

Revelation Bible Study, Detailed Outline

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1. General Overview of Revelation
 - a. Revelation is the prophetic unveiling of the last things, insofar as God has chosen to reveal them to us.
 - b. Revelation is the last book in the New Testament, the 66th book in the Bible. After this, the canon of Scripture was closed (22:18-19).
 - c. Bible Prophecy can be divided into two categories: forth-telling and fore-telling. Revelation is the only NT book devoted primarily to the second type of prophecy. Daniel 12:1-4 can be understood as a fitting preface to the book of Revelation, according to the prophetic continuum of Scripture.
 - d. A basic understanding of the whole of OT prophecy is necessary to a proper understanding of Revelation. The prophets with the most referenced material are Daniel and Isaiah. Daniel 9:24-27 is a good example. We will be referring to various OT books and passages throughout our study.
 - e. The New Testament also has many passages that relate to Revelation. Most notable among these is the Olivet Discourse preached by Jesus Himself and recorded in Matthew 24, Mark 13, and Luke 21. We will be referring to various NT books and passages throughout our study.
 - f. The Bible is unified from beginning to end as Revelation relates to Genesis. In Genesis 3:17-19 (Cf. Romans 5:12), paradise is lost due to the original sin of man. In Revelation 21:3-4 (Cf. 1 Corinthians 15:26), paradise is restored due to the work of God the Son.
 - g. Revelation was written by John the Apostle, from Patmos (an island in the Aegean Sea between Greece and Asia Minor where John was exiled), around 95 AD, as he was inspired by God the Holy Spirit on the Lord's Day (1:9-10; Cf. 2 Peter 1:21; Acts 20:7).
 - h. There are three main approaches to interpreting Revelation.
 - i. The historical method sees the book as having already been fulfilled through historical events, either in John's days or at some other time. We reject this as arbitrary and without biblical backup.
 - ii. The spiritual method understands the book as figurative and illustrative of spiritual truth. We reject this as arbitrary and without biblical backup.
 - iii. The futurist method understands the book as literal prophecy of events that will occur in the future, unless context demands otherwise. This is good hermeneutics, and is the way the OT prophets have always been understood. We therefore will follow this method in our study.

2. 1:1-3, Introduction and Benediction

- a. 1:1, the most fitting title would be “The Revelation of Jesus Christ”, revealed by God the Father through God the Son by God the Holy Spirit to John the Apostle
- b. 1:3, special blessing promised for reading and obeying this prophecy, which cannot be fully received unless one understands its applications, Revelation was written to the NT church and is not to be ignored
- c. “time is near”, that of the end, the Day of the Lord, timing is given from God’s perspective, that of One who exists outside of time
 - i. Warnings against date setting, Matthew 24:36; Acts 1:7
 - ii. Second Coming is approaching, Hebrews 10:25
 - iii. 2 Peter 3:8 makes our point of God operating on His own timetable, but cannot be used for any kind of date setting or equivalency, as this is not its intent in the passage, and one would have to apply both day to years and years to day (which Scripture does not support)
 - iv. Parable of the fig tree cannot be used to date set based on Israel’s reconstitution as a sovereign state in the last several decades
 1. Matthew 24:32-35; Luke 21:29-33, Luke passage “and all the trees” shows the reference to be to trees in general, and “this generation” is that which is alive in Tribulation days

3. 1:4-8, Greeting to the Seven Churches

- a. 1:4, “seven churches” (1:11), circular letter to the seven churches in Asia Minor, note their location relative to Patmos on a map
- b. “is...was...is to come”, emphasizing the past, present, and future ministry of Christ, and His attribute of eternity (John 1:2)
- c. “seven spirits”, in light of Revelation 3:1, these are interpreted as those which are found in Isaiah 11:2 (Holy Spirit, wisdom, understanding, counsel, might, knowledge, fear of the LORD)
- d. 1:5, “faithful witness”, John 5:36-37
- e. “firstborn from the dead”, His resurrection the basis for our hope; Christ our ‘first fruits’ (1 Corinthians 15:20-28)
- f. “His own blood” the propitiation for our sins (Romans 3:25)
- g. 1:6, royal priesthood by spiritual adoption (1 Peter 2:5; Romans 8:14-17)
- h. 1:7, “coming with the clouds” (Acts 1:9-11), place of Jesus’ Second Coming will be Bozrah in Edom (Isaiah 34:1-7, 63:1-6; Habakkuk 3:3; Micah 2:12-13)
- i. Literal fulfillment of Zechariah 12:10 is affirmed in this verse also
- j. 1:8, four names of Christ, “I am”, “Alpha and the Omega”, “Beginning and the End”, “Almighty”

4. 1:9-11, The Things John Saw, Introduction
 - a. 1:9, “John the Apostle”, “companion in the tribulation” which Christians experienced under the Emperor Domitian (date of writing, 95 AD)
 - b. See notes in the introduction, 1g
 - c. 1:11, “write in a book and send it to the seven churches” via circular letter, of the entire Book of Revelation, with an individual letter to each church included
5. 1:12-20, The Vision of the Glorified Jesus Christ
 - a. 1:12, “seven golden lampstands” are “the seven churches” listed in verse 11, Revelation self-interprets in 1:20
 - b. 1:13, “like the Son of Man”, Cf. Daniel 7:13-14
 - c. The garments indicative of Jesus’ present work in the church age as glorified High Priest and Mediator (Exodus 28:4; Hebrews 7:25-26; 1 Timothy 2:5)
 - d. 1:13-15, compare with visions of God in Daniel 7:9-10, Isaiah 6, Ezekiel 1
 - e. 1:16,20, “seven stars are the angels of the seven churches” to whom the letters of Revelation 2 and 3 are written, the term allows for literal angels, but a logical understanding of the meaning of the word is that of a human messenger (2:1), which is the opinion of this author
 - f. 1:17-18, “Do not be afraid”, Christians need not fear, for death has no dominion over the believer, as the eternal God has conquered it (1 Corinthians 15:55-57)
 - g. 1:19, the threefold division of the Book of Revelation (broad outline)
 - i. Chapter 1, “the things which you have seen”
 - ii. Chapters 2-3, “the things which are”
 - iii. Chapters 4-22, “the things which will take place after this”
 - h. 1:20, the churches listed in 1:11, and their messengers, prefacing the next 2 chapters (2-3), which we will observe using the following framework
 - i. Actual historic churches existing in that day
 - ii. Prevailing conditions in those actual historic churches
 - iii. The way in which the prevailing conditions of these churches form an outline of church history
 - iv. Characteristics of actual churches today
 - v. Characteristics of individual believers today

6. Self-Test: Reinforcing what you have learned so far, Intro and Revelation 1
 - a. What are the two general categories of Bible prophecy?
 - b. Which Scripture(s) forbid setting a date for the end time?
 - c. Genesis is paradise lost. Revelation is paradise _____.
 - d. Which chapter in Matthew correlates the most with the Book of Revelation, in that it has much teaching by Jesus about end times?
 - e. Who wrote Revelation, and approximately what year did he write it?
 - f. What attributes of Jesus Christ are emphasized in Revelation 1?
 - g. What are the “seven spirits”?
 - h. What are the “seven stars”?
 - i. What are the “seven lampstands”?
 - j. Describe two things about the appearance of the Glorified Christ?
 - k. How and where will Jesus return in His Second Coming?
 - l. True or False: An understanding of the Old Testament prophets is essential to a proper deep understanding of Revelation.
 - m. What are two Old Testament Books that have many cross references with the Book of Revelation?

7. 2:1-7, Ephesus, The Church that Lost its First Love

a. The City and its History

- i. Located on the Aegean Sea in Asia Minor (view on map)
- ii. Since its founding about 1000 BC, devoted to fertility goddess worship
- iii. In NT days, devoted to Artemis (Diana) worship (Acts 19:35)
- iv. Temple of Artemis of the Ephesians one of the Seven Wonders of the Ancient World (163x342x60 feet)
- v. Paul instrumental in the founding of the church there, late in his Second Missionary Journey (Acts 18:19-20)
- vi. Paul returned there on his Third Missionary Journey, and spent well over two years in Ephesus (Acts 19:8-10)
- vii. Timothy became the leading teaching elder in Ephesus, a role delegated to him by Paul (1 Timothy 1:3)
- viii. According to tradition, John the Apostle served as overseer of all seven churches in Revelation 2-3, based in Ephesus; one tradition is that he returned there from Patmos and died there (his tomb? Is there today)
- ix. The description of this church fits the historical era from 30 AD-100 AD, often known as the Apostolic Era.

b. Exposition of the passage

- i. 2:1, “to the angel...write”, probably a human messenger appointed to the task, but it is possible an actual angel took human form for the task (Galatians 3:19 is likewise disputed on the same grounds)
- ii. “stars...lampstands” are identified in Revelation 1:20
- iii. 2:2-3, commendations
 1. Works of God
 2. Patience through tribulation
 3. Sound doctrine
 4. Spiritually discerning and rejecting of unsound doctrine
 5. Persevering in the faith, in the general sense
- iv. 2:4, the reproof, that the love of the church had grown cold, and backsliding and going through the motions were now evident
- v. 2:5, the divine advice, repentance
 1. “do the first works” according to the love and in the spirit they were done at the first
 2. “remove your lampstand”, Matthew 5:13-16, a church that continues in a loveless state is of no use to Christ, one reason why some (not all) churches close is that God closes them as a final means of discipline when all other warnings fail

- vi. 2:6, “Nicolaitans”
 - 1. Some: a party of those who follow one named Nicolas, doubtful
 - 2. Etymology: “niko laos”, meaning “conquerors of the laity”, through ecclesiastical authority and/or extrabiblical priesthood created for power and resulting in evil deeds
- vii. 2:7, Promise to those who overcome
 - 1. Overcomers, 1 John 5:1-5
 - 2. Temptation to wax cold in faith due to spiritual weariness must be overcome, lest you join the ranks of the “has beens” who used to do this and that but one wonders if they are saved at all!
 - 3. “tree of life”, Genesis 3:22-24; Revelation 22:1-5
- c. Applications for the local church
 - i. Is the church membership truly saved?
 - ii. Does the church go through the motions in some areas?
 - iii. Is the church outwardly or inwardly focused?
 - iv. Has the church doctrine held firm to Scripture?
 - v. Does the church tolerate false doctrine?
 - vi. Does the church worship and minister with less zeal than in times past?
(Note: By worship, I do not mean congregational singing only, but all other areas of worship like prayer and prioritizing time to hear God’s Word read and expounded)
- d. Applications for self
 - i. Same as the 6 points above, but substitute “the church” with your name
(Note: I did not say someone else’s name)
 - ii. It’s time for our churches and selves to get repentant and get revived!
This starts with you. If you are prioritizing a study like this one, and are serious about putting the things you learn into practice, then you are being called to be an example of personal revival!
- 8. 2:8-11, Smyrna, The Persecuted Church
 - a. The City and its History
 - i. Etymology unknown, possibly from semitic “smurnah”, from “myrrh”
 - ii. Located by the Aegean Sea, 40 miles north of Ephesus
 - iii. Modern day city of Izmir, Turkey, population 1.5 million
 - iv. Hellenized city, built up in the days of Alexander the Great, worshiped the god Roma, pandering to Rome in order to sever itself from Pergamum’s power
 - v. Rich and prosperous trade city in the ancient world, but the early church did not share in this, being marginalized socially by Jews and Gentiles

- alike, and economically by the trade guilds (Cf. Acts 19:24-25) and local civil authorities, with the approval of Rome
- vi. Polycarp ministered in Smyrna and was martyred there, around 156 AD, being boiled in oil and burned at the stake
- vii. The description of this church fits the historical era from 100-313 AD.
- b. Exposition of the Passage
 - i. 2:8, the eternal and risen Christ
 - 1. He “was dead” and “came to life”, giving hope to the Christian martyr (1 Corinthians 15:20-22)
 - ii. 2:9, “your works”, in context these were enduring (1 Corinthians 3:11-14)
 - iii. “tribulation”, the empathy of Jesus, who bears with us and bears us through the trials, Cf. Psalm 23
 - iv. “poverty (but you are rich)”, materially poor but spiritually rich, shut out of trade guilds but not shut out of heaven
 - v. False profession of those “Jews” whose works did not bear out the faith, even that of orthodox nature (Romans 2:28-29)
 - vi. “synagogue of Satan”, God has His church and Satan has his, where God establishes the genuine based on truth, Satan establishes the counterfeit based upon lies
 - vii. 2:10, “Do not fear...” (Matthew 10:16-28 fulfilled and applied)
 - viii. Those who persecute God’s elect are knowingly or unknowingly doing the bidding of the “devil”
 - ix. “tribulation ten days”, a reference to a localized situation in that day of intense persecution and/or a prophecy regarding the ten periods of intense persecution between 100 and 313 AD, culminating in that under the Emperor Diocletian
 - x. “crown of life”, a spiritual crown; crowns in the NT:
 - 1. Ibid, James 1:12
 - 2. “Imperishable Crown”, 1 Corinthians 9:25
 - 3. “Crown of Righteousness”, 2 Timothy 4:8
 - 4. “Crown of Glory”, 1 Peter 5:4
 - 5. All cast at the feet of Jesus, Revelation 4:10
 - xi. 2:11, the promise of eternal security of the saints (1 John 5:1-5)
 - 1. Exercise: Where else is this doctrine affirmed in the Bible?
- c. Discuss: Is the American church today the opposite of the Smyrna church, in that it is materially rich but spiritually poor? Does this describe you individually? What would you do in the face of intense persecution, and how do you know?

9. 2:12-17, Pergamos, The Compromising Church

a. The City and its History

- i. Aka, Pergamon, Pergamum
- ii. 60 miles north of Smyrna
- iii. Hellenized center of pagan cults (notably, Zeus), emperor worship
- iv. The description of this church fits the historical era from 313-600 AD, which was characterized by marriage of church and state. The name of the city actually means “thoroughly married.”
 1. Constantine: “In this sign conquer”, The Roman Empire merged with/morphed into the Roman Catholic (Universal Church)
 2. Pagan Practices Introduced: Includes Mary worship, Purgatory
- v. Apply and Discuss: result of state sponsored religion is always compromise with the culture, and often tyranny (hence the Founding Fathers’ clause against establishment of a state church.

b. Exposition of the Passage

- i. 2:12, “sharp two edged sword”, Cf. 1:16; Hebrews 4:12
- ii. 2:13, “Satan’s throne”, seat of idolatry in Asia Minor in that day
- iii. “hold fast...did not deny My faith” despite being in the midst of evil and idolatry
- iv. “Antipas”, according to tradition, ordained by John the Apostle as Bishop of Pergamos
- v. 2:14, “doctrine of Balaam”, Cf. Numbers 22-24, inimical to Israel, “Balak” ordered Israel cursed in opposition to Genesis 12:1-3, this church was apparently anti-Semitic, instead of honoring Israel as the guardians of the Scriptures which ultimately led to our salvation (Romans 3:2)
- vi. Licentious in violation of Acts 15:20 and the greater law of Christian love
- vii. 2:15, “doctrine of the Nicolaitans”, see notes on 2:6
- viii. 2:16, the action of God is often very sudden when we refuse to repent of our sin once it becomes clearly known to us
- ix. 2:17, “hidden manna”, sustenance supplied by God, which is hidden to the world, Cf. Exodus 16; John 6:31-35
- x. “white stone”, sometimes used during trials to designate acquittal , and/or, coupled with a “new name written”, denoting fellowship and guaranteeing the same to the one who could produce it to its giver, and/or signifying the victor in a (spiritual, in this case) contest

10. 2:18-29, Thyatira, The Corrupt Church

a. The City and its History

- i. About 55 miles E/SE from Pergamos
- ii. "Thyatira" etymology, "continual sacrifice"
- iii. Founded by Alexander the Great over 300 years BC
- iv. Famous for its color dyes (Lydia, Acts 16:14)
- v. The description of this church fits the time period of the medieval "Dark Ages", from 600-1517 AD. Such practices as the celibacy of the priesthood and the forbidding of the Bible being read by lay people developed during this period. People were left "in the dark" about God's truth.
 1. Discuss: In today's world, where information is so readily available to all, why is biblical illiteracy so rampant in both church and culture?
 2. Does corruption always follow compromise? Why or why not?

b. Exposition of the Passage

- i. 2:18, "Son of God", a divine title, Matthew 26:63-65
- ii. "eyes like a flame of fire" (1:14), penetrating the darkness
- iii. "feet like fine brass" (1:15)
- iv. 2:19, commendable in the works of Christian service, done from faithful and loving hearts
- v. 2:20, rebuked for allowing false teaching, doctrine, and prophecy to infiltrate the church unchecked
- vi. "calls herself" but not called by God, with evil motivation
- vii. "Jezebel" probably not the name of an actual prophetess, but a reference to the idolatry and immorality that was promoted by the false teachers, as these are identified with her name in the way we might call someone a "Judas", historical background: 1 Kings 16:31-33, 21:25-26
- viii. Cf. Acts 15:28-29, the sins seduced to, sins in the body and disdain for brotherly love
- ix. 2:21, the divine longsuffering, God gives us "time to repent", a window in which we can avoid further consequences of our sin
- x. 2:22-23, to be understood spiritually, the spiritual end result for those who participate in evil deeds and false doctrine, the greater discipline being reserved for those who identify with the church, Cf. Leviticus 10:3
- xi. 2:24-25, those who are simple in their faith find divine compassion, but are warned against turning away from (Jude 3)

- xii. Note: The Epistle of Jude is very relevant to the situation of the church at Thyatira, and churches like it throughout all ages.
- xiii. 2:25-29, promises to overcomers, the remnant of God which holds fast to true faith, worship, and doctrine
 - 1. “power over the nations”, quotes from Psalm 2:9, which deals with the reign of the Son of God (Cf. Revelation 2:18; Psalm 2:7)
 - 2. Co-regency of the saints established (Cf. Revelation 5:10, 20:6)
 - 3. “the morning star”, which is an eternal relationship with Christ, who is the “Bright and Morning Star” (Revelation 22:16)

11. 3:1-6, Sardis, The Dead Church

a. The City and its History

- i. Sardis means “escaping ones”, again we find a city providentially named
- ii. Located 60 miles east of Smyrna, capital city of Lydia (Ancient Kingdom)
- iii. Later ruled by Persia, Greece, and Rome
- iv. Wealthy city, major industry was dealing with carpets
- v. Known for its temple of Artemis (Diana), same goddess as at Ephesus
- vi. Temple of Artemis converted to a church, but when that church grew smaller and died in the 4th century, a new small church was constructed
- vii. The description of this church fits that of the Reformation Church, 1517 AD (Luther’s theses) to 1648 AD (Peace of Westphalia, which ended the thirty years war between the Holy Roman Empire and Protestants.
 - 1. State churches, which minimized need for personal salvation
 - 2. Infant baptism and consubstantiation held as doctrines, early reformers reacted to the excesses of Catholicism, but they did not go all the way back to the Bible

b. Exposition of the Passage

- i. 3:1, “seven Spirits of God” (1:4, 3:1; Isaiah 11:2), “seven stars” (1:20)
- ii. “a name” on the outside of the church, but “dead” on the inside
- iii. 3:2-3, “Be watchful” (Matthew 24:42)
- iv. “things which remain”, remnants of godliness
- v. “ready to die” from lack of use (Hebrews 5:14)
- vi. “Hold fast to the truth” (Cf. Jude, especially verse 3)
- vii. “repent” from sin, especially departure from truth
- viii. 3:4-5, saints known, and clothed in garments of righteousness (7:13)
- ix. “Book of Life”, by this author, 2013, special study to follow:

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This study has been prepared to explain the biblical teaching of the “Book of Life”. To this end, we will look at twelve Scriptures that speak of it. The understanding that best harmonizes all of the biblical texts on the subject is that there are actually two books written in heaven. In addition, there are multiple books in heaven which contain the works of those who trusted in them. The “Book of Life”, or the ‘Book of all Living’, contains the names of all people ever created. The “Lamb’s Book of Life”, or the ‘Book of all Saved’, contains the names of only those redeemed sinners who have trusted Jesus Christ for eternal salvation and have an eternal home in heaven. These are literal books. One of the rules of biblical interpretation is to take Scripture in its literal sense unless the context clearly indicates otherwise. The context of the selected verse determines which book is being referenced. Most Scriptures are followed by my brief commentary.

Exodus 32:32-33: ³² Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.” ³³ And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

Commentary: This is the first book, the Book of Life. It cannot be the Lamb’s Book of Life because nobody can be blotted out of that book, since salvation is eternally secure and cannot be lost (John 3:16, 10:28). Sin is the cause of the blotting out. Believers are free from the power of sin positionally, but sin remains as a curse upon unbelievers (Psalm 32:1-2; John 9:41). Ultimately, when all unbelievers are blotted out of the ‘Book of all Living’, the two books will match, and there will be two copies of the heavenly citizens roll.

Psalms 69:27-28: ²⁷ Add iniquity to their iniquity, And let them not come into Your righteousness.²⁸ Let them be blotted out of the book of the living, And not be written with the righteous.

Psalms 139:16: ¹⁶ Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When *as yet there were* none of them.

Commentary: This passage supports the idea of the existence of a book containing the names of all people, their days beginning at conception. Of those, many were chosen from “before the foundation of the world” (Ephesians 1:4).

Daniel 12:1: “At that time Michael shall stand up, The great prince who stands *watch* over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, *Even* to that time. And at that time your people shall be delivered, Every one who is found written in the book.”

Commentary: This cannot be the book containing the names of all living, since not all are saved. The reference is to the Lamb’s Book of Life.

Luke 10:20: ²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.

Commentary: The unsaved dead will not be rejoicing in heaven. The reference is to the Lamb's Book of Life. What a great encouragement to believers these words are!

Philippians 4:3: ³ And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names *are* in the Book of Life.

Revelation 3:5: ⁵ He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

Commentary: This is the opposite scenario as we had in Exodus 32:32-33 (see commentary above on that verse). There is no blotting out names from the Lamb's Book of Life.

Revelation 13:8: ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

Commentary: This is the fulfillment of Philippians 2:9-11.

Revelation 17:8: ⁸ The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

Commentary: In light of Psalm 139:16 (see commentary above on that verse), the reference here is to the Lamb's Book of Life.

Revelation 20:11-15: ¹¹ Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. ¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. ¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. ¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

Commentary: This is the Great White Throne Judgment. Only unbelievers experience this judgment. Those who trust their own works instead of Christ for their eternal hope are

judged on the basis of the works and fall short of heaven (Romans 3:10-23; Ephesians 2:8-10). One sin is enough to disqualify them, but there are many more than one written of each of them in the additional volumes (James 2:10). In verse 15, the reference is clearly to the Lamb's Book of Life.

Revelation 21:27: ²⁷ But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

Commentary: This refers to entrance into the Celestial City in the very presence of God.

Revelation 22:19: ¹⁹ and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book.

12. 3:7-13, Philadelphia, the Alive Church

a. The City and its History

- i. About 28 miles SW of Sardis and 100 miles W of Smyrna
- ii. Named for its founder, Philadelphus
- iii. "Philadelphia" etymology, "brotherly love"
- iv. Today, a town in Turkey called Alasehir (translated City of God)
- v. The description of this church fits the time period of the years of active Bible-based missionary and revival activity, from 1648 (Peace of Westphalia) to 1900 (arbitrary). With the widespread printing of the Bible, literacy increased, and many revivals arose (Cf. 2 Chronicles 34:15-21).
- vi. It is the 2nd of the 2 churches which have no condemnation, the first being Smyrna. The difference is that while Smyrna dealt with hard persecution, Philadelphia generally deals with soft persecution. We want to be a church and believers after the manner of Philadelphia.

b. Exposition of the Passage

- i. 3:7, “the angel”, probably a human messenger
- ii. “holy” ... “true” ...attributes of God
- iii. Quotation is of Isaiah 22:22, Christ’s spiritual authority, and His High Priestly Office stressed (compare to context in Isaiah), Cf. Hebrews 5:1-10
- iv. 3:8, “open door, and no one can shut it”, taken with the previous verse, relates back to Revelation 1:18, Christ’s authority and power proclaimed in Matthew 28:18-20, Cf. 1 Corinthians 16:9, What doors has God opened for you in your life, and to evangelize the lost?
- v. “little strength”, because God is the strength of the believer
- vi. Cf. 1 John 2:3-4,22-23
- vii. 3:9, false professors will be abased before God’s true children
- viii. 3:10, “hour of trial”, that of localized persecutions as elsewhere in Asia Minor, in Pre-Tribulation Theology, understood to mean the Great Tribulation
- ix. “test those”, trials and testings allowed by God in His permissive will, and our responses reveal of what spiritual mettle we are made
- x. 3:11, encouragement to stay of the right path
- xi. “no one may take your crown”, general warning to the church to reject and oppose apostasy and false teachers
- xii. 3:12, “pillar in the temple of My God” , Cf. 1 Kings 7:21, “Jachin: He will establish”, “Boaz: In Him is strength”, spiritually applied
- xiii. “the name” denotes ownership
- xiv. “New Jerusalem”, Cf. Revelation 21 (entire chapter)
- xv. Alive churches are made up of Alive Christians. Are you alive? Have you been sleeping on the job, shirking any spiritual duties?

13. 3:14-22, The Lukewarm Church

a. The City and its History

- i. “Laodicea” means “people ruling”, a fitting name, for Jesus held no lordship over the church there as it is described
- ii. Named for Laodice, wife of Antiochus II
- iii. 90 miles east of Ephesus, in Phrygia/Lydia, closing the circuit of the seven churches in Asia Minor to which the letters were written, near Colossae, Cf. Colossians 4:16, Epistle to the Laodiceans lost, pseudepigraphyl writing extant but is generally regarded as spurious, possible that the letter referenced was from Laodicea to Paul, and was read to give the context to Paul’s Epistle to the Colossians (most likely option in this commentator’s opinion)
- iv. Self-satisfied, worldly, ecumenical=minded church, spiritually apostate and morally weak
 1. Apostasy: “departure from the truth that one professed to have” (Fruchtenbaum), Cf. 2 Thessalonians 2:1-3; 1 Timothy 4:1; 2 Timothy 3:5; 2 Peter 2:1.

2. This is the only one of the seven churches of Revelation that has no word of commendation. What does God think of the state of the church in America today?
- v. The description of this church fits the historical time period from 1900 AD, continuing and accelerating. The battle lines have been drawn between Modernist, Ecumenical, and Pentecostal, opposing the Fundamentalist Sola Scriptura approach to doctrine and practice. See my paper entitled "The Christian Landscape in America" on www.firmfoundationri.com/articlesandtopics
- b. Exposition of the Passage
 - i. 3:14, "Amen", so be it according to the Word (John 1:1)
 - ii. "Faithful and True Witness" (1:5)
 - iii. "Beginning" (1:8; John 1:3; Colossians 1:16-17)
 - iv. 3:15, half-heartedness, take your stand, Christian soldier!
 - v. 3:16, such half-hearted professors are not truly saved. If you are not all in, you are not in at all
 - vi. 3:17-18, the condemnation and the remedy to escape it
 1. False spiritual pride leads to inward misery
 2. Spiritual poverty, Matthew 5:3
 3. Spiritual blindness, John 9:6,41
 4. White garments, 3:5
 5. Nakedness, despite the outward coverings and titles
 - vii. 3:19, the call for individuals to repent and get on fire for God (in contrast with the lukewarm Christian milieu), Discuss: What does it mean to be on fire for God? How do you identify that spirit? How is it manifested?
 - viii. "as many as I love", 2 Peter 3:9, and for believers only, Hebrews 12
 - ix. 3:20, Three kinds of knocks: Life Events, Spirit Conviction, God's Word
 - x. Note: door of the church and the heart must be opened from the inside, Jesus will not bang the door down if He is not welcome in
 - xi. 3:21, promise to overcomers
 - xii. 3:22, call to heed all warning and seek all spiritual blessings mentioned heretofore re: the seven churches

14. Self-Test: Reinforcing what you have learned so far, Revelation 2 and 3

- a. Which false god or goddess was Ephesus famous for the worship of?
- b. Three significant NT men were instrumental in the founding and early growth of the church at Ephesus. Name all three, and describe their roles,
- c. What was Christ's reproof for the church at Ephesus?
- d. What does it mean for the Lord to "remove your lampstand?" Why would He do that?
- e. Who were the Nicolaitans? Which church rejected them and which church accepted them?
- f. What is an overcomer, according to 1 John 5:1-5?
- g. How did the authorities impoverish the Christians at Smyrna?
- h. Which notable early church father was martyred at Smyrna?
- i. What doctrine was stressed to give hope to the believers at Smyrna?
- j. What is a "synagogue of Satan?"
- k. What does "Pergamos" mean? How does its name speak of the condition of the church that existed there?
- l. What is the "doctrine of Balaam?"
- m. What are two possible meanings of the "white stone" which would be given to believers who persevere?
- n. What does "Thyatira" mean? Who founded the city?

- o. Who was “Jezebel?” What does she represent?
- p. What specific sins, warned against in Acts 15, were being encouraged by some in the church at Thyatira?
- q. How is the term “Son of God” applied to the co-regency of the saints in the letter to Thyatira?
- r. What is “the morning star” that is received by Christians?
- s. Sardis is referred to as the _____ church. Fill in the blank.
- t. Where did the remnant of the church worship until the 4th century? How did their worship space come about?
- u. Who/What are the “seven Spirits of God?”
- v. What do the “seven stars” represent?
- w. What is the difference between the “Book of All Living” and the “Lamb’s Book of Life?” Which book can names be blotted out of?
- x. Which of these two books is referred to in Revelation 3:5? Exodus 32:32-33?
- y. Which two of the seven churches have no word of condemnation?
- z. Explain the open door that no one can shut?
- aa. What is the “hour of trial” in context of the church of Philadelphia, and in the context of the entire Book of Revelation?
- bb. What is the reference “pillar in the temple of my God” concern? What is the OT background to this phrase?

- cc. If Sardis was the ____ church, then Philadelphia was the ____ church.
- dd. What does “Laodicea” mean? How does this meaning correlate to the church there?
- ee. What is apostasy? Give one NT reference that warns us of apostasy?
- ff. In one word, describe the condition of the church at Laodicea.
- gg. Was there any commendation for the church at Laodicea?
- hh. Explain why Jesus was on the outside knocking on the door of the church to get in, based on context and circumstances of that day.
- ii. What are three kinds of knocks that God uses to knock on the door of the heart of a person today? Which one most gets your attention?
- jj. What are the four general categories of churches today, as presented in “The Christian Landscape of America in 2015?” List two churches/denominations that fall under each of these categories.

15. Bible Prophecy Timeline, “the things which will take place after this” (1:19c), Revelation Chapters 4-22, Future Events, Revelation 4:1-2 begins this section, Chapters 4 and 5 describe the scene in heaven, and then the scene moves to earth with occasional heavenly glimpses and perspectives
- a. General Apostasy of the Church, Cf. 2 Thessalonians 2:1-3; 1 Timothy 4:1; 2 Timothy 3:5; 2 Peter 2:1, the prevailing spiritual condition of the earth as the church age comes to a close (ibid. 13-a-iv-1)
 - b. Rapture (First Installment of Christ’s Second Coming, for His saints), Cf. John 14:1-3; 1 Thessalonians 4:13-18; 1 Corinthians 15:51-52; 1 Thessalonians 1:9-10, 5:2,9-10; Revelation 3:10; Compare 2 Thessalonians 2:7-8 with John 16:8-10; Compare Matthew 24:29-31 with 24:36-42
 - c. Seven Year Tribulation Begins (Not with the Rapture but with the Signing of the Covenant between Israel and Antichrist), Cf. Daniel 9:24-27; Isaiah 28:14-22
 - d. First Half of the Tribulation (3 ½ years), Revelation 6-9, and as noted
 - i. Antichrist arrives on the scene
 - ii. Ecclesiastical Babylon established, Revelation 17
 - iii. Two witnesses begin their ministry, Revelation 11
 - iv. Seal Judgments
 - v. Revival in Tribulation Times led by Jewish evangelists
 - vi. Trumpet Judgments
 - e. Mid-Tribulation Events, Revelation 10-14
 - i. Two witnesses and Ecclesiastical Babylon removed from the earth
 - ii. Antichrist killed, risen, indwelt by Satan
 - iii. Unholy trinity establishes authority on earth
 - iv. Israel persecuted and flees for divine protection
 - f. Great Tribulation Events, Revelation 15-18
 - i. Bowl Judgments
 - ii. Worst earthly conditions in all human history
 - iii. Fall of Antichrist’s Kingdom
 - g. Armageddon and the Second Coming, Revelation 19
 - i. Armageddon, the Final Battle of the Tribulation
 - ii. Second Coming (1 Thessalonians 3:13; Jude 14-15; Isaiah 63:1-6; Zechariah 14:4-11; Matthew 26:63-64; Revelation 19:11-16)
 - h. Interval/Regathering
 - i. 75 days in duration (Daniel 12:11-12), Cf. Deuteronomy 30:1-10
 - i. Millennial Kingdom Established
 - i. 1,000 year reign on earth of Christ with His saints (Revelation 20:1-7)
 - ii. Earthly conditions, Isaiah 2:1-4, 65:24-25
 - iii. Memorial worship, Ezekiel 40-48
 - iv. Satan afforded one more opportunity, to give those born in MK days the opportunity to freely choose God and His Christ
 - j. Eternal State, Revelation 21-22, the children of God live happily ever after!

16. 4:1-11, The Throne Room of Heaven

- a. 4:1, “door standing open in heaven”, the third heaven, the place where God dwells, “Come up here”, inviting John to come and view inside
- b. “first voice”, Christ Jesus Himself, compare with Revelation 1:10
- c. “after this”, the present church age (Ch. 2-3), Cf. 1:19
- d. 4:2-3, “in the Spirit”, Cf. 1:10, recognition that God was giving John divine revelation
- e. “a throne”, God’s throne (Isaiah 6:1; Ezekiel 1:26; 2 Corinthians 12:2-4; Revelation 20:11)
- f. “rainbow”, God the covenant keeper (Cf. Genesis 9:12-13)
- g. 4:4, “twenty four elders...on the thrones”, these are church saints reigning under God’s authority (Cf. 5:8-10)
 - i. Why 24? We do not know for certain.
 - ii. Are these men or angels? Men. Church saints. How do we know?
 1. They have “white robes” (3:4,18)
 2. They have overcomer’s crowns (2:10, 3:11)
 3. “Elders” used of men, not angels.
 4. These were “redeemed” (5:9), which is true of men but not of angels
- h. 4:5, “seven Spirits of God” (those listed in Isaiah 11:2; Cf. Revelation 1:4, 3:1), note the presence of the Triune God in the throne room
- i. 4:6-8, God’s omniscience
 - i. Ezekiel 1:10, note parallels
 - ii. Isaiah 6:1-3, angels are identified as “seraphim”
 - iii. Verse 8, M-text has “Holy” nine times, to emphasize degree of holiness, an interesting thought: three fold repetition for each Person
 - iv. Application Passage: Psalm 139:1-12
- j. 4:9, three things given to God in heaven, and to ascribe to Him this day
- k. 4:10, “cast their crowns”, before their rightful Owner, in act of homage
- l. 4:11, the reason “we live and have our being is to bring glory to our Creator
 - i. Acts 17:24-31, segway verse 31 to Revelation Chapter 5
- m. Review Questions, Chapter 4
 - i. What does “in the Spirit” mean in the context of John’s heavenly visions?
 - ii. What is the three point chronological outline of Revelation (1:19)?
 - iii. Which 2 OT Prophets saw God’s throne room and wrote about it in detail?
 - iv. Who are the “twenty four elders?”
 - v. What are the “seven spirits of God” and where do we find them listed in the Bible?

17. 5:1-14, The Lamb and the Scroll

- a. 5:1, "Him who sat on the throne", God the Father
- b. "scroll...sealed with seven seals", such as it could not be read without the breaking of the seals, Cf. Daniel 12:4 (some see this as the same scroll)
- c. 5:2-4, the problem: no created being was able to open the scroll
 - i. "So I wept much." The absence of divine revelation is cause for weeping. Conversely, the abundance of it is cause for rejoicing.
- d. 5:5, "one of the elders", representing the church age believer
- e. "Lion of the tribe of Judah", Genesis 49:8-10
- f. "Root of David", Isaiah 11:1
- g. "prevailed", Cf. 1 Corinthians 15:54-57; 1 John 5:4 (Cf. Revelation 3:12)
- h. Note points of similarity between this event and Isaiah 59:16.
- i. 5:6-7, a "Lamb", John 1:29; 1 Corinthians 5:7 (Cf. Exodus 12)
- j. "as though it had been slain", for He is now Risen!
- k. "seven horns" (power), "seven eyes" (omniscience), "seven Spirits" (Isaiah 11:2)
- l. 5:8, "harp" for praise, "incense" for prayers
- m. 5:9-10, "Revelation Song", of the seraphim and the church saints
 - i. Christ's worthiness, worship directed towards God the Son
 - ii. "For You were slain", bodily death affirmed, teaching bodily resurrection
 - iii. "redeemed", bought us back into relationship with "God" the Father
 - iv. "by Your blood", Cf. 1 Peter 1:18-19
 - v. Cf. Isaiah 45:22, the universal call to salvation, for all nations
 - vi. "kings and priests", co-regents with Christ, finds its fulfillment in Revelation 20:6, in the Millennial Kingdom, but is also true now of believers positionally (1 Peter 2:5)
- n. 5:11, note presence of an innumerable company of holy angels, seraphim, and church saints engaged in worship, 100,000,000 perhaps, but we are pleased to accept as an idiom
- o. 5:12, The Lamb is worthy to receive seven things (power, riches, wisdom, strength, honor, glory, blessing)
- p. 5:13, the looking forward to the consummation of said reception
- q. 5:14, "Amen", "So be it", Cf. 1:18, 3:14 give us frame of reference
 - i. "Him who lives forever and ever", applicable to both Father and Son, One in essence (John 10:30), Cf. Psalm 2:12
- r. Review Questions, Chapter 5
 - i. Give three titles of Jesus Christ used of Him in this chapter that originated in the Old Testament.
 - ii. Where in the chapter do we find evidence of the bodily resurrection?
 - iii. With what are believers "redeemed?"
 - iv. Who is present to sing "Revelation Song" in heaven?

18. 6:1-8, The First Four Seals, The Four Horsemen of the Apocalypse
- a. 6:1-2, the “first seal”, “white horse”
 - i. Conquering by means of diplomacy, promising false peace
 - ii. Living creature a seraph (4:8, Cf. Isaiah 6:2)
 - iii. Identity of the rider of the horses, Antichrist
 1. Treaty signing, Daniel 9:27
 2. Timing of the unveiling of his identity, 2 Thessalonians 2:3-11
 3. His human origin, Gentile (Greco-Roman) and Jewish (Revelation 13:1; Daniel 8:8-11, 9:26, 11:36-39)
 4. Counterfeit virgin birth is implied by Genesis 3:15, if we understand this as connecting with Christ Jesus and Isaiah 7:14, we must be consistent with that interpretation
 - b. 6:3-4, the “second seal”, “red horse”
 - i. Conquering by means of warfare, indicating the rejection by many of his offer of false world peace (Cf. Matthew 24:6-8)
 - c. 6:5-6, the “third seal”, “black horse”
 - i. Death by famine resulting
 1. This invariably follows wars, in particular world wars
 2. Mass inflation and food shortages
 3. “oil and wine” preserved, in the merciful providence of God, giving the fortunate another opportunity (Cf. 2 Peter 3:9), as these are provisions of medicinal help and healing (James 5:14; 1 Timothy 5:23)
 - d. 6:7-8, the “fourth seal”, “pale horse”
 - i. “Death” personified, and effected by many means without discrimination
 - ii. “Hades” indicates that majority of these will be unbelievers (Cf. 21:13)
 - iii. “a fourth of the earth”, probably a percentage of population
 - iv. Four means of mass death
 1. “sword”, war or other violence (e.g. as in Chicago today)
 2. “hunger”, continuing the third seal judgment
 3. “death”, by disease and pestilence, and natural causes
 4. “beasts of the earth”, by enmity magnified within creation, and due to scarcity of food, animals will seek humans for food
 - v. Compare above with Leviticus 26:14-26, note that the manner of national judgment is similar to the manner of global judgment, and that OT temporal judgment is instructive for people of all times and dispensations who reject the divine provision

19. 6:9-17, The Fifth and Sixth Seals

a. 6:9-11, The Fifth Seal

1. The martyrdom of the Tribulation saints, specifically those martyred in the first half of the Tribulation, following the chronology of Revelation (7:13-15)
2. “under the altar the souls” teaches us that the soul goes into the presence of God at death, refuting the false doctrine of soul sleep taught by some
3. “Word of God...testimony”, this persecution is due to adherence to Bible doctrine and the true gospel
4. Note the awareness of these souls of time and the events on earth, lends support to the idea of the same being possible today regarding our dearly departed loved ones (Cf. Luke 16:19-31)
5. The authors of the persecution, Antichrist (6:3-8) and Ecclesiastical Babylon (Revelation 17), Apply how the world system and the ecumenical religious system oppose Bible believers today
6. “white robe” (Cf. 3:5, 4:4), the garments of believers, specifically NT saints
7. Hard persecution of Christians will intensify as the Tribulation continues.

b. 6:12-17, The Sixth Seal

1. 6:12, Great earthquake, darkened sun, moon like blood, the literal fulfillment of Joel 2:30-31, Note that in Acts 2 this passage was filled only typologically based upon the point of similarity of divine work relating to judgement
2. 6:13, “stars of heaven” are angels, fallen angels in context (Cf. 1:20, 8:10, 9:1, 12:7-10)
3. 6:14, supernaturally caused topographical changes to the earth
4. 6:15, the weakness of human power in the face of God’s judgment, Apply, Cf. Psalm 2
5. 6:16, being foolishly valiant as a result of human pride, Apply John 3:20-21
6. 6:17, “great day”, Cf. Zephaniah 1:14, the prophet Zephaniah prophesied of judgment day, and this OT book is a fitting parallel read to Revelation, God used this prophet and this message to motivate Israel to spiritual revival in the days of Josiah (Cf. 2 Kings 22:13)

20. 7:1-8, The 144,000 Jews

a. 7:1-3

1. 7:1,3, the angels ‘stop everything’, resulting in a supernatural calm
2. 7:2, “seal”, Cf. John 3:33; 2 Timothy 2:19, the “seal” in the ancient world was a symbol of authority (in this case, delegated), a guarantee (Cf. Ephesians 1:14), and/or a promise of protection (as we may seal a package or container to protect its valuable contents)
3. 7:3, “on their foreheads”, Cf. Revelation 22:4, denotes association and ownership

b. 7:4-8

1. 7:4, the number can be counted, and it is exactly 144,000, Jews (regardless of their place of dispersion, God knows their tribal identity), there are no Gentiles in this group, and they will minister (in the future) throughout the first half of the Tribulation
2. 7:5-8, 12,000 of each tribe are sealed for protection, and also for (evangelistic) service to God
3. 7:8, “Joseph” is used in place of Ephraim, the pre-eminent son of Joseph
4. Note: As both Levi and Manasseh are included also, Dan is not mentioned. Scripture is silent as to why this is.

21. 7:9-17, The Great Multitude of the Saved in Heaven

a. The Result of the Events of the 1st half of the Tribulation

1. 7:9, “after these things”, that is, the sealing and commissioning for special service of the 144,000 Israelites, connecting the ministry of these to the soul harvest, the great revival of the Tribulation, according to God’s mercy
2. “a great multitude which no one could number”, more than 144,000 (which could be numbered), millions at least, “of all nations” (Gentiles), Cf. 6:9-11
3. 7:10-12,15, what we will do for eternity, the heavenly testimony of the redeemed, praising God and proclaiming His attributes and glory, the unbelievers would not like this if they were forced to do this (hence they have free will now)
4. 7:13, “one of the elders”, church age saints (Cf. 4:10, 5:8-9)
5. 7:14, “blood of the Lamb”, Christ, Cf. Hebrews 9:14-15
6. 7:17, Cf. Psalm 23:1; Isaiah 25:8; Revelation 21:4
7. Matthew 24:9-14 is a summation of events of the 1st half of the Tribulation

22. 8:1-9:21, The Seven Trumpet Judgments

a. 8:1-6, The Prelude

1. 8:1, The seventh seal is opened, and all in heaven stand at attention, for the trumpet judgments will now be revealed
2. 8:2, “seven angels” commissioned for the purpose, apply: no service is menial if it is ordained by God, as the church has many members with many purposes, so it is in the angelic realm in heaven
3. 8:3, “another angel, having a golden censer”, this is an angel appointed for the purpose, not Jesus (as He is always referred to as “The Angel of the LORD” with respect to OT Theophany (e.g. Judges 2:1))
4. 8:3-4, answered prayer, sometimes delayed, in larger context of Revelation, this (revelation and institution of the trumpet judgments) is an answer to the prayers of the Tribulation martyrs in the 5th seal judgment (6:9-11), Note: God is Just.
5. 8:5, God’s wrath in heaven manifested on earth, Let us pay attention! God’s wrath is great against sinners, but His mercy is still greater, James 2:13, Psalm 136, 2 Peter 3:9
6. 8:6, the timing, latter part of the first half of the Tribulation (ibid. 15. Bible Prophecy Timeline)

b. 8:7-13, The First Four Trumpet Judgments

1. 8:7, the first trumpet judgment, one third of the earth’s vegetation destroyed
2. 8:8-9, the second trumpet judgment, supernatural action or induced action of meteoric or volcanic activity, one third of the sea becomes blood and maritime commerce comes to a halt, Note parallels with Exodus 7:17-21, many of these judgments in Revelation have points of similarity with the ten plagues in Egypt which preceded the Exodus of Israel, in both cases God brings about ultimate deliverance
3. 8:10-11, the third trumpet judgment, “a great star fell from heaven”, this is a fallen angel (Cf. 1:20, 6:13), the name of this demon is Wormwood (one by this name is found in C.S. Lewis’ “The Screwtape Letters.”), “waters became wormwood” being “bitter” as the word implies
4. 8:12-13, the fourth trumpet judgment, cosmic disturbances, resulting in great darkness in both degree and in shorter daytime hours everywhere, “Woe, woe, woe” for emphasis of the intensification of God’s three additional trumpet judgments to come, intended as a warning

c. 9:1-12, The Fifth Trumpet Judgment

1. 9:1, “star fallen from heaven”, a fallen angel

2. “bottomless pit”, lit: “shaft of the abyss”, this is Tartarus, the place of angelic imprisonment (Cf. Luke 8:31; Jude 6; 2 Peter 2:4)
3. 9:2-3, pervasive smoke throughout the earth, the stench of sin and evil
4. 9:4, definitely inclusive of the 144,000 (7:4-8), but also implies a special sealing of all believers in that day, just as the judgments passed over the Israelites back in the days of the Exodus, “seal” is that of divine protection, if Matthew 24:13 is understood as continual deliverance from divine judgment it applies here
5. The demonic creatures look like locusts, are shaped like horses, have faces as men and hair as women, teeth like lion’s teeth, breastplates like iron, and tails that sting like scorpions. And they make a racket!
6. 9:5,10, five months of torment, death (suicide) elusive by supernatural prevention
7. 9:11, Hebrew “Abaddon” aka Greek “Apollyon”, meaning “Destroyer”

d. 9:13-21, The Sixth Trumpet Judgment

1. 9:13-15, these are four demonic princes who are allowed by God not to torment, but to kill, Note: God has the power to restrain all evil, demonic activity as He chooses, in fact He does just that to this day
2. 9:15, “kill a third of mankind”
3. 9:16, “two hundred million” demonic “horsemen”, this is not a human army but a demonic one
4. 9:17, “fire, smoke, and brimstone”, associated with judgment throughout Scripture, note similarities with Isaiah’s prophecy in 5:28-30
5. 9:18, “out of their mouths”, these beasts were as evil dragons
6. 9:19, “their tails”, also agents of death, as serpents
7. 9:20-21, though this judgment is designed to bring men to repentance (2 Peter 3:9), it has the opposite result, as men further entrench themselves in their sins
8. The milieu of that day, idolatry, demon worship, murder, sorcery, sexual sin, theft
9. As we fast approach the midpoint of the Tribulation, we have an interruption in the narrative of the prophecy, until 11:15, when the seventh trumpet judgment sounds, and the bowl judgments are soon to be released in the second half of the Tribulation

e. Review: The Events of the First Half of the Tribulation, Seal Judgments, Trumpet Judgments, and Summation in Matthew 24:9-14

23. 10:1-11, The Little Book

- a. 10:1, “another mighty angel”, glorious in appearance, but this cannot be Christ, as this angel is distinct from Him (Compare with 10:5-6)
- b. 10:2, “little book” is the second scroll mentioned in Revelation (the one in 5:1 is that which contains the events of the 1st half of the Tribulation), containing the rest of the future prophecy in Revelation, Compare with 10:11
 - a. Note: God’s Word is learned by measure, first the gospel must sink in, then the essential truths, then the deeper truths
 - b. Apply: New Testament, then Old Testament, then both, the usual order of things for Gentile Bible students
- c. 10:3-4, the announcement of the seven thunders (angelic beings) goes forth, but the prophecy must be sealed until a later time of greater prophetic knowledge (Compare with Daniel 12:4)
- d. 10:5-6, the lesser swears by the greater
- e. 10:7, in the Bible, a “mystery” is something that is not revealed apart from divine revelation (e.g. 1 Corinthians 15:51; Ephesians 1:9)
- f. 10:8-10, The Apostle John is commanded to eat the scroll, meaning is to spiritually digest the contents of divine revelation (Jeremiah 15:16; Ezekiel 3:1-3; Job 23:12 applied)
 - a. The Word of God is sweet, Cf. Psalm 19:7-11.
 - b. The Word of God is bitter for those who oppose God, by clinging to any sin, in that it brings forth divine discipline and consequences for saved and unsaved alike. This is spiritual indigestion.
 - c. Here, the remainder of Revelation is sweet news to the elect, and bitter news to the reprobate.

24. 11:1-13, The Two Witnesses

- a. 11:1, “the temple” will be extant in the Tribulation days, and sacrifices will be performed there (Daniel 9:27), showing that the OT system will have been reinstated and Christ still rejected as Messiah
- b. History of the Temple: Solomon’s Temple (replaced Tabernacle), Zerubbabel’s Temple, Herod’s Temple, Tribulation Temple, Millennial Temple
- c. Measuring the temple as directed by angels is a familiar Scripture concept (Compare with Ezekiel 40-42 re: the Millennial Temple)
- d. 11:2-3, “forty-two months”, “one thousand two hundred and sixty days”, 3 ½ years is the time of both halves of the 7 year Tribulation period, in view here is the first half, during which these witnesses will minister
- e. “clothed with sackcloth”, the garment of mourning and repentance
- f. 11:3-4, “two witnesses”, identity unknown, speculations are rampant but unjustified (cannot be proven), they are prophesied of in Zechariah 4:11-14

- a. Some say Elijah, based on Malachi 4:5-6, the fact that he did not see death (2 Kings 2:11), and the Transfiguration (Matthew 17:1-4).
- b. Some say Enoch, based on Genesis 5:24 and Hebrews 11:5.
- c. Some say Moses, based on his power re: plagues in Exodus and his presence at the Transfiguration.
- d. What about Hebrews 9:27? That is general rule, and not true in cases of Lazarus (and others) and Rapture generation.
- e. In this commentator's opinion, it is best to identify these as two Jewish evangelists endowed with power from on high and risen up for that purpose in that day, in similar fashion as the 144,000 Jewish evangelists of Revelation 7, and cease speculation
- g. 11:5-6, the supernatural power that works through the witnesses; these will be thorns in the side of the Antichrist as he is revealed as riding on white, red, black, and pale horses (6:1-8), as they cannot be quieted due to divine protection
- h. 11:7, Cf. 9:1-2 (Tartarus), 13:1, this is Satan indwelling the Antichrist, and he will finally be able to kill the two witnesses
- i. 11:8, this is Jerusalem, called "Sodom and Egypt" here because it is the place where God's great servants are martyred, even the greatest Servant, "our Lord"
- j. 11:9-10, evil men will revel in the death of the witnesses, and disgrace them by denying them proper burial
- k. Apply: those who preach truth "torment" those who love sin (John 3:19-20), and the culture (even the religious establishment) seeks to shut up those who speak up boldly, explains why fundamentalist Christians are oft despised
- l. 11:11-12, resurrection and translation of the two witnesses
- m. 11:13, attesting signs of the death of 7,000 and destruction of 1/10th of the city of Jerusalem achieve desirable spiritual result with those who remain

25. 11:14-19, The Seventh Trumpet Sounds

- a. 11:14-15, Cf. 8:13, 9:12, *ibid.* Section 22
- b. "Hallelujah Chorus" is heard in heaven, the scene in heaven glimpsed
- c. 11:16, Cf. 4:4
- d. 11:17-18, thanksgiving to God, attributed both to Father and Son (1:4, 8), Cf. Psalm 2:1; Daniel 7:9-10, 12:1-2
- e. 11:19, "temple of God.. in heaven...ark of the covenant", Cf. Hebrews 8:5, 9:11-13, 10:1, note that on earth are the copies,
- f. accompanying signs on earth concurrent with the 7th trumpet sounding

26. 12:1-6, The Sign of the Woman Clothed with the Sun

- a. 12:1 “great sign” is witnessed by John “in heaven”
- b. OT Background, Genesis 37:9-11 identifies the woman as Israel, comparing Scripture with Scripture
- c. 12:2, from Israel comes the Christ Child, Matthew 1:2,16
- d. 12:3, “fiery red dragon” is the devil himself, with earthly kingdoms and crowns, this is the final form of the fourth world kingdom (Rome), Daniel 7:23-25
- e. 12:4, “a third of the stars of heaven”, these are angels (Revelation 1:20), heavenly angels in context, and a third of the angels are fallen
- f. Satanic opposition to God’s plan began in the Garden of Eden (Genesis 3:15), continued through the days of Noah, and into the days of Abraham, Isaac, and Jacob, who is called Israel (the woman)
- g. Apply: roots of Anti-Semitism run deep, and are both earthly and spiritual in nature
 1. Egypt and the Canaanite nations
 2. Book of Esther
 3. Days of the Maccabees
 4. Islamic war with the Jews (Isaac vs. Ishmael)
 5. World War 2
 6. More recently, the concept of the “Palestinian State”
 7. Opposition to the Jewish State by UN and global media
- h. 12:5, “Male Child” is Jesus, God the Son Incarnate (Psalm 2:9, Daniel 2:44, 7:26-27)
- i. “caught up to God and His throne”, Resurrection and Ascension, God the Son taking His rightful place with God the Father
- j. 12:6, the flight of the woman (Israel) into the wilderness for 1,260 days (3 ½ prophetic years of 360 days each), this is the 2nd half of the Tribulation (11:3 being reference to the 1st half of the Tribulation), divine preservation by God here to “feed her there” (manna? Exodus 16:3-4,35)
- k. The place of “wilderness” refuge is Bozrah/Petra in Edom/Jordan (Isaiah 34:1-7, 63:1-6; Habakkuk 3:3; Micah 2:12-13), Israel will be supernaturally protected there (Daniel 11:40-41), this is an ancient fortress city
- l. The “woman” is not Mary, as RC teaches, since Mary is not described the way Israel is, Mary was never in the wilderness although she went to Egypt for less than 2 years, and the chronology fits that of the Book of Revelation in context, Mary is simply not there and has been placed in there by some in order to attempt to justify misguided RC theology re: assumption of Mary
- m. The woman is not Mary Baker Eddy of Christian Science, as she claims, enough said

27. 12:7-17, The Devil's Losing Battles

- a. 12:7, "war broke out in heaven" between the devil ("the dragon") and his angels and God's angelic army led by Michael the Archangel (Cf. Daniel 12:1; Jude 9)
- b. 12:8-9, Satan cast from heaven, along with a third of the angels who had followed him in rebellion (12:4)
- c. Wasn't the Devil already cast from heaven? Positionally, yes, it was good as done. But not completely, as he still had (and has) access to God (Job 1:6)
- d. 12:10, Satan had experienced the consummation of his defeat in heaven, and heaven rejoices
- e. 12:11, Cf. 6:9-11, in view is the beginning of the final stage of redemption accomplished in real time (though it was good as done in John 19:30), Note: the difficulty of man in trying to understand and accept a God who transcends time
- f. 12:12, the scene shifts from heaven to earth
- g. "because he knows that he has a short time" (James 2:19 applied, and yet these fallen angels have gone past the point of no return, there being no propitiation for the sins of angels) Why? No faith required, because they have seen (Cf. Hebrews 11:1)
- h. 12:13-14 (Cf. 12:1-6, *ibid.*), the woman is Israel, the Child is Jesus Christ, the wilderness place is Bozrah in Edom, the timing is the 3 ½ year Great Tribulation (second half of the Tribulation period)
- i. 12:15-16, nature cooperates with Israel, as she flees to her place of refuge
- j. 12:17, direct Satanic persecution of both natural ethnic Israel and spiritual Israel (those of the faith of Abraham, Cf. Galatians 6:15-16; Genesis 12:1-3)
- k. **Special Study: Names of Satan in Revelation 12**
 - a. "red dragon" the instigator of murder and bloodshed (Revelation 6:4; John 8:44; Genesis 4:8)
 - b. "serpent of old" who by cunning instigates sin (Genesis 3:1)
 - c. "Devil" the troubler and enemy of God and His people (John 8:44; Ephesians 4:27, 6:11; 2 Timothy 2:26)
 - d. "Satan" the tempter (1 Chronicles 21:1; Job 1:6; Matthew 4:10; Luke 22:31)
 - e. "accuser" who disparages men before God daily (Job 1:9-11, 2:4-5; Zechariah 3:1)
- l. Our Antidote to Satan is Christ Jesus, God the Son Himself (1 Corinthians 10:13; 1 John 2:1-2; Zechariah 3 as a picture of God's salvation; Romans 8:28-39); Friends, we are overcomers! 1 John 5:1-5 (Cf. Revelation 3:21).

28. 13:1-10, The Beast from the Sea

- a. 13:1, “a beast rising up out of the sea”, Gentile origin from among the peoples that dwell around the Great Sea (Greco-Roman, Cf. Daniel 8:8-11, 9:26) as well as Jewish origin (Cf. Daniel 11:36-37)
- b. Elaborates upon Revelation 12:3, Cf. Daniel 7:23-25
- c. 13:2, in view here is the final stage of the (revived) fourth beast (the Roman Empire), the legacy of the other 3 great world empires lives on through it, fulfilling Daniel 7:12 (in context of Daniel 7:1-8)
- d. 13:3, most likely a reference to the counterfeit resurrection, as the “dragon” is the counterfeit father, so the “beast” is the counterfeit son (Cf. Matthew 28:16-18 as e.g. of parallels)
- e. 13:4-5, idolatrous devil worship, its object raging against the Living God by uttering blasphemies
- f. “continue for forty-two months” until the seven years are finished, fixing the timing here as still the Tribulation midpoint
- g. 13:6, fulfills Daniel 9:27 and Matthew 24:15 and following
- h. 13:7, “make war with the saints” spiritually and physically
- i. Satan can only “overcome them” physically; Matthew 10:22 applies to saints of every age when various persecutions come
- j. 13:8, “Book of Life of the Lamb” is the roll of all the saved who have a place in heaven, *ibid.* pg. 12, Cf. Philippians 2:9-11 fulfilled
- k. 13:9-10, divine justice will be accomplished according to principle of Exodus 21:23-25, Cf. Isaiah 33:1-6 (more specific application here)
- l. “patience and faith” proven by endurance based upon trust in God’s promises and confidence in God’s perfectly just nature