes the 144,000 as symbolical of all the redeemed and

identical with the great multitude (pp. 412-424). He argues that the great tribulation is a present reality (pp. 433f.).

Beale stresses the figurative nature of the trumpets (p. 488), argues that the locusts produce a spiritual famine (p. 500), declares that the 200 million horsemen must be figurative (p. 509), and holds that the forty-two months are not literal but figurative for the tribulation period, and may refer to the Roman siege of Jerusalem (pp. 565f.). He thinks that the two witnesses represent the whole community of faith (p. 573), but argues that the death of the two witnesses does not mean literally that the whole church is martyred (p. 590) and thinks that, since the martyrdom of the two witnesses is symbolical, so is their resurrection (p. 597). He states that "prophets" refers to the whole church (p. 617) and holds that the woman in Revelation 12 refers to the people of God, before and after Christ's advent (p. 627).

The author suggests that the three-and-a-half-year tribulation commences at Christ's ascension and lasts to His return (p. 646). He argues that the devil is barred from heaven only in a limited sense (p. 655) and holds that the image of the beast is any substitute for God in any age (p. 711) but defends the idea of eternal, conscious suffering for the wicked (pp. 762-65). He thinks that the "sea of glass" connotes cosmic evil (p. 789) and asserts that the trumpets and bowls are the same things, insisting that the burden of proof lies on those trying to make a difference (p. 809). He holds that the "sore" is a metaphor (p. 814); says the seven mountains are figurative, but not meaning Rome (p. 868); and stresses the conscious, enduring punishment of the beast and his prophet (p. 969)

Beale notes that **postmillennialism and amillennialism** are more consistent with his own symbolic interpretations (p. 973). He argues that the binding of Satan is not universal (p. 985) and thinks that the millennium is enjoyed by deceased saints during the church age (p. 991). The author discounts Alford's famous defense of two literal resurrections (p. 1004) and argues for a general judgment (p. 1031). He holds that the new heaven and earth are not a literal new creation, but figurative (p. 1040). Indeed, he declares that "some interpret 21:10-22:5 as a literal description of an actual physical city. But this is highly improbable" (p. 1062), holding that the size of the cubic city shows the figurative idea of the completeness of God's people (p. 1073). The 144,000, he believes, are not a remnant but a symbol for all of God's people (p. 1076), and he holds that the new heavens and earth are equivalent to the new city alone (p. 1109). Such a commentary is very little help to one who believes in a literal, future fulfillment of prophecy.

< He is especially good in untangling how the Apocalypse incorporates Old Testament passages and themes.

Beasley-Murray, G. R. *The Book of Revelation*. New Century Bible, 1978, 352 pages. Helpful on the relevance of non-canonical literature for understanding the book.

!! Brilliant for its time and mildly critical, with more of a stress on apocalyptic than prophecy. This "richly suggestive" (Martin) commentary offered a **historic premillennial** interpretation of chapter 20. In early editions of this guide, I always recommended buying both the New Century Bible and the New International Commentary on the New Testament. Unfortunately, this good book has become harder to find.

@@ A well-outlined, competent work that explains many facets rather well verse by verse but shows no use of certain great commentators as Beckwith, a total absence of dispensational works such as by Walter Scott, J. B. Smith, and John Walvoord.[313] He is unable to reach a conclusion as to which man by the name of John wrote the book, but favors the traditional date around A. D. 95. His willingness to devote lengthy or at least pertinent discussion on some problem verses makes his work often helpful, e. g. 1:4, seven spirits; 1:10, Lord's day; 1:20, seven stars; 6:2, white horse rider; 7:4-8, the 144,000; 11:3, 4, the two witnesses (but do they represent the church as he says?); 12:4, the dragon stood before the woman to devour the child as soon as he was born; 13:18, the 666; 19:7-9, the bride and the guests, etc. One may need to read him several times on Revelation 20 to decide where he really believes the "thousand years" fit into the scheme of things.

% Becker, Siegbert W., *Revelation: The Distant Triumph Song*, 1985. **Amillennial.**

* Beckwith, Isbon Thaddaus, *The Apocalypse of John*, 800+ pages, 1919. A critical and exegetical commentary
by a priest in the Protestant Episcopal Church. Extensive introductory material, followed by over 400 pages of commentary. A work of impeccable scholarship. **Amillennial.**

! This commentary with nearly 800 pages is divided in two parts: the introduction and the commentary. It is well argued on both linguistic, historical and theological issues and is in my view - one of the most valuable English commentaries.

!! One of the better old scholarly commentaries. More conservative than Charles's magisterial set. Still to be consulted for work in the Greek text, and thankfully now free online. His discussion of the history of interpretation remains quite useful (pp.318 – 36).

$ Bengel, John Albert. *Introduction to his Exposition of the Apocalypse*, with his preface to that work, and the greatest part of the conclusion of it, and also his marginal notes on the text, which are a summary of the whole Exposition. Translated from the High Dutch, hy John Robertson, M.D. (1757). This great author was rather too precise in his dates. The end of the forty-two months was settled for the 21st of May, 1814 and the destruction of the beast for June 18th, 1836. When so princely an expositor maunders in this fashion it should act as a caution to less able men.[314]

< Blevins, James L., *Revelation,* Knox Preaching Guides, 1984. So brief that it hardly deserves a quick skim.

!! Blount, Brian K., *Revelation,* New Testament Library, 2009. The author, who previously served as a pastor and as a professor at Princeton Seminary, is now President of Union Seminary-PSCE in Richmond. He writes as a moderately critical scholar who sees connections between the courageous faith of the early church, with

[313] There really is not any absence of dispensational commentaries on Revelation. They are out there and are numerous. Most are simply ignored by the "Scholar's Union" since they are not "scholarly" or published by a "reputable" mainline publishing house.

[314] This would be Historicist.

her nonviolent protest against Roman idolatry and injustice, and the experience of African-American Christians. Regarding historical setting, he dates the book to ca. 95 and contends that persecution under Domitian was, at the time anyway, a real, but as yet largely unrealized, threat to the Christians in the empire.[315]

!! Boring, M. Eugene, *Revelation*, 1989. Treats Revelation in 240 pages. A careful and well received exposition which is widely used in more liberal pastoral circles. Boring is fond of the universal salvation idea.

!! Boxall, Ian, *Revelation*, Black's New Testament Commentary, 2006. A solid replacement for Caird's stellar volume. There is a tendency in New Testament scholarship to downplay any severe Roman persecution as the contextual key to the message of Revelation. Boxall gives greater weight to that pressing concern within the faithful community. The author is a mildly critical Oxford scholar and a gifted exegete.

!! Bratcher, R. G., and H. A. Hatton, *Revelation*, United Bible Society Handbook Series, 1993. A fairly full volume of 352 pages.

@@ Often verse by verse comments on key phrases are generalized rather than going far enough really to give adequate light on problems (2:4, 7, 17; 3:5, 10; 6:2, etc.). The 144,000 in 7:4-8 are seen as "the totality of God's people," and the number as not literal. The book is often of little or no help on interpretive issues, having a purpose to focus on exegetical details only to help translation (cf. vii). For the latter it is useful, but it does not furnish Greek grammatical details as some works in the Summer Institute of Linguistics, Inc. do.

$ Brightman, Thomas. *The Revelation of St. John*, 1611. Brightman's admirers called him "the English Prophet," and this work they styled the "Apocalypse of the Apocalypse;" but it survives only as a noteworthy monument of the failure of the most learned to expound the mysteries of this book. Elliott says "his Commentary is one of great vigor both in thought and language, and deservedly one of the most popular with the Protestant Churches of the time.

!! Brighton, Louis, *Revelation*, Concordia Commentary Series, 1999. The author is emeritus professor of New Testament at Concordia Seminary in St. Louis. This is a full-scale technical commentary (673 pages) from a conservative Lutheran perspective. I have not used it.

% Brooks, Richard, *The Lamb is all the Glory*, 1986. Pastor's treatment, too light weight to be of much use to the scholar, but useful for the layman and leading a class. **Idealist** in the tradition of Hendriksen.

[315] Racial commentaries are useless. There is not an "African" interpretation to Revelation or an "Asian" one or a "Feminist" one, there is simply the one, true and correct interpretation that transcends all human prejudices and presuppositions.

% Bruce, F. F., *The Revelation,* The International Bible Commentary, 1986. This is a one book Bible commentary and the section on Revelation is small but in view of the respect for F. F. Bruce his views are frequently quoted

! Brütsch, C. *Die Offenbarung Jesu Christi: Johannes-Apokalypse*. 3 volumes, 1970. The force of Brütsch's three-volume commentary is its wealth of information gathered from a large number of other works. Sometimes, however, it is poorly referenced, and it must therefore be used with caution.

< Buchanan, George Wesley, *Revelation,* Mellen Biblical Commentary, 1993. He cannot compete with Beale or Aune. It interacts with only the more obvious secondary literature, the prose does not always flow well, the price ($140) is outrageous, the transliterations eccentric. Nevertheless, because of its focus on intertextuality, this commentary offers interesting observations on the use of antecedent Scripture in Revelation that are not found elsewhere.

!! Bullinger, E. W., *Revelation*, 1909. A large work reprinted by Kregel in 1990 — why I don't know. It deserves to be buried. Though a scholar of some repute long ago, Bullinger and his "ultra-dispensationalism" were vigorously rejected by dispensationalists. Ironside called it "an absolutely Satanic perversion of the truth."

$ Burch, William. *An Exposition of the Revelation*, 1857. Good in its own line.

* Caird, George Bradford. *The Revelation of St. John the Divine*, Black's New Testament Commentary, 1966, 1984. A scholarly commentary reflecting a determined effort to follow a consistent hermeneutic. One of the major strengths of this work is the reconstruction of the first-century A.D. setting with continuous emphasis upon a present understanding of what the Spirit might be saying to churches in our own day.

%. Scholarly work, has a good understanding of Apocalypses, Mounce is a better reference tool but Caird has more depth. 318 pages.

! Caird was heavily influenced by the work of Farrer, but emphasized the influence of myth, apocalyptic and the history of the Roman Empire as well. This raises the question: "When he [John] uses images from the Old Testament does he give them their exact Old Testament value, or are they baptized with a Christian spirit and meaning?" (7). Caird's commentary should be within reach because of its qualities. Note especially his interpretation of 11:15-12 where he argues that the birth of Messiah is not to be interpreted as the virgin birth but as the enthronement of the king as in Psalm 2.

!! Similar to New Century Bible in its interpretive approach, but slightly more critical. Caird's commentary has been one of the most highly regarded works on Revelation. He was an incisive exegete indeed. The drawback is that it is now so dated.

@@ He is not sure whether the Apostle John wrote it though he leaves this open and dates the book ca. A. D. 95. As a brief commentary this does a fair job, but skipping verses (as 1:10) is disconcerting to some as is covering some key sections so fast (as 1:12ff.). The 144,000 are the whole band of the saved, and he also equates them with the great throng of 7:9ff. He holds, curiously, that the birth of the child in 12:2-5 is not the Nativity but the Cross; fleeing of the woman (he says she is the church) is handled

with exceeding vagueness, but apparently related to the entire present age. One has difficulty respecting his awareness of things when on p. 235 he sweepingly claims that until Daniel the Jewish people had no expectation of an afterlife, a liberal notion widely held but often ably refuted by evangelicals. To him “All the evidence we have is against ... a literal interpretation” of resurrection in 20:5” (p. 254). This simply is not true. Though at times vague in regard to the millennium, he appears to see it as a state before the eternal state, with many questions left hanging. He is often quite helpful in bringing in possible background from Jewish apocalyptic literature. It is a fair commentary, quite good in many places but mystifying in some.

* Charles, Robert Henry. *A Critical and Exegetical Commentary on the Revelation of St. John*, 2 volumes, 1920, 1985. This work and Swete's exemplary treatment vie for supremacy. Exegetical.

! Charles' commentary is generally highly valued, in particular for its philological information as well as its analyses of the relationship between Revelation and other ancient literature. His literary-critical reconstructions, however, are quite arbitrary. Charles is often cited for his dictum that John wrote in Greek, but thought in Hebrew.

< Represents immense scholarship. In one sense, it has not been surpassed, but the preacher should not set too much hope on it, as the two volumes are very technical and only rarely practical.

*Chilton, David, Days of Vengeance, 1987, 721 pages. Professes to be a standard work for **neo-postmillennialism. Preterist** and with a **Reconstructionist** presupposition. Many odd interpretations are included in the work so that it cannot be recommended, but is still interesting as a reference. We take exception to Gary North's arrogant assertion in the preface that Chilton is somehow "unanswerable" by dispensationalists and premillennialists. No book except the Bible can be said to be "unanswerable". Personally, I had little trouble shooting holes throughout Chilton's thesis.*[316]

% This book is rather unique being **preterist and postmillennial**. He sees Revelation and Matthew 24 fulfilled by the destruction of Jerusalem in A.D. 70 and therefore opts for the earlier date of the book. The book is very scholarly, well written and will challenge the conventional interpretations of Revelation.

^ This is a learned case for **postmillennialism**. Gary North in the "Publisher's Preface" says that what Chilton generalized in an earlier book "is now supported with chapter and verse, indeed, lots and lots of chapters and verses" (p. xv). He asserts that Chilton has at long last found the secret key to unlock the code of the book of Revelation (p. xvi).

< The book is strongest where it brings together from larger, more technical commentaries something of the wealth of Old Testament allusions and shows their relevance to the interpretation of the Apocalypse. But Chilton ties his interpretation of the entire book to a dogmatic insistence that it was written before A.D. 70 and that its predictions are focused on the destruction of Jerusalem. Although there are some excellent theological links crafted in this book, the central setting and argument are so

[316] North spent most of his literary career (at least before his “Y2K debacle”) slandering and misrepresenting premillianlsim and dispensationalism. He lost most of his credibility when he loudly insisted that human civilization would crash in 2000. His Y2K folly destroyed his credibility.

weak and open to criticism that I cannot recommend the work very warmly. The lengthy (18 pages) “Publisher’s Preface” by Gary North is so arrogant and condescending, it is embarrassing. I earnestly hope Chilton found it so.

!! A large work offering a postmillennial exposition with a *Reconstructionist* flavor (**radical preterist**). Chilton is not generous in handling opposing viewpoints, and his dogmatism in dating the Apocalypse prior to Jerusalem’s Fall (A.D. 70) flies in the face of too much evidence. Still, there is theological insight in this commentary and presses the overall point that Christ’s ultimate victory ought to mean everything to the Christian today. Chilton substantially moderated his **theonomic** views before his untimely death.

^ Clark, David S., *The Message from Patmos: A Postmillennial Commentary on the Book of Revelatio*n, 148 pages, 1989. This is a more succinct effort than Chilton's volume to support the **postmillennial** interpretation.

*Cohen, Gary. Understanding Revelation (1968), 186 pages. An interesting and useful **pre-millennial** study dealing with some of the chronological issues and questions in Revelation. Cohen uses the American Standard Version of 1901, which diminishes its value.*

@@ Couch, Mal, ed. *A Bible Handbook to Revelation*, 2001. Several writers give a dispensational perspective. Five chapters are introductory on such matters as differing systems that interpret the Revelation. Eleven chapters look at aspects of theology. Then circa 100-page survey sections. Writers seek to dispel the idea that the Revelation is too mysterious to grasp. Various charts compare views, such as rapture positions. Authors argue for literal interpretation mingled with recognizing figurative language where they feel this meets sane criteria, as in the seven lamps before the throne, or the lamb (cf. 48). They endeavor to show that their concepts are the most natural hermeneutically. Many discussions offer clear reasons, but some are hazy and ineffective, or not thought through well enough.

$ Cowper, William, of Galloway. *Patmos; Or a Commentary On the Revelation*, 1619, 1629. The simple piety and vigorous style of Cowper have preserved his old-fashioned work, and will preserve it.

$ Craddock, Samuel. *Exposition* (1696). Dr. Dodderidge and Job Orton were very fond of this old author. We are not.

$ Cumming, J. *Apocalyptic Sketches.* Here the views of Elliot, are admirably popularized.

= Custer, Stewart, *From Patmos to Paradise: A Commentary on Revelation*, 2004. 456 pages. In a warmly conservative manner, *From Patmos to Paradise* adheres to the text of Scripture rather than to the imagination of the author, and it recognizes that Christ, not man, is the center of Revelation. It advocates a thoroughgoing **futurist, premillennial** interpretation of Revelation; it defends the authorship of the Apostle John: and it accepts a date during the reign of Domitian. The front matter compares the

opening chapters of Genesis with aspects of Revelation, comments on John's use of the Old Testament, and lists the animals, numbers, and colors that appear in Revelation. Several distinct yet complementary outlines of Revelation appear in the introduction (pp. xxvii-xxxi), which also provides a list of the names and titles of Jesus and pertinent cross-references to the rest of Scripture (pp. l-li). The author describes his own methodology as one that makes the student of Scripture aware of the major theme, the persons, and the major doctrines of each chapter in order "that its content may master his soul" (p. ivii).

The style of the commentary is devotional in tone, with specific applications to the Christian life and a short prayer at the close of each chapter of exposition. Thus, while the reader who seeks a more technical commentary may be disappointed in the absence of detailed grammatical and theological discussion, he should note the practical value of the material in accordance with the purpose of the author.
The text notes that "the basic question in Rev. is who shall rule the earth" (p. 6)- a question that finds its answer in Christ's possession of the title deed to earth in Revelation 10 (p. 115). Literary divisions of the text such as "I saw" (p. 11) and "after these things" (p. 208) receive appropriate coverage. The work describes the diversity of angelic beings and the place of that diversity in God's created order (p. 54). It gives evidence for interpreting the rider on the white horse in 6:2 as Antichrist, not Christ (p. 74). However, the mighty angel in Revelation 10 has both the power and characteristics of deity and, therefore, should be interpreted as Christ (p. 115). While symbolism does appear in Revelation and finds an appropriate defense in this commentary (see the woman clothed with the sun, p. 134), the commentary insists on a predominantly literal or natural interpretation of the 144,000 sealed servants (pp. 87-88), the demonic locusts (p. 104), and a 200-million-strong army from the East (p. 110). A strong defense of a premillennial interpretation of Revelation 20 draws upon historical and linguistic data to demonstrate its point (p. 221).

Two aspects of this commentary provide a great service to the reader. First, the footnotes leave the text free of clutter while directing attention to the most valuable resources. Instead of citing every possible interpretation, historical tidbit, and grammatical nuance, the writer points his audience to the most useful sources for research. Those who are interested in tracing finer details can pursue these leads. The rest can profit from the commentary's warm tone and pertinent application without having to wade through an abundance of technical or critical ideas. The footnotes and text also demonstrate the unity of Scripture by providing extensive cross referencing to other passages (see pp. 43, 45). Second, the annotated bibliography at the end of the commentary (pp. 269-358) provides an exceedingly valuable overview of many notable works. It will help the reader choose the most valuable commentaries for his own library while informing him concerning the theological dispositions of individual writers. The bibliography is not comprehensive. It omits David Aune's three-volume commentary and many critical works; however, the coverage of the more conservative commentators is extensive.

This commentary adheres closely enough to individual verses to be used as text resource, but it reads more like a book than most commentaries tend to do. It shows the measure, balance, precision, and fidelity to truth that characterizes meek Christian scholarship by directing the reader's thoughts to the Lamb.

$ Daubuz, Charles. *A Perpetual Commentary on the Revelation*, 1730. Subsequent writers have drawn much from this work; we have heard it highly commended by competent judges. There is also a larger unabridged edition, which we have not seen. This is said to be still more valuable.

* DeHaan, Martin Ralph. *Revelation* (1967). A series of studies on the major themes on Revelation. **Premillennial.**

Dennett, Edward, The Visions of John on Patmos, Being Notes on the Apocalypse, 324 pages. In the usual Plymouth Brethren style. As always, some good material from a ***dispensational and premillennial*** *viewpoint, but like most of the Brethren writers, Dennett was infected by critical scholarship, with useless digressions about variant reading in the so-called "oldest and best manuscripts". Like other of his contemporary writers, he tries to associate the rider in Revelation 6:2 with Napoleon. Not as good as his other works, which I appreciate.*

$ Durham, James. *A Learned and Complete Commentary,* 1658. After all that has been written, it would not be easy to find a more sensible and instructive work than this old-fashioned exposition. We cannot accept its interpretations of the mysteries, but the mystery of the gospel fills it with sweet savour.

@ In 1779, in their *Testimony and Warning Against the Blasphemies and Idolatry of Popery*, the Reformed Presbytery called Durham's *Complete Commentary... On the Book of Revelation*, "the best exposition of that book that has yet been published" (p. 61)."After all that has been written it would not be easy to find a more sensible and instructive work than this old-fashioned exposition... the mystery of the Gospel fills it with sweet savour" writes Spurgeon of this work (cited in Johnston, *Treasury of the Scottish Covenant*, p. 318, emphasis added). Carstairs, in the introduction to this huge set, comments that the judicious reader "will count the author an interpreter, one among a thousand." This book touches on many subjects "with some practical observations, and several digressions, necessary for vindicating, clearing, and confirming many weighty and important truths." Furthermore, along with a detailed verse by verse interpretation of the book of Revelation it includes (at the end of volume two) a brief summary (containing 24 pages) of the whole book. The complete photocopy set is massive and covers 1750 pages! **Historicist.**

? 1,035 pages in the 2000 edition. This massive commentary, originally printed in 1658 and reprinted eight times in the following century, is based on comments on the Scripture reading (called "lecturing") that Durham gave every Sabbath just before the sermon. Robert Baillie, Scottish commissioner to the Westminster Assembly, wrote, "It is not for naught, that the most judicious Calvin and acute Beza, with many other profound divines, would never be moved to attempt any explication of that book [of Revelation], yet I hope I may make bold to affirm, without hazard of any heavy censure, that there is here laid such a bridge over that very deep river, that who ever goeth over it, shall have cause to bless God for the author's labour." You do not have to agree with all of Durham's interpretations to benefit from reading this work. As Spurgeon said, "After all that has been written [on Revelation], it would not be easy to find a more

sensible and instructive work than this old-fashioned exposition. We cannot accept its interpretations of the mysteries, but the mystery of the gospel fills it with sweet savour." A bonus in this commentary is Durham's writing on a variety of "Questions and Controversies." For example, his explanation on the call to the ministry (pp. 66-83) is one of the clearest ever written on this often misunderstood subject. These excurses, inserted at Durham's request, comprise nearly one fourth of the commentary.

!! Duvall, J. Scott, *Revelation*, Teach the Text Commentary, 2014. Students familiar with Revelation scholarship will not learn much here, but Duvall is a very attractive, clearly written, well-organized, conservative book for pastors (320 pages). The author comes across as a born teacher. The approach is open to the text, where it leads, and insightful on exegetical and theological questions. He frequently makes applications to daily life. I find the Illustrating the Text segments less helpful. In my opinion, unless the illustration is brilliant, it's best to leave it out of the book and use the space for other purposes. (Isn't the best illustrative material usually the speaker's own, perhaps tying into current events which are on the minds of the audience?)

@@ Easley, Kendell H., *Revelation*, Holman New Testament Commentary, 1998. Easley has an introduction with an apt illustration before each of Revelation's 22 chapters, then commentary, application, and further data on details of history, geography, or grammar. He gives a teaching outline, and four to seven subjects to discuss in a group. In keeping with the series, preachers and others find charts and boxes highlighting main thoughts or bolstering points. Easley in interpretation often will disappoint dispensational readers, an instance being in seeing the woman of Rev. 12 and the two witnesses of chapter 11 as the whole body of Christ, or the 42 months of 11:2-3 not literal but figurative for a time Christians suffer, and the thousand years as not literal (there will be no future thousand year reign of Christ on earth). One of the disappointing things in the work is Easley's vagueness. He chooses to combine different views, sometimes faulting a view on uninformed grounds, e. g. saying that dispensationalists have no adequate reasoning for how a millennial era of peace can end in a war (p. 7). Problem verses often receive only a light brush (love, 2:4; overcome, 2:7; crown, 2:10, manna, 2:17, etc.). Or views are taken with very light discussion, as elders mean angels in 4:4, and the white horse rider depicts generals at various times in history in 6:2, and the thousand years in 20:1-6 represent no specific chronological program for the future, just a "promillennialism" which is left vague and hanging (368). The confused work overall is of little consistent help for those who are seriously wrestling with hermeneutics and the Revelation.

@ Elliott, E.B. *Horae Apocalypticae: A Commentary on the Apocalypse, critical and historical Including Also An Examination of the Chief Prophecies of Daniel*, 1862. (The following review edited to remove some inaccuracies and errors) The title continues: "Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices: Containing, Besides Other matters, A Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices." This four-volume set is respected by many as a scholarly work on eschatology. It will be especially valuable in our day as it absolutely

destroys the Jesuit inspired preterist system by conclusively proving a late date for the writing of the book of Revelation... Included in *Horae Apocalypticae* you will also find a very useful historical survey of who held which positions concerning eschatology, much history on the Roman empire (and its interaction with Christianity), how the Reformation, Islam, etc. were prophesied in the Apocalypse, a world chronology according to the Hebrew Scriptures (which would make the Earth 6127 years old), patristic views of prophecy, the beast and his mark (666) revealed, and much more. The Papacy is also shown to be the apocalyptic antichrist, which was a standard position among the Reformers**.** Elliott also deals with Moses Stuart's Preterism... Furthermore, in 1878, Charles Haddon Spurgeon wrote the classic reference work *Commenting on Commentaries*. The 'prince of preachers' surveyed over 1,400 commentaries on the books of the Bible providing bible students and pastors with a valuable guide for selecting books for their libraries. His comments are often as entertaining as they are helpful. Each book of the bible forms a chapter in this work...Spurgeon provides pithy analysis and offers his recommendation of the best commentary and those to avoid. When he reaches the book of Revelation his clear recommendation is E.B. Elliott's *Horae Apocalypticae*. He succinctly states that it was "the standard work"**.** 2,611 pages, with a 29-page index.

@@ Ellul, Jacques, *Apocalypse: The Book of Revelation*, 1977. Ellul is a famous theologian of the Reformed Church of France and Professor of Law and History, University of Bordeaux. He sees apocalyptic as not allowing a literal interpretation of prophecy, and writes so much in a philosophical train of thought that the reader is often dumbfounded as to what is going on or what is being really explained in any definite sense. Rather than rescuing the Apocalypse from improper treatment (and indeed it has had plenty of that!), Ellul only plunges it again into a fog for many readers.

@@ Epp, Theodore, *Practical Studies in the Revelation*, 2 volumes, Back to the Bible Broadcast, 1969. This includes several simple studies with a clear perspective on the pattern of events to take place according to a more literal understanding of biblical prophecy. The chapters are quite readable for laymen and less advanced students of Scripture. At many points Epp includes spiritual lessons and challenges that show the practicality of the Book of Revelation to experience today, in a **premillennial** perspective.

!! Fanning, Buist, *Revelation*, Zondervan Exegetical Commentary of the New Testament, 2017? This scholar embraces progressive dispensationalism, healthy measure of continuity between the Testaments, and he teaches at Dallas Seminary (since 1974). I expect there will be excellent discussion of the Greek — he's known for his Oxford monograph on Verbal Aspect in NT Greek — and fairness in dealing with various eschatological positions.

! Farrer, Austin, *The Revelation of St. John the Divine*, 1964**.** Farrer interprets John as a rabbinic preacher seeking "new inspiration by drawing old texts into fresh combinations" (30) and thinks that Old Testament was authoritative for John. If the meaning of words and images can not be found in Revelation, they must be found in the Old Testament.

"Another of St. John's formal procedures is the exegetical. His whole apocalypse is a visualized meditation on sacred texts" (57). Caird was heavily influenced by the work of Farrer.

!! Fee, Gordon, *Revelation*, New Covenant Commentary Series, 2010. The author taught at Regent College, has written many commentaries, and was editor of the New International Commentary on the New Testament series. As one would expect, Fee is learned and deliberate in taking up exegetical issues, but I argue that far less research went into this work. His eschatological positioning seems a bit eclectic.

@@ Feinberg, Charles L., "The Book of Revelation," in the Liberty Bible Commentary, 1983, 2,721 pp. The late Dr. Feinberg, an outstanding voice for **premillennialism** in the **dispensational** pattern and a Jewish Christian, was allowed pages 2,652-2,721 for a work of brevity. He has a detailed outline, treats many of the problems, giving views of his own and reasons. He believes that 1:19 is the key verse; 1:20 refers to ministers of local churches, not celestial beings; there are five crowns for believers and they may win one or more of these as special reward (cf. on 2:10); 4:4 supports a pre-tribulational rapture since the elders represent the church in heaven after chapters 1-3 (even many dispensationalists do not agree with his view or the seven reasons); the 144,000 in chapter 7 are Israelites, not the church saints; the locusts are literal but supernatural beings; etc. One also can see Feinberg comments in *A Commentary on Revelation; The Grand Finale.*

% Fiorenza, Elizabeth Schussler, *Revelation: Vision of a Just World*, 150 pages, 1991, 240 pages in 1999 edition. Good one for scholar or advanced student.

! Fiorenza's 150-page commentary contains an index of scriptural passages, a bibliography and three parts: Introduction, Commentary and a part about Theo-Ethical Rhetoric. Although I personally and many others with me do not agree with Fiorenza's **liberation and feminist theology**, this commentary is the result of many years scrutiny of Revelation and is in fact very familiar with Revelation scholarship, rhetoric and communication strategies, and so should be carefully read whether you agree with her on her methodology and interpretation or not.

< So brief that it hardly deserves a quick skim.

@@ Fiorenza, Elizabeth S., *Invitation to the Book of Revelation: A Commentary on the Apocalypse with Complete Text From the Jerusalem Bible*, 1981. This 223-page work is by a professor of Biblical Theology at the University of Notre Dame. Two other Catholic women have written recognized commentaries on the Revelation (Josephine M. Ford, Anchor Bible, 1975, also on Notre Dame faculty; and Adela Yarbro Collins, 1979). Fiorenza was also scheduled to come out with a more definitive commentary on Revelation in the Hermeneia series (Fortress Press). She is against source-critical theories on the composition and takes a futurist scheme of interpretation, but she is very different from the futurist views of premillennialists. She does not take the Apostle John as author. The "Five who have fallen" (chapter 17) are emperors in the first century, Caesar, Caligula, Nero and Domitian (p. 166) (she does not mention a fifth!). The first seal deals with the conquest by the Roman Empire (Babylon); the 144,000 are the

Church; the thousand years refer to an earthly Messianic Kingdom as Jesus hoped for, not the "spiritual" interpretation common in Roman Catholic circles and among many Protestants (amillennialism).

% Fogle, Lerry W., *Revelation Explained, Not Setting Dates but Seeing Jesus*, 326 pages, 1995. **Symbolic** approach, concentrates on the visions of Jesus, useful for the layman.

< Ford, Josephine Massyngberde, *Revelation*, Anchor Bible Series, 1975. Entertaining, primarily because it is eccentric. John the Baptist, we are told, was responsible for most of Revelation- but perhaps that is not too surprising from a scholar who has argued that the Blessed Virgin penned Hebrews. Her background material, especially from Qumran, would have been invaluable had more of her references been right: in one section I checked, fully one-third of the references were incorrect.

@@ The very liberal author was Professor of New Testament Studies at Notre Dame University. Her viewpoint is that Revelation is by multiple authors in the mid-first century. Chapters 4-11 are by John the Baptist or his disciples, chapters 12-22 by unknown writers. Ford gives a new translation but comments in general on sections, not verse by verse. The bibliography is helpful if one wishes to consult liberal authors and have an extensive list, but evangelical writers are missing. There is little help exegetically to put the book together in a meaningful way for conservative readers. One can waste much time here; it only takes a willingness to fritter it away.

Friskney, Tom. *Strength for Victory: A Drama in Four Acts. A Commentary on the Book of Revelation*. Published by the Author, 1986. Expresses the author's insightful and stimulating approach.

$ Fuller, Andrew. *Expository Discourses*, 1815. Fuller is too judicious to run into speculations. The work is both condensed and clear. Fuller called Faber "the Fortune-teller of the Church," and there are others who deserve the name.

* Gaebelein, Arno Clemens. *The Revelation: An Analysis and Exposition of the Last Book of the Bible*, 1961. A **premillennia**l interpretation.

$ Garratt, Samuel, *Commentary,* 1866. This author mainly follows Elliott, but differs as he proceeds. He is an esteemed author.

% Gentry, Kenneth L., *Before Jerusalem Fell: Dating the Book of Revelation*, 1989. Scholarly book on the dating of Revelation, which argues for an early date.

***Preterist**. Gentry is not convincing in this weak polemic against dispensationalism and premillennialism. His understanding of both systems is seriously flawed and it undermines the force of his arguments. He also insists that Revelation relates to the fall of Jerusalem in A.D. 70.*

% Gentry, Kenneth L., *The Beast of Revelation*, 1989. This is a two-part book, the first is on the identity of the beast (Nero) and the second is on when Revelation was written

(early date). The second part is a popular version of the author's scholarly book on the dating of Revelation *Before Jerusalem Fell***.**

Preterist. *A defense of an early date of Revelation, written from a Reformed,* ***neo-postmillennial, preterist*** *and Reconstructionist viewpoint. Contains an appendix defending certain charges made against Christian Reconstruction. We cannot accept the work for obvious theological reasons, including his inability to properly grasp a correct understanding of the dispensational and premillennial schools of interpretation*. *His prejudices destroy his credibility. Not a convincing work.*

! Giblin, C. H. *The Book of Revelation: The Open Book of Prophecy*. Good News Studies, no. 34, 1991**.** Giblin's commentary develops the use of the holy war-imagery in Revelation and also pays great attention to structure. An important commentary.

! Giesen, H., *Die Offenbarung des Johannes,* 1997*.* Giesen, a Catholic Professor of the New Testament, has written an extremely well-researched commentary. The 562 pages is replete with research surveys, excurses, and detailed discussions. Many of the discussions have been published as major articles at least since 1981/1982. Martyrdom is a major theme in this commentary.

$ Glasgow, James. *Apocalypse Translated and Expounded* (1862). We do not care much for the translation, and think some of the interpretations speculative and forced; yet the work is important.

% Goldsworthy, Graeme, *The Gospel in Revelation*, 1984, 1994. A series of essays on Revelation which are well worth reading.

Greene, Oliver. Revelation, 1963, 2017, 543 pages. A conservative, ***premillennial*** *study which is based on the Scofield Bible-wing of dispensational Fundamentalism. Not very deep or original, mainly repeats the "standard" interpretations". Greene is too over-awed by Greek scholarship and "outstanding authorities and scholarship" although he seldom names them. Of limited value but still good to have on your bookshelf. The Scholar's Union will ignore it.*

^ Gregg, Steve, ed. *Revelation, Four Views: A Parallel Commentar*y, 1997. 528 pages. Here is work closely akin to the book edited by Marvin Pate *(Four Views on the Book of Revelatio*n). In this case, the editor combines the four major ways for interpreting the Revelation by selecting summaries out of writers for the four views in four columns laid side by side in each two-page spread. He works his way through the Revelation, dealing with a few verses at a time. The four approaches chosen are the preterist (postmillennial, today Christian Reconstruction), historical (all through history), futurist (Rev 4:1-22:5 mostly features what is yet to occur), and idealist view (principles of righteousness and evil have their application at any time). Gregg directs the Great Commission School, also Good News Underground, which is an evangelistic ministry providing literature. He admits years of flip-flopping from one view to another and just giving his students arguments for different views (1). He does not want to divulge his own present view, which he says has kept changing (4). The work has an advantage of

giving a quick comparison of views on specific sets of verses, often even showing diverse explanations of writers who contend for one of the four overall positions. At times it is clear and fair, at times it does not provide for a given view the best evidence available. It is an energetic project, but varies in representing the approaches. Overall, it offers great convenience in glancing at views pulled together, at least parts of them, that the editor chose to incorporate. Some generalized inaccuracies occur, as on p. 2: *"Futurist* interpreters usually apply everything after chapter four to a relatively brief period before the return of Christ." In reality, they see only chaps. 4:1-19:10 this way, for Christ comes in chap. 19, chap. 20 is after His coming, and 21:1-22:5 pictures descriptions of the New Jerusalem even after chap. 20. Also, some details such as the references to Christ's death (5:9-10) and His birth (12:2, 4-5) go back to His first advent. At the outset, Gregg has a two-page Foreword by Robert Clouse, who edited *The Meaning of the Millennium: Four Views* (1977). Gregg then provides an introduction to the Book of Revelation, also a survey of the four major views (28-49). Commentary on Revelation 1-3 is his own, because he sees much agreement here among the views, though he points out occasions when the four differ, such as with "the time is near" (1:1-2) or Christ's coming (1:7). But in Revelation 4-19 he deals in short sets of verses and presents the four-column format with the four views. For chapters 20-22 he switches to a three-view consideration, presenting the postmillennial, amillennial, and premillennial positions. His 3-page bibliography (6-8) does not include Robert L. Thomas's detailed exegetical case for a premillennial view *(Revelation 1-7* and *Revelation 8-22* [1992 and 1995]). As in commentaries in general, this work handles some points well, others weakly and generally, as with the fuzzy statements that do not define the one who "overcomes" (2:7, p. 65). However, Gregg has a good, quick review of explanations on the "white stone" in 2:17. He is weak on what it means not to be blotted from the book in 3:5 and has surface-type remarks about being kept from the hour of trial in 3:10 that do not represent the pretribulational rapture position's better arguments. The views of the 24 elders (human or angelic) among futurist interpreters are given without better arguments for either view. Sometimes the work gives space to a view that is by no means among the better examples representing a system. For instance, the book cites a Henry Morris view that the 24 elders are the 24 ancestors of Christ, Adam to Pharez, which Morris alone holds (87). Going with this is the idea that the elder who speaks to John is the Old Testament Judah (95). At Rev 6:1, differences in viewpoints increase. Even among futurists, the rider on the white horse can be Christ, Antichrist, or a military trend. Historicists say this pictures Roman imperialism from the death of Domitian (A.D. 96) to A.D. 180, preterists hold it to be symbolic of warfare and its results, and the spiritualist (idealist) view sees Christ and the preaching of the gospel. How to interpret the 144,000 also varies among believers. Great diversity of explanation appears on seals, trumpets, and bowls, the 42 months, mystery Babylon, the woman of chapter 12, the two witnesses, 666, the bride and those invited, the thousand years, the binding of Satan, and the coming to life in 20:4, to name a few. Gregg provides indexes of Scripture, subjects, and authors. As a help to teachers, pastors, students and laypeople, the work can be of benefit along with Pate's work on *Four Views*. Whereas Pate has four scholars write many pages each to contend for their approaches, each covering the entire book, Gregg dips in to differing representatives of four positions on countless details that are bits of the picture as he comes to them in the Revelation. Gregg pulls

out citations that vary, some carefully and others by strange conjecture, whereas Pate's work has the sustained mind of a given scholar advocating his view. On the other hand, Gregg's work shows comparisons on far more of the details. So, both books can make contributions in study of the issues. For those who already know a position well, the two books will be of more help. For beginners or those not far along in grasping any position well, trying to deal with the books at such an early point might put them "more at sea" than before, because they have no clear-cut, solid reference points to help them evaluate arguments wisely. They may be diverted on some flimsy basis without being aware of how unwise that direction is.

* Hadjiantoniou, George A. *The Postman of Patmos*, 1961. This work by Georgios A. Chatzeautoniou denies any prophetic significance in these letters, expounds the meaning of the message as it is applied to the early church addressed by Christ, and interprets the timeless truths in the light of the "postscripts" appended to each letter.

@@ Hailey, Homer, *Revelation: An Introduction and Commentary*, 1977. Hailey, **amillennial** like William Hendriksen (*More Than Conquerors*), goes so far as to contend that all of Revelation 1-19 was fulfilled in pre-Constantine times, before ca. 235. Even the "thousand years" are symbolic of the period from Constantine until Satan is released. Only 20:7ff. is clearly yet future. Armageddon took place in the subduing of the Roman Empire. The four horsemen of Chapter 6 are Christ going with the gospel, persecution of saints, problems in the economic situation, and judgments on Christ-rejecters (186-93). The great tribulation is the 240 years of Roman-Christian struggle; the two witnesses the church; the woman of chapter 12 the people of God; the coming of the warrior in 19:11ff. is not Jesus' Second Advent but a picture of victory over the world's sinful forces; Gog and Magog denote trends such as atheism, materialism, humanism, communism (397). The work is a clear presentation of one **amillennialist's** handling of the Revelation, with much that is baffling for hermeneutics.

!! Hamilton, James M,, *Revelation*, Preaching the Word, 2012. In some circles, full sermon series on Revelation are a rarity, perhaps due to preachers' fears of being unable to answer congregants' questions. (I myself preached only on the Seven Letters.) Hamilton has done a fine job in producing a 400-page vol. of sermons on chs. 1 – 22 which may stimulate many to commence a book-length exposition. He takes a historic premillennial approach (with an interest in biblical theology), but the book is edifying and useful to any evangelical pastor. Like all the best preaching, it can be engrossing.

< Harrington, Wilfrid J., *Revelation*, Sacra Pagina series, 1993. Simply not long enough to compare with the more substantial volumes in the series.

!! Covers this Bible book in 271 pages. The commentary exemplifies some of the best contemporary Catholic scholarship and is worth consulting by the student. Compared with some other vols. in the series, this early entry is brief.

% Harris, Ralph W., *Revelation,* The New Testament Study Bible, The Complete Biblical Library, Volume 10, 1990, 428 pages. Includes the word-by-word Greek text with

English translation along with comment. An excellent aid, but it uses its own number system not Strong's meaning that you need to buy their 6 volume Greek-English dictionary. Note, commentary written by Horton.

% Hailey, Homer, *Revelation An Introduction and Commentary*, 438 pages, 1979. This has an excellent section on the historical background of the book. It is especially good on the Greek. It is a very good commentary, although I would not agree on all his (mainly preterist) interpretations.

< Hartingsveld, Ludwig van, *Revelation*, 1986. Translated from the Dutch. Offers virtually no interaction with other views (a must for a useful commentary on a book like Revelation) and provides little grist for the modern expositor (despite the subtitle of this new series "*Text and Interpretation: A Practical Commentary*").

< Hemer, Colin J., *The Letters to the Seven Churches of Asia*, 2000. It is by far the most detailed and even-handed study of Revelation 2-3, steeped in suggestive details, though the preacher will have to draw the appropriate applications.

* Hendriksen, William. *More Than Conquerors: An Interpretation of the Book of Revelation*, 216 pages, 1939, 1962. This work ably sets forth the **amillennial** interpretation of this prophecy.

% Evangelical and scholarly, a classic of the **idealist** school. He writes on a passage rather than a verse and therefore he is more useful to the layman than the student. Still popular after 60 years, and rightly so.

< In some circles this book has been assigned almost legendary value, but one must assume that the reason lies primarily in the combination of sober interpretation and evangelical fervor, all of it easily accessible, at a time when evangelicals were not producing much of worth on Revelation. It is now entirely eclipsed by more recent commentaries.

Advocates the notion that the visions of Revelation are cyclical, expressing the same themes repeatedly.[317]

$ Hengstenberg, E.W. *The Revelation Expounded for those who search the Scriptures* (1851-52). Highly esteemed by the best judges.

* Hobbs, Herschel H. *The Cosmic Drama: An Exposition of the Book of Revelation,* 1971. An **amillennial** interpretation.

* Hoeksema, Herman. *Behold He Cometh! An Exposition of the Book of Revelation*, 1967. A carefully worded, **amillennial** exposition.

@@ A 726-page work, result of a lifetime of study, posthumously published from a preached series given in the magazine The Standard Bearer. It is done with warmth and simple **amillennial** explanation on a popular basis by a noted writer on Reformed Dogmatics. The seven seals depict "the main aspects and larger currents of the history

[317] Peter Ruckman would advocate a similar view in his commentary on Revelation.

of this dispensation..." (p. 186). The woman of Chapter 12 is the Church; the millennium is the whole present age, etc.

!! Hort, F. J. A., *The Apocalypse of St. John I – III,* 1908. Rigorous exegesis; it is a pity he was unable to complete it.

% Horton, Stanley M., *The Ultimate Victory, An Exposition of the Book of Revelation*, 368 pages, 1991, **Futurist and Premillennial;** a scholarly approach and not as dogmatic as most dispensational approaches and therefore worth getting.

@@ Hoyt, Herman A., Studies in Revelation, 1985. This **dispensational** book of 148 pages has clear, simple exposition in a well-organized way that gives pastors, college students and lay people main ideas. Hoyt outlines in advance each chapter or segment. Even many dispensationalists will not see validity in his view that the churches of Rev. 2-3 depict seven distinct eras in the history of the church, an old view (34). Usual dispensational views appear on the 144,000 and the woman (chap. 12), but one of the two witnesses is taken to be Elijah, with Moses possibly the other. Babylon of chapter 17 is a literal, rebuilt city on the Euphrates, and 21:1-22:5 describes not the millennial time but the eternal state. The work is not nearly as helpful to dispensationalists as efforts by R. Thomas and J. Walvoord.

% Hughes, Philip Edgcumbe, *The Book of the Revelation A Commentary*, 242 pages, 1990. **Idealist amillennial** approach, well written and not too academic, very readable style, suitable for the layman and as a supplement for the student.

^ Hughes was a renowned New Testament scholar and Anglican clergyman. He has provided an **amillennial** work (p. 211) that is clear, but not outstanding in exegesis. His commentary on 2 Corinthians is very good and the one on Hebrews is fairly good.

< Too short to be anyone's first choice.

*Hyles, Jack. Let's Study the Revelation, 1967, 119 pages. Basic **premillennia**l outlines on Revelation, too brief to be very useful. In the forward, Hyles says "During this study, the crowd at Miller Road Baptist Church (in Texas, before he moved to Hammond, Indiana) midweek service grew from 21 to an average of 625." Hyles suggests that these outlines were the cause of that growth.[318] But Hyles shoots his "scholarship" in the foot by saying "This is not by any means a scholarly study" which is obvious, as Hyles was the poster-boy for the anti-intellectual wing of modern Baptist Fundamentalism. **Premillennial** and **dispensational**.*

* Ironside, Harry Allan, *Lectures on the Book of Revelation*, 1955. A strongly typological interpretation. **Premillennial and dispensational.**

Lectures tend to be of less value than a full-fledged commentary. Not as deep or as broad as we would like. Other reviewers generally classify Ironside as a "milk" expositor. He has some good practical and devotional material, but nothing very technical.

[318] Although experience shows that preaching through Revelation does tend to increase interest and attendance.

% Johnson, Alan F., *Revelation*, The Expositor's Bible Commentary, volume 12, 207 pages. Excellent commentary and well worth getting. I recommend it for students and well-read laymen. Good footnotes.

!! His Expositor's Bible Commentary from 1981 was one of the best in the New Testament section (200 pages) and offered a **historic premillennial** interpretation. The length of the new work is similar to the old. This remains one of the most useful shorter evangelical exegeses.

!! Johnson, Darrell W., *Discipleship on the Edge: An Expository Journey through the Book of Revelation*, 2004. The author teaches pastoral theology at Regent College and here offers 412 pages of sermonic material. Stimulating, without question.

!! Johnson, Dennis. *The Triumph of the Lamb*, 2001. This is a suggestive exposition with an amillennial perspective and a sensitivity to biblical theological themes, anticipated in earlier Scripture and developed in Revelation. (Goldsworthy and Poythress use a similar approach.) I expected this would be good, but it's better than I had hoped.

*Jones, Milton. Expositional Outlines of the Book of the Revelation, 1981, 30 pages. Basic outlines of Revelation from a **premillennial** viewpoint by a Baptist pastor in Illinois. Self-published, long out of print by now and hard, if not impossible, to obtain.*

< Kealy, Sean P., **Revelation**, 1987, 1991. Offers in fairly short space a lot of clear, interpretative help at the historical level, but the author finally endorses so existentialist an interpretation that much of the good is vitiated.

% Keener, Craig S., *Revelation: From Biblical Text to Contemporary Life: The NIV Application Commentary*, 576 pages, 2000. Good, covers the original meaning and then applies it to today. Reasonable detail and footnotes. The author is well aware of the contemporary North American church situation.

! This commentary features 20+ page introduction, an outline, an annotated bibliography (although the comments are not always especially helpful), a Scripture index, Subject and Author indices, and nothing less than a 16-page index over other ancient sources. The references to extra-biblical literature are very helpful, although the present reviewer doubts whether extra-biblical literature really adds significant insights to Revelation. However, the references allow the readers to check it for themselves. Another emphasis found in this commentary (as indeed name of the Series indicates) is the contemporary applications.

!! Shows insight and learning — the Author Index extends 10 pages, "Other Ancient Sources" to 16 pages. (Keener previously wrote the IVP Bible Background Commentary.) This is a book for students and expositors. In the exegesis sections (Original Meaning), there is good interaction with Aune and Beale. Theologically, he likes to cut the difference between premillennialists and amillennialists. Though there is not always the maturity of reflection and synthesis one finds elsewhere in NIV Application Commentary, Keener does well in stimulating the preacher to think hard about the rather complex move from interpreting Revelation responsibly to applying the book's message helpfully. He was given a most difficult task and did it well. Though a

strong partisan on some theological points, Keener here is very fair to various schools of interpretation.

* Kelly, William. *Lectures on the Book of Revelation*. A **premillennial** approach based upon a literal interpretation of the text. Does not avoid problems, and uses Scripture passages to explain the types and symbols encountered in the book. An important contribution.

Plymouth Brethren in the usual style and format, which are not easy for the student to use. None of the Plymouth Brethren writers were faithful to the King James text and Kelly was no exception. I still generally recommend these works with some qualifications. The formatting makes it a challenge to read and use. James Knox says his approach is more historicist. I haven't the time or the energy to plow through Kelly's work[319] so I can't verify that but given the general weakness of classical Plymouth Brethren commentaries, I would not be surprised.

* Kiddle, Martin. *The Revelation of St. John*. Moffat New Testament Commentary (1940). Based upon The New Translation of the late James Moffat. Begins with an extensive introduction and then treats the text in ways that provide interesting homiletic insights. Fails to provide the kind of exposition that contributes to the development of a consistent biblical eschatology.

< Simply too verbose. The sum of its fruitful comment hardly justifies the number of pages it occupies.

!! Kistemaker, Simon J., *Revelation*, New Testament Commentary, 2001. This highly theological, **amillennial** exposition has been used as a seminary textbook (over 600 pages). I salute Professor Kistemaker for completing the series, which has proved its usefulness to the Church. It was a huge task he undertook.

@@ **Amillennial** views are made clear on such matters as seals, trumpets, bowls, the 144,000, the woman in chap. 12, the two witnesses, and the thousand years. Many fine things help in the introduction, such as arguing for John the Apostle as author. But Kistemaker is typical of his symbolism on numbers when he says that seven in the seven churches is not literal, but a symbol of completeness, using arbitrary reasons (4). He misrepresents a futurist view in saying that it makes all but Chaps. 1-3 irrelevant to the church today (41). Similarly, his reasons against a future millennium show blind spots and logic that futurists can easily answer, which he should have realized. However, the work is one amillennialist's valuable record of beliefs, and much that he says about verses offers good help. He, with Aune, Beale, Hendriksen, Metzger and Polythress, etc., as well as Colclasure, help readers see how amillennialist thinking can be articulated.

Knox, James W., Christ-Honoring Commentary on Revelation, 640 pages, 2 volumes. In Book One the reader will study the end-time prophecy by themes. Concise, thorough unfolding of the church age, the tribulation, the second coming of Jesus Christ, the millennium and eternity. There are a multitude of cross-references. Book Two contains a verse-by-verse commentary on the entire book of Revelation; minute detail and clear

[319] Reading Willing Kelly is similar to reading A. W. Pink. Who has time for that?

explanation. Based on the Authorized Version. Knox seems to have been influenced by John Phillip's commentary. I found Knox to be the most useful commentary to consult as I wrote my commentary. He revised the commentary in 2021 where he separated the survey on prophecy into a separate book, which is also very useful. You will not agree with everything he says. For example, he is wrong about the identity of the Rider on the White Horse in Revelation 6:2. He will be ignored by the Scholar's Union.
Dispensational** and **premillennial.

!! Koester, Craig R., *Revelation*, Anchor Yale Bible, 2014. This is a replacement for Ford, written by the author of Hebrews in this series. Koester teaches at Luther Seminary and has one of the best critical introductions in print: *Revelation and the End of All Things* (2001). Scholars must take account of the Anchor Yale Bible, with its 120-page Introduction, 50-page bibliography, and 650 pages of commentary in small type. Koester has a strong academic reputation and displays broad and deep learning as he treats the history of interpretation, historical issues (doubts the Apostle John wrote the Gospel, the Epistles, or Revelation, p. 66), social setting, literary aspects, rhetoric, and the text. The commentary portion is impressively detailed, with much technical discussion, but also readable. Excellent use of ancient artifacts is made in interpreting the message (e.g. p. 694f). His take? "I read Revelation as a forward-moving spiral in which scenes of conflict lead to celebration in heaven over and over again, until 'all is done' in New Jerusalem" (p. xiv). He offers more of an **amillennial i**nterpretation (pp. 786 – 88). I'm afraid Koester is little used outside libraries due to price ($125, but $65 in paperback in late 2015).

! Kraft, H.: *Die Offenbarung des Johannes*, 1974. Kraft is one of the strongest proponents for the influence of the Old Testament. According to Kraft, the Old Testament is the only source John uses: "Die alttestamentliche Prophetie ist die einzige Quelle, auf die er sich bei seinen Weisungen stützt" (16). Furthermore, Kraft thinks that John felt himself to be the follower and ultimate interpreter of the Old Testament prophecy to such a degree that John invented nothing of his own (16). This commentary is a standard commentary

! Krodel, Gerhard A., *Revelation*. Augsburg Commentary on the New Testament, 391 pages, 1989. This commentary written by an American Lutheran is perhaps the favorite of mine. Krodel has provided a very good introduction where he shows himself to be more than familiar with recent scholarship, both American, English and German. The commentary is well worth studying, and might easily be considered as a textbook for courses on Revelation. It is not technical, but learned. I am not sure what to think about the millennium, but I am quite sure that if you should choose to argue for a **premillennial** view, Krodel's argumentation is worth considering as one of the best available.

!! Kuyper, Abraham, *Revelation,* 1935. Full (350 pages) and one of the better old **amillennial** expositions for the pastor. Heavily theological, which one would expect from the great founder of, and theology prof at, the Free University of Amsterdam.

@@ This is the larger part of the fourth volume in Dr. Kuyper's Dutch work on "The Consummation of the World," his last work, begun at age 76 seven years before his death. He takes what he thinks best in Augustine's view and in an idealist position. In history and on the current scene the things the visions depict repeat themselves. Numbers here, to Kuyper, are not literal. The work is not verse by verse but set up in general chapters: "The Mysticism of Numbers," "The Seven Churches," "The Transition to the Prophetical Part" (at 4:1), "The Seven Seals," etc. Kuyper divides the Revelation into Chapters 1, 2-3, 4:1-22:6, and 22:7ff. The twenty-four elders are believers in Christ who will dwell on the new earth, including even Old Testament believers who join those before Pentecost (p. 61). Kuyper wonders if the fourth seal events have already come (p. 76). The trumpets come from the last seal and the vials from the last trumpet (p. 84). The trumpet and vial judgments are God's acts upon a world after the day of grace ends. The judgments, as in 8:7ff., are taken apparently as actual physical calamities on the earth, on nature and on people (p. 90). The blood mingled with hail and fire is a material substance especially prepared by God in heaven. The great star that falls is a meteor shower (94, 95). The locust-like hosts picture military invaders. He understands the "thousand years" (chapter 20) as symbolic of the abundant fullness of God's action in bringing judgment on Satan to consummation (277), and much vagueness attaches to Kuyper's work here and in many places…The lack of clarity, too often, and lack of a well-defined system grasping prophecy in a unity makes the work of questionable help, actually very confusing.

Ladd, George E. *A Commentary on the Revelation of John*, 1972. Classic evangelical commentary, trying to bridge critical scholarship with **premillennial** theology.

!! Relative to New Century Bible and New International Commentary on the New Testament, Ladd has a greater stress on futurist aspects. But I hasten to add that he is famously a proponent of *historic premillennialism, not dispensationalism*. Many of his writings deal with eschatology. (Building very much on Ladd's foundation is Blomberg-Chung [eds.], *A Case for Historic Premillennialism* [2009]) This is a dependable commentary, a **premillennial** favorite, with a sharp eye for theological themes. Lots of preachers love this one.

@@ A **premillennial but not pretribulational** effort to interpret the apocalypse. Ladd shows keen awareness of issues and is competent in his comments, though sometimes too brief. It is a very fine evangelical work in general.

% LaHaye, Tim, *Revelation Unveiled* - Revised and updated, 384 pages. **Dispensational,** anti-Roman Catholic and it takes the seven churches as representing the seven church ages. This is the revised edition of *Revelation Illustrated and Made Plain*. A more sensible popular **dispensational** commentary is the one by Walvoord.

I am suspicious of LaHaye as a prophetic popularizer with his recent Left Behind series of novels. He has emerged as a leading prophetic "teacher" along the (unreliable) lines of Jack van Impe and Hal Lindsey, all of whom tend towards the popular and the sensational. These writers damage the premillennial and dispensation position.

% Lang, G.H., *The Revelation of Jesus Christ, Select Studies*, 1947. Little known Brethren study of Revelation. Well worth getting hold of second-hand.

Larkin, Clarence, The Book of Revelation, 1919. Premillennial, dispensational, and a foundation study which has influenced many later commentators. Many charts and drawings, a recommended work. He unfortunately will quote the corrupt Revised Version of 1881 on occasion.

% Lenski, R.C.H., *Interpretation of Revelation*, 675 pages, 1943. Scholarly but not very readable. A knowledge of Greek would be an advantage.

*Lutheran and **amillennial.** He believes the judgments and narrative are cyclical and not chronological.*

*Lockman, Vic, The Book of Revelation, A Cartoon Illustrated Commentary, 60 pages, 1993. A non-technical summary of the **neo-postmillennial, preterist** school. Attacks premillennialism. Lockman acknowledges his dependence on other postmillennialists like Greg Bahnsen, which accounts for the books' inaccuracies.*

% MacArthur, John F., *Revelation 1 – 11, and Revelation 12-22,* MacArthur New Testament Commentary Series, 677 pages, 1999-2000. **Dispensational,** not as good on the Greek as I had hoped.

@@ Here, 677 pages explain and apply the Revelation in a **dispensational** way. After a 10-pp. introduction contending for the Apostle John as author ca. A. D. 95, material that was originally in sermons expounds each verse. The “angels” (messengers) in 2:1 are seen as human leaders, overcomers are all the saved, believers’ names will not be erased from the heavenly roll as citizens’ names are blotted from an earthly city record, the 24 elders are the whole raptured church (dispensationalists and non-dispensationalists differ on this), judgments in chaps. 6-19 are literal, the 144,000 are physical but saved Israelites with their very tribes listed, the locust-like creatures are vile demons that take on a visible form resembling locusts, the woman in chap. 12 is Israel which brought forth the child, Christ, etc. MacArthur makes points of truth applicable in various parts of the Revelation to guide believers to live godly lives.

*I simply can’t get much value out of MacArthur’s works. Yes, he is **premillennia**l and **dispensational,** but his open stand against the Authorized Version and some of his theological errors create a bias in my mind that is not easily shaken. He is also too Calvinistic. He seems to absolutely refuse to put any of his works into the Authorized Version. For example, his MacArthur Study Bible comes in a plethora of translations, but not the Authorized Version.*

McGee, J. Vernon, Thru The Bible Commentary: Revelation. McGee uses the Authorized Version but also includes his own personal translation in his commentary on Revelation. He confesses he did not think much of it and was rough and unfinished, but he did it to try to bring out the force of the “original Greek” (no such thing exists) as to what it really says. Such effort was unnecessary, as the Authorized Version handles

that very well. He also does not hesitate to correct the Authorized Version readings. He will drive you up the wall occasionally. He was a better preacher than a writer.

!! Malina, Bruce J., and John J. Pilch, *A Social-Science Commentary on the Book of Revelation*, 2000. Published by Fortress. The authors take up many issues and interpretive methods scarcely used in more traditional commentaries. I found the appendix helpful for getting a quick view of the structural development of the Bible book and some of its more significant literary features. The line of interpretation (John as an astral prophet) is weird and forced.

!! Mauro, Philip, *Things Which Soon Must Come to Pass,* 1925, 1974. A hefty conservative commentary (**amillennial**), often reprinted.

@@ A 623-page **amillennial** work reprinted. Along with works by Aune, Beale, Hendriksen, Kistemaker, Hoeksema, etc., one can see how an interpreter develops an amillennial view in the Revelation. Beckwith, Lenski and Mounce also do, and Colclasure, Erdman, Metzger, Morris, Poythress, and Wilcock have brief treatments.

$ Mede, Joseph. *A Key to the Apocalypse*, 1833. There are several other works on the Apocalypse by this author, who, says Elliott, "was looked upon and written of as a man almost inspired for the solution of the Apocalyptic mysteries; Yet I think his success was at first over-estimated as an Apocalyptic expositor."

Metzger, Bruce M. *Breaking the Code: Understanding the Book of Revelation*, 1993. A brief and stimulating though frustratingly incomplete discussion.

% Too short for the student but useful for those leading classes.

@@ A small paperback (111 pages) sees the book as, to most church members, "'a closed book" and explains it in a way that closes it even more in many parts, having no good key to unlock it. Metzger does help at times, whether one agrees with him or not, in his favoring angels in 1:20 and 2:1. He is not distinct rather often, as in leaving vague the first love (2:4), who the overcomer is (2:7), who is not blotted out (3:5), etc. The white horse rider in 6:2 symbolizes for him a Parthian invasion, and the riders overall depict God's judgments in history at various times. The measured temple in 11:1 is not at Jerusalem, but a symbol of God's people; many will question his supporting this with I Cor. 3:16, 2 Cor. 6:16, and Eph. 2:21. The woman in Rev. 12 means all of God's people; Metzger seems to take no stand on what the thousand years represent. The description of the New Jerusalem as a cube is "architecturally preposterous," and unable to be literal. [Is God not able?] Many will feel that quite often Metzger, though a great scholar, is not "Breaking the Code."

! % Michaels, J. Ramsey, *Revelation*, IVP New Testament Commentary Series, 300 pages, 1997. Professor Michaels has written a commentary well worth the reading. The most interesting contribution, perhaps, is his analysis of the structure of Revelation. Michaels argues that the concept of interludes should be dismissed. In my opinion, this should be accepted at least as a working hypothesis.

< Slender, but for its size and level it is elegantly written and packed with good things, and displays a good deal of independent judgment.

!! The author is a well-known scholar who also published a fine introduction entitled *Interpreting the Book of Revelation* (Baker, 1992). The popularly styled IVP New Testament commentary is well done; I would like to see it get into the hands of many people tempted to get their eschatology from the "Left Behind" series. Here is a taste from Interpreting: "The purpose of preaching from Revelation is to evoke first wonder and then faithfulness to the slain Lamb, not to explain the book away or reduce it to a blueprint of the future. The preacher's task is to stand out of the way and let the book's images do their work" (p.146). Michaels joins those who view apocalyptic as an inadequate genre identification for Revelation.

% Milligan, William, *The Book of Revelation,* The Expositor's Bible, 392 pages, 1893. A short commentary of the authors main work, written in readable English. Worth getting if you can get second hand copy.

< Oscillates between the excellent and the disappointing.

!! Minear, Paul, *I Saw a New Earth*, 1968. Listed mainly for the value of its bibliography.

Morris, Henry, The Revelation Record, 521 pages, 1983. A commentary from a noted Creation Scientist, styled as a sequel to Morris' The Genesis Record. The subtitle is a "scientific and devotional commentary", upholding a Young Earth presupposition. ***Premillennial*** *and based on the Authorized Version but Morris does not hesitate to correct the Authorized Version renderings when he takes a notion to do so. Still useful.*

@@ A 521-page **premillennial, pretribulational** work by a writer who has specialized in hydrology and geology and desires to help with the many references to natural phenomena. His perspective is full verbal inspiration, and a literal interpretation in the **futuristic** vein. At times things are rather artificially blocked off: chapters 4-11 cover the first half of the seven-year tribulation period, chapters 12-19 the second half (p. 27). Morris holds that the 24 elders are men, the locust-like beings of chapter 9 are demonic spirits, the two witnesses of chapter 11 are Enoch and Elijah who have waited in heaven in their natural bodies [?] since departing this earth. Babylon in chapters 17-18 is the literal, rebuilt city of Babylon on the Euphrates as a world center of trade, communications, education, etc. (pp. 348-49), the rider on the white horse of 6:2 is Christ who is on the white horse in 19:11, etc. Morris is fairly thorough in taking things literally and gives his reasons, but allows for symbolism, e. g. the woman (12:1), the white horse (6:2; 19:11), the two-edged sword, etc. There is sometimes an indefiniteness (lack of clarity) in who the "overcomer" is, at times sounding like some more faithful among the saved (p. 59) but sometimes every redeemed person (pp. 227, 443).

Morris, Leon. *The Revelation of St. John*. Tyndale New Testament Commentary; 256 pages, 1987. Clear, concise, informed comments.

% Good scholarly summary, mainly **preterist** approach.

^ Morris concisely comments on verses in an **amillennial** vein, as in Revelation 20. He frequently helps on views and information based on his wide reading. Noteworthy here and there, the work as a whole does not rank as high as his commentaries on John, Romans, and the Thessalonian epistles.

!! One of the best informed works in the series and **amillennial** in its interpretation. Fine introduction and 210 pages. of insightful, crystal clear exposition with more stress on the prophetic tradition. In early editions of this guide I included Morris on my recommended purchase list.

% Mounce, R.H., *The Book of Revelation*, New International Commentary on the New Testament, Eerdmans, 439 pages, 1977, 1998, Scholarly work, detailed enough for most students. Good but relies a bit too much on earlier work. One of the best single-volume commentary books. Includes much secondary literature. A good reference book which should be supplemented by another book.

! Mounce has revised his classic 1977 commentary. All the merits that the 1997 edition had is retained in the new edition. It is still a careful and well-written **premillennial** commentary with excellent attention to the text and its use within Revelation as well as the allusions to the Old Testament and other apocalypses. However, the 1998-edition does not deal adequately with the last two decades of research as regards genre, structure, and the use of the Old Testament. The 1998 edition is not "a rather extensive rewriting" as claimed by Mounce (p. xvi). Newer commentaries are mostly quoted in the notes, which is, of course, convenient to the reader, but fails to integrate the insights from the other interpreters. Nevertheless, Mounce's commentary is still one of the best conservative commentaries written in English and belongs in the serious scholar's library.

< Perhaps the best single volume at a highly accessible level. A learned but well-written work that not only, in most instances, explains text satisfactorily, but that also introduces the student to the best of secondary literature.

!! Was once the most scholarly of the evangelical works I suggested for purchase. The first edition was the result of fifteen years' intensive research on the book, and with the revision "a good piece of work has been turned into an even better one" (I. H. Marshall). This, Osborne, or Beale's "Shorter Commentary" would be my first choice for pastors. In Beale's 1999 tome we have an excellent detailed commentary on the Greek, but this work by Mounce contains in the notes some close exegesis of the original and some text criticism for those who don't want to take out a bank loan to purchase NIGTC or the 3-vol. WBC. Mounce takes a **historic premillennial** position, but is fair and appreciative in dealing with the amillennial point of view.

!! Murphy, Frederick J., *Fallen Is Babylon: The Revelation to John*, 1998. Nearly 500 pages in length, this is definitely a reference book for students. Still, it is accessible to a broader audience interested in literary readings of biblical texts. His book on apocalyptic is recommended.

Newberry, Thomas, Notes on the Book of Revelation, n.d, 152 pages. From the author of the Newberry Reference Bible, notes from a "Plymouth" Brethren writer of the 19th century. ***Dispensational*** *as we would expect but also not strong on the Authorized Version, as we would also expect as he does correct the Authorized Version readings. He tends to spiritualize too much.* ***Premillennial and dispensational,*** *mostly.*

* Newell, William R., *The Book of Revelation*, 1935. A careful unfolding of the theme and purpose of the Revelation of John. **Premillennial.**

!! This was perhaps the favorite exposition among **dispensational** pastors before Walvoord was published.

@@ This is a **premillennial, dispensational** study which takes a thorough going literal approach to the book. It is good on the English text and will have its main usefulness in some points for lay people. Read Ironside and Ryrie to maintain a balance in a lighter dispensational work.

% Newport, John P., *The Lion and the Lamb*, 1986, He started out with a dispensational view and the view he now holds is described as **historical-premillennial or covenant-premillennial**. He quotes Mounce, Ladd and Johnson quite a lot and contrasts his views with dispensationalists such as Hal Lindsey.

$ Newton, Benjamin Wills. *Thoughts on the Apocalypse*, 1853. Of the **Futurist** School. Condensed and instructive.

% Onstad, Esther, *Courage for Today - Hope for Tomorrow. A Study of Revelation,* 144 pages, 1973. Short commentary and study guide, useful for group bible study.

!! Osborne, Grant, *Revelation,* Baker Evangelical Commentary on the New Testament, 2002. Very well done and more accessible than one might think for a commentary on the Greek text. The expositor who feels intimidated by the size and scholarship of Beale might take a small step down and buy this instead. Like Mounce, Osborne offers a premillennial interpretation of ch. 20 (expected of a TEDS prof), but is a model of fairness is dealing with other positions.

* Ottman, Ford Cyrinde. *The Unfolding of the Ages in the Revelation of John*, 1905. This work follows a **premillennial** interpretation colored by the dominant thoughts of the era in which Ottman lived.

^ Pate, C. Marvin, gen. ed. *Four Views on the Book of Revelatio*n, 1998. 252 pages. Four scholars write chapters explaining and arguing for their views on the Book of Revelation. Each surveys the entire book, showing how he interprets each section so that readers can follow the exact flow of his reasoning. Robert L. Thomas, Professor of New Testament at The Master's Seminary, contributes the final chapter, supporting dispensationalism. His larger effort is in his two-volume work, *Revelation 1-7* and *Revelation 8-22* (1992 and 1995), but here he gives a concise case (179-229). Other presenters are: Kenneth L. Gentry, Jr., Professor of New Testament at Bahnsen Theological Seminary in Placentia, California (preterist view); Sam Hamstra, Jr., Vice-President for Institutional Advancement and Chaplain at Trinity Christian College in Palos Heights, Illinois (idealist view); and Pate, the editor, who is Professor of Bible at Moody Bible Institute, Chicago (progressive dispensational view). The book begins with a chapter on general introduction to the Revelation. This ends with a summary of the four leading views to be presented in the book. It leaves out the historicist view since it contends that the events occurred in the course of history and that view has repeatedly

failed in demonstrating any compelling identifications of those events (18). The views featured are the ones that have advocates today. The preterist outlook seeks to show relevancy to first-century times, for example, in persecution; in a second form it deals both with first century (fall of Jerusalem) and fifth century (fall of Rome). Today the system is having a resurgence in Christian Reconstructionism. This posits the kingdom's advance as the church disseminates the gospel and lives as salt in the earth showing the relevancy of God's law. The world, it claims, will get better and better as the gospel triumphs (cf. David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* [1987]). The idealist (spiritualist) stance interprets the Revelation symbolically as the continued conflict of good versus evil, without connecting with any historical, social, or political events. The view stresses virtuous living, perseverance, confidence in the overthrow of evil, seeing Christ in His beauty, and seeing history in the mind of God and power of Christ, who will review men's moral destiny. Nothing is predictive except in the sense that good will triumph when Christ returns. Progressive dispensationalism posits that Christ began the heavenly, Davidic reign at His resurrection. The church is part of the one people of God, yet Israel as distinct will be regathered, the millennium will occur after Christ's second coming, the church will be taken out of the world before the Great Tribulation. Gentry reasons for preterism that the great judgments of the Revelation have already been fulfilled. He misrepresents classical dispensationalism in saying that it "almost totally . . . removes the relevancy of Revelation for John's original audience. . . ." That is like a false argument that says principles gleaned from Isaiah's prophecies of the future have no life-shaping relevancy for believers finding comfort and help from them in Isaiah's own day. Or it is like saying that NT references to believers' future rapture produce no urgency in how they live in the present. Gentry sees the seal judgments as enacted in first-century events. For example, the white horse rider was the Roman victor marching to conquer Jerusalem in A.D. 67. The moving of every mountain (Revelation 6:14) refers to Romans removing mountainous obstructions from their army's path, or to Romans constructing bank ramps to the tops of Jewish city walls to scale them. The trumpet and bowl judgments also took place back then. The thousand years (Revelation 20) run from the first century and can last for thousands of years. Christ's rule in Revelation 20 is established in the first century (Matt 12:28-29), He is king today (Acts 17:7; Rev 1:5), and believers have their priestly rule of Revelation 20:6 which is equated with that in Eph 2:6 and Rev 1:6. Progressive dispensationalism (PD) tries to have its cake and eat it too, interpreting Revelation 6-18 as fulfilled in John's day, but with a "not yet" thrust, i.e., it all will be fulfilled in a final sense just prior to the second coming (146). Still, PD sees the 144,000 as racial Jews, converted during the Great Tribulation; it also sees the thousand-year reign of Revelation 20 as after the Second Advent. Thomas argues for the continuity of Revelation with Daniel 2 (the Stone = the kingdom on earth) and with the Davidic Covenant (2 Sam 7:8-16) featuring an earthly throne and reign. Rather than seeing Christ on the *Davidic* throne today as PD does, he sees titles of Christ in Rev 1:5 relating to Psalm 89, the titles anticipating Christ's taking the throne in the future when the kingdom is established on earth as Ps 89:27 specifies (Rev 11:15; 20:4). Thomas, writing last, has a closely-reasoned summary of his own system and, at times, direct attempts to refute other positions. Near the end, also, he refutes each of the other views (224-29), surveying what he regards as weaknesses. The book gives readers an

opportunity to see the main approaches boiled down within a few pages and shows how a given view explains each section of the Revelation. It allows advocates to fire some of their best shots for their positions, as they choose what they regard to be the most cogent evidence, at least what fits in a summary form. Far more detailed reasoning for each view occurs, of course, in the longer works cited, of which the present book only gives condensations. Such a work can take its place with commentaries, books on biblical prophecy, and journal articles as a teacher, pastor, or other students of the Word grapple with making the best sense of the final book in Scripture.

!! Patterson, Paige, *Revelation*, New American Commentary, 2012. We expected a **dispensational** work and were not disappointed by this clear, readable exegesis (about 300 pages). Patterson is a giant figure in the Southern Baptist Convention and has served as President of Criswell College, Southeastern Baptist Seminary, and now Southwestern Baptist. Though not so penetrating with regard to scholarship, this will be on the purchase list of thousands of pastors in the **premillennial pretribulation** camp. Compare with Walvoord, Thomas — both more traditional dispensationalists.

% Pawson, David, *When Jesus Returns*, 1995. Summarizes Revelation. Discusses the rapture and the millennium. Useful discussion of the millennium

* Phillips, John. *Exploring Revelation*, 1974, 2001. A careful commentary which those who preach through the Book of Revelation will want to consult.

@@ Here is a very light **dispensational** work, often alliterative, picturesque, with frequent illustrations (some quite good), but scant in supporting interpretation. Often Phillips shows no real attempt to grapple with meaning, as on leaving the first love (2:4), being blotted out (3:5), identifying the seven stars, giving more than opinion on being kept in 3:10, who the overcomer is in 2:7, what 4:1 means, etc. He does take the 24 elders as angels (86) and the 144,000 as Israelites, both with shallow support. The work as a whole offers minimal light to help any but elemental readers grasp some points, and for others is pretty much a waste of time unless certain illustrations help.

Premillennmial and dispensation*al, largely based on the Authorized Version, but the 1974 (1987 revision) edition I have has Philips quoting from the inferior American Standard Version (page 87 et. al.) and the even more inferior New American Standard Version on page 114. I think Philips has strengthened his position on English versions as he got older. He flip-flops on Revelation 1:15 but using both "brass" and "bronze".*

!! Pieters, Albertus, *Revelation*, 1950. A notable commentary in the preterist tradition.

!! Poythress, Vern, *The Returning King: A Guide to the Book of Revelation*, 2000. This pastoral and theological exposition is especially notable for its clarity in presenting the recapitulation scheme of *amillennial i*nterpretation and its gracious spirit in interacting with other positions. It also introduced me to the author's fascinating idea of "counterfeiting." This P&R issue is a good addition to either pastors' or church libraries. I imagine that the book got its start in Poythress's "Notes on Revelation" in *New Geneva Study Bible* (1995), one of the best sections in that Nelson project.

@@ A 213-pp. amillennial pb, this includes an introduction of normal matters such as four schools of interpretation (very general and thin). Poythress, without much except opinion, prefers a combination of elements from the views, and a repeated pattern of events in the first century, now, and in the final crisis (37). He opts for angels in 2:1 with little evidence, is ambiguous about who the overcomer is (2:7, "faithful saints'"?), has no mention of leaving the first love (2:4), gives no help on the book of life (3:5), generalizes on those kept in 3:10, and thinks the horsemen in Rev. 6 "correspond to" the four living creatures (?) and the four horsemen of Zech. 1:8 (meaning what?). He views the first four seal trends as realized in Roman Empire tumults, occurring also now, and again to occur just before Christ's Second Coming. The 144,000 are all of God's people, the multitude in 7:9 the same, the woman in Chap. 12 this same group, the millennium is today, etc. One finds in very brief opinion generally what he finds in Aune, Beale, Colclasure, Hendriksen, Kistemaker, Metzger, etc.

!! Prigent, Pierre, *Commentary on the Apocalypse of St. John*, 2001. A huge (717 pages) and deeply learned work which gives much attention to both the historical background and the Apocalypse's indebtedness to the Old Testament.

% Ramsey, James B., *The Book of Revelation: An exposition of the first eleven chapters*, 1977, 518 pages. A pious study and difficult for the modern reader, but it gives the most spiritual interpretation of any commentary. It is a pity he did not write on the second half of Revelation.

% Ramsey, William Mitchell, *The Letters to the Seven Churches*. 1994. Classic treatment about the seven churches.

!! Reddish, Mitchell G., *Revelation*, Smith and Helwys Bible Commentary, 2001. A readable, critically-informed exposition in the Baptist tradition, this 512-page work is given a very warm review by Aune. The author teaches at Stetson University in Florida. The retail price of nearly $60 will probably keep it off many pastors' shelves.

!! Resseguie, James L., *The Revelation of John: A Narrative Commentar*y, 2009. From Baker Academic. While insights abound, his hermeneutical approach applied to this book has been questioned by some. Said by Fanning to be "really helpful" for following the flow of the text and "highly recommended." Even if one disagrees with a fair number of interpretive decisions, having a rather different hermeneutical approach in a commentary on Revelation stimulates good reflection. He emphasizes the new exodus theme.

< Rist, Martin, *Revelation*, Interpreter's Bible. Claims to offer one or two completely original thoughts, but there is no dearth of scholars who claim to do this on Revelation.

$ Rogers, George. *Lectures on the Book of Revelation* (1844-51). Not half so well-known as it ought to be: a mass of judicious remarks. We do not subscribe to the author's system of interpretation, but his expositions always command our respect.

! Roloff, Jürgen: *Die Offenbarung des Johannes*, 219 pages, 1987. Roloff's 219-page commentary which is translated into English is a valuable commentary with a register, a rather short bibliography and a quite short but good introduction. Roloff is familiar with Revelation scholarship and argues for Revelation as a letter. He is followed by his former doctoral student, Martin Karrer. Roloff should belong to the library of the Revelation scholar and student.

!! Useful, but unfortunately not as thorough as most others in the Continental Commentaries series (250 pages). There is less interaction with other points of view than one might hope for. This is not a technical work (i.e. a comprehensive historical and linguistic commentary) and is quite accessible, even to well-educated laity.

!! Rowland, Christopher, *Revelation*, New Interpreter's Bible, 1998. Probably the most significant contribution to New Interpreter's Bible volume XII. Rowland is an Oxford professor who writes with flair in an essay style. He is renowned as an expert on the place of apocalyptic in Judaism and early Christianity; see *The Open Heaven* (1982). His introduction includes a fine overview of the history of interpretation (especially some little-known British movements and liberation theology), the use and misuse of the Apocalypse. Note that biblical scholarship is not the emphasis here, and that Rowland scarcely ever interacts with evangelical works. He believes Revelation leads us to resist the idolatries and demands for compromise issuing from the dominant culture, wherever we may be, and to put our hope in a sovereign God. Actually, a better book for preachers may be his 1993 Epworth Commentary.

Ruckman, Peter. The Revelation of Jesus Christ, 1970, 1988 reprint, 608 pages. A ***premillennial, dispensational*** *and conservative commentary marked by a series of unusual and unique interpretations. This is more of a verbal commentary as this book is a transcription of Ruckman's taped studies, made for the benefit of a Christian studying for the ministry, recorded in 1963. Thought-provoking in areas, challenging in others. Ruckman is very wordy in this commentary, as he runs off into many "rabbit trails". There is a LOT of material here that will require a lot of study to fully understand. Based on the Authorized Version, as are all of Ruckman's works. One unique interpretation is that John takes us through the tribulation four separate times, one time through the seal judgments, once through the trumpet judgments, once through the vial judgments and one more time after that, so we really have four views of the tribulation period. This will be ignored by the Scholar's Union.*

* Ryrie, Charles Caldwell. *Revelation,* 1968. A **premillennial** approach. Ideally suited for laypeople's study groups.

@@ This work is included because it offers a quick yet lucid and competent study of Revelation in a well-organized way. It lays out the various parts of the book in a simple fashion and the comments are brief and to the point, yet briefly offer solutions to many of the difficult problems of exposition. It would help the average church member gain a perspective of prophecy as taught in the final book of Scripture, and then he could go on to more detailed study such as by Walvoord or greater detail in Thomas. Ryrie is dispensational. Other shorter dispensational works are by Feinberg, W. Smith, and Walvoord in the briefer of his two studies.

!! Schüssler Fiorenza, Elisabeth, Revelation, Hermeneia. Will proffer a highly technical exegesis and a liberationist-feminist interpretation. Students might note her book of essays, *The Book of Revelation: Justice and Judgment* (1985, rev. 1998), and her brief 1991 commentary, *Revelation: Vision of a Just World*, both of which outline her "perspective from below" and show her interest in rhetoric.

* Scott, Walter. *Exposition of the Revelation of Jesus Christ*. This work gives evidence of intensive research, careful exposition, and an awareness of God's plan for the future. Strongly typological. **Futurist.**

Plymouth Brethren. Like other Brethren writers, Scott was infected with critical ideas about English versions, and he will refer to modern versions. He also repeats the lies about the supposed "inferiority" of the Erasmus text that have already been answered in his footnote on Revelation 1:11. Because of these errors, we cannot recommend this work. Like other of his contemporary writers, he tries to associate the rider in Revelation 6:2 with Napoleon.

* Scroggie, William Graham. *The Great Unveiling*, 1920. A study guide of the different views of interpretation. For brevity, clarity, and accuracy, it is hard to duplicate.

* Seiss, Joseph Augustus. *The Apocalypse*, 1964. An exhaustive, **premillennial** exposition by a well-known Lutheran writer of the past century.

!! A lengthy **dispensational** work which was reprinted many times.

Sightler, Harold. Revelation, 1982, 344 pages. A verse-by-verse work by a Fundamental author, relying heavily upon the Scofield notes. Not very technical and does not deal with problems in much detail. A basic "milk" commentary. ***Premillennial and dispensational.***

!! Smalley, Stephen S, *Revelation,* 2005. Subtitled "A Commentary on the Greek Text of the Apocalypse" and published by SPCK (IVP in North America), this full (597 pages) and densely-packed volume contains much interaction with other scholars' writings. Smalley has concentrated for decades on the Johannine literature and knows it well. He interprets Revelation as "a creative and coherent drama" in two acts (1:9 – 11:19; 12:1 – 22:17) and as a unity authored by John the Apostle (= the Beloved Disciple) shortly before A.D. 70. This is a very good book for both students and academically-minded ministers. A few reviewers allege that the book has a more traditional feel, paying less attention to cutting-edge social scientific and rhetorical approaches. Like Osborne, it is a more accessible commentary on the Greek than Aune or Beale. The general approach is more or less **idealist.**

Smith, Hamilton, Revelation, An Expository Outline. "Plymouth" Brethren. ***Premillennial and dispenational.*** *Like other of his contemporary writers, he tries to associate the rider in Revelation 6:2 with Napoleon. Of limited value.*

* Smith, Jacob Brubaker. *A Revelation of Jesus Christ*, 1961. A **premillennial** treatment based on a careful exegesis and providing rich source material. Well-substantiated conclusions.

Spence, O. Talmadge, The Foundations Bible Commentary: Revelation, 2000. Published after the death of the author, who was one of the leading Fundamentalist scholars of the last half of the 20th century. ***Premillennial*** *but* ***not dispensational****, as Spence always maintained an uncertainty regarding dispensationalism, saying it was a young theological system that had yet to mature and still needed watching.*[320] *Spence's interpretations of these prophecies, while premillennial, are unique and some are unusual, which makes the book that much more interesting as we see more independent though and study here, not just a rehashing of earlier commentaries. This is more of an outline commentary, not quite fully developed and a bit sparse in spots, but rather an extended outline of notes. Six appendixes are included at the end of the book.*

Steele, David, Notes on the Apocalypse, 1870, 323 pages. Presbyterian, Covenanter and ***Historicist****. I have taken Steele's work as a standard expression of the Historicist view in this commentary, referring to him frequently to show the flaws in this school of interpretation. Interesting but not accurate.*

< Still, William, A *Vision of Glory: An Exposition of the Book of Revelation*, 1987. A slim volume that will help some laypeople.

* Strauss, Lehman. *The Book of the Revelation,* 381 pages, 1965. Expository messages. Helpful in elucidating the text. **Premillennial, dispensational** approach.

$ Stuart, Moses. *A Commentary on the Apocalypse*, 1847. Stuart rejects the historical interpretations generally given; but his textual criticism and his preliminary disquisitions are very helpful. This work has laid us under great obligations

! Sweet, J. P. M.: *Revelation***,** 1979. This is a commentary with a strong emphasis on the necessity of the use of Old Testament in the interpretation of Revelation. Sweet attributes "creative freedom" to John and sees Revelation as "a Christian rereading of the whole Jewish scriptural heritage, from the stories of the beginning to visions of the End" (page 40). The commentary is well-written and easy to read, but there is only a minimum of scholarly discussions. Nevertheless, this commentary is valuable in any theological interpretation of Revelation.

< Not to be overlooked. Part of the Pelican series from England. Longer than most contributions to the Pelican series, this commentary is insightful at many points and includes an able discussion of the degree of persecution that did (or did not!) Take place under Emperor Domitian.

*Swete, Henry Barclay. *The Apocalypse of St. John*, 533 pages, 1906. A masterful exposition of the Greek text. **Amillennial.**

[320] This really isn't true as dispensationalism, as a system, gores back to the early church.

% A classic just preceding publication of R. H. Charles' mammoth work. Greek, Latin and several other European languages required, strictly for the scholar, otherwise his English is concise, precise and excellent.

< Normally, Swete is stodgy and often dull, but although he never completely shakes off his pedestrian approach, in this commentary there is some useful and thorough material that helps the reader see the depth of the book.

% Talbert, Charles H., *The Apocalypse, A Reading of the Revelation of John*, 1994. Deals with Apocalyptic literature, a useful contribution

% Tenney, Merrill C., *Interpreting Revelation*, 220 pages, 1957. There is a minor commentary on Revelation but also much additional scholarly comment on various interpretations, the Christology, eschatological method, symbolism, Old Testament background etc. making it a very useful contribution.

% Thomas, Robert L., *Revelation 1-7, An exegetical commentary*, 1992, 524 pages. **Dispensational, futurist and premillennial** approach, a very detailed commentary on the Greek text and therefore an important addition and a useful resource for the scholar.

^ Thomas has a second volume yet to come in this most exegetically detailed effort yet by a **premillennialist.** The field is one of his specialties since his Th.D. dissertation was "The Argument of the Book of Revelation." He brings more than thirty years of Greek-teaching expertise to the task. He argues for authorship by the Apostle John (pp. 2-19) and a date of ca. A.D. 95 (pp. 20-23). His wide interaction looks at issues fairly and carefully. A good section explores hermeneutics for interpreting the Apocalypse (pp. 29-39). He employs his own translation verse-by-verse. He deals in considerable detail with many interpretive issues, gives reasons for viewpoints, is clear, and follows a detailed outline. He favors seeing the Lord's day (1:10) as Sunday, sees in 1:19 a threefold division of the book based on grammar, opts for human messengers in 1:20, and sees a mixed group in the churches (i.e., some genuinely saved, others only professors). He looks penetratingly at views on the Nicolaitans (2:6), sees "the overcomer" as applicable to all genuinely saved persons, reasoning this out with awareness of relevant factors, and prefers taking "crown of life" in 2:10 as a genitive of apposition, i.e. "crown which is (eternal) life" understood as a crown received through grace and not merit. Thomas favors a **pretribulational** removal of the church in 3:10, devoting six pages to an appraisal of arguments for differing views. The twenty-four elders are exalted celestial beings. The decision on the white-horse rider in 6:2, after a long evaluation of views, is that he personifies a movement or force working against the Messiah's interests in the future tribulation period. He defends the view that the 144,000 in chapter 7 are distinctively certain men of Israel, not the church.

!! The volumes are 524 and 690 pages respectively and compose a massive exegetical study from an older-style **dispensational** perspective. Though more moderate than Walvoord (in openness to other views), it still presses the literal interpretation very hard — "The proper procedure is to assume a literal interpretation of each symbolic representation provided to John unless a particular factor in the text indicates it should be interpreted figuratively" (p.36). I believe only those sharing Thomas's doctrinal commitment will give it a high grade. On the plus side, Thomas

gives copious citations of others' works and views, sometimes approaching being a catena or chain of extracts. This is a valuable reference for students.

! Thompson, Leonard. L. *Revelation*. Abingdon New Testament Commentaries, 1998**.** Thompson's commentary employs social-scientific methods and argues strongly that there was no persecution in the last decade of the first century. Thompson has many ingenious observations on Revelation and is particularly useful for those who do not want to consult the major commentaries.

@@ Tickle, J., *The Book of Revelation. A Catholic Interpretation of the Apocalypse*, 1983, 143 pages. The Rector of the Immaculate Heart of Mary Cathedral, Los Cruces, New Mexico gives a Roman Catholic interpretation of the symbols and the message.

$ Vaughan, C. J. *Lectures on the Revelation*, 1875. Does not grapple with the difficulties, but inculcates the lessons of the book. A sensible course.

!! Walhout, Edwin, *Revelation Down to Earth: Making Sense of the Apocalypse of John,* 2000. The author is a retired Christian Reformed Church minister. He writes that his commentary "explains this difficult book of the Bible from a pastoral point of view" (p.1). It is a thoughtful personal reading, foregoing much interaction with scholarly literature, except when he discusses the structure of the Apocalypse.

$ Wall, Robert W., *Revelation,* New International Biblical Commentary, 295 pages, 1991. A well designed but less detailed commentary, mainly **idealist** interpretation, a useful starter commentary for the student and good value for money. Quite extensive footnotes.

* Walvoord, John Flipse. *The Revelation of Jesus Christ*, 1966. The writer is consistently literal in his interpretation, thoroughly abreast of the latest scholarly research, and builds his exposition upon a detailed exegesis of the text. **Premillennial.**

!! Illustrates what old-style **dispensationalists** do with the book. This has been a standard **pretribulational** commentary. I cannot recommend it as a guide to interpreting Revelation. These days, if I want to read the classic **dispensational** interpretation of a passage (and have time), I look up Thomas. (More up-to-date and moderate is Patterson.) Walvoord tends to be irritatingly dismissive of other approaches.

He quotes a bit too much from Greek "scholars" for my liking. He also spends a lot of time giving the various positions of other commentators. If I wanted to know what the other commentators said, I'd consult them. I'm interested in what Walvoord has to say, which is why I'm using his commentary! Some of his other prophetic books tend to tabloid sensationalism.

% Wiersbe, Warren W., *Be Victorious*, 1985. A preacher's treatment of Revelation.

% Wilcock, Michael, *The Message of Revelation*, The Bible Speaks Today, 1975. Popular but serious work with a deep discussion on some points, well worth reading.

!! Different type of interpretation, but most stimulating for anyone preaching or teaching through this book. Years ago I nearly included this among the recommended purchases.

$ Williams, Isaac. *The Apocalypse, with Notes and Reflections*, 1873. Considering the High Church School to which he belongs, this author is marvelously rich in exposition. The whole is tinged with the medieval spirit.

% Wilson, Geoffrey B., *Revelation*, 1985. Combines quotes from classic commentaries. Short but good summary, excellent value for money

= Witherington, Ben, III, *Revelation*, 2003, 307 pages. This volume in the *New Cambridge Bible Commentary* seeks to blend the scholarly language and technical data of recent academic investigations with insight into practical application. Critical issues of author, date, recipients, rhetoric, social setting, Christology, and genre comprise the first twenty percent of the book. Witherington favors authorship by a local prophet, John, over that of the Apostle John (pp. 2-3). He defends a date during the reign of Domitian, and he rejects the modem critical tendency to rehabilitate Domitian's character (p. 5). By noting the repeated appeals to prophetic language and the prophetic claims of the original author, this commentary corrects the tendency to see Revelation exclusively as an apocalypse (pp. 12, 48). The author notes the "artificiality" of chiastic analysis but affirms the value and cogency of other structural analyses (p. 19). The imperial cult and its relationship to the theology of Revelation receive extensive treatment as a result of the author's socio-rhetorical emphasis (pp. 22-26).

The author clearly expresses his own presuppositions and viewpoints on a number of crucial issues. He writes as a theological conservative from a **premillennial, posttribulational** perspective (p. 247). He interprets the numbers in Revelation as symbols of spiritual truth (p. 137). While he views the entire book as encompassing past, present, and future simultaneously (p. 82), he repeatedly states that John had immediate referents in mind and was not looking "2,000 years hence" (p. 66). The author apparently holds to the "telescopic view" of the seals, trumpets, and bowls (pp. 129-30,148,202,205).

Several promising features and notable contributions mark this work. Symbols receive careful treatment as the author insists on their referential nature while maintaining their flexibility in portraying the future (p. 49). The suggested reading list in chapter two surveys many recent books and articles under pertinent and well-organized topical headings. Because of the socio-rhetorical thrust of the work, the sin of Ephesus is interpreted as the leaving off of interpersonal Christian love rather than a falling away from love for God (p. 96). The sealed scroll appears as a document of judgment oracles (pp. 119-20). The author emphasizes that the progressively increasing severity in judgment is a call to repentance (pp. 140, 148). This observation admits another purpose for the judgments beyond their vindictive or judicial elements, though those are present as well. Some of the periodic asides ("Bridging the Horizons" and "A Closer Look") stress the centrality of Christ and His redemptive-judicial work with great force (pp. 124-26).

While the book exhibits several useful traits, several flaws mar the potential impact of the work. First, it evinces several weaknesses in interpretation. The author sees the church in many images. The 144,000 (p. 137), the two witnesses (p. 159), the woman clothed with the sun (pp. 169-70), and the bride all equal the church (p. 233). His criticism of the "100 percent failure rate to identify one particular human referent ... for the anti-Christ figure" is not a fair implication if, as many commentators believe, there will be no identity with a human referent until the eschatological Antichrist appears in history (p. 262). The author claims that John believes in the potential loss of salvation (p. 283), in spite of the many images in Revelation (such as sealing) to the contrary.

Second, the author occasionally overstates his case and the text of Revelation. He asserts that "it is impossible to maintain that John has the literal twelve tribes of Israel in mind" (p. 137), yet many knowledgeable commentators and scholars maintain precisely this point. He misrepresents the pretribulational position and thereby overstates the supremacy of his own arguments. He equates a particularly extreme form of dispensational premillennialism with pretribulationists as if they were identical groups (p. 260); he implies that dispensationalists believe Gentiles can enter into OId Testament promises through means other than the seed of Abraham (p. 26 I); and he misrepresents the claims of pretribulationists concerning the relationship of Israel and the Church in the NT (p. 261). Finally, the assertion that "Revelation was written in the first instance for first-century Christians, and whatever the original author intended it to mean for them, that is still what the text means today" does not adequately address the nature of prophecy. One ought not deny that the book means what its author intended, but that does not mean that all of the book's referents are applicable to the recipients' immediate situation. If the latter interpretation is held, prophecy cannot exist. It is merely a spiritualized application of current events with a pretense that they have some relevance for the future.

Third, several statements imply a precarious view of inspiration. By attaching supernaturally communicated visions to various forms of rhetoric prevalent in the first century, this work suggests that John made up, rearranged, or later determined the content of the vision in order to fit patterns of praise (pp. 114- I 5). With regard to Michael's fight against Satan, the author claims, "This can only be explained by realizing that the author is adapting traditional material" (p. 170). This places John under the control of Jewish mythology rather than of divine revelation. He has rearranged the vision to fit not what he saw but what his audience would expect or need to hear.

Fourth, while the book claims to meet the needs of a wide range of readers, its reliance on technical and foreign-language terminology (without adequate explanation) instead of the more accessible English ones will cause difficulty for those who are unfamiliar with critical issues (p. 84). Simultaneously, the lack of details in the commentary diminishes its value as a resource for the more scholarly audience.

Fifth, the appeal to pop culture in statements such as "this revelation came to John rather like the sudden beginning of a loud rock concert" does not reflect the gravity of the text (p. 81). The author treats bizarre social theories such as the interaction between rap music and Revelation while omitting weightier matters (p. 86).

Sixth, while the author misses no opportunity to condemn pretribulationism, he expends little energy critiquing liberal theories. He adopts the combat myth proposed by A. Y. Collins and asserts that Revelation 12 is "a classic case where the author has

drawn on various sources including pagan myths to make a Christian point" (pp. 43-44). He argues this to the point of claiming, "The parallels between these various myths and the visionary materials in Rev. 12 are too striking to be accidental and ... too early to be derived from Revelation" (p. 44). This suffers from the post hoc fallacy. If the supernatural struggle between the serpent and the seed of the woman occurs in Genesis 3:15 and is the heavenly archetype, then its appearance in multiple cultural myths as well as in the true record of Scripture is not surprising. John need not be a borrower from pagan mythology to use such language.

Seventh, a general weakness of style includes much irrelevant information, omits substantive information, and repeats whole sections (compare pp. 42-43 with p. 159; pp. 43-44 with pp. 162-64). Although this commentary may fit some niche in the market for commentaries on Revelation, it does not bear the qualities of a recommended work.

$ Woodhouse, John Chappel. *Translation, with Notes*, 1805. Bishop Hurd says "This is the best book of the kind I have seen." We give no opinion, for we are too much puzzled with these Apocalyptic books, and are glad to write.

About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 in his bedroom in Charlestown Manor, Maryland after being raised in the Roman Catholic church. He was saved after listening to a program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in 1985. In 1986, she transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Radio Station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present).

Dr. Cereghin is married to the former Teresa Pigott of Greenwood, Nova Scotia, Canada and they have four children and four grandchildren.