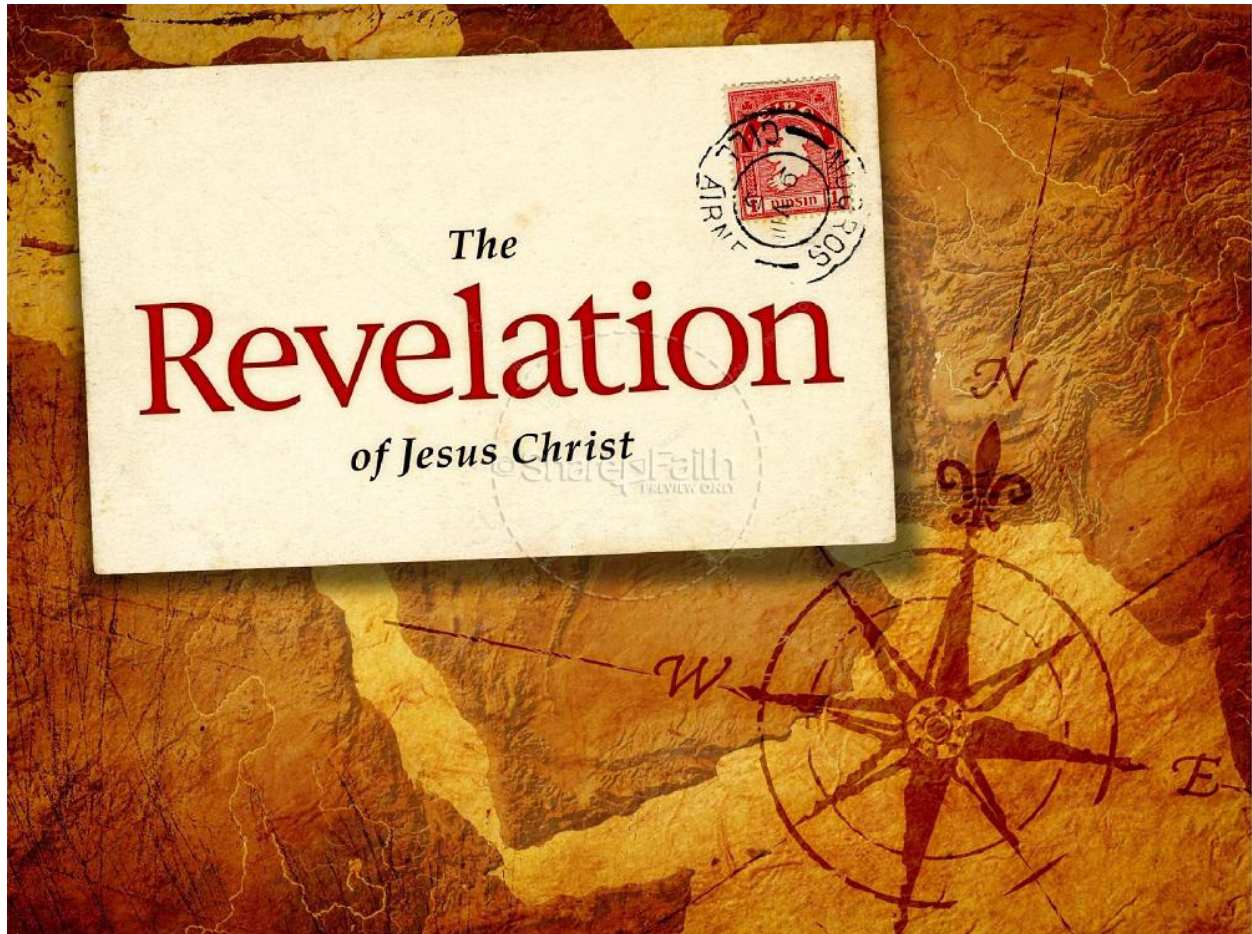


The Revelation of Jesus Christ: An Unusual Study



Dennis Robinson, DMin

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An Unusual Study**

By

Dennis Robinson, DMin

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THE REVELATION OF JESUS CHRIST: AN UNUSUAL STUDY

KEY TO THE BOOK OF REVELATION

Many years ago, while traveling down the highway, listening to the radio, I heard a preacher say he was going to give the key to the book of Revelation. Being a young preacher at the time, intensely interested in Bible study, and anything pertaining to it, this statement captivated my interest. Could anyone provide a simple "key" to this formidable piece of New Testament literature? (Keep reading and you will find the key.).

Memory of my earliest days of delving into the scripture takes me back to a time when the pastor provided some much-needed admonition concerning the path a young inexperienced heart was taking me. John's book of Revelation and prophecy had caught this writer's attention. That in and of itself is not a problem. More specifically the problem was that this young preacher was on a tangent, heading into deep waters and a God-fearing beloved, skillful, experienced pastor recognized that. Wanting to do my best for Christ and desiring to be submitted to those who had the rule over me, this preacher heeded the pastor's admonition to look at all of the Bible and not just the book of Revelation. Pastor said, "what is in the book of Revelation will come to pass. But we need to know how to live here and now so that we can be assured of reaching that place of victory." Through all of the trials, temptations, and struggles that eventually became a part of this preacher's Christian experience, Pastor's timely thoughtful admonition has been sincerely appreciated. From that time forward my studies centered more in the epistles than any other genre of scripture. Paul's letters to the churches, as well as those of James, Peter, John and Jude, helped in finding the instruction needed to continue steadfastly as a Christian. Although interest as a pastor centered in the epistles, love for the entirety of scripture evolved. A teaching ministry including a survey of the old and new testament books developed. It became this pastor's *modus operandi* of preaching to try to give sermons from all of the books of the Bible.

Since the Lord's coming is approaching more and more as the days pass, it is a lot closer now than it has ever been, and interest in eschatology has steadily increased, it occurred to me to share some of the things that I have accumulated concerning the end time. Not only is there an abundance of commentaries on the book of Revelation, but interpretation diversity is prevalent. This preacher's interest is not to contribute to the long list of commentaries on the book of Revelation that already exist. Predominantly, the desire is to present a work to promote thinking and assist the reader in discovering information about Revelation that he/she may have never encountered in past studies. If this simple work excites in someone a desire to come closer and take another look at the book of Revelation, it will have accomplished its purpose.

Note Concerning Interpretation

Are readers and students of Revelation to assume that everything contained in the vision(s) are symbolic or literal? [See <https://redmoonrapture.org/2018/04/17/-lesson-2>] When scripture speaks here of the book with seven seals being opened, is it to be understood that there is indeed

a book with all these judgments written in them and they cannot be revealed until the appropriate seal is broken? Or, is this symbolic imagery the prophet has been shown of events that will occur but cannot occur until God gives the command? In a book such as Revelation with all of the signs, symbols, images that are presented, is the student to understand everything happening here to be literal or is the purpose to see that these symbolic images are tools that God is using to reveal truth to the Body of Christ? Some theologians have said "when the literal sense makes good sense, seek no other sense." That sounds easy enough. But in Revelation there is a mixture of terms that seem to make sense and others that do not. A few years back a Christian brother of the author's acquaintance pressed the literal interpretation of Revelation to the limit. For instance, he believed that Satan will be bound with a literal chain (like a metal chain that you would use to lock a gate.). To me, that's pushing it too far. But it is an interpretation that most people in this world could understand. In this writer's opinion, God gave this revelation to human beings whose finite minds do not have the capacity to perceive or understand the spiritual world. God pictures this for the reader in symbols that can be understood. One thing that is certain, an angel will bind Satan in the bottomless pit and lock the door so that he cannot get out, whether the chain is literal or spiritual.

So, as the content moves through the Book of Revelation, this commentator's concern is not to try and determine whether the scene is actual, that is, whether material chains are actually being used, or the chains are symbolic representation of God's restraint of Satan. A stated purpose, however, is to try and shed light or to convey the truth in a literal sense, inasmuch as possible, in the way it appears that God gave it to us.

Please note that these considerations concerning the book of Revelation are not intended to be authoritative. What you find here are personal notes and comments, with the help of other works reviewed. Every person is responsible for his/her own interpretation. Throughout the document there will be questions. These are added because answers seem to be ambiguous and the questions provoke thought. There are multitudes of great teachers and authors who have written studies about the book of Revelation. This is probably the most unusual study that you might have encountered. Remember, the purpose of this study is not authoritative but promotional. Instead of depending upon what someone else says, get into the scripture and find out all you can for yourself.

Now, as you read and make your way through this document there will appear several outlines. One purpose in exposing these outlines at specific junctures is to mentally assist the reader. For instance, a Concise Outline of Revelation, page 13, is succinct, to the point, but does not cover every detail. A main purpose is to jog the readers mind to expect certain occurrences. A second outline will be discovered at page 23, simply because it provides a specific three-point outline with elaborations and most readers of this document will never see that outline except it appear in this publication. For this writer, Kemp's outline seemed too good to remain in obscurity. A third outline showing main chapter by chapter contents is provided at page 50. An outline appearing at that particular juncture is being provided to assist the reader in maintaining the flow of thought in the Revelation. One of the most difficult parts to me in reading Revelation is maintaining the flow of thought. Finally, the outline for the entirety of this document can be found at the beginning of the work on page 7.

After you have digested the material presented in this study of Revelation you will find that there are still many questions unanswered and possibly more questions presented than might usually be expected. Remember, it was not the purpose of this study to answer all questions or for that matter, answer any questions. Theoretically, in most writings, the author is not to raise questions that are not answered. Yet, this work does raise questions that are left for the reader to decide how to deal with them. Basically, this work had the intention of promoting more personal study. It was the approach of the work to take a step by step look into each verse, diagramming the work from a basically literal standpoint. Remaining literal is impossible when all of the different scenarios are considered. How can we, mortal beings, who think in concrete terms understand this book unless an attempt is made to stay with the literal interpretation? We need the Holy Spirit to help us. Understanding Revelation, in this writer's opinion, requires saved (truly born again) believers, who alone have even a smidgen of opportunity to break into an understanding of this phenomenal work. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16-17. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" 1 Corinthians 2:14. That is Paul's way of telling us that Scripture is to be understood by saved, born-again believers.

It is this author's opinion that anyone who sincerely wants to know the message contained in the Book of Revelation can find sufficient answer for salvation. When a sincere seeker comes to God's Word, with repentant heart, allows the Spirit of God to change his/her heart, that seeker will find sufficient information to enter into an experience of salvation and communion with God the Father, God the Son and God the Holy Spirit. This is not saying that anyone who does so will know all there is to know about the book of Revelation, or any other book of the Bible. But the true seeker will find sufficient information to enter into the rewards promised therein. After being "born again" any student of Revelation will have the availability of the Holy Spirit to guide him/her through the book. Even so, it requires much study, prayer, and a clean heart to get into the depths of Revelation and any other book of God's Word. Charles G. Finney, a great revivalist, theologian, teacher of the past informed his students at Oberlin College in Ohio that they must sincerely pray, even to exhaustion, in order to understand many selections of scripture. It may become necessary for students of Revelation to follow Finney's admonition in order to gain an understanding of this unusual prophetic work.

Revelation is God's Word to every person living in the end time. God is warning of future events that are certain to take place and calling the lost to salvation. This writer's sincere desire is that you will come to a believing, born-again relationship with Jesus Christ, if you have not already done so. As an addendum to this study, at the end of the document, the reader will find a glossary of sorts that includes words, phrases, and/or subjects that seem to be pertinent to the study of Revelation. Not every word in Revelation is cataloged. Those that appear were of interest to this writer. Also, at the end of each chapter the reader will find at least one internet reference to that particular chapter of study. An invitation is cordially given for the reader to click on the links provided and discover the wonderful world of internet resources and gain familiarity with more works on the book of Revelation. As you reference these websites, bear in mind that this author does not necessarily agree with materials found at these sites. They are added to provide assistance in research and to show diversity in this particular subject.

CONCISE OUTLINE OF REVELATION

In chapter one, John relates the circumstances which led to the writing of this book (1:1-20). In chapters two and three, Jesus gives special messages to the seven churches of Asia Minor (2:1-3:22).

Suddenly -- John is caught up into heaven where he sees a vision of God Almighty on his throne. All of Christ's followers and the heavenly angels are worshiping him (4:1-11). John watches as God gives a scroll with seven seals to the worthy Lamb, Jesus Christ (5:1-14). The Lamb begins to open the seals one by one. As each seal is opened a new vision appears.

As the first four seals are opened, riders appear on different colored horses -- war, famine, disease, and death are in their path (6:1-8). As the fifth seal is opened, John sees those in heaven who have been martyred for their faithfulness to Jesus Christ (6:9-11).

A set of contrasting images appears at the opening of the sixth seal. On one side there is a huge earthquake, stars falling from the sky, and the sky rolling up like a scroll (6:12-17). On the other side, multitudes are before the great throne, worshiping and praising God and the Lamb (7:1-17).

Finally, the seventh seal is opened (8:1-5), unveiling a series of God's judgments announced by seven angels with seven trumpets. The first four angels bring hail, fire, a volcano, and a poisonous star -- the sun and moon are darkened (8:6-13). The fifth trumpet announces the coming of locusts with the power to sting (9:1-12). The sixth trumpet heralds the coming of an army of warriors on horses (9:13-21). In chapter 10:1-11, John is given a little scroll to eat. Following this, John is commanded to measure the temple of God (11:1-2). He sees two witnesses who proclaim God's judgment on the earth for three and a half years (11:3-14).

At last, the seventh trumpet blasts calling the rival forces of good and evil to the final battle. On one side is Satan and his forces, on the other side stands Jesus Christ with his forces (11:15-13:18). In the midst of this call to battle John sees three angels announcing the final judgment (14:14-20). Two angels begin to reap this harvest of judgement upon the earth (14:14-20). Following upon the heels of these two angels are seven more angels who pour out God's judgment upon the earth from seven bowls (15:1-16:21). One of these angels from the group of seven reveals to John a vision of a prostitute called Babylon (symbolizing the Roman empire) riding a scarlet beast (17:1-18). After the defeat of Babylon (18:1-24), "a great multitude in heaven" shouts choruses of praise to God for his mighty victory (19:1-10).

The concluding three chapters of the book of Revelation catalogue the events which finalize Christ's victory over the enemy. Satan's thousand-year imprisonment (20:1-10), the final judgment (20:11-15), the creation of a new earth and a new Jerusalem (21:1-22:6). An angel then gives John final instructions concerning the visions he has seen and what to do once he has written them all down (22:7-11).

Revelation ends with the promise of Christ's soon return, an offer to drink of the water of life which runs through the main street of the new Jerusalem, and a warning to those who read the book (22:12-21). May we pray with John, "Amen, Come, Lord Jesus." (22:20).

[No reference for where this outline originated.]

BRIEF OVERVIEW OF THE BOOK OF REVELATION

First, let me say that this brief overview is a very elementary scoping of this formidable book. For the most part the technical jargon, lexicographical and syntactical analysis, is left to the scholarly realm. This work's purpose at this point is to give a simple, any one learned or unlearned can see or follow, synopsis.

Introduction

John's letter begins by telling his readers what this revelation is about and where it originated. It is the Revelation that Jesus Christ has been authorized by God the Father to deliver to mankind. This information was given to Jesus by God. Jesus delivered the vision to His angel. This angel appeared to John and gave him the vision. Several times in the record the angel (messenger) is mentioned, but not named. John bore record of the Word of God, the testimony of Jesus Christ, and of all things that he saw. (This was a vision with many metaphors and symbols involved.)

A blessing is pronounced at 1:3 for all that read, hear the words of the prophecy, and keep those things written therein. (Key words: read, hear, keep).

A formal greeting begins at 1:2, "John to the seven churches which are in Asia," original recipients of the prophecy. It should be noted here that all seven churches were extant at the time of the writing of this prophecy. None of the churches (at least none of the buildings) exist today at those particular locations. Although physical remains can be identified of some of the churches. [For more information do a web search for "Drive Through History" with Dave Stotts, searching for his discussion of the churches of Revelation]. Greeting them in common letter format, John wishes Grace and Peace "from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. Also, from Jesus Christ, the faithful witness, the first begotten of the dead, the prince of the earth." Then John offers praise to Christ, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

[Note: Jesus loved us, washed us, "from our sins" (in his own blood), made us "kings and priests unto God".]

At verse 1:7 John breaks out again with a declaration and a promise, "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."

[Note: Christ is coming -- every eye shall see Him -- all kindreds will wail because of Him. This is determined to be a literal event.]

Then there is a change in person speaking, "I am Alpha and Omega, the beginning and the ending." This is Jesus Christ. In our English alphabet it is common knowledge what A(a) to Z(z) refers. In Greek the first letter is Alpha (A, α) and the last is Omega (Ω, ω). Every

communication in the English language utilizes letters found in the alphabet from A to Z. In the same manner, every word that is used in the Greek language is made up of letters from Alpha to Omega. Jesus is called the Beginning of all things and He is the End of all things. One might say here that Jesus Christ is the goal of all things, or He is the Reason for their existence.

Vision of Christ

After this, John begins to inform at 1:9 that he (John) is a brother, a companion in tribulation, and in the kingdom and patience of Jesus Christ. He was in the isle of Patmos, a small, barren rocky island in the Aegean Sea. His reason for being there is assumed to be punishment for his faith in Christ, “for the word of God and for the testimony of Jesus Christ.” Oddly enough, some students of Revelation believe John to be on Patmos for evangelical reasons and not for punishment. Others think he fled to the island to escape punishment. Neither view can be deciphered from the text of Revelation. [Check out <https://shmoop.com> , “John of Patmos in Book of Revelation.” A YouTube event that needs to be visited by serious researchers: “Why Was John on the Island of Patmos?,” can be found at: <https://www.youtube.com/watch?v=etj6EHVH-cA>]. John further informs us that he was “in the Spirit on the Lord’s day and heard a great voice of a trumpet behind him 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.”

[Notice: John was “in the Spirit” and this occurred “on the Lord’s day.”]

Write (what you see) and send (the message) to (the seven churches). We might extrapolate here that everything John sees is for the seven churches, especially is this true for the messages addressed to each church. Alpha and Omega has instructed John to write “what thou seest” in a book and send it unto the seven churches. Not just the letters that undoubtedly are delivered, but the entire communication (book). On the surface, this appears to mean the entirety of the vision. It may be correct to assume that John sent the entire script of Revelation to the seven churches.

When John turns to see (or discover who, what, and where) the “voice” that spoke with him was coming from, he sees a vision of Christ. In the vision there were seven golden candlesticks with a transcendent figure standing in the middle, resembling the Son of man, clothed with a garment down to the foot, and girt about his chest with a golden girdle. His head and hairs were white like wool, his eyes were as a flame of fire, his feet were like fine burnished brass, burning in a furnace, and his voice was as the sound of many waters. He had seven stars in his right hand and out of his mouth projected a sharp two-edged sword. His countenance was as the sun shining in its strength.

John heard. John turned. John saw. Christ captured John’s attention by sound and John turned. Being turned, Christ spoke to John by what he saw. What did he see? Seven golden candlesticks and a figure standing in the midst of the candlesticks. The figure described resembled the Son of man. Clothed with a garment down to his feet. Had a golden girdle about His chest. His head and hairs were white like wool. His eyes were as a flame of fire. His feet

were like fine burnished brass burning in a furnace. His countenance was as the sun shining in its strength. And His voice was as the sound of many waters. This is a picture of the Risen Glorified Christ.

John sees Christ in the middle of seven golden candlesticks. The candlesticks represent the Church(es), more especially those of John's day, and especially the Churches named: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Christ abides in the midst of the Church(es). Holy Spirit anointing provides oil for each burning lamp. Each lamp represents one of the seven churches, burns with the oil of the Holy Spirit and each Church is anointed with fire and presence of the Holy Spirit. Every one of the seven churches are made up of people, Saints who have believed the testimony of Christ. In fact, every member of Christ's Church has the presence of the Holy Spirit within them, and is anointed by the Holy Spirit for a specific purpose.

A description of the Christ that John saw includes many metaphors. First, He resembled the Son of man. (God became a man so as to identify with humanity). Second, He was clothed with a garment down to his feet (a regal garment representing His authority). Third, He was wearing a golden girdle about his chest (speaks of regal power or sovereignty). Fourth, His head and hairs white like wool (speaks of wisdom, purity, God of the Ages.). Fifth, Jesus' eyes were as flame of fire (piercing, nothing hidden from his view). Sixth, Christ's feet were like burnished brass (burning brass speaks of judgment and his feet tread the winepress of the judgment of Almighty God). Finally, the resurrected Christ's voice was as the sound of many waters (impossible to resist God's mighty voice, when and what He commands, IS or BECOMES). His countenance as the bright noon-day sun shows forth His glory and all illuminating light.

When John saw him (the glorified Christ), he fell at Jesus' feet as dead. Other examples of this phenomenon include Daniel and Ezekiel. Daniel was in a deep sleep (8:18), and fainted (8:27) during a vision. Ezekiel fell on his face (1:28, 3:23, and 43:3.)

Christ lays his right hand upon John, saying "Fear not; I am the first and the last. 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." Jesus first calms John's fears, then identifies himself, and proclaims his authority over death and hell. Now the Son of God commands John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

A great outline for this book of Revelation can be found right here at this very verse, 1:19. The things which thou hast seen (the vision of Christ, chapter 1), the things which are (the letters to the churches, chapters 2-3), and the things which shall be hereafter, (beginning with chapter 4 and continuing to the end.). The vision of Christ – Vision of the King. Vision of the Churches – The Lord and His Church. The vision beginning with chapter 4 – The King and the Kingdom.

When John encounters Christ, he falls as dead. John is given a commission – WRITE – but what is John to write? He is to write things which HE HAS SEEN. What did he see? At this point, the vision of Christ. John is to write the things WHICH ARE. These refer to the state of the seven churches and the letters addressed to each one, which describe their condition, warnings, rewards. Then John is to write the THINGS WHICH SHALL BE HEREAFTER. This

must refer to the events that will transpire beginning with chapter 4 through the end of Revelation or the end of the vision.

At verse 20 John reveals the mystery of the seven stars and the seven golden candlesticks. “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 are the seven churches.”

John says the seven golden candlesticks are the seven churches. (Namely, the churches listed above.) And, the seven stars are angels of the seven churches. Angels are messengers – pastor, or supernatural messenger assigned to the church. This angelic being quite possibly is assigned to the church, to the pastor, or to the church and pastor.

Letters to the Churches

Letters to the seven churches begin at chapter two as John fulfills the command of Jesus to “write.” Greetings of each letter are different, utilizing one of the twenty-four greetings that describes the Lord within the book. This greeting gives a clue to the letter's theme. Two of the seven letters, Sardis and Laodicea, contain no commendation. Two letters, Smyrna and Philadelphia, contain no criticism. The Pergamos letter offers no admonition, but announces two criticisms. In the last four letters there is a reversal in position of the challenge and the promise. [Jack Kelly, “Understanding Revelation,” Gracethrufaith.com]

Caught Up -- Into the Spiritual Realm The Throne of God

After the first vision John is caught up "in the spirit" again. This time he is brought into heaven, sees a throne and One sitting upon the throne, (4:2). John describes the Person sitting upon the throne as looking like a jasper stone and a sardine stone. There was an emerald rainbow about the throne. Also, around the throne were four beasts and twenty-four elders sitting upon seats, clothed in white raiment, and having crowns of gold on their heads. Out of the throne proceeded lightnings, thunderings, voices and there were seven lamps of fire burning before the throne, which are the seven Spirits of God (not literally seven Spirits but the seven-fold perfection of the Spirit of God).

Also, before the throne was a sea of glass like unto crystal. This is reminiscent of the Tabernacle scenario in the Old Testament book of Exodus that had the laver of brass for washing (Ex 30:18). In the midst of the throne and round about the throne were four beasts full of eyes before and behind. John describes the first beast to be like a lion. The second he says is like a calf. A third beast has the face of a man and the fourth was like a flying eagle. Some scholars see these as a representation of the Gospels. Matthew, the Lion of the Tribe of Judah, picturing Jesus and the Kingdom. Mark, the Ox, presenting Jesus as the servant of the Lord. Luke, the face of a man, representing Jesus as the Son of Man. And, John, the Eagle, representing Jesus' Divinity as the Son of God. These four beasts each had six wings which were full of eyes within; and they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is and is to come." When these beasts give glory and honor and thanks to him that sat upon the

throne, who lives for ever and ever, the twenty-four elders fall down before him that sat on the throne and worship him that lives for ever and ever and cast their crowns before the throne saying, "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."

The Book of Destiny

Beginning with 5:1 John says that he saw in the right hand of the Divine Person sitting on the throne a book written within and on the backside, sealed with seven seals. Then he sees a strong angel proclaiming with a loud voice "Who is worthy to open the book, and to loose the seals thereof?" Readers are told that no man in heaven, in the earth, nor under the earth was able to open the book, neither to look upon it. John weeps much because no man was found worthy to open and read the book, or to look upon it. One of the elders said unto John, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book and to loose the seven seals thereof." At this time John sees in the midst of the throne and of the four beasts and in the midst of the elders, a Lamb (Jesus Christ) as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. The Lamb came and took the book out of the right hand of Him that sat upon the throne. And when the Lamb had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints.

And they (the twenty-four elders and the four beasts) sang a new song saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

John says he beheld and heard 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; Saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." 5:12. In this scene there is a myriad of angel voices, innumerable, who join the twenty-four elders and the four beasts. Imagine the sound!

And every creature which is in heaven, on the earth, under the earth, and such as are in the sea, and all that are in them John heard saying, "Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever." 5:13-14. Now, every creature in heaven, on the earth, under the earth, in the sea joins the chorus – In my understanding this means all created beings are involved.

The Lamb Opens the Book with Seven Seals

Beginning at 6:1 the Lamb had taken the Book that was sealed with seven seals for He alone is worthy. Christ, the Lamb of God, then opens the seals, one by one. We note: There are seven seals to be opened. When the seventh seal is opened there is a seven-fold disclosure or seven trumpets to be sounded. Notice then, at the seventh trumpet blast there are seven bowls of wrath

to be poured upon the earth. When the final bowl of wrath is poured out a voice from the throne in Heaven sounds the victory, "it is done." Intermittently, between these events appear visions that reveal the Woman and the Dragon, the First Beast, The 144,00, and others.

When Jesus Christ opens the seals, a revelation of forthcoming occurrences is seen. Four seals will be opened revealing the Four Horsemen of the Apocalypse. Riders upon white, red, black and pale horses will be presented along with their purposes. Opening forthcoming seals reveals scenarios increased with intensity and amount of destruction upon the earth and those who dwell thereon. Opening the final seal, the seventh, reveals the seven trumpets and their judgments. These trumpet judgments also increase in intensity, purpose, and amount of destruction to be wrought.

Three Woes are proclaimed at 8:13. At the end of the revealing of the destruction involved with sounding the fifth trumpet one woe is passed, 9:12. At the end of destruction occurring in the sixth trumpet judgment a second woe is completed, 11:14. Then in 12:12 the third and final woe is revealed as the devil is thrown down to the earth.

Sounding the seventh and final trumpet reveals a note of completion. Revelation 11:15, "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" seems to say that everything has been accomplished. In all probability because this is the final trumpet, although there are many layers that unfold. Reading further reveals more judgment with still increasing intensity and complexity.

Several scenes are then iterated for clarity, such as a scenario of the Woman and the Dragon provided at 12:1 and following verses. Afterward, beginning at 12:7, we are told Satan is thrown down to earth, the First Beast starting with 13:1. Then at 13:11 a description of the Second Beast begins. The Lamb and the 144,000 are described beginning at 14:1. Messages of the Three Angels appears at 14:6 and verses following. The Harvest of the Earth is the subject beginning at 14:14 and at 15:1 the announcement by John of Seven Angels with Seven Plagues. These are referred to as "the seven last plagues." These final plagues are referred to in Scripture as "vials" or "bowls" of God's wrath. The plagues begin at 16:2 where it is said that the vial was poured out upon the earth. A second vial is poured out upon the sea. Vial number three is poured out upon the rivers and fountains of waters. A fourth vial is poured out upon the sun. The seat of the beast is the destination for the contents of the fifth vial. When the sixth vial is poured out upon the great river Euphrates, the water of the river is dried up preparing the way for the kings of the east. Finally vial number seven is poured out into the air and a final saying from the seventh angel, "it is done."

Judgment of the Mother of Harlots and the Beast

In 17:1 revelation is given concerning the judgment of the Mother of Harlots and the Beast. Kings of the earth have committed fornication with her and the inhabitants of the earth have been made drunk with the wine of her fornication. At chapter 18:1, the Fall of Babylon is predicted and described. Then, at chapter nineteen, a revelation concerning the Marriage Supper of the Lamb. A second White Horse Rider (the first horseman of the Apocalypse was a white

horse rider but not the same as this one) is revealed. This is none other than the King of Kings and Lord of Lords. A declaration of His victory over the Beast and False Prophet is provided at 19:20.

The Millennial Reign

Revelation 20:1 begins a discussion of the millennial reign. An angel came down from heaven having the key to the bottomless pit, lays hold on Satan, binds him, shuts and seals him in the bottomless pit where he will deceive the nations no more for a thousand years. And when the thousand years are completed the devil is released for a season, the length of which is not revealed in Scripture. Satan deceives the nations which are in the four quarters of the earth, Gog and Magog, to gather them into battle. The number is as the sand of the sea. These will go up on the breadth of the earth, compass the camp of the saints and the beloved city, Jerusalem.

White Throne Judgment, New Jerusalem, River of Life

Next, at Revelation 20:11 the Great White Throne Judgment is presented. Dead, small and great, stand before God's judgment where the books are opened. Everyone is judged here except those whose names appear in the Book of Life. Death and Hell were cast into the lake of fire and everyone whose name does not appear in the book of life. At 21:1 and following verses the New Heaven and New Earth are described. Then beginning with 21:9 the New Jerusalem is described. Finally, beginning with 22:1 there is a description of the River of Life. From 22:6 the letter is finalized with warnings at 22:7, 22:12, and 22:20 of the Lord's soon coming. A benediction appears, "The grace of our Lord Jesus Christ be with you all. Amen" at 22:21.

Views of Interpretation

There are many views adapted for the interpretation of the book of Revelation. Four views remain the most prominent. They are the idealist, the preterist, the historicist, and the futurist views. Check out Dr. Patrick Zukeran's lengthy presentation "Four Views of Revelation" at <https://probe.org/for-views-of-revelation/?print=pdf> . [See also "Understanding Revelation," by Jack Kelly, at Gracethrufaith.com]. Having this information will assist you greatly in coming to grips with Revelation. There are benefits of each view, but most modern scholars stick with the futurist view. If you really want more in depth information check Bible Study Library by Bob Utley and read what he has to say concerning interpretation and the book of Revelation. It is best that you read Utley's entire page on Introduction to Revelation. You can find it easily by searching the web. Search for Bob Utley Revelation.

Note Concerning Design of this Study

You will discover that the scriptures cited are from the King James Version. Using another translation may have provided easier reading, however the writer's option was to stay with the KJV throughout the document. There will appear errors in quotation (in the biblical text no quotation marks appear, only capitalized letters at the beginning of the quote.) You may notice other inconsistencies of the English language, words in the KJV that we no longer use today, such as readeth instead of reads, heareth instead of hears, thou instead of you, thy instead of your,

shew instead of show, and such like. Please do not be offended at the style used. Try as best you can to understand what John is revealing to the Church. Also, Bible scholars will note that this study did not utilize the original Greek language that Revelation was written in, except in a few instances. This particular presentation was designed more or less for common ordinary people, who, for the most part, would not be interested in original language of the text.

OUTLINE – By J.W. Kemp

Usually the outline for a particular study is included at the beginning or end of the work. The outline for this work was placed at the beginning of the document (page 7). While the outline presented at this point is not followed by this author, for the sake of clarity and to assist any reader or student of the book of Revelation, an outline provided by J. W. Kemp is entered here. You will note that Kemp’s outline is actually three major points: Concerning Christ, Concerning the Church, Concerning the Kingdom. These are synchronized with John’s outline in Revelation 1:19, “Write the things which thou hast seen (Christ); the things which are (the Church); and the things which shall be hereafter (the Kingdom).” Notice, where you see “prerogative” in the area concerning the Church, this is “a right or privilege” that Christ has in relation to His Church. An interesting characteristic of Kemp’s outline occurs in the last heading “Concerning the Kingdom.” Kemp simply divides the chapters from four through twenty-two into three broad and simple headings: Before the Thousand Years, The Thousand Years, and After the Thousand Years. This entire outline provides the reader/student with an overview of the Revelation that is easy to digest. In my opinion this outline was just too good to pass by. However, in its simplicity many items of deeper study are not seen. For the preacher, discovering and developing sermons from this outline should be enhanced. (No reference for where this outline originated, only that it was authored by J.W. Kemp.)

- I. CONCERNING CHRIST– (Things which thou hast seen – 1:1 -- 1:19)
 - A. Introduction (1:1-3)
 - B. The Prophet – John
 - (1) Mood – “In the Spirit.”
 - (2) Time – “On the Lord’s Day”
 - (3) Place – Patmos
 - (4) Voice – “Write”
 - C. The Vision – Christ in relation to His church and its ministry
 - (1) Place – “In the midst”
 - (2) Form – “Like unto”
 - (3) Appearance – His personal glories
 - (4) Words – “The things –”
 - (5) Effect – Overwhelming

- II. CONCERNING THE CHURCH – (Things which are – chapters 2 and 3)
 - A. Ephesus (Ch 2)
 - (1) Prerogative of Christ (v.1) “He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks”
 - (2) Commendation (vv. 2, 3)
 - (3) Reproof and admonition (vv. 4, 5)
 - (4) Admonition and promise (v. 7)
 - B. Smyrna
 - (1) Prerogative of Christ (v. 8) “These things saith the first and the last, which was dead and is alive”
 - (2) Commendation and encouragement (vv. 9, 10)
 - (3) Admonition and promise (v. 11)

- C. Pergamos
 - (1) Prerogative (v. 12) “These things saith He which hath the sharp sword with two edges”
 - (2) Commendation (v. 13)
 - (3) Reproof and warning (vv. 14-16)
 - (4) Admonition and promise (v. 17)
- D. Thyatira
 - (1) Prerogative (v. 18) “These things saith the Son of God, who hath his eyes like unto a flame of fire, and His feet are like fine brass”
 - (2) Commendation (v. 19)
 - (3) Reproof and threat (vv. 20-23)
 - (4) Consideration (v. 24)
 - (5) Admonition (v. 25)
 - (6) Promise (vv. 26-29)
- E. Sardis (Ch 3)
 - (1) Prerogative (v. 1a) “These things saith He that hath the seven spirits of God, and the seven stars”
 - (2) Admonition (vv. 1b-3)
 - (3) Commendation (v. 4)
 - (4) Promise (vv. 5, 6)
- F. Philadelphia
 - (1) Prerogative (v. 7) “These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and shutteth and no man openeth”
 - (2) Commendation (v. 8)
 - (3) Assurance and promise (vv. 9-13)
- G. Laodicea
 - (1) Prerogative (v. 14) “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”
 - (2) Judgment, admonition (vv. 15-19)
 - (3) Promise (vv. 20-22)

III. CONCERNING THE KINGDOM (“Things which shall be”) Chapters 4-22

- A. Before the thousand years – Ch. 4-18
 - (1) The throne (Ch. 4)
 - (2) The Lamb (Ch 5)
 - (3) The visions (Ch 6-8)
 - a. Seven seals (Ch 6:1-8:1)
(Parenthetical – Ch 7)
 - b. Seven trumpets (8:2-11:19)
(Parenthetical – Ch 10:1 – 11:14)
 - c. Seven mystical persons (Ch 12, 13)
(Parenthetical – Ch 14:1 to 15:5)
 - d. Seven vials (15:6-16)
 - e. Babylon-mystical and literal (Ch 17, 18)
- B. The thousand years (Ch 19:1 to Ch 20:6)

- (1) The marriage of the Lamb (Ch 19)
- (2) The millennium (Ch 20:1-6)
 - a. Satan bound (vv. 1-3)
 - b. First resurrection (vv. 4-6)
- C. After the thousand years (Ch 20:7 to Ch 22:5)
 - (1) The great white throne (Ch 20:7 to Ch 22:5)
 - (2) The eternal kingdom (Ch 21:1 to Ch 22:5)

THE REVELATION OF JESUS CHRIST: AN UNUSUAL STUDY

REVELATION

Scripture Study with Notes

Prologue

Rev. 1:1 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:

This work is, as ascribed in the introduction, the Revelation of Jesus Christ. We usually say the Revelation of Saint John the Divine or some other designation claiming that it is John's revelation. It is in fact the Revelation that Jesus Christ has been authorized by God the Father to deliver to mankind. Or, so it appears from this verse. God gave this revelation to Christ. Just how and why God gave this Revelation to Christ, who then gave it to his angel, who relayed it to John so that John might communicate the information to us we may never understand. Certain things in the Divine existence we cannot understand because those things are a mystery and will remain so. Jesus is not told the day nor the hour of his second coming. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," Matthew 24:36. Some would argue that at the time Jesus was on earth he knew not these things but certainly knows them now in their fullness. It would be logical to surmise that Jesus may have known these things in His "spirit" but not in His "flesh." However plausible, this idea may not be correct.

God is Father, Son, and Holy Spirit. Therefore, God is a tripartite being. Man is also presented in much the same manner by the apostle Paul for Paul refers to man's body, soul and spirit (1Thessalonians 5:23). In the complexity of human existence there are some criteria that are contained deep within the spirit of man in which his conscious body or mind has no understanding. Psychiatrists are sometimes able to tap into this inner knowledge or subconscious by hypnotizing individuals, or by serious counseling sessions. At times knowledge hidden deep in the spirit of man is revealed during sleep in dreams. But how knowledge between the divine Trinity can be suppressed, if indeed it can be or is, is a mystery. It is unfathomable in our finite existence. We can speak no further than the scripture when it says of this Revelation which God gave unto him (Christ). Jesus neither taught nor acted authoritatively without revelation or permission from the Father (cf. John 3:11-13, 31-36; 4:34; 5:19-23, 30; 6:38; 7:16; 8:26, 28-29, 40; 12:49-50; 14:10, 24; and 15:15.).

Consider the fact that God the Son, who existed in eternity is also called the Word (John 1:1-5). The Word became flesh and that flesh, that God-Man, is known as Jesus Christ. Mary, the virgin from Nazareth was chosen to be the mother of Jesus. God miraculously overshadowed the virgin and she conceived. This miraculous conception produced Jesus Christ, God in the flesh. Since there was no human father there was no sin nature passed on to this child. He, in fact, is the only sinless human. He never knew sin, neither was guile found in His mouth (2 Corinthians 5:21; 1 Peter 2:22). This conception and birth, was a miraculous event producing a child who was 100

per cent God and 100 per cent human. In His humanity Jesus had knowledge like you and I, which is limited to this world and its confines. In His divinity, He knew all things. When Jesus says that He speaks only what God reveals to Him, He is operating on the human side, completely obedient to His heavenly Father and not using His God nature. The Kenosis theory is an attempt to explain this duality in Philippians 2:5-11. If the reader is interested, complete a search on the web for the subject. Be sure and check out all entries you can find. Many theologians do not agree on the theory. Problems occur when our finite minds grapple with how God can be a man. This is what the Jews had to grapple with and it was very disconcerting to them (John 8:48-59, 10:31-22).

A stated purpose of this letter of Revelation is to show the servants of God, servants of Jesus, things which must shortly come to pass. Whether the intent was for John's generation or future generations may be debatable, but the messages contained therein are relevant to all generations. This revelation was sent and signified to God's servant, John. An angel provided the information to John. Several times throughout the Revelation reference is made to this angel (1:1, 17:7, 22:8). There are only two places in Scripture where the word "signified" is used. Here in Revelation 1:1 and in Acts 11:28. [Robertson's Word Pictures: The verb is an old one from sema, (semeion), a sign. Reference is made to the prophet Agabus in Acts 21:11 who bound himself with Paul's girdle to signify that Paul was going to be bound and imprisoned by the Jews at Jerusalem]. Within the context of Revelation, we shall see a supernatural being, (or a prophet who has been glorified, this will become clearer toward the end of Revelation) in John's visions who speaks to him to explain manifestations occurring in the form of signs or symbols.

Rev.1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

John's assignment was not to interpret the vision, only to write the things that he saw. John, whom we know to be a disciple and apostle of the Lord Jesus Christ has born record of the word of God, the testimony of Jesus Christ (provided through Christ and His angel), and of all the things that John saw in this vision or in fact visions. We use the plural here because there seems to be an intermission between John's first encounter when he sees the vision of Christ and the vision in which he is given letters to the churches listed in chapter 1:11. There are, other junctures in which John says "after," which can only or at least appear to mean the cessation of something and the beginning of something else. (Please see 4:1, 7:1, 7:9, 18:1, and 19:1). It is also possible that the entire experience entails one visionary experience in which all that is unfolded to John is encapsulated into one moment of time. Supernatural experiences, like John's vision, which take the recipient into the spirit realm, can unfold the entire context of information in a few moments of time because it is a "supernatural" experience in which knowledge is communicated via the spirit and not through the normal avenue of assimilation through the mind. Some scholars believe that the event was in at least four episodes. First episode begins at 1:10; second one at 4:1-2; third at 17:1; and final episode 21:9. Notice also that "after" occurs at 4:1, 7:1, 7:9, 15:5, 18:1, 19:1 signifying the cessation of an event and the beginning of another. There could have been four episodes within the one visionary experience. Exactly how John's experience occurs can only be an item for conjecture or speculation.

[Note: Because some persons have a tendency to take each word and reference outside the particular book being studied, note here that this author's understanding of the terminology used in this second verse concerns what is contained in the Book of Revelation. It is not referenced as to information John may have known or received before this particular vision. We know that he had received knowledge of Christ (John 1:1). This particular verse, Revelation 1:2, has reference to the vision at Patmos, "all things that he saw."].

Rev. 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.

A blessing is pronounced upon those that read, that hear, that keep those things written within. Just reading the Revelation brings blessings. But to hear means more than just sound reaching the human ear. Hearing means letting the meaning of the words sounded, the message of the word, get into the understanding and responding to the message. For instance, one might visualize bidding a child to act in some way, observing no response and asking if the child heard the command. Unless the child spoken to was deaf, surely, he/she heard the "sound" but did not "take it in" or as we say the direction "fell upon a deaf ear." Deaf, because the child was not "listening" attentively for whatever reason. So, here the apostle is telling us to "pay attention" to what is read -- whether we read the document our self or hear its dictation by others.

Of course, "keep" has reference to those who obey, those that act in a positive manner upon the truths, commands, teachings, expounded within the prophecy. In this writer's opinion "keep" would mean continual obedience. To keep the sayings is to be blessed. This term "blessing" occurs seven times in the Revelation at: 1:2, 14:13, 16:15, 19:9, 20:6, 22:7, and 22:14.

Apocalyptic literature, the style of Revelation, has the element of being written for the present generation (in the case of Revelation, in the time of John or his generation) and future generations. John says, "for the time is at hand" which could truthfully be said of John's generation and for our present generation. Scholars vary greatly between dates for the Revelation. Most early dates are around 60 to 65 A.D. Later dates speculated are around 95-96 A.D. [<https://www.christiancourier.com/articles/1552-when-was-the-book-of-revelation-written>] Every generation since John's must live in the "now" of expectancy of fulfillment. Especially will this be seen in the letters to the churches. What is written concerning the Church is appropriate to the church addressed in John's day and each church seems to represent various ages of the Church since the prophecy was written. Strict adherence to each of the letters in respect to the ages represented does not seem to be possible. Main focus of and characteristics of each letter seems to be representative of the Church throughout the ages and especially the seven ages of Church history. [Church should be capitalized when speaking of the entire body of Christ. Uncapitalized, "church" when speaking of specific locations. At least, that is the paradigm used here.]

Greeting to the Seven Churches

Rev. 1:4-8

In the formal greeting John, the writer of this formidable document, sends to the churches in

Asia a greeting of "Grace...and Peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before His throne." This combination of "is, was, is to come" is written concerning the Father, the Son, and the Holy Spirit, for the Godhead is inseparable. John is writing this letter, conveying truth revealed to himself, but the letter is also from Jesus Christ "who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth" (King of Kings). This phrase, "unto him that loved us, and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen," is a praise John breaks into as he introduces the letter. Christ is regarded as the "faithful witness," the "first begotten of the dead," (that is the first to be raised from the dead to live eternally) and "the prince of the kings of the earth" or King of Kings. Christ was faithful in His life, in His witness, in His obedience to the Father. He was the first to be begotten, the first of His kind, resurrected to live forever after going through the pains of death. Christ is King of Kings and Lord of Lords. Without shedding of blood there is no remission of sins, (Heb. 9:22). Jesus shed His blood as a perfect sacrifice, acceptable unto God for the sins of mankind.

Seven Spirits before God's throne is commonly thought to represent the Holy Spirit. This Revelation is not just from Christ but also from the Holy Spirit (the other Comforter, John 14:16, 26 and 15:26) as well. (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.).

Vision of the Son of Man

Rev. 1:9

Here at the ninth verse John introduces himself again. He identifies himself as a brother, companion in tribulation, and in the kingdom and patience of Jesus Christ. John tells us that he was in the isle of Patmos because of the word of God and for the testimony of Jesus Christ. This was an island about thirty miles southwest of Samos.

According to Albert Barnes, "Patmos is one of the cluster of islands in the Aegean Sea anciently called the Sporades. It lies between the island of Icaria and the promontory of Miletus. It is merely mentioned by the ancient geographers." Barnes also notes, "it abounds in flowery plants and shrubs. Walnuts and other fruit trees are raised in the orchards, and the wine of Patmos is the strongest and the best flavored in the Greek islands." John, it is commonly believed, was banished to this island by Domitian around 94 A.D. Banishment to an island was common for punishment for the more decent and respectable. Base, low, vile criminals were usually condemned to work in the mines. [From Albert Barnes Commentary in e-Sword, e-Sword.net]. A recent movie concerning John's Patmos experience has the apostle working in the mines. If this was John's experience, then he certainly was considered a base, low, vile criminal by the Emperor. John's record in Revelation 1:9 ("in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.") is all that we can truthfully say here. One writer believed John is on Patmos for evangelistic purposes "for the word of God, and for the testimony of Jesus Christ," and not punishment. If we adhere to scripture, there is nothing in the text that states John was being punished. However, history and church tradition yield information that

assists interpretation. That is why scholars regard the Patmos experience as exile and punishment. See note, first paragraph, page 11.

John tells us that he was "in the Spirit" on the Lord's day. What exactly does this mean? Does John here intend for us to believe that he was in the Spirit on the first day of the week? Or, does he intend that we understand he is "in the Spirit" on that day revealed in scripture as the Day of the Lord? Believing either of these may cause our opinions concerning the rest of the letter (book) to be influenced. My personal decision was to accept the terminology here as referring to John being caught up into a vision of "the Day of the Lord." One reason for this decision is the fact that there seems to be several "visions" or more than one instance in which John was caught up "in the Spirit," and may require different time intervals for their completion. Whatever it means, John is "in the Spirit." His natural faculties have been overpowered or transformed by the supernatural presence of the Holy Spirit. Paul the apostle gives some insight into this phenomenon in 2 Corinthians 12:2-4, "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." Even so, at least one writer believes that Paul is here referencing what he has learned of John's experience based on 2 Cor 12:5. An early date for the epistle would necessitate accepting such an idea.

Notice also that for John this condition of being "in the Spirit" seems to cease after the letters to the Churches are revealed. As we shall see at Chapter 4 verse 1, "after this," which we perceive to be after the things of the Churches, and at 4:2 we hear John say "immediately I was in the spirit." Both of these references indicate he was in a spiritual ecstasy or condition in which he is totally under the influence of the Holy Spirit at the time of that specific revelation. If systematic thought means anything, he undoubtedly came "out of the Spirit" before the revelation at 4:2 where he is again transported "in the Spirit." There seems to be no other way of understanding John's meaning unless we are to suppose that John is caught up in the Spirit on the Day of the Lord (one continuing visionary experience) and transported from scene to scene, which transportation he could only describe as being caught up "in the spirit."

Rev. 1:10-11

In the scene presented in 1:10 John heard, behind him, a great voice, as of a trumpet. One might imagine what the sudden strong and powerful voice a trumpet blaring at full strength could most probably bring to mind. Especially would this experience be enhanced if the person that hears the trumpet is caught up into spiritual ecstasy. This experience most definitely caught John's attention. In any case John heard the trumpet-like voice saying, "I am Alpha and Omega, the first and the last:" After the voice has been identified John is commanded to write in a book the things that he sees and to send this book to the seven Churches in Asia. Our Lord then identifies the Churches to which the message is to be sent: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Some have postulated that these Churches were located in a circular geographical situation and this heavenly voice is instructing John to provide letters to each, announcing them in order of their arrangement, beginning at Ephesus and continuing in a clockwise rotation through to Laodicea. And, according to the map of the area these cities were

geographically arranged in an almost circular situation that would substantiate that idea. Others think that these churches represent the seven periods of the Church age which is future for John. Strictly speaking there is some validity to the idea of the churches of Revelation representing various ages of the Church. A quick look at church history through the ages will reveal seven epochs that correspond to the churches of Revelation, albeit they are not precise. It is also possible to find representatives of each of the seven churches of Revelation at some geographical location in the world at the present time. In this writer's opinion this indicates the commonality of the message for the Church throughout the ages of history.

Rev. 1:12-16

John turns to see the voice that spoke with him, and being turned he sees seven golden candlesticks. Probably we are not to suppose that these candlesticks are a Menorah like object. Most likely they are individual candlesticks or lamp stands arranged in a circular like scenario with Christ in the middle of them. [See David Guzik, e-Sword notes on this]. This may also be representative of the geographical arrangement of the churches. Consulting a map of the area under consideration leads us to this conclusion. Appearing in the midst of the seven candlesticks is one like unto the Son of man, clothed with a garment down to the foot and girt about the paps or the upper part of his chest with a golden girdle. Poor Man's Commentary located at e-Sword had this to say, "There are several sorts of girdles spoken of in Scripture. The Jews in general, wore girdles. Soldiers wore belts for their swords, Nehemiah 4:18; and the priests had their girdles also, Exodus 20:4-8. Holy Scripture, referring to this strengthener of man's loins by the girdle, conveys to the church a most lively and striking idea of God's strengthening himself in his faithfulness to his people. [Guzik, e-Sword on Exodus 39:1-5 says that there were "golden threads in the band that went around the chest of the high priest of Israel. Jesus' band has more than a few golden threads. It is all gold! How much greater is the eternal, heavenly priesthood of Jesus!"]]

In John's vision of Christ, His head and His hairs are described as being white like wool, as white as snow. His eyes are as a flame of fire, His feet like unto fine brass burning in a furnace, and His voice is as the sound of many waters. Certainly, purity is projected here by the whiteness of Christ's head and hair. His eyes are represented by a flame of fire revealing the all-seeing and piercing nature of the Omniscient (all seeing) eye of Christ. Judgment seems to be represented in his feet like fine brass burning in a furnace. At Christ's second coming He will appear in judgment as He comes riding on a white horse with the hosts of heaven behind Him. His voice as the sound of many waters reminds us of the powerful sound which not only commands our attention but is also soothing.

At one time this author was a pastor in Jacksonville, Florida, living about a mile from the beach and the Atlantic Ocean. The church was in revival at the time of our reference. After service, standing outside the church, we could hear the sound of the waves rolling upon the beach. A small number of our company went down to the coast to see what was causing such a powerful sound. When our small group arrived, we could see huge waves, rolling onto the sandy beach. It seems that a storm had been brewing several miles out, stirring the waves, and causing the roar of the water. Hearing these powerful waves crash upon the beach reminds me of what John must have heard, "the sound of many waters." A trip to Niagara Falls or Victoria

Falls would also bring to mind John's picture of how many waters would sound. Televised views of these famous falls provide somewhat of an experience for us. But personal experience is far more fascinating. Hearing these sounds reminds us of command and power but at the same time it is soothing to hear the waters roaring. And, so it is with God's voice.

John notes the countenance of the figure he sees is "as the sun shining in its strength." Had the apostle been seeing this vision in the natural it would have been impossible to look on the glorified Savior without being blinded. In fact, Saul, who became Paul, did look upon the risen Christ with his natural eyes. Immediately Saul was blinded because the sclera or the outer layer of his eyes was burned by the brightness of Christ's glory. This opaque, fibrous protective outer layer of the eye contained mainly collagen and some elastic fibers that could not withstand the glory of the supernatural light which shone on them from the risen Christ. Saul's eyes were healed three days later when Ananias prayed for him.

In John's vision Christ holds seven stars which are later described as the angels of the seven Churches. Out of Christ's mouth proceeds a sharp two-edged sword representing the Word of God. Truth cuts in rebuke but heals when the response to truth is positive. God's Word brings condemnation and rebuke. But it also brings hope and comfort. Christ's countenance was like the bright noonday sun, shining in its strength. What a glorious manifestation of the pure, unadulterated, magnificent, piercing and warming light of Jesus Christ.

Rev. 1:17-20

John declares that when he saw Christ in this vision he fell at his feet as dead. This is not the first time this sort of manifestation, falling in the presence of God, is mentioned in Scripture. Prophets in the Old Testament experienced similar demonstrations when they were involved with heavenly, supernatural encounter. (See Ezekiel 1:28, 3:23, 43:3, 44:4 and Daniel 8:17, 10:8, 16, 17). Jesus laid His right hand upon him saying, "Fear not." At least three times in the first book of the Bible, when God speaks to His servants, He bids them have no fear. (See Genesis 15:1, 26:24, 46:3). In scripture there are at least thirty-six locations where persons are admonished "fear not." In the New Testament Jesus specifically gives this admonition three times in Matthew 10, verses 26, 28, and 34. An angel admonishes the women at Jesus' grave not to be fearful. Zacharias, Mary and the shepherds hearing the angelic message of Jesus birth are all admonished by an angel to have no fear. Jesus specifically says to Simon Peter, the ruler of the synagogue (Mark 5:36), the multitude (Luke 12:4), the little flock (Luke 12:32), "fear not." An angel of God appeared to Paul saying, "Fear not Paul, thou must be brought before Caesar." (Acts 27:4). In John 12:15 scripture acknowledges, "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." Jesus came into the world to take our fears away. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27. Finally in Revelation 1:17 Jesus reminds us again, "Fear not." For He is the "first and the last." And, "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."

John is commissioned by Christ to relay his experience. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Some, perhaps many scholars see in this nineteenth verse an outline for Revelation. Things that John had seen would

be the vision of Christ in the midst of the candlesticks. Letters to the churches involves things that are. Then events which shall be hereafter begin at chapter four with John being caught up into heaven for the revelation of future supernatural events. This makes a very sharp, clean outline for the entire Revelation. To accept this outline is to relegate all of the happenings in Revelation, except the first three chapters, to post-rapture events. But, as one progresses through the entirety of the book this outline, though it may well be the outline, is not as easily and readily acceptable. Scholars differ as to a precise outline.

Verse 20 reveals the mystery of the seven stars and the seven candlesticks. Christ is holding seven stars in His right hand which are the angels of the seven churches. Are these stars the anointed messengers (pastors) of the seven churches? Or, are divine, supernatural agents which are angels, assigned to each of the Churches of Christ the intended meaning? At least one angel is referred to in Revelation as a star, 9:1.

It might be noted here that just because a group of people who supposedly meet in the name of Christ or the edifice where a group of "believers" meets, called a church, does not necessarily mean that these arrangements belong to Christ. Surely the Churches of Christ have His Spirit dwelling within the individual members and with the members as they meet collectively, congregating for worship. He, Christ, is the Lord of each and every congregation of believers that are truly connected to Him by the new birth experience. If Christ is not the instigator of the church plant, naturally the grounding of the movement is askew. On the other hand, if the Holy Spirit prompted the church's origin, Christ can be expected to sustain His own work, be present with His Church, and speak to them through His pastors or messengers.

Churches planted, laboring, carrying out the work of Christ must note that Christ sustains the Church and pastor. He holds that pastor, or angel assigned to the church, perhaps both (angel and pastor) in His right hand. In at least one scripture reference in Revelation an angel is referred to as a star, 9:1. No matter what commentary we place on this scenario the fact remains that Jesus Christ is Lord of His Church. His presence remains with His Church. If His presence is not with the church or group that meets for "worship," then it is not His Church. There may be some persons involved with organizations claiming to be churches that have no merit. Sometimes various organizations will purchase a church building to carry out their business. The "church" has ceased to exist, that is, the body of believers has vacated the building, but the building is still called a "church." However the building, which is called a "church" is not being used for the kingdom of God. Remember all of those that truly belong to Christ are His, even if they happen to attend a "church" (group meeting in a building or some other location called a church) that is not His. Many new church plants begin in store front buildings, tents, and all other sorts of buildings that are amicable for the purpose of worship, but the edifice is not normally called a "church." Brick and mortar buildings are not important. What is important is that the group that meets calling themselves a "church" is vitally connected to Jesus Christ by spiritual rebirth, the born-again experience, and walking in fellowship with the Holy Spirit. Jesus' teaching concerning the tares and the wheat come into focus here (Matthew 13:30, et., al.). However, all born-again Christians need to seek and find out where God would have them worship so that they might abide in His presence, gathering with, and worshipping with other believers.

[\[https://www.bing.com/search?q=revelation+chapter+1+explained&form=EDGHPT&qs=AS&cid=6e2bf2f6731740a5980cc1b7a7246d0a&refid=3f7959eac5fd42229aff30e433f681bc&cc=US&setlang=en-US&elv=AXK1c4IvZoNqPoPnS%21QRLOMj%211TkiS%21rz3F*mVuAIDQZtrAcztJ64WCEVJ46D%21DS5IPyomfOHlnchp6t3MNFDoX3sDJJjVufUUGKIk3qhLz&plvar=0 \]](https://www.bing.com/search?q=revelation+chapter+1+explained&form=EDGHPT&qs=AS&cid=6e2bf2f6731740a5980cc1b7a7246d0a&refid=3f7959eac5fd42229aff30e433f681bc&cc=US&setlang=en-US&elv=AXK1c4IvZoNqPoPnS%21QRLOMj%211TkiS%21rz3F*mVuAIDQZtrAcztJ64WCEVJ46D%21DS5IPyomfOHlnchp6t3MNFDoX3sDJJjVufUUGKIk3qhLz&plvar=0)

Introduction to Letters to The Churches

Some who have investigated and written concerning the seven letters to the Churches in Revelation notice a specific outline. Elements of the outline include: Greeting, Title, Commendation, Criticism, Admonition, Call, Challenge and Promise. The "Title" designations of each letter are different, beginning with one of the twenty-four titles that describe the Lord in the book of Revelation. This title gives a clue to the letter's theme. Two of the seven letters, Sardis and Laodicea, contain no commendation, and in two, Smyrna and Philadelphia, no criticism is given. Pergamos has no admonition, but has two criticisms. In the last four letters there is a reversal in position of the Challenge and the Promise. [Jack Kelly, "Understanding Revelation,": Gracethrufaith.com]

To the Church in Ephesus

Rev. 2:1 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.

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Rev. 2:3 And hast borne, and hast patience, and for my name's sake thou hast left thy first love.

Rev. 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev. 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitines, which I also hate.

Rev. 2:7 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 tree of life, which is in the midst of the paradise of God.

Greeting: Unto the angel of the church of Ephesus

Title: These things saith he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks.

Commendation: I know thy works, and thy labor, and thy patience, and how you cannot bear them which are evil: and you have tried them which say they are apostles, and are not, and have

found them liars.

Criticism: Nevertheless I have somewhat against thee, because you have lost your first love.

Admonition: Remember therefore from where you have fallen,

Call: Repent and do your first work; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.

Challenge: He who has an ear, let him hear what the Spirit says to the churches.

Promise: To him that overcomes will I give to eat the tree of life, which is in the midst of the paradise of God.

To the Church in Smyrna

Rev. 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Rev. 2:9 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.

Rev. 2:10 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: be thou faithful unto death, and I will give thee a crown of life.

Rev. 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.

Greeting: And unto the angel of the church in Smyrna

Title: These things saith the first and the last, which was dead, and is alive

Commendation: 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.

Criticism: None.

Admonition: 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

Call: Be thou faithful unto death, and I will give thee a crown of life

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

Promise: He that overcomes shall not be hurt of the second death.

To the Church in Pergamos

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

Rev. 2:13 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.

Rev. 2:14 But I have a few things against thee, because thou hast there them that hold

the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

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

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

Rev. 2:17 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.

Greeting: Unto the angel of the church in Pergamos

Title: These things saith he which hath the sharp sword with two edges

Commendation: 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.

Criticism: But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Admonition: None.

Call: Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Challenge: He that hath an ear, let him hear what the Spirit saith unto the churches;

Promise: 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.

To the Church in Thyatira

Rev. 2:18 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;

Rev. 2:19 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.

Rev. 2:20 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.

Rev. 2:21 And I gave her space to repent of her fornication; and she repented not.

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

Rev. 2:23 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 your works.

Rev. 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, as they speak; I will put upon you none other burden.

Rev. 2:25 But that which ye have already hold fast till I come.

Rev. 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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

Rev.2:28 And I will give him the morning star.

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

Greeting: Unto the angel of the church in Thyatira

Title: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Commendation: 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.

Criticism: 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.

Admonition: 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.

Call: But that which ye have already hold fast till I come

Promise: And he that overcometh, and keepeth my works unto the end to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

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

[<http://www.revelationbibleprophecy.org/revelation2.html>]

To the Church in Sardis

Rev. 3:1 And unto the angel of the church in Sardis 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.

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

Rev. 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, and thou shalt know what hour I will come upon thee.

Rev. 3:4 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.

Rev. 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.

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

Greeting: Unto the angel of the church in Sardis

Title: These things saith he that hath the seven Spirits of God, and the seven stars;

Commendation: None

Criticism: I know thy works, that thou hast a name that thou livest, and art dead.

Admonition: Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Call: Remember therefore how thou hast received and heard, and hold fast, and repent.

Promise: 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.

Challenge: 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.

To the Church in Philadelphia

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

Rev. 3:8 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.

Rev. 3:9 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.

Rev. 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.

Rev. 3:11 Behold I come quickly; hold that fast which thou hast, that no man take thy crown.

Rev. 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.

Rev. 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

Greeting: And to the angel of the church in Philadelphia

Title: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth

Commendation: 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.

Criticism: None

Admonition: 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.

Call: 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.

Promise: 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.

Challenge: Hold that fast which thou hast, that no man take thy crown

To the Church in Laodicea

Rev. 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev. 3:15 I know thy works, that thou art lukewarm, and neither cold nor hot, I would thou wert cold or hot.

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

Rev. 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;

Rev. 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

Rev. 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev. 3:20 Behold I stand at the door, and knock: 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.

Rev. 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.

Rev. 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Greeting: And unto the angel of the church of the Laodiceans

Title: These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Commendation: None.

Criticism: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Admonition: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

Call: As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Promise: 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.

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

[<http://www.revelationunderstoodcommentary.com/commentary-on-revelation.html> and <https://www.bing.com/videos/search?q=revelation+chapter+3+explained+in+detail&view=detail&mid=B14B9FF7DE8C61B353DEB14B9FF7DE8C61B353DE&FORM=VIRE>]

The Throne in Heaven

Rev. 4:1

After the vision of Christ and the message to the churches, John is caught up into heaven through a door that is opened in heaven. He is invited to “come up hither” for he is going to be shown visions of the future, “things which must be hereafter.”

According to the outline that was stipulated in Revelation 1:19, the scene has changed. John is taken from the scene of revelation that deals with the seven churches and is now caught up into the heavenly realm. As we stated in the comments on chapter 1:19, this appears now to be the rapture of the church and all events forward from this point deal with what will be taking place after the rapture has occurred. For many scholars this makes an easy outline for Revelation. However, as we progress into the vision, this outline may lose its integrity.

Rev. 4:2

Immediately John is “in the spirit.” Earlier he had stated that he was “in the Spirit” on the Lord’s day, 1:10. We have no record where it is stated that John was no more in the spirit after the vision of Christ and the churches. Transition is only understood as John says in 4:1, “After this.” This introductory statement brings us to understand that a change is taking place. After can only mean the cessation of one’s experience of an event and the beginning of another. Now, in 4:2, John states, “Immediately I was in the spirit.” Obviously, at some time the previous vision had ceased and he was no longer caught up in the Spirit.

At the beginning here, 4:2, of this vision, John tells us that “After this,” that is, after the vision of the churches, he looked and a door was opened in heaven. Whether this vision occurred at another day and time is not communicated to us. Going back to the beginning, if we assume John was “in the Spirit” on Sunday, then we would most likely assume that this is a continuation of that same day. On the other hand, if his vision was the Day of the Lord, it could be any number of visions or supernatural events that reveal to him the occurrences of that Day of the Lord, and would not necessitate their occurring on one particular Sunday, although it is entirely possible that the entire event, vision, occurred in one day.

A door in heaven is opened. The first voice he hears is “as a trumpet” beckoning John to “Come up hither,” and immediately he was in the spirit. John was at least caught up into a spiritual ecstasy, overpowered by the Holy Spirit and completely under the Spirit’s control.

Now here in 4:2, John is “in the spirit” and sees a throne, set in heaven. He also sees “One” who sets on the throne. (Notice, John does not say that he sees THREE beings sitting on the throne, but ONE.) Beginning at verse 3, John gives a description of this heavenly, regal, Person that comes into his view.

Rev. 4:3-6

A description is given of the One who sat on the throne; the elders round about the throne; the sights and sounds proceeding out of the throne; seven lamps burning before the throne; a sea of glass before the throne; and in the midst of the throne and round about it were four beasts full of eyes before and behind. [Notice: In relation to the throne -- on, round about, proceeding out, before, in the midst, round about. These prepositional addresses reveal the position of the personages in relation to the throne.]

John describes the One who sat on the throne as “to look upon like jasper and a sardine stone.” We learn from Revelation 21:11 the qualities of the jasper meant: a stone of dazzling brilliance, a mountain of light, clear as crystal. The jasper and sardine stones probably symbolize the splendor, holiness and judgments of God. [Poor Man Commentary, e-Sword]. Researching the stones on the internet reveals the color of the jasper stone as possibly red, yellow, brown, or green. The sardine stone is usually red. This information seems to be confusing and are later renditions of these stones. If we stick with the Bible, Revelation 21:11, we understand the appearance to be crystal clear.

There was also a rainbow round about the throne which had the appearance of an emerald. The rainbow was a pledge of God's faithfulness to his covenants, Gen. 9:13. God sits upon the throne, splendid, dazzling, terrible, but compassed about by the Covenant of Grace, [Poor Man Commentary, e-Sword].

Gathered round about the throne were twenty-four elders clothed in white raiment and crowns of gold on their heads. They were sitting on the twenty-four seats which were also round about the throne. These figures are not seen in any heavenly visions (Ezekiel, Daniel), only here. Most probably these elders represent heads of the twelve tribes of Israel and the twelve apostles of the Lord Jesus Christ. Earlier prophets never saw the Church. When their prophetic view saw end time events, it was as if they were standing upon a high mountain and seeing events upon another mount. What was in the valley (the Church Age) was hidden from their view. We now know that the Body of Christ is made up of all the saints from the Old Testament and the New Testament.

White raiment represents purity and holiness. Having golden crowns upon their heads seems to convey the idea of dominion in some situation. Dominion as representatives of the twelve tribes of Israel and the twelve apostles of the New Covenant may be projected. More information concerning the elders may be discovered at the following website:

<http://www.bible-prophecy.com/revelation/rev004004.htm> .

Out of the throne proceeded: lightnings, thunder and voices. We are not told here to whom the voices belong. There were also seven lamps of fire that were burning before the throne. These burning lamps are the seven Spirits of God. Reasoning that the number seven represents perfection it is possible that the Holy Spirit is here represented in a seven-fold perfection.

Before the throne there was a "sea of glass" like unto crystal. We found a comment by Martin Collins on the CGG.Org website about "God's Sea of Glass." Here is what Collins said,

Sea imagery and maritime metaphors are used throughout scripture to depict chaos, destruction, turbulence, and disorder. In contrast to the tumultuous waves, the sea of glass in front of God's throne is tranquil and serene, as well as awe-inspiring. Before we can stand before God on this sea of glass, we are required to be totally cleansed and consecrated. The imagery of the turbulent worldly sea (from where the Beast emerges) stands in stark contrast with the imagery of the sea of glass like crystal before God's throne, depicted in Revelation 4, a throne surrounded by an emerald rainbow. God's throne will be the focal point for all future periods of judgment and installation into His family.

[<https://www.cgg.org/index.cfm/fuseaction/Audio.details/ID/2286/Gods-Sea-Glass-pt.1.htm> and <https://www.cgg.org/index.cfm/fuseaction/audio.details/id/2292/Gods-Sea-Glass-Part-2.htm>]

In the earthly Jewish tabernacle, there was the laver of water representing the sea of glass. Then, was the inner sanctuary which contained the candlestick, loaves of bread, and the golden altar of incense. In the most holy place, abode the ark of the covenant with its cherubim on top and this is where the presence of God would be manifested. There are direct representations in

the earthly tabernacle to the tabernacle in heaven. “And look that thou make them after their pattern which was shewed thee in the mount,” Exodus 25:40. (See also, Exodus 26:30)

[<https://carm.org/what-is-the-tabernacle-in-the-wilderness>]

In the midst of the throne and round about the throne were four beasts which were full of eyes before and behind. In human terms eyes are the organ of sight. Eyes “before and behind” would probably represent spiritual insight in which nothing remains hidden or the omniscient, all seeing, character of God.

Rev. 4:7-11

Beginning with 4:7, John provides a description of the four beasts. Not only were the beasts filled with eyes front and rear, they also had individual characteristics. The first beast is characterized as being like a lion. The second resembles a calf. The third beast has the face of a man and the fourth beast was like a flying eagle. Matthew’s gospel has been cited as the gospel of the kingdom and is represented by a lion. In like manner Mark’s gospel was thought to be represented by the ox (calf) in presenting Christ as a servant. Christ’s human characteristics are the main emphasis of Luke’s gospel. His writing is characterized by portraying Christ as the Son of man. Finally, John’s gospel has been depicted by the eagle because of its representation of Christ as Divine.

[<https://www.discoverrevelation.com/Revelation%20Chapter%204%20Continued.html>]

In chapter one of Ezekiel a vision of the four living creatures attending God are described, “Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the colour of burnished brass. And they had the hands of man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus, were their faces: and their wings were stretched, upward; two wings of every one were joined one to another, and two covered their bodies,” (Ezekiel 1:5-11). It would seem that John’s vision and experience are similar. It might be more correct to say that John’s vision was of the heavenly scene of the same creatures while the Ezekiel vision was of possibly the same personages, only they were transported to his locale by the river Chebar. And although the characteristics of both visions are similar, they are not altogether identical. In Ezekiel, the vision reveals each of the beasts had four faces. In Revelation each beast had a different face. In the Ezekiel vision there were beasts with four wings. Here in Revelation each beast had six wings. In Ezekiel, each beast had the hands of man under their wings on all four sides. There is no mention of hands in the Revelation account. [<http://theheavenlyvision.com/ezekiels-vision.html>]

Here in Revelation, the creatures were full of eyes within, and they had no rest night or day saying, “Holy, Holy, Holy, Lord God Almighty, which Was, and Is, and Is to Come.” When those beasts give glory, honor and thanks to the One who sat on the throne, who lives eternally, the twenty-four elders fall down before Him and worship Him that lives eternal, casting their crowns before the throne and saying, “Thou are worthy O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created,” Revelation 4:11.

It is possible that the Ezekiel account and the Revelation account are not of the same creatures. John is transported into heaven into the very presence of God. Ezekiel has a vision where God’s throne is transported to the river Chebar. Creatures in the heavenly scene may be assigned to that specific locale and those accompanying the throne to Chebar may be entirely used as a mobile entourage.

[http://www.christsbondservants.org/Tom_s_Page/wys-Tom%20Series%20Insert2%20Gods%20Chariot%20Rapt%20in%20Revelation.pdf . See also: <https://www.biblestudytools.com/commentaries/jamieson-fausset-brown/revelation/revelation-4.html>]

Rev. 5:1

Here in 5:1, John tells us that he saw a book in the right hand of the One sitting upon the throne. Commentators think this “book” was most probably a scroll secured by the seals that are mentioned. Since the translation we are using presents “book” rather than “scroll,” we continue with this terminology. Here we have the seven sealed, book of destiny. This book was written within and on the backside and was sealed with seven seals. In verse 2 we are advised that John sees a strong angel asking with a loud voice, “Who is worthy to open the book and loose the seals thereof?” Undoubtedly certain characteristics and qualifications are necessary to open the seals. Consequently, the Lamb, slain from the foundation of the world is the only One with the authority to open the seals.

Rev. 5:2-8

In Chapter five verse six John says “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.” The Lamb came and took the book out of the right hand of Him that sat on the throne. When the Lamb had taken the book the four beasts and the twenty-four elders fell down before Him. Every one of them had harps and golden vials full of odors, which are the prayers of saints.

It is interesting here that the golden vials full of odors are “the prayers of saints.” Saints who offer up their prayers to God never have their petitions go unnoticed. They are of a pleasing odor to our God and Father. It is “in the name of Christ,” that our prayers are uttered. It is of Him and through Him that we have access to God’s throne. This symbolism appears after the “slain Lamb” takes the book of destiny out of the angel’s hand.

Another interesting factor to look at is this: the twenty-four elders each have harps, and golden vials (prayers of the saints). Notice that in this sentence, “the four beasts” and the “twenty-four elders” fell down before the Lamb. “Every one of them having harps and golden vials full of odors.” It appears that these odors are the prayers of the saints. There is no representation hinted at here in the scripture, but the harps are reminiscent of the praises of the saints. We only know what goes on in heaven by what is revealed in scripture. In this scenario the incense of prayer is being presented to the Godhead. Could it be that the praises of the saints are also being presented? Prayer is many faceted including communion, adoration, thanksgiving, confession, petition, intercession, and submission. I may be going too far here, but one thing is certain, anyone who has been involved in a worship service where true praise is ascending to God and Christ knows that something wonderful is taking place when God’s presence fills the atmosphere. It is in those kinds of services that God pours out His Spirit upon His beloved children, bringing them into a miraculous experience that changes lives forever.

In Psalms 141:2, “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.” “And another angel 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 upon the golden altar which was before the throne, (Revelation 8:3).

Scripture includes at least thirty-six references to tears. Reference is made in Psalm 56:8, “Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?” This is a prayer. How many prayers, tears flowing from heartache and sorrow because of the distresses the saint is in, tears flowing from sincere desire for God’s hand of mercy to be extended to the lost, and we could go on and on speaking of the multitudes of situations in which God’s people cry to Him for mercy and deliverance. It is so wonderful to know that not a prayer that leaves the heart and lips of the believer, not a tear shed in an honest and sincere petition before Him ever goes unnoticed. Indeed, those tears are bottled up and remain in His presence, as sweet incense before Him. Note also that those prayers are “recorded” or written in God’s book.

This scenery in heaven was symbolized in the portable Tabernacle the Israelites were commanded to build during their wilderness journey. Moses was commanded to make the Tabernacle exactly as he had seen it during his experience with God on the mountain. In the Holy Place were the seven-branched lampstand, the table of shewbread and the altar of incense. The altar of incense was placed near the curtain that separated the Holy Place from the Most Holy Place. It was in that inner sanctuary that the ark of the covenant with the cherubim on the lid of the ark was placed. God’s presence dwelt between the cherubim. Only one time each year did the High Priest enter the Most Holy Place. However, the altar of incense in the Holy Place upon which fire and incense were continually burning, provided a sweet-smelling savor that ascended continually upon that altar. This scenario is symbolic of the prayers of the saints ascending to God’s throne. Of course, there were times when the Tabernacle was dismantled and in transition as the Israelites journeyed, but the fire never went out. And so, prayers of the saints must continually ascend to our heavenly Father.

Rev. 5:9-10

If we are to continue with the same subject pattern as is indicated in the previous verse, it is said that the four beasts and twenty-four elders sung a new song proclaiming the worthiness of the Lamb to open the seals of the book of destiny. Understanding the twenty-four elders singing this song of redemption is not difficult. If we are to include the four beasts joining in with this song how are we to explain their redemption? Or does the “they” in verse 9 refer simply to the redeemed, who also are involved with this chorus? Well might we join in the praise to our Redeemer, “For thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth.” [See <https://studylight.org> comments on this verse.]

Rev. 5:11-12

John declares “I beheld, and I heard the voice of many angels.” Not only did John hear, but he also saw or beheld these angels. When we come across numbers stated “ten thousand times ten thousand, and thousands of thousands,” we wonder exactly what this could mean. In actuality there is no known mathematical equivalent and probably means an unlimited number. Sometimes translators use “myriads” to describe them. These angels had joined with the beasts and elders 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.” You may be acquainted with African evangelistic crusades by Reinhard Bonnke and/or Daniel Kolenda. You may have seen some of the televised campaigns. Sometimes there are over a million people attending these services. Hearing them sing and praise God is the closest earthly instance that I can think of that describes what is spoken of here, in the book of Revelation. Even so, I have only heard this on television. To be present during such a spectacle certainly would be unimaginable.

Rev. 5:13-14

Every creature which is in heaven, on the earth, under the earth, such as are in the sea, and all that are in them, John heard saying, “Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” It appears from this statement that every one of God’s created beings will be involved in this glorious praise.

It is always awe-inspiring to view television programs like National Geographic and other programs when they show us birds, lions, gorillas, fish, and almost every kind of animal life. God has created a wonderful world. At the event recorded here, EVERY creature that God has created will be praising Him. And the four beasts said, A-Men. And the twenty-four elders fell down and worshiped Him that liveth for ever and ever. One thing that is absolutely certain. Every human being that has ever lived will be praising Jesus. “At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,” Philippians 2:10. And, “For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God,” Romans 14:11.

[http://www.revelationcommentary.org/05_chapter.html]

The Seven Seals

Rev. 6:1 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.

In John's vision the Lamb had taken the Book that was sealed with seven seals for He alone is worthy. It is important to note that all seven seals are opened by the Lamb. Opening the seals reveals occurrences that are forthcoming. Four seals will be opened by the Lamb, revealing the Four Horsemen of the Apocalypse. Riders upon white, red, black and pale horses will be presented along with their purposes. Opening forthcoming seals reveals scenarios increased with intensity and amount of destruction upon the earth and those who dwell thereon. Opening the final seal, the seventh, reveals the seven trumpets and their judgments. These trumpet judgments also increase in intensity, purpose, and amount of destruction to be wrought. [Search the internet for the number seven in the book of Revelation: 7 seals, 7 trumpets, 7 bowls. You will be surprised at what you find.]

[<http://revelationscriptures.com/> contains charts and visuals to assist in your understanding of the seals, trumpets, and bowls.]

The Seven Seals Outlined

First Four Seals: Four Horsemen of the Apocalypse

First Seal – Rider on a white horse -- Religious deception

Second Seal – Rider on a red horse -- War

Third Seal – Rider on a black horse -- Famine

Fourth Seal – Rider on a pale horse -- Disease

Fifth Seal: Tribulation, Persecution, Martyrdom

Sixth Seal: Heavenly Signs -- Opening the sixth seal reveals a phenomenal progression in events that are occurring upon the earth. There is a great earthquake. The sun becomes black as sackcloth of hair and the moon becomes as blood. Stars of heaven fall down upon the earth like figs falling from a fig tree that is shaken by a mighty wind. The heaven departs as a scroll, rolled together. Every mountain and every island, is moved out of its place.

Seventh Seal: Period of silence; angels given 7 trumpets
(The seventh seal is a revelation of the seven trumpets.)

First Trumpet: Destruction of Vegetation -- Hail and fire mingled with blood cast upon the earth and the third part of trees burnt up, all green grass burnt up,

Second Trumpet: Oceans and Sea Life Destroyed -- A great mountain burning with fire was cast into the sea: and 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.

Third Trumpet: Rivers and Fresh Water Destroyed -- Star called Wormwood fell into a third part of the waters poisoning them and killing many

Fourth Trumpet: Sun, Moon and Stars Darkened -- 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.

§ Three "Woes" pronounced on the earth because of the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound. §

Fifth Trumpet: Humans, Afflicted and Tortured -- Star falls from heaven, given key to the bottomless pit, pit opened and smoke ascends, locusts come out of the smoke, have power to inflict men who have not the seal of God in their foreheads; they have power to torment men five months, cannot kill them, because death will flee from them

Sixth Trumpet: Worldwide Military Destruction -- Angels bound in great river Euphrates are loosened. Four angels are loosed which are prepared for an hour, a day, a month, and a year, to slay the third part of men. These angels are over an army of horsemen having breastplates of fire, jacinth, and brimstone. Horses had the heads of lions and out of their mouths issued fire, smoke, and brimstone. They kill the third part of men by the fire, smoke, and brimstone, that issues from their mouths.

Seventh Trumpet: Seven Last Plagues -- The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

[Note: Sounding the seventh and concluding trumpet reveals a note of completion. Revelation 11:15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," seems to say that everything has been accomplished. Reading further reveals more judgment with still increasing intensity and complexity. However, the last trumpet has sounded and THERE IS NO TURNING BACK.]

[The Seven Last Plagues or Bowls of Wrath are like a flower blossoming. As the bloom develops each plague is unfolded.]

First Bowl: Noisome and grievous sore upon the men which had the mark of the beast and upon them which worshiped his image.

Second Bowl: Poured out upon the sea and it became as the blood of a dead man and every living soul died in the sea

Third Bowl: Poured out upon the rivers and fountains of waters and they became blood.

Fourth Bowl: Poured out upon the sun and power was given unto him to scorch men with fire.

Fifth Bowl: Poured out upon the seat of the beast and his kingdom was full of darkness

and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Sixth Bowl: Poured out upon the great river Euphrates; and the water thereof dried up to prepare the way of the kings of the east. 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. These are spirits of devils working miracles and going forth unto the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty. Armageddon.

Seventh Bowl: Poured out into the air. A great voice out of the temple of heaven, from the throne says "it is done." There were voices, thunders, lightnings, a great earthquake - such as was not since men were upon the earth. The great city was divided into three parts, and the cities of the nation's fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. Every island fled away, and the mountains were not found. Hail out of heaven weighing a talent each, and men blasphemed God because of the plague of hail. Ends with the fall of Babylon.

§ Interludes: The Fall of Babylon
Rejoicing in Heaven
The Marriage Supper of the Lamb
The White Horse Rider
The Millennium
The Defeat of Satan
Judgment Before the Great White Throne
The New Heaven and New Earth
The New Jerusalem
The River of Life
John's Final Testimony §

After describing the Seven Seals and first Six Trumpet Plagues, interludes appear: First there is a description of the Two Witnesses. Then appears the Scenario of the Woman and the Dragon beginning at 12:1. Satan thrown down to earth is described at 12:7; the First Beast, 13:1; the Second Beast at 13:11; The Lamb and the 144,000, 14:1; Messages of the Three Angels, 14:6; The Harvest of the Earth, 14:4. These are all instances of interpolations which may or may not follow the timeline of events John is experiencing but are added to provide information about these events. Then at 15:1 we have the announcement by John of Seven Angels with Seven Plagues. These are referred to as "the seven last plagues," expressed as vials or bowls of God's wrath. Beginning at 16:2, it is said that the vial was poured out upon the earth. A second vial is poured out upon the sea. The third vial is poured out upon the rivers and fountains of waters. A fourth vial is poured out upon the sun. The seat of the beast is the destination for the contents of the fifth vial. When the sixth vial is poured out upon the great river Euphrates, the water of the river is dried up, preparing the way of the kings of the east. The final vial is poured out into the air and a final saying from the seventh angel, "it is done."

Beginning with 17:1 revelation is given concerning the judgment of the Great Whore (Prostitute) and the Beast. Kings of the earth have committed fornication with the Mother of Harlots and the inhabitants of the earth have been made drunk with the wine of her fornication.

At 18:1, the Fall of Babylon is predicted and described. Then at 19:1 there is rejoicing in heaven glorifying God for His judgments are true and faithful. Beginning with 19:6, there is revelation concerning the Marriage Supper of the Lamb. A second White Horse Rider (the first horseman of the Apocalypse was a white horse rider but not the same as this one) is revealed. This is none other than the King of Kings and Lord of Lords. A declaration of His victory over the Beast and False Prophet comes at 19:20.

Revelation 20:1 begins a discussion of the millennial reign. An angel came down from heaven having the key to the bottomless pit, lays hold on Satan, binds him, shuts and seals him in the bottomless pit where he will deceive the nations no more for a thousand years. And when the thousand years are completed the devil is released for a season. Length of this season is not revealed in Scripture. When he is released from his confinement, Satan deceives the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle. The number of this hostile force is “as the sand of the sea.” These forces will go up on the breadth of the earth, compass the camp of the saints and the beloved city (Jerusalem). Fire comes down from God out of heaven and devours them. Their deceiver, the Devil, is cast into the lake of fire where the Beast and False Prophet are, to be tormented along with them day and night forever.

Next, at Revelation 20:11, the Great White Throne Judgment is presented. Dead, small and great, stand before God’s judgment where the books are opened. Everyone is judged here except those whose names appear in the Book of Life. Death and Hell were cast into the Lake of Fire and everyone whose name does not appear in the Book of Life goes with them into this terrible, continual, eternal destruction. Then at 21:1 the New Heaven and New Earth are described. Beginning with 21:9, the New Jerusalem is described. Finally, in 22:1 there is a description of the River of Life. From 22:6 the letter is finalized with warnings at 22:7, 22:12, and 22:20 of the Lord’s soon coming. A benediction appears, “The grace of our Lord Jesus Christ be with you all, Amen,” 22:21.

Insert: Chapter by Chapter Outline

In an attempt to assist the reader to grasp the events of Revelation a chapter by chapter story flow appears here:

- Chapter 1 -- Contains the Introduction
- Chapters 2 and 3 -- Messages to the Churches
- Chapters 4-5 -- Prelude and setting for the rest of the Revelation
- Chapter 6 -- Description of the first six seals
- Chapter 7 -- Interlude describing the 144,000
- Chapters 8-10 -- Opening of the Seventh Seal and the Trumpet Plagues
- Chapter 11 -- Interlude -- The Two Witnesses
- Chapter 12 -- Woman and the Dragon and Satan thrown down
- Chapter 13 -- The Two Beasts

Chapter 14 -- Messages of the Three Angels and Harvest of the Earth
Chapters 15-16 -- Seven Last Plagues
Chapters 17-18 -- The False Church (The Great Prostitute and Babylon)
Chapter 19 -- Marriage Supper of the Lamb and Christ's Return to Earth
Chapter 20 -- The Millennium
Chapters 21-22 -- New Heaven and the New Earth, The New Jerusalem,
The River of Life, Warning: Jesus Is Coming

[https://www.hopefaithprayer.com/books/The_Summarized_Bible_by_%20Keith_L_Brooks_1919.pdf]

Opening of the Seals

Now, let us return to 6:1, where the Lamb opens one of the seals. John says that he heard one of the four beasts in a sound like thunder saying, "Come and see."

Rev. 6:2

Revelation 6:2 through 6:8 is commonly called "The Four Horsemen of the Apocalypse." These four horse riders usually are thought to symbolize conquest, war, famine, and death. This first horseman, the white horse and his rider, is the Antichrist. He has a bow for warfare, a crown for reigning, and he goes forth victorious in conquest to a certain degree.

Rev. 6:3-4

Opening the second seal reveals another horse whose color is red and power was given to the rider to take peace from the earth so that they should kill one another. There was also given unto him a great sword which is probably representative of his power for war or to "take peace from the earth." In all probability, this references an outbreak of war such as the world has never known. Peace will be taken from the earth. In past earthly wars, not all nations were at war. Some maintained a peaceful existence. At the time of this Red Horse, war and strife will be in every part of the earth. In the twenty-first century we hear of wars in almost every corner of the earth. When this outbreak of war and strife described in 6:4 appears, it will be devastation such as never seen or heard of until that time. If we understand Revelation correctly, the Church will be with Christ. Holy Spirit presence, influence, and constraining power that has been on earth while the Church remained will be taken away. Sin with all of its evil empowered by Satan will be manifested. Hatred, emulation, variance, wrath and strife, murder and killings, along with every work of the flesh will be paramount.

Mass shootings in the US: there have been 1,624 in 1,870 days. No other developed nation comes close. The Washington Post carried an article December 10, 2019, "The Terrible Numbers that Grow with Each Mass Shooting." Killing and destruction are on the rampage in this, the most civilized country in the world. But these are only precursors to what is forthcoming. Of course, the producers of these articles are placing the blame upon guns. Fact is, the people who yield the guns unto destruction are the culprits. Satan cannot use guns, he uses people who use guns indiscriminately. It is impossible to do away with weapons-pistols, rifles,

assault weapons, and so forth. When guns are outlawed, only outlaws will have guns. As long as evil people exist there will be killings, murders, evil of all kinds. What is misunderstood here is that everyone who is not saved, born-again is a potential candidate to be used by the devil in killing and destruction. Ephesians 2:1-2, “And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others.” That was the Apostle Paul telling us that we all had the same nature, until we were born again. So, until human nature is changed by a new birth experience, there’s still going to be killings and such like. Presently, the Holy Spirit and the presence of the Church is restraining Satan’s advances. It’s going to get worse as the days go forth because the devil is on a rampage and his children will be controlled by him and prompted into hatred, killings, bitterness and strive to his delight. After the Church has been caught up to the Lord in the Rapture, and Holy Spirit presence as manifested in and through the Church is withdrawn, Satan will have a heyday.

[\[https://www.washingtonpost.com/graphics/2018/national/mass-shootings-in-america/\]](https://www.washingtonpost.com/graphics/2018/national/mass-shootings-in-america/)

Rev. 6:5-6

Opening the third seal reveals the black horse rider with a pair of balances in his hand. John hears a voice in the midst of the four beasts say, “A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine.” This rider more than likely represents famine that is to come upon the earth. It appears from the terminology that crops such as grains will be hard to come by when this seal is opened. Perhaps olive groves and vineyards will not be harmed. Exactly what this means is difficult to predict. Even so, grains are commonly referred to as staples for the human race. Without them it is plain to see there will be hunger and famine. In Genesis, when Joseph was ruler in Egypt there was a scarcity of food. During the first part of the famine Jacob sent his sons into Egypt to buy grains so that they would have necessary food. When Joseph’s brothers returned to Egypt, even though they were in famine, in need of grains, they brought with them “the best fruits in the land, a little balm, and a little honey, spices, and myrrh, nuts, and almonds,” (Genesis 43:11). Since the effects of this seal follows the rider on the red horse who brings war and there is no peace on the earth, it is not difficult to see that starvation will be widespread. With no peaceful existence farmlands and grain fields will lie dormant or fields ripe with grain will be destroyed by the effects of war. Deprivation caused by a lack of necessary food items will cover the earth.

Rev. 6:7-8

A pale horse with his rider is revealed with the opening of the fourth seal. Death was the rider and Hell followed with him. This is the only horse that has the rider named. Pale generally means lacking intensity in color, colorless, or whitish. Some define this as ashen or “livid green.” The color is probably likened to the pale greenish-gray color of a corpse or decaying flesh. It could also be a greenish-gray color found in nature in the pale green of just-sprouted grass or new leaves. Chloros (Greek - χλωρός), is the actual word in Scripture. It is a root word

from which chlorine, chloroform and chlorophyll are derived. This could also be a greenish yellow color found in nature in the pale green of just-sprouted grass or new leaves. (See <https://cgg.org/weblibs/summary-papers/p140z.html?craw=y>). Power was given unto them (Death and Hell) to kill. They have power to kill with sword, hunger, and with death, and with the beasts of the earth. When this seal is opened one-fourth part of the earth will be affected. This pale horse rider can only mean a plague of death!

Notice a crescendo effect as the opening of the seals progresses. Revelation's first horse rider has power to make war and to conquer. The second rider has ability to take peace from the earth. The black horse rider has power to bring famine. Death is brought by the pale horse rider. Judgments are getting worse, more intense, more widespread. This multiplication and worsening will continually increase until the final blow has been struck.
[https://en.wikipedia.org/wiki/Four_Horsemen_of_the_Apocalypse]

Rev. 6:9-11

When the Lamb had opened the fifth seal, John saw souls under the altar. These are souls "of them that were slain for the word of God, and for the testimony which they held." Hundreds and thousands of people have been martyred in the name of Christ since the gospel first began to be preached. When the tribulation begins there will be multitudes whose fate will be the same. These souls under the altar cried with a loud voice for God to judge and avenge their blood on them that dwell on the earth. White robes were given unto every one of them. They are told that they should rest still for a little season, awaiting the martyrdom of their fellow servants and brethren who would be killed in the same manner. These souls under the altar were probably saints who were slaughtered when the rider on the pale horse was released.

Recently, at a large general church convention, a mobile trailer was set up with a display of pictures and information concerning victims that were decapitated and murdered by barbarous acts. A purpose for this display was to make the body of Christ aware of some of the atrocities going on in our world. Those presented had been martyred in the twenty-first century. According to Seeking Truth's website, more Christians were martyred in the twentieth century than in all other centuries combined. More than 100,000 Christians are martyred for their faith each year. In 2011, it was stated that 70% of the world's population lived in a religiously intolerant environment. Take note that in 2013 there were over 100 million Christians persecuted worldwide.

[<https://www.bing.com/images/search?q=fifth+seal+opened&qpvf=fifth+seal+opened&FORM=IGRE>]

Rev. 6:12-17 Opening the sixth seal reveals a phenomenal progression in events that are occurring upon the earth. There is a great earthquake. The sun becomes black as sackcloth of hair and the moon becomes as blood. Stars of heaven fall down upon the earth like figs falling from a fig tree that is shaken by a mighty wind. The heaven departs as a scroll, rolled together. Every mountain and every island, is moved out of its place.

All manner of men from kings to bondmen, hide themselves in the dens of rocks and mountains, pleading for the rocks to fall upon them and hide them from the face of Him that sits on the throne and from the wrath of the Lamb.

With the opening of each and every seal there is an increase in intensity and devastation that occurs. The great day of God's wrath has come. Who shall be able to stand? This reminds me of the time when we ministered among the Apache tribes in Arizona. One of the Apache sisters, a pastor, used to sing some chorus with the words "who shall be able to stand?" I'm sure that song came from this particular scripture and reminds us, when it is sung, of the great and terrible day of judgment that is coming. [<http://www.bibleexplained.net/revelation/r-seg04-6/rev06f-6th-seal-tribulation.htm>]

The 144,000 of Israel Sealed

Rev. 7:1-8

Chapter 7:1 through 7:8 details the sealing of the 144,000 Jews. There are only 144,000, twelve thousand from each of the twelve tribes of Israel given this designation. In these assignments, Judah, Reuben, Gad, Asher, Naphtali, Manasses, Simeon, Levi, Issachar, Zebulon, Joseph and Benjamin are named. Some commentators believe that the omission of Dan is because of their involvement in idolatry, according to Judges 18. At that time, Jeroboam, Israel's first king after the kingdom is divided, set up idols at Dan and Bethel to replace Jewish worship, in fear that the people would return to Jerusalem to worship, causing Jeroboam to lose his influence and control over the people. His entire story can be found in I Kings chapters 12-14. Many places in scripture Jeroboam is referred to as "Jeroboam, the son of Nebat, who made Israel to sin."

In the list occurring here in chapter seven, Joseph is named as the tribal head. However, the half-tribes of Ephraim and Manasseh were to claim his inheritance. Manasseh took the place of Dan. Joseph's other son Ephraim is not listed. Some think that Ephraim is to be added and not Joseph. My question is, Why is Joseph supposed to be supplanted with Ephraim? Should not this be Ephraim and Manasseh? The answer may be found at Joshua 14:4, "For the children of Joseph were two tribes, Manasseh and Ephraim: therefore, they gave not part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance." Back to our list. It is obvious that Levi is to be omitted because they serve the Temple and are not recipients of permanent land possessions. Joseph's two sons Manasseh and Ephraim take the place of Joseph and Levi. But this still doesn't explain the reasoning for Ephraim being omitted, Joseph added, Dan omitted and Levi added. The number twelve in our listing is preserved by counting Levi. For another appearance of the 144,000 in Revelation, see 14:1.

A Great Multitude from Every Nation

Rev. 7:9

It seems important to note here that in 7:9, John says, "After this," referring to the preceding part of the vision concerning the sealing of the 144,000. There are portions of this book that seem to be indentures within the vision and the whole part cannot be taken as a succession. If we are

going to follow any sort of literal interpretation, we must assume that, “After this,” refers to what preceded immediately before that statement. Accordingly, one event ceased and another has begun. That is, another vision has begun. Or, at least, another vision within the primary vision has unfolded. Perhaps explaining how this unfolds is like reading a book. You read one book. The book contains several chapters. When one chapter ends, another begins. But each chapter is still a part of the single book. In our explanation, the one vision (book) is made up of several other visions (chapters). In essence, one vision has ceased, and another portion has begun. Each “vision” is still a part of the main vision.

After the sealing of the 144,000 John sees a great number which no man can number that consists of persons from all nations, kindred, people, and tongues. These were standing before the throne and before the Lamb. These are all clothed with white robes and hold palms in their hands.

Rev. 7:10

This multitude from every nation cries out in praise with a loud voice saying “Salvation to our God which sitteth upon the throne, and unto the Lamb.” From whence does this multitude come? As we continue reading, we discover that they came out of great tribulation. They have perished during the tribulation, perhaps because they decided to stand for Christ and refused to follow Antichrist. Some may think these to be Christians who were alive at the rapture of the Church but were in some way disqualified from experiencing that awesome event. Consider, 2 Thessalonians 2:9-12 which seems to indicate that those who are alive at the rapture will not have opportunity for salvation if they have rejected God’s call. In any case, scripture seems to be saying that there will be individuals saved during the tribulation, 7:14. In consideration of this theme, we must remember that not everyone comes to the place of conviction, knowledge of the truth, etc., at the same time. Some are convicted at a young age, recognize their need for salvation and accept Christ. Others may live many years before they come to that place of understanding their need for salvation and at that time are converted. Perhaps there will be some living at the time of the rapture who have had many opportunities for salvation, but had not “ripened.” There seems to be a time in God’s economy concerning salvation that an individual’s life is “ripe” for harvest. If harvest (salvation) does not occur, that life, like ripened fruit that is not harvested, falls to the ground and is lost forever. Scripture says “While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation,” Hebrews 3:17. Some are convicted of their sinfulness at a very young age. This author knows of a young lady who was three years old when she was convicted of her need for salvation, repented, accepted God’s grace and was saved. It is every person’s responsibility to respond positively when they first understand that they are a sinner in need of salvation. Continual resistance against that conviction will most probably end in destruction. Only God knows exactly how all of salvation works on any individual. This author also knows of a lady that was visited by a particular church’s outreach for several months. She was in her nineties and would curse the evangelism ministers at times. One day someone visited her, she cursed and sent them out of the room. A few moments later she was begging them to come and pray with her for she wanted to be saved. To my knowledge, she was saved at that time and remained so. We are cautioned in scripture to respond positively if we hear his voice (Hebrews 3:17). If you hear his voice while reading this document, pause, surrender your heart to the Lord, seek His face until you receive His peace.

Then continue in humble obedience before Him, reading scripture, praying, attending church. Is it possible that some who are alive when the rapture takes place have never heard the gospel? If so, those who had never been enlightened, heard the gospel, or had opportunity for conversion, and are still alive at the rapture may have opportunity after that signal event. Now that tribulation has begun, they realize their need for salvation. It will cost them their life to stand for Christ. It appears from these scriptures in Revelation that multitudes will accept Christ and be martyred because of doing so. On the other hand, there most probably will be many who have hardened their hearts against the convicting power of the Holy Spirit, have neglected salvation, and will now be left here to go through the tribulation. Whether these can be saved is a matter of conjecture. In my opinion, it is possible to harden one's heart to the place that a person cannot be saved because they have decided they want no part of salvation. Millions have wound up in hell because they rejected God's appeal. They passed the "ripened" stage when the Holy Spirit convicted them of their need for salvation. Their decision was to resist God's call. Perhaps they fully intended to do something about their eternal state in the future. Their hardened hearts continually resisted God's call until they suddenly left this life without ever having surrendered to God.

Rev. 7:11-12

Along with this multitude, all the angels were standing round the throne, the elders, and the four beasts. They fell before the throne on their faces and worshiped God. In their worship they are saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen." All of these beings recognize the Awesomeness of God and out of love for Him glorify and honor Him.

Rev. 7:13-17

One of the elders asked John who these worshipers were and their origin. John proclaimed his ignorance of them and is told by his heavenly guide that "These are they which came out of great tribulation, washed their robes, and made them white in the blood of the Lamb." This is why they are before the throne of God serving Him day and night in His temple. A further phrase reveals, "he that sitteth on the throne shall dwell among them." Because the Lamb, which is in the midst of the throne shall feed them, lead them unto living water, they shall hunger no more neither thirst any more. No light or heat from the sun shall be upon them. And, God will wipe away all tears from their eyes. No more heartache, no pain, no thirst, no hunger, no heat from the sun. Nothing shall affect them as in their previous life causing physical discomfort or a broken heart.

God shall wipe away all tears from their eyes. I don't suppose there is a normal person living upon this earth that has never shed a tear at some time during their life span. Babies cry when they have a tummy ache, need their diaper changed and for other reasons. Grown-up humans cry because of physical pain when their bodies are overcome with accidental or self-inflicted injury. Sometimes humans cry because of emotional distress brought on because of loss of loved ones through death, or perhaps through divorce or other dysfunctions. And, sometimes humans cry when they realize how sinful they are and how much they need a Savior. Many times, when a soul is converted, tears of contrition and sorrow flow unceasingly, as a sinner is humbled in

God's presence. Whatever makes tears flow now will cease to be a part of our existence when we are in God's presence forever. No discomforts will then be known. No broken hearts will enter that realm. God's presence, His love, His mercy, His goodness, His kindness, His peace, will so become a part of our experience that perfect joy and fulfillment will be our experience forever. Hallelujah!!!!!!

Now, "these are they which came out of great tribulation, washed their robes, and made them white in the blood of the Lamb." Are the victors spoken of in these verses "all of the redeemed" or is this group made up only of those who have "come out of great tribulation." The Church has been caught up at the beginning of chapter 4, before this great tribulation started. We know they are redeemed and in a blessed state. Those referred to in these verses appear to be individuals who were present during the great tribulation, but accepted the salvation offered by Jesus Christ and in some manner have crossed over into eternity. Now God wipes away all their tears. They will no more suffer as they suffered in the previous life.

[<https://www.discoverrevelation.com/Revelation%20Chapter%207.html>]

The Seventh Seal and the Golden Censer

Rev. 8:1

Here at 8:1 the seventh and final seal is opened. Upon the opening of the seal there is a period of silence in heaven about the space of half an hour. In my opinion scripture means what it says in this instance. Otherwise, what could a half-hour period mean? Whatever the "time period" actually is, it seems to be a cessation of the events of judgment for a moment of time. In our human conception of what might be occurring here, we might imagine some event in which punishment upon someone for their evil behavior is required. Maybe we could think of a judge who sits contemplating the judgment required upon a certain criminal. Required by law to order the judgment to be executed, the judge hesitates, contemplating the awfulness of the sentence. Perhaps it is a death sentence. What an awesome responsibility it is for a judge to pronounce a death sentence which is required by law. A guilty criminal before the judge, duly tried, convicted, must be dealt with. Even so, no matter the heinousness of the crime, human judges must surely contemplate the seriousness of the punishment. In my opinion, that may be why many judges, instead of making a death sentence judgment, seek for every way possible to keep from doing so.

We might also, in this brief cessation of events, be reminded of the mercy and loving kindness of our Savior whose desire it is for everyone to come to the salvation He has so generously provided. Perhaps this moment is to make us aware of tremendous mercy in withholding the final blows for a moment of time. It is not God's will that any should perish. But God cannot withhold judgment because truth and justice demand it. Mercy has been offered and denied by stubborn and rebellious humanity. We might speculate and imagine many situations here. God has chosen to tell us at Revelation 8:1 there is going to be a brief period of silence in heaven before the remainder of His wrath is poured out upon mankind.

Rev. 8:2-5

After the silence the “trumpet judgments” begin. John sees seven angels standing before God who are given seven trumpets. Another angel came having a golden censer and stood at the altar. This same angel had much incense given unto him to offer with the prayers of the saints upon the golden altar which was before the throne. Smoke of the incense, which came with the prayers of the saints ascended up out of the angel’s hand, up before God. Taking the censer and filling it with fire off the altar, the angel cast the contents into the earth. It is then noted that there were voices, thunders, lightnings, and an earthquake. A plurality of events seems to be implied here because of the plural endings of every event except the earthquake.

Notice, prayers of all saints are offered with the incense upon the golden altar. Prayer from the souls before the altar is being offered by those who have been martyred for Christ. But this tells us that prayers of all saints are ascending as smoke of incense before God. Prayers of saints crying for justice, for retribution upon their enemies, for peace, for deliverance, is heard by God. We might also surmise that prayers are being offered for the salvation of sinners and never forget that God’s purpose in sending Christ into the world was to save sinners. It appears that God pauses, perhaps in contemplation of the prayers offered by His saints, perhaps because He knows the destruction that is about to come upon His creation and even though His heart is bleeding with mercy for anyone who will repent, He must in justice follow through and punish all the unbelievers who have rejected divine love and mercy.

The Seven Trumpets

Rev. 8:6

Now, the seven angels prepared themselves to sound their trumpets. They will sound in succession.

Rev. 8:7

Here at 8:7, the first angel sounds his trumpet. At the sounding of the first trumpet hail and fire mingled with blood was cast upon the earth. And, the third part of trees and all green grass were burned up. Notice the devastation that occurs in “thirds.” Occurring at the present time in the 21st century are forest fires all over the continent. Sometimes producers of video programs covering these catastrophes will inform viewers that electrical storms will ignite fires in dry forests. These are supposed to be natural burn off to permit growth of new flora and fauna. However, sometimes these fires get out of hand and invade inhabited areas destroying homes, businesses and the like. Seeing this devastation on television is heartbreaking. But, think how devastating it will be when one-third of all of the earth’s trees and green grass is burned up.

Rev. 8:8-9

At the sounding of the second trumpet a phenomenon which appeared to be a great mountain burning with fire was cast into the sea causing a third part of the sea to become blood. A third part of the living creatures in the sea died. A third part of the ships were also destroyed. Notice,

again the devastation occurs in “thirds.” Notice also there is a progression in the subject of the destruction. In verse 7 there was judgment upon the earth and a third of trees were destroyed. Here in the second trumpet judgment a third part of the sea, a third part of creatures in the sea, and third part of ships are destroyed.

Rev. 8:10-12

When the third angel sounded a great star called Wormwood, fell from heaven burning as a lamp upon the third part of the rivers and fountains of waters causing the third part of waters to become wormwood. Because the waters were made bitter many men died. Whether this Wormwood event is to be interpreted literally or symbolically, one fact is certain, water, necessary for all life forms, especially for humans, is poisoned to the extent that men will die. This catastrophe will affect one-third of the water, water resources in rivers, and in fountains, which probably has reference to springs of water. Water usage in the United States in 2015 was estimated to be 322,000 million gallons per day. Freshwater withdrawals made up 87 per cent of the total and saline water withdrawals made up the remaining 13 percent. When Wormwood event takes place one-third of all available water from rivers, fountains, reservoirs, in the U.S. will be poisoned. But Revelation is not just talking about the U.S., it includes the entire world.

Three Woes Announced

Rev. 8:13

Revelation 8:12, the fourth angel sounded. At this event the third part of the sun was smitten; the third part of the moon; and the third part of the stars. As the third part of them was darkened, there was no day for a third part and no night likewise. It appears from this phraseology that a third of the daytime hours is affected by this phenomenon, causing daylight hours to be shortened by that period of time, which to us would be about four hours. This calculation is determined by the fact that usually there are twelve hours of daylight and twelve of night time hours. According to timekeeping in our country (United States) this may not necessarily be correct. Jews divided their time by twelve hours for day and twelve hours for night. Since John was Jewish, it would seem consistent with his thinking that a four-hour time span would be correct.

Since the moon and stars are not allowed to shine for one third of the night time, there will be about four hours of total darkness. This reminds us of the exodus when the people of Israel were preparing to leave Egypt. One of the miracles that was wrought by Moses was darkness. It was dark to the Egyptians but light to the people of Israel who were dwelling in Goshen. There was darkness so deep that none of the Egyptians were moving around (Exodus 10:2-29).

Up until this point there is restraint shown in that the judgments affect mostly a third part. Notice at 8:7, the third part of trees are destroyed. Now, verse 8, the third part of the sea becomes blood, a third of the creatures in the sea die, and a third part of the ships are destroyed. Then at 8:10 a star called Wormwood falls upon the third part of rivers and fountains of water and they become poisoned with this Wormwood. When the fourth angel sounds his trumpet, 8:12, the third part of the sun, the moon, and the stars are darkened so that the daylight was cut

by one-third and the night likewise. [Note especially, the emphasis on destruction in thirds within these scenarios. This appears to be a third part of all the world and not just a localized section, such as the middle east.]

At verse 8:13, John saw an angel flying through the midst of heaven and heard the angel saying with a loud voice, “Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound.” Intensity of the devastation has steadily increased from one trumpet blast to the next. Now things are going to significantly ramp up as the next three trumpets are sounded.

Three “woes” are proclaimed at Revelation 8:13. At the end of the revealing of the destruction involved with sounding the fifth trumpet, one woe is passed, 9:12. At the end of destruction occurring in the sixth trumpet judgment, a second woe is completed, 11:14. Then in 12:12, the third and final woe is revealed, as the devil is thrown down to the earth. [οὐαὶ – ouai – oo-ah’ee A primary exclamation of grief; “woe”: - alas, woe. Occurs 108 times in the Bible, 40 in the NT. Hebrew meaning is same as Greek. Here at 8:13 the expression is “woe, woe, woe.” These are expressions of how the intensity of the judgments are intended to increase]

[<https://www.biblestudytools.com/commentaries/jamieson-fausset-brown/revelation/revelation-8.html>]

Rev. 9:1-11

In describing the unleashing of judgment number five when the seal is opened, a star (an angel) falls to earth and to him is given the key to the bottomless pit. When the angel opens the bottomless pit, smoke ascends, darkening the sun and air. And with the smoke a plague of locusts. These locusts have the power of scorpions. They are not to hurt the grass or trees or any green thing. To them is given authority or power to attack men which have not the seal of God in their forehead. (Are we to infer here that there will be people alive who have the seal of God in their forehead?). A period of five months is given them, not to kill, but only to torment these men with a bite or sting like a scorpion. Their bite will be so relentless that men will seek to die, but cannot. Pain and suffering will be unimaginable with no escape.

John describes these awesome creatures that inflict such torture as having the appearance of horses prepared for battle with crowns upon their heads that look like gold. They have faces like men, hair like women, teeth as the teeth of lions, with breastplates having the appearance of iron. Their wings sounded like chariots of many horses galloping, running to battle. Stings were in their tails like the stings of scorpions with power to sting men for five months. Even as locusts have a leader or king over them, these have the angel of the bottomless pit. In the Hebrew language his name is Abaddon. But in Greek his name is Apollyon. Undoubtedly these are demon spirits under Satan’s control. Whether these monsters will be visible to the people on earth is not clear. The fact that remains is the torment and destruction they will produce will be real.

Having worked as a hospital chaplain it has been my experience to visit patients whose bodies were diseased with cancer. One person comes to my mind who was in such a situation that she

had taken all the medication legally, medically, allowed to be prescribed by her doctor. A higher dose or stronger medication would have taken her life. In spite of all the medication she found no relief. Writhing in pain, she could not be still, but was continually fretting, agitated, and squirming. She was also conscious enough to communicate with family even though such communication most surely was affected by the high doses of medication. She wanted escape from her tormenting pain but had no relief even with the strongest of pain killers. Neither could she die. Fortunately, for her, she could not last long in that condition and her time of death finally came. In the day John is speaking of, men will be in so much suffering and agony that they will try to take their own lives but cannot. Their suffering will continue until God says it is enough.

One Woe is Past

Rev. 9:12

Here, at the end of this series of five trumpets we are told that “one woe” is past but two more are coming. Remember the “woes” were mentioned at 8:13. Now they are being realized.

Rev. 9:13-15

When the sixth angel sounds his trumpet, a voice from the four horns of the golden altar, that is before God, is heard, telling him to “Loose the four angels which are bound in the great river Euphrates.” These four angels are loosed, but have a limitation. They were prepared for an hour, a day, a month and a year. In plain terminology that appears to be one year, one month, one day and one hour. What could this mean? Certainly, this refers to a specific time frame. What if we spell it out like this: 6:00 a.m., Saturday, October 24, 2080? Or, is the angel saying that this event will last one year, one month, one day, and one hour. In our method of calculating time, dividing all of this into days, that would be: 365 days (for the year), plus 30 days (for the month) or 395 days total. Add one day and we have 396 days and one hour. 396 days times 24 hours would yield 9,504 hours. Then there is one more hour to include, making the total 9,505 hours. This could mean that there will be 9,505 hours of pure torment. (Of course, if this occurs in a leap year, an extra 24 hours would need to be added.)

The purpose of these angels is to slay the third part of men. Whether this judgment wipes out one third of the human population in one moment of time (i.e. according to our example above, a specific date: 6:00 a.m. Saturday, October 24, 2080 [remember, we are not prophesying here in placing a specific date and time, this is merely a random example for explanation] or occurs over a period of time [perhaps 9,505 hours] is difficult to understand. The key is, one third of earth’s population will be destroyed on a specific date or calculated space of time.

Rev. 9:16-19

It appears from context here that these four angels are over an army of horsemen, two hundred thousand thousand of them. John heard the number of them. Exactly how that translates into English is not clear. It will be a colossal number, probably in the millions or possibly billions.

Although there are similarities in their appearances, these are different from the scorpion like creatures. This vision contains horses with riders having breastplates of fire, jacinth, and brimstone. In this vision, the heads of the horses are like lions with fire, smoke, and brimstone issuing from their mouths. On this particular, Albert Barnes says, “The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language.” In any case, this reminds us of the air pollution that is all around us and which continues to worsen as the days go by. By these strange creatures a third part of men are killed by fire, smoke, and brimstone which issued from their mouths. Understandably, Revelation is a difficult work to interpret. In verse 9:17 comment, there was reference to air pollution. Could this sulfuric smelling discharge have reference to air pollution? Or, do we stick with a literal interpretation and see these horrific creatures moving throughout the earth destroying men and belching out this horrendous, evil smelling odor. Sometimes, on the news, we get glimpses of air quality problems in Japan, California, India, and other parts of the world. Pollution from these demonic agents will be so much denser and terrible. Again, will this plague or incident last for only one hour of one day or will it last as we described previously for over a year? Remember, a previous plague lasted for five months (Revelation 9:10).

Rev. 9:20-21

Strangely enough, the rest of mankind which were not killed by these plagues did not repent of the works of their hands, namely, that they should not worship devils and idols. Neither did they repent of their murders, sorceries, fornication, and thievery. God is bringing judgment upon mankind because of his rebellion, stubbornness, idolatry, murders, fornication and thievery. In the beginning God laid out man’s responsibility to his Creator. God wanted more than anything else for mankind to walk in fellowship with Him.

This reminds me of a testimony I heard on Christian television. A young man, who, having no religious or spiritual understanding at all, had become a devil worshiper. He was determined to cross a spiritual barrier that God had placed in his way. The young man’s mother had been converted to Christianity. He was angry with her because of her commitment and was determined to kill her. Upon trying to enter the yard to her home, he was struck down. Not understanding what had happened, he got up and tried again. It seems the Lord had placed an angel around the woman’s house for protection at her request. Upon repeated unsuccessful attempts to get through, befuddled at his defeat, the young man called for his devil worshiping friends to go with him to break through this spiritual shield. When his friends saw what was happening, they immediately retreated. Finally, the young man in our story was converted to Christianity. In the time to come when God’s mercy has been taken away, in this awful tribulation, men will refuse God’s mercy and continue to fight against Him. Some scholars believe that false religion will prevail and men will think, and believe that they are doing God a favor by resisting these judgments. Truth will be hard to come by as lies and falsehoods will be prevalent.

[<https://enduringword.com/bible-commentary/revelation-9/>]

Interlude: The Angel and the Little Scroll

Rev. 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:

Rev. 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,

Rev. 10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

An interpolation or indenture and not a continuation of events in a defined series seems to be what is happening at chapter ten. “The Angel and the Little Scroll or Book” defines this interpolation. John saw another mighty angel come down from heaven clothed with a cloud and having a rainbow upon his head. This angel’s face had the appearance of the sun and his feet were as pillars of fire. John’s description of this angel reminds us of his first vision recorded in chapter one. In the angel’s hand was a little book that was open. He set his right foot upon the sea and his left foot upon the earth. Crying with a loud voice like a lion roaring, his voice is accompanied by seven thunders that uttered their voices.

Rev. 10:4

When the seven thunders had uttered their voices, John says that he was about to write but heard a voice from heaven, “Seal up those things which the seven thunders uttered, and write them not.” We must imagine at this point and hear these messages as a sudden roaring clap of thunder. Obviously, John understood what was uttered for he was about to record their message. But before he can write, John is told by a voice from heaven to “Seal up those things” and “write them not.” It appears that these utterances contain information not to be disclosed by John, which reminds us of Paul’s writing that he “heard unspeakable words, which it is not lawful for a man to utter,” 2 Corinthians 12:4. We may surmise, guess, imagine, or conjecture here where scripture remains silent. But that is not profitable nor is it wise. However, wouldn’t it be interesting to know what these seven thunders had to say? Undoubtedly, it is not to our profit to know this mystery. Otherwise, I believe God would have disclosed it.

Another point for consideration is that John was about to write what the seven thunders voiced. Does the apostle’s recording of this event occur during John’s vision or after the vision? Are we to assume here that the apostle is writing the vision as it is given to him or is this just a particular moment within the vision in which he is spoken to directly to refrain from writing? At the very beginning of this Revelation experience, John is told to write: Rev 1:11 “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’. (Underline emphasis, mine.).

Rev. 10:5-6

This angel that John saw stand upon the sea and the earth lifted his hand to heaven, and swore by “him that liveth forever and ever, 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.” This is difficult for us to understand for everything that occurs in our existence has to do with time. We live in a twenty-four-hour cocoon. Schedules keep us on time. By them we know when, where, and how to behave. Time will cease. Earthly occurrences will enter into eternity where time is not a factor. That is an unfathomable thought for our earthly experience. We must assume that from this point forward what occurs will be happening in eternity. Or, does this mean that God is finished with mankind’s resistance and that now the end is determined? God has given mankind space to repent. He has poured out His wrath but man has refused to repent. Now, God has no choice but to continue and completely finish the judgment process. From this point forward there is no possibility of cessation of judgment events. This is the point of no return.

With God, there is a point of no return. At one time I was teaching a prophecy class and one of my students became quite upset with me because of a statement concerning God’s point of no return. (2 Chronicles 6:16, Jeremiah 11:10-12. <https://onecry.com/pastors-and-church-leaders/when-god-will-not-hear-our-cry/>). The book of Revelation is an example of this very idea. There comes a time when God says “Enough!!!” If you follow closely in Revelation, pay attention to the theme, to the rebelliousness of mankind, to the steps in punishment, God’s continuing message of repentance, you cannot help but see that God does not wish to destroy or punish mankind. However, God’s divine character will not allow for indifference on His part. He must judge and punish evil. And, the book of Revelation is an example for us that He will. Not only does God judge and punish evil, He also rewards righteousness. Our righteousness is not of our own doing. Find the most perfect person you can, who has come into this world through natural generation through Adam and Eve, and you will find a sinner. Remember, Jesus did not come through Adam, He is the second Adam (1 Cor 15:45). He was born from the womb of a woman (Mary) but His Father was God Almighty. It required Jesus’ birth, life, death, resurrection, ascension for you and I to become righteous. Only by believing in His salvific work and trusting that work for our salvation, can any human on this earth be saved. But Thank God, that grace is available to anyone who will obey the Spirit of God and turn to Jesus.

Rev. 10:7-8

But in the days of the voice of the seventh angel when he begins to sound his trumpet, the mystery of God should be finished as He declared to his servant the prophets. Again, the voice which John had heard from heaven, probably the one at 4:1, spoke, saying, “Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.” Remember this was another mighty angel who had 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: 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.” John had previously seen the seven angels who were to blow the seven trumpets, 8:2. He had seen six of them successively blow the trumpet and saw their purpose. He now sees another angel, different from them, and apparently having no connection

with them. This angel is coming from heaven to accomplish some important purpose before the seventh angel gives the final trumpet blast. Here, also, the angel is referred to as “mighty,” probably because his work is of a more powerful nature than previous occurrences where angels are mentioned. We are reminded that there are varying degrees as to power and influence associated with the supernatural arena as, for instance, in the terminology of archangels and angels having power over certain principalities in Ephesians 6:12.

Rev. 10:9-11

John went to the angel and asked for the little book. It was given to him with the command to eat it up. As soon as John ate the book his belly was bitter. This angel then informs John that he must prophesy again before many peoples, nations, tongues and kings. This is not the first prophet who has been spoken to in vision to eat a book. In Ezekiel 3:1-3 the prophet is commanded to eat a scroll, “Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So, I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.”

Eating a book or roll must have reference to the prophet’s calling, as it did to Ezekiel and also now here to John. It is interesting that this book of Revelation, John’s prophetic contribution to the New Testament, which was included in New Testament Scripture, has been proclaimed before many peoples, nations, tongues, and kings. It is necessary that gospel ministers, preachers, prophets, imbibe the Word of God. What the world needs now is direction from God, first as to salvation, then how to function as the Church of Jesus Christ, and individually, how to live righteously and godly in this present world. A certain minister of my acquaintance, many years ago, told me that he was using a popular (at that time) published work to construct his sermons. That is well and good, if what is being used is in line with scripture and does not deviate from sound doctrine. In my opinion, preachers need to study the Word of God. They need to be instant in season and out of season. They need to proclaim the TRUTH of God’s Word. Preachers need to be so full of the Word of God that their knowledge of scripture comes through in their preaching. Familiarity with scripture should be so prevalent that when the preacher hears the words of scripture, he/she knows immediately where that particular portion can be found. Saints don’t need to know “about” the Word of God. They need to know “the Word of God.” Many Christians are familiar with scripture enough to recognize that what is being said comes from the Bible. However, they may not be acquainted with the Word of God enough to know when it is being used in proper context and that the truth of God’s Word is being presented correctly.

[<https://www.studylight.org/commentaries/bcc/revelation-10.html>]

The Two Witnesses

Rev. 11:1

In Chapter eleven we have an account recorded of “The Two Witnesses” that have power to shut heaven so that there is no rain in the days of their prophecy. Power is also given them over the waters to turn them to blood and to smite the earth with all plagues as often as they will. Before

the Two Witnesses come on the scene John was given a reed like unto a rod and was told by the angel to “Rise, and measure the temple of God, and the altar, and them that worship therein.”

The court without the temple was left out and not to be measured. For, this is given unto the Gentiles. And the Gentiles will tread underfoot the holy city for forty-two months. This information refers to the new temple that is to be built in the last days.

Rev. 11:2-6

God’s two witnesses will have power and shall prophesy one thousand two hundred and sixty days, clothed in sackcloth. These two witnesses are the two olive trees and the two candlesticks standing before the God of the earth. They have power to shut heaven preventing rain in the days of their prophecy, turn water into blood, smite the earth with all manner of plagues, and to do so at will and as often as they will. Devouring fire proceeds out of their mouth against enemies to kill those who would harm these two witnesses. Who are the two witnesses? Most pointedly, they are not named nor are they identified in any specific statement. They do, however, remind us of earlier biblical characters of whom many speculations have been made as to which one they might possibly be. Some believe Elijah and Enoch because they never died but were caught up into heaven. Some believe they must return so that they may experience death. This reasoning is not feasible in view of the fact that Christians alive at the rapture of the Church will not die. They shall be changed but not die. They will be caught up into heaven. Others have speculated that the two witnesses will be Elijah and Moses. Albert Barnes reminds us of the prophecies in Zechariah of the two olive trees in Zechariah 4:3, 11, 14. Exactly who these two witnesses are, in my opinion, cannot be determined with mathematical precision. It is one of the mysteries of the book of Revelation.

Rev. 11:7-8

Upon completion of their “testimony,” the beast that ascends out of the bottomless pit will make war with them, overcome them and kill them. Their dead bodies will lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. This must be the city, Jerusalem, for it is the city in which Christ was crucified. It is not a common thing for dead bodies to be left lying in the street in this modern time. In the next verse, 11:9, we are told that the people will not allow their dead bodies to be put in graves. They want to make merry and rejoice, having them still as examples, of their triumph because the two prophets had tormented them. They want to make a spectacle of them.

Rev. 11:9-13

After three and one-half days, the Spirit of life from God resurrects these two witnesses causing great fear to fall upon those that see this event. Lazarus was dead four days when Jesus called him out of the grave. Jesus was in the grave three days and three nights, according to Jewish reckoning. All who witness the resurrection of the two witnesses will automatically know that God’s miraculous power is at work. Even so, it appears that authorities will strive against God in a more determined fashion. Remember, when Jesus called Lazarus back from the dead, the

Jewish rulers were more determined than ever to put an end to Jesus' popularity, influence and existence.

Even though they are dead, the Two Witnesses heard a great voice from heaven speaking unto them, "Come up hither." Just as Lazarus, after he was dead four days, heard the voice of Jesus, "Lazarus come forth" and immediately came out of the tomb. Also, just as the dead in Christ, who have been buried will hear the voice of Christ calling them from the grave, so these prophets will hear the voice from heaven and will come forth. These prophets will ascend into heaven in a cloud as their enemies observe the miraculous event. At the same hour the Two Witnesses are resurrected, there will be a great earthquake in Jerusalem. And, a tenth part of the city will fall. In the earthquake seven-thousand men are slain. The remnant of the city is fearful and give glory to the God of heaven.

The Second Woe

Rev. 11:14

Three WOES were pronounced previously. The first WOE occurred at 9:12 with the closing of the events of the fifth trumpet. Now, here at 11:14 and the conclusion of the events of the sixth trumpet we are told that this second WOE is past and the third WOE – COMES QUICKLY! Notice again, that with every one of these judgments, intensity and devastation increases with a kind of crescendo effect. Now as the document begins relating to us the Seventh and final Trumpet, matters will continue to exacerbate until the end comes.

The Seventh Trumpet

Rev. 11:15

Sounding the seventh and final trumpet reveals a note of completion. Rev. 11:15 "...The kingdoms of this world are become the kingdoms of our Lord, and of his Christ..." seems to say that everything has been accomplished. Reading further reveals more judgment with still increasing complexity. Even though the final chord has been struck, the outworking of the end has not yet finalized. This appears to be prophetic imagery. When God speaks in a prophetic manner, it is the same as if the event has already occurred, because as far as God is concerned, it has. The outworking of the event is yet to occur in history. But, in God's mind, it has already taken place.

An example of this from Old Testament scripture can be found in I Kings chapter 22. Micaiah prophesied that Ahab would go into battle against Syria to try and recover Ramoth-Gilead, but would die in his attempt. In his prophecy Micaiah had an open vision. He says "I saw all Israel scattered as sheep without a shepherd." In this event Ahab tried to fool God and prevent the prophecy from occurring by hiding his identity in battle, wearing armor like the rest of the warriors instead of his kingly robe. However, he was wounded and did die just as the prophet Micaiah said he would. The events prophesied here in Revelation will also take place, just as God says they will.

Reading further in Revelation chapter 15 reveals more judgment with still increasing intensity and complexity. There appears to be several indentures as a scenario of The Woman and the Dragon is provided at 12:1; Satan is thrown down to earth, 12:7; the First Beast, is mentioned at 13:1; the Second Beast is described at 13:11; The Lamb and the 144,000 are pictured at 14:1; and at 15:1 there is the announcement by John of Seven Angels with Seven last Plagues.

Remember, events that occur and are explained here in Revelation, may not be in a chronological time frame. The events will occur. God is showing John the events that will happen, not necessarily in the order that they will appear. Compare these events to reading a book. The whole book is an event in itself. But the book contains chapters. Each chapter has its own subject and story line. However, the whole book cannot exist without the individual chapters.

Rev. 11:16-19

Not only is there a note of completion, but there is also worship of God from the twenty-four elders. These are sitting before God on their seats, fall upon their faces and worship God. They are giving thanks to Lord God Almighty, because by His great power He has reigned. The nations were angry and God's wrath is come. It is now time for the dead to be judged and for God's servants the prophets, the saints, those that fear God's name, small and great, to be rewarded and that God should destroy them which destroyed the earth.

[<https://enduringword.com/bible-commentary/revelation-11/>]

Interlude: The Woman and the Dragon

Rev. 12:1-2

Now, at 12:1 a great wonder appears in heaven. Since there is not a declaration that this event is "after this" or some other designation linking the scene seriatim, we may conclude that this indenture is entered for clarification. Readers of scripture may certainly recognize a representation here to Israel and to the birth of Christ. Just exactly what is involved in this scene is not clear. Since there are distinct references here to Christ being born into the world it must have something to do with Christ and Israel in the last part of this distress that is coming upon the earth. In my opinion this scene should still be thought of as occurring during the Seventh Trumpet series. Otherwise, why would it appear at this point? Here is a woman clothed with the sun, having the moon under her feet and a crown of twelve stars upon her head. This can be nothing but a picture of Israel.

Rev. 12:3-4

At 12:3 another wonder appears in heaven. This time it is a great red dragon with seven heads and ten horns. Upon his seven heads are seven crowns. His tail drew the third part of the stars of heaven and cast them down to the earth. The dragon stood before the woman which was ready to deliver her child, for the purpose of devouring the child as soon as it was born. Most people who read and study the Bible must recognize that this terminology seems to represent Satan's being cast out of the Garden of God, bringing his demons with him. His anger against

Christ being born is exemplified in Herod's killing children born after the oriental visitors informed him that they were seeking "he that is born King of the Jews" for they had come to worship him. This scene does not appear to be something that is going to happen, but a revelation of something that has already happened. However, when we read the rest of the story, everything changes.

Rev. 12:5

This certainly seems to be a prophetic picture of Christ who will rule all nations with a rod of iron. He was caught up into heaven, unto God, and to His throne.

Rev. 12:6

In my opinion, this is not speaking of Mary, but Israel. Christ came from Israel, and the woman (Israel) from which He came, is going to be persecuted by the Dragon. Israel will flee to the wilderness in the end time and will be preserved in Petra. The woman in the vision 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 woman fled into the wilderness where she has a place prepared of God. This next phrase sounds confusing enough. A place is prepared in the wilderness. It is said, that they should feed there for a prescribed period of time, namely a thousand two hundred and threescore days, 1260 days. First the woman delivers a child, the child is caught up unto God and his throne. But who is the "they" speaking of if the child is caught up and the woman is left here upon earth? Unless of course, the "they" refers to a body of people (Israel/Christians) who have fled into the wilderness this doesn't make sense. This could be Jews who are converted or it could be Jews and Gentiles who have become Christian during the Tribulation. Many scholars believe that at chapter four of Revelation the Church is taken up in the rapture and is not mentioned until the end, perhaps the Marriage of the Lamb or the New Jerusalem. Some scholars believe that Christian conversion will be taking place during the Tribulation. If this is the case, these converts could be Jew, Gentile or both. Miraculously, God provides a hiding place for them.

Satan Thrown Down to Earth

Rev. 12:7-9

Here is another scene that doesn't appear to be synchronized with all that is being presented in the other scenarios. This appears to be an indenture where we learn more about the battle between God and the elements of evil. The writer begins here at 12:7 informing us that there is war in heaven. Michael and his angels are fighting against the dragon and his angels. But the dragon and his angels were overcome. Neither was their place found any more in heaven. The great dragon was cast out, that old serpent (who tempted Eve in the Garden), called the Devil and Satan, which deceives the whole world. He was cast into the earth and his angels with him. This terminology seems to resonate with what is provided in the earlier scenario "A great red dragon with seven heads and ten horns and seven crowns upon his heads. His tail drew the third part of the stars of heaven and cast them to the earth" sounds like the dragon himself was cast out of heaven. Further reading reveals this is not the case. This dragon drew the third part of the

stars (angels) of heaven with his tail and cast them down to the earth. In the scene presented here at 12:9, Satan himself is cast out. His angels were also cast out with him. Is it possible that the dragon spoken of in 12:3, having seven heads and ten horns, and seven crowns upon his heads is a lesser entity than Satan himself, perhaps the beast? “And I stood upon the sand of the sea, and saw a beast rising 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.” Notice, “And they worshiped the dragon which gave power unto the beast: and they worshiped the beast saying, Who is like unto the beast: Who is able to make war with him?” Most probably not. There is a small but significant difference between the “dragon” who cast one third of the stars to the earth and the “beast” arising out of the sea. One has seven crowns and the other has ten. One is called “dragon” and the other “beast.” Is it possible that the “stars” in 12:3 are different entities than the “angels” mentioned in 12:9 that were cast out of heaven with Satan? There are references to angels as “star.” Consider, Matthew 24:29, Mark 13:25, Luke 21:25, Acts 27:20, 1 Corinthians 15:41, Philippians 2:15, Hebrews 11:12, Jude 1:13, Revelation 1:16, 1:20, 2:1, 3:1, 6:13, 8:12, 9:1, 12:1, 12:4.

Rev. 12:10-11

John says here at 12:10, I heard a loud voice 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.” John further says “they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” This appears to say that they were martyred.

Rev. 12:12

The “heavens” are instructed to “rejoice” along with those that dwell in them. But a “woe” is pronounced to the “inhabitants” of the “earth and of the sea.” For the devil is come down to the earth having great wrath because he knows that he has only a short time. Why should there be a woe pronounced upon the inhabitants of the sea, unless this has to do with people who are residing or working on ships? Unless this refers to animal life in the sea (?), but most likely has reference to humans.

Rev. 12:13-14

When the dragon saw he was cast unto the earth, he persecuted the woman which brought forth the man child. This woman, most likely represents Israel. The woman is given two wings of a great eagle so 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. This scenario appears to have similarities of the incidence above where the dragon persecuted the woman in the previous description of the Woman and the Dragon. Some commentators believe the great eagle to represent the United States of America. [At this point it would be good for the reader(s) of this document to search the internet for information concerning the United States in prophecy, especially in relation to the interpretation of this part of Revelation. Does the United States appear in end time prophecy? Check out what End Time Ministries has to say. The Prophetic

Future of the United States, at End Time Ministries: <https://www.endtime.com/blog/the-prophetic-future-of-the-united-states/>]

Rev. 12:15-17

In an attempt to carry the woman away by reason of a flood, the serpent cast out of his mouth water as a flood after the woman. Are we to understand this as a literal flood of water or some other interpretation? Could it possibly be that “flood” here refers to a great number of people? Helping the woman, the earth opened her mouth and swallowed up the flood (people?) which the dragon cast out of his mouth. Full of wrath for the woman, the dragon went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ.

In the scenario of the woman spoken of in Revelation 12:13-17 there seems to be an allusion to Israel, from whence came the Messiah (the man child). She (Israel) is nourished and protected from the onslaught of Satan. In anger, the devil goes to make war with the woman’s seed. It appears in 12:17 that the “seed” are those that keep the commandments of God and have the testimony of Jesus Christ. In my opinion this could refer to Jews who have been converted to Christianity, or it could mean believing Jews and anyone who has been converted to Christianity that are living on the earth at the time of these events, whether Jew or Gentile.

[<https://biblestudyministry.com/revelation-12-summary-study/>]

The First Beast

Rev. 13:1-4

From the description in 13:1, this appears to be the “dragon” in the scene of the Woman and the Dragon, which had seven heads and ten horns and upon his horns seven crowns. However, this cannot be the same here because this beast has ten crowns, and this is a “beast”, not a “dragon.” John says that he stood upon the sand of the sea and saw a beast rise up out of the sea. Some commentators see here an account of the beast arising out of a “sea” of people or a sea of humanity. In any case this beast has seven heads and ten horns with the name of blasphemy upon his heads. Certainly, these are representative of some political or governing situation in the real world. Just how all this relates has been pondered and speculated upon times too numerous to search out. This beast John saw was like a leopard with the feet of a bear, mouth of a lion, and received his power, seat, and great authority from the dragon. One of the beast’s heads is wounded “as it were” to death. This phrase “as it were” seems to indicate that the supposed “deadly wound” was not real. His deadly wound was healed. All the world wondered after the beast.

And they: who is they? Does this mean the world, the inhabitants of the world worshiped the dragon which gave power unto the beast. They worshiped the beast: “Who is like unto the beast? Who is able to make war with him?”

Rev. 13:5-7

There was given unto him ability to speak great things and blasphemies. Power was given unto him to continue forty and two months. He opened his mouth in blasphemy against God to blaspheme his name, his tabernacle, and them that dwell in heaven. He was also given ability or power to make war with the saints, to overcome them, and power was given him over all kindreds, tongues, and nations. Notice the phrase “it was given unto him.” The beast receives his power from the dragon. Where does the dragon derive his power? Satan does not have this power of his own accord. He is a rogue, disobedient, created being. He has no power except God ordains it.

Who are the saints that the beast will overcome? Are these persons who have become saints after all this fiasco has begun? Considering the saints were taken out of the earth at chapter 4, these “saints” must be converts who have become saints during these tribulation events.

Rev. 13:8 -10

In 13:8 we are told that all will worship the Beast, except those whose names are written in the Lamb’s book of Life. “And all that dwell upon the earth shall worship him.” That is, all whose names are not written in the book of life of the Lamb slain from the foundation of the world. According to the script it would seem that all believers were taken out of the earth at the rapture. Now the declaration “all whose names are not written in the book of life of the Lamb,” which implies that some who are alive after the rapture has occurred are written in that book. If that is the case some will be saved during the tribulation period. A declaration or call to hear is spoken, “If any man has an ear, let him hear.” He that leads into captivity shall go into captivity. He that kills with the sword must be killed with the sword. Here is the patience and faith of the saints. This section, 13:8-10, appears to say that there will be saved persons living upon the earth at this time. Exactly what these verses mean, to me, is not clear. It is clear that all whose names are not written in the Lamb’s book of life will worship the beast.

The Second Beast

Rev. 13:11

Here is a second beast ascending out of the earth. Our first beast encounter was ascended out of the “sea.” What on earth does this mean? This beast ascends out of the earth. In some scenarios, “sea” can represent a population of people. But what does “out of the earth” mean? In later verses we discover that “the earth and them which dwell therein” will worship the beast. One beast ascends out of the “sea” and another beast comes up “out of the earth.” Perhaps this is a leader who arises out of the unsaved people that will worship the beast. Could this be the False Prophet? The first beast appears to be the Antichrist.

Rev. 13:12

This second beast has all the power of the first beast that came before him and causes the earth and them which dwell therein to worship the first beast whose deadly wound was healed.

Looking back to the first beast we see one of his heads was wounded “as it were” unto death.

Rev. 13:13-14

This second beast does great wonders, making fire come down from heaven on the earth in the sight of men, deceiving them that dwell on the earth by the means of those miracles which he had power to do in the sight of the first beast. This second beast directs the earth dwellers to make an image of the beast which had the wound by a sword and did live. Reminiscent of a past time when Nebuchadnezzar, in the book of Daniel, had an image made of himself and required everyone to worship this image. So, this second beast is most likely the False Prophet.

Rev. 13:15

This second beast has power to give life unto the image of the beast so that the image should speak. Imagine, the image (statute or whatever), is animated to speak. Power is given to this first beast also to cause that all who would not worship the image of the beast should be killed. Whatever form this beastly image is, perhaps a robotic (?) form of some sort, we do not know for certain. Technology has now advanced so that androids have been developed that look so human-like it is difficult to determine that they are not human. These androids are so constructed that they can be involved in a conversation. [[https://en.wikipedia.org/wiki/Android_\(robot\)](https://en.wikipedia.org/wiki/Android_(robot))]

Rev. 13:16-18

In order to enforce this declaration to worship the image of the beast, the second beast (false prophet) causes all: small and great, rich and poor, free and bond, to receive a “mark” in their “right hand” or in their “foreheads.” No man will have power to buy or sell unless he has the mark, or the name of the beast, or the number of the beast’s name. (Number of his name, sounds like a beastly number. Could it be however, that this refers to everyone’s identification number, such as our Social Security number? Do citizens of other nations have a number associated with the individual person’s name?)

Wisdom is provided for the reader in 13:18. We are admonished, “Let him that hath understanding count the number of the beast.” The Beast’s number (that is the First Beast) is the number of a man. His number is six hundred threescore and six, 666. On first glance it appears from verse seventeen that it may become necessary to have the mark in one’s right hand or forehead. A second reading of verse seventeen may reveal that the number would not be necessary. Three items are mentioned: mark, name, number. His number is 666. Is it logical to conclude here that no one will be able to buy, barter, sell, or trade unless the transaction is completed using the beast’s mark (666) or using his name, or his number? If anyone uses the beast’s mark, it will be applied to his right hand or forehead. If anyone uses the beast’s name, what would that be? Or are we over-speculating here and the final scenario is that everyone will have the mark, 666, either in their right hand or their forehead? Technology is currently available to insert a mini electronic chip under the skin that is practically invisible. For more information on the mark of the beast please check out the website <http://markbeast.com>.

[<https://www.christianity.com/bible/commentary.php?com=mhc&b=66&c=13>]

The Lamb and the 144,000

Rev. 14:1-5

In chapter seven we had the sealing of the 144,000. The group listed there were the sealed out of the twelve tribes of Israel, twelve thousand from each tribe. Our reference here in 14:1 the reference is to 144,000 who have the Father's name written in their foreheads. Obviously two different accounts. John hears a voice from heaven as of many waters and a great thunder. He also heard harpers playing on their harps. They sung "as it were" a new song before the throne, the four beasts, and elders. No man could learn this song except the 144,000 which were redeemed from the earth. Again, is this a solid number, or is this representative?

These 144,000 are virgins and have not been defiled with women. Are we to take this literally or figuratively? If these are actually virgins, we are talking about people who have never married or involved themselves in sexual activity. These follow the Lamb wherever He goes. They were redeemed from among men, being the first-fruits unto God and to the Lamb. What does this mean, that these 144,000 are the "first-fruits"? In their mouth was found no guile, for they are without fault before the throne of God. Are these Virgins representative of the Church which is to be presented to Christ as a lamb without spot or blemish? Could the 144,000 in Revelation 7 be representative of the saved of Israel while these in chapter 14 represent the saved of the Church? Does this mean that exactly 144,000 is actual here or is the number representative and symbolical of multitudes more? You might want to check out the subject at <http://www.end-times-prophecy.org/144000-sealed.html>. You may also do a search on the internet by using the term "144000 revelation," (don't include the quotation marks). You will find several different views.

Messages of the Three Angels

Rev. 14:6 -7

Beginning here at 14:6 John sees another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth: to every nation, kindred, tongue, and people. This angel, with a loud voice is saying, "Fear God, and give glory to him; for the hour of his judgment is come and worship him that made heaven, and earth, and the sea, and the fountains of waters." One might learn from this verse that during the tribulation God's mercy will still be available as the gospel call goes out even during this time. If this is true, we have another glimpse into the unending mercy of our loving God and Savior, Who, loved the world so much that He sent His only begotten Son to die on the cross so that we might be saved.

Rev. 14:8

A second angel follows the first declaring, "Babylon is fallen, is fallen." The great city is fallen "because" she made all nations drink of the wine of the wrath of her fornication.

Rev. 14:9-12 The third angel followed the first two with a warning concerning worship of the beast, his image, and his mark. Crying with a loud voice this third angel declares, "If any man

worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” God’s wrath is poured out without mixture in the cup of his indignation. Violators will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Smoke of their torment ascends forever and they have no rest, day nor night. All who worship the beast, his image and all who receive the mark of his name will have no rest day and night forever. A keen admonition is proclaimed at 14:12, “Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus.” Do not take the mark of the beast. Do not be associated with this evil. Obviously, inhabitants of the earth at this time will have a choice. But the pressure to condescend to the beast’s requirements will be tremendously intense.

Notice again the message of the three angels. Angel One: Fear God, and give glory to him; for the hour of his judgment is come. Angel Two: Babylon is fallen. (His judgment has begun). Angel Three: Do not take the mark of the Beast. (False hope is destructive)

Rev. 14:13

After the third angel and his message, John heard a voice from heaven. He was told to “write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them,” 14:13. Again, it appears from this statement that there will be people saved during this time of tribulation. Especially is this true if we believe that the Church, the Body of Christ, that is upon earth at the present time, was raptured up to heaven when these events first began in chapter 4.

The Harvest of the Earth

Rev. 14:14-20

At 14:14 we have one like unto the Son of Man, with a golden crown on his head and a sickle in his hand, sitting upon a cloud. Three angels interact with this regal person. An angel came out of the temple saying “Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.” Another angel came out from the altar, having power over fire, crying with a loud cry, “Thrust in thy sharp sickle” for “her grapes are fully ripe.” The first “reaper” has a sickle. The second reaper has a “sharp” sickle. Understanding the time frame when all of these events takes place is indeed puzzling. This particular scenery seems to be when the rapture takes place. This regal angel, looks like the Son of Man, that is Jesus, with a golden crown on his head and a sharp sickle in his hand. However, this person is referred to as an “angel.” Is this the rapture that we commonly associate with the first phase of Jesus’ coming or is this another rapture? There is no mention of time between these two events—the reaping of the earth with the sickle and the reaping with a sharp sickle. Second reaping involves wrath and judgment. Notice this second angel has power over fire. Exactly what fire symbolizes here is questionable. It would appear that this special power has to do with “burning up the harvest” or could it mean the fiery judgment that is to come for those in the second harvest?

<https://www.bing.com/videos/search?q=revelation+chapter+14+explained+in+detail&view=detail&mid=8D064E9CE47D80B6F9AE8D064E9CE47D80B6F9AE&FORM=VIRE>]

The Seven Angels with Seven Plagues

Rev. 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Now, in 15:1, we are come to the last of the judgments that will be poured out upon the earth. All judgments have increased in intensity up to this point. They are now going to be severely increased, not that they haven't been increasing in intensity, but it is said in this verse, "in them is filled up the wrath of God." John saw another sign in heaven that he describes as great and marvelous. He sees seven angels that possess the seven last plagues.

Rev. 15:2

From verse two through the eighth we have an introduction as it were to these last judgments. John describes seeing as it were a sea of glass mingled with fire. Those who had gotten the victory over the beast, over his image, and over his mark, and over the number of his name are standing on the sea of glass, mingled with fire, having the harps of God. A sea of glass mingled with fire appears to point to some sort of fiery ordeal. Perhaps signifying the ordeal these redeemed ones had to endure in order to reach this destination.

Rev. 15:3

These victors are singing the song of Moses the servant of God, and the song of the Lamb. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." [(1) Then sang Moses and the children of Israel this song unto the LORD, and spake saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. (2) The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. (3) The LORD is a man of war: the LORD is his name. (4) Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. (5) The depths have covered them: they sank into the bottom as a stone. (6) Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. (7) And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. (8) And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap and the depths were congealed in the heart of the sea. (9) The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. (10) Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. (11) Who is like unto thee, O LORD, among the gods, who is like thee, glorious in holiness, fearful in praises, doing wonders? (12) Thou stretchedst out thy right hand, the earth swallowed them. (13) Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. (14) The people shall hear, and be afraid, sorrow shall take hold on the inhabitants of Palestina. (15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. (16) Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till the people pass over, O LORD, till the people pass over,

which thou hast purchased. (17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. (18) The LORD shall reign for ever and ever. (19) For the horse of Pharaoh went in with his chariot and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.” (A Song of Moses)]

[Deuteronomy 32:1-43, (Song of Moses): (1) Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. (2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: (3) Because I will publish the name of the LORD: ascribe ye greatness unto our God. (4) He is the Rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he. (5) They have [1] Heb. He hath corrupted to himself corrupted themselves, their [2] or, that they are not his children, that is their blot spot is not the spot of his children: they are a perverse and crooked generation. (6) Do o ye thus requite the LORD, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee? (7) Remember the days of old, consider the years of many [3] Heb. Generation and generation to generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. (8) When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. (9) For the LORD’S portion is his people; Jacob is the lot [4] Heb. Cord of his inheritance. (10) He found him in a desert land, and in the waste howling wilderness; he led [5] or, compassed him about, he instructed him, he kept him as the apple of his eye. (11) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: (12) So the LORD alone did lead him, and there was no strange god with him. (13) He made him ride on the high places of the earth that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; (14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. (15) But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. (16) They provoked him to jealousy with strange gods, with abominations provoked they him to anger. (17) They sacrificed unto [6] or, which were not God devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. (18) Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. (19) And when the LORD saw it, he abhorred [7] or, despised them, because of the provoking of his sons, and of his daughters. (20) And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith. (21) They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. (22) For a fire is kindled in mine anger, and shall burn [8] or, hath burned unto the lowest hell, and shall consume [9] or hath consumed the earth with her increase, and set on fire the foundations of the mountains. (23) I will heap mischiefs upon them; I will spend mine arrows upon them. (24) They shall be burnt with hunger, and devoured with burning heat, [10] Heb. Coals and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. (25) The sword without, and terror within, [11] Heb. From the

chambers shall destroy [12] Heb. Bereave both the young man and the virgin, the suckling also with the man of gray hairs. (26) I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: (27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our [13] or, Our high hand, and not the LORD hath done all this. (28) For they are a nation void of counsel, neither is there any understanding in them. (29) O that they were wise, that they understood this, that they would consider their latter end! (30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? (31) For their rock is not as our Rock, even our enemies themselves being judges. (32) For their vine [14] or, worse than the vine is of the vine [15] or, worse than the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: (33) Their wine is the poison of dragons, and the cruel venom of asps. (34) Is not this laid up in store with me, and sealed up among my treasures? (35) To me belongeth vengeance, and recompence: their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. (36) For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power [15] Heb. Hand is gone, and there is none shut up, or left. (37) And he shall say, Where are their gods, their rock in whom they trusted, (38) Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your [16] Heb. An hiding for your protection. (39) See now that I even I, am he, and there is no god with me: I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of my hand. (40) For I lift up my hand to heaven, and say, I live forever. (41) If I whet my glittering sword in mine hand take hold on judgment; I will render vengeance to mine enemies and will reward them that hate me. (42) I will make mine arrows drunk with blood, and my sword w\shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. (43) Rejoice [17] or, Praise his people, ye nations: or, Sing ye O ye nations, with his people for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.]

The only scripture that I could find which refers to a song to the Lamb is here in Revelation:

Revelation 5:9, “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10. And hast made us unto our God kings and priests: and we shall reign on the earth. 11. And I beheld, and I heard 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; 12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever 14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”

And the song which the 144,000 sang:

Revelation 14:1-3. “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. 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: 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 this song but the hundred and forty and four thousand, which were redeemed from the earth.”

Rev. 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.

They continue, “Who shall not fear thee, O Lord, and glorify thy name? For thou only are holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” God alone is to be feared. His great works declare His majesty. Notice in 15:4, “a new song” is being sung by the 144,000 and “no man could learn this song but the hundred and forty and four thousand, which were redeemed from the earth.” Does the 144,000 represent all the saved of the earth? There are two instances where 144,000 are mentioned. One group appears to be Jewish, 144,000 of all the tribes of Israel (7:4), and the other could be the Church (Jews and Christians) “having His Father’s name written in their foreheads” (14:1). In 5:8-10, “a new song” is sung by the four beasts, 24 elders, each having harps and golden vials full of odors, prayers of the saints. Could this possibly mean that the beasts fell down before the Lamb but the 24 elders each had harps, vials, prayers of the saints? [“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, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.”]

Rev. 15:5-8

John says, 15:5, “after that I looked,” which seems to be a signal that some event has ended and another is beginning. John looked and what did he see? He saw that the temple of the tabernacle of the testimony in heaven was opened. This temple appears to be the genuine article of which the tabernacle in the wilderness was a replica.

The seven angels came out of the temple having the seven plagues. They were clothed in pure and white linen, and their breasts were girded with golden girdles. One of the four beasts gave seven golden vials unto the seven angels. These vials are full of the wrath of God, who lives for ever and ever. The Temple was filled with smoke from the glory of God and from His power. No man was able to enter the temple until the seven plagues of the seven angels were fulfilled.

[Note: Exodus 19:8, “And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” Also, 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.” When Solomon dedicated the Temple that he had built, 2 Chronicles 5:13-14, a cloud of glory of God’s presence entered the Temple and the priests could not stand. The occurrence in Revelation 15:8 is reminiscent of that event.]

[\[https://www.bing.com/videos/search?q=revelation+chapter+15+video&view=detail&mid=2EDA2D258D8DF8B89AF2EDDA2D258D8DF8B89AF&FORM=VIRE\]](https://www.bing.com/videos/search?q=revelation+chapter+15+video&view=detail&mid=2EDA2D258D8DF8B89AF2EDDA2D258D8DF8B89AF&FORM=VIRE)

The Seven Bowls of God’s Wrath

Rev. 16:1-2

A great voice out of the temple was heard by John. This voice was saying unto the seven angels, “Go your ways, and pour out the vials of the wrath of God upon the earth.” A result of pouring out the first vial upon the earth was a noisome and grievous sore upon the men which had the mark of the beast and those who worshiped his image. This reminds us of the judgments in Egypt during the preparation for the Exodus. Exodus 9:8-11, 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 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.”

Rev. 16:3-7

The second angel poured out his vial upon the sea which became as the blood of a dead man. Every living soul died in the sea. In Exodus 7:20 Moses and Aaron were commanded to turn the river Nile into blood, “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.”

Results of each vial being poured out is an increase in intensity. When the third angel pours out his vial upon the rivers and fountains of waters, they become blood. John hears the angel of the waters say, “Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” To this proclamation, John hears another out of the altar say, “Even so, Lord God almighty, true and righteous are thy judgments.” There seems to be a direct correlation to the judgment poured out and the acts of those judged. The angel of the waters and another out of the altar are praising God for His justice in sending this judgment. “For they have shed the blood of saints and prophets, and thou hast given them blood to drink;”16:6. In an earlier judgment, before the last seven begin, one third of the waters were turned to blood. Now it appears that ALL water on earth is turned to blood.

Rev. 16:8-9

A fourth angel pours his vial out upon the sun. Power is given unto him to scorch men with fire. Men were scorched with great heat. They blasphemed the name of God, which had power over the plagues. They repented not to give him glory. Again, intensity has been magnified and there is no mention that this plague affects only one third of the earth. It appears that the whole earth is affected.

At times there occurs heat waves, several days on earth when blankets of hot air settle down across a region and temperatures soar. In the state of Alabama a few days ago the heat index was 106 degrees Farenheit. Temperature was actually 96, but it felt to the human body like it was much hotter. Temperatures in Arizona, the middle east and other areas will rise several degrees higher, closer to 120 plus. According to “Live Science,” the hottest place on earth, measured by satellite, is the Lut Desert in Iran. Satellite measured a stunning 159.3 degrees Farenheit in 2005. When the judgment listed in 16:9 takes place, it is going to be so-o-o much hotter.

[<https://livescience.com/19700-hottest-place-earth.html>]

Rev. 16:10-11

When the fifth angel pours out his vial, it is upon the seat of the beast. His kingdom is full of darkness. “They gnawed their tongues for pain.” They blasphemed God because of their pains and their sores, and “repented not of their deeds.” It appears that the plagues and judgments being poured out here are continuous. Notice when the fifth angel pours out his vial, they blasphemed God because of their pains and sores. This could have reference to “pain and sores” caused by gnawing their tongues. Most probably it refers to them gnawing their tongues because of the pain experienced in their body.

I am thinking that all of these plagues, once the specific angel possessing the vial has poured out the contents, continue to torment these wretched creatures without cessation. In other words, the plague of the first angel--grievous sores; the plague of the second angel--sea became blood; the plague of the third angel--water, rivers, fountains become blood; the plague of the fourth angel--scorching heat; the plague of the fifth angel--darkness and gnawing their tongues for pain—all are continuing as each new plague unfolds. When Moses pronounced plagues in the Exodus, at God’s command, and in response to Pharaoh’s plea, Moses called for a cessation of the plague. There seems to be no indication in the text here in Revelation that any plague ceased.

Rev. 16:12-16

When the sixth angel empties his vial upon the Euphrates, the waters are dried up to prepare the way of the kings of the east. At 16:13, John describes seeing three unclean spirits like frogs that come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. These unclean spirits like frogs are the spirits of devils working miracles. They go forth unto kings of the earth and the whole world, to gather them to the battle, that great day of God Almighty.

Revelation 16:15 seems to be an interpolation, interjection, or injection as promise and reminder of God's mercy and grace. In my Bible it is written in red. Jesus is saying that he comes as a thief. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We have already had the rapture, the catching away of the saints, as some believe at chapter 4. There was the reaping of the earth 14:14-16. And now a warning "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," which seems to reveal to us that there are yet servants of God on the earth who are warned to "keep his garments." This would seem to indicate that men are converted during the tribulations that are coming upon the earth.

If this interpretation is not correct, we must then reconsider whether the Church is raptured at Chapter 4 or, if the scripture at this juncture is an interpolation specifically placed here to warn all readers of this document of the tragedies and judgments that are to come and to be prepared for the rapture so that escape will be possible. This terminology, "I come as a thief" harks back to other scripture, namely Matthew 24:43; Luke 12:39; 1 Thessalonians 5:2, 5:4; 2 Peter 3:10; and Revelation 3:3.

At Revelation 16:16 scripture tells us "he gathered them together into a place called in the Hebrew tongue Armageddon. Armageddon is the mountain of Megiddo, in the plain of Esdraelon. The following references from the Old Testament prophesy this gathering. First, Joel 3:2, God will bring all nations, "and 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." Joel 2:1-11,"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. 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. 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: 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?" Then in Joel 3:11-16, "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,” a second time God calls for the heathen to come to the valley”.

Joel 3:1-21 refers to the last desperate effort made by the powers of the world against Christ and His people. This will be the closing scene of man and apostasy. But the Lord will vindicate and deliver His oppressed from the hand of their oppressors; and the same judgment will bring them blessing. Having cleansed His people from their stains, Messiah will tabernacle among them, Revelation 21:3. (This paragraph from e-Sword, Joel 2:28-3:21). Another good source of information on this battle of Armageddon can be found at this website address:

<http://biblefocus.net/consider/v01Armageddon/Armageddon-To-Occur-In-The-Valley-of.html>.

This prophecy, as many others in the Old Testament have more than one possibility of fulfillment. Most of this text deals with Israel and the end time. However, some of it deals with Israel and the church. For instance, 2:28-29 references an outpouring of the Holy Spirit that will occur in the period of the beginning church age, specifically relating to the Day of Pentecost. 2:30-31 specifically deals with the end time events as in Revelation.

Having stated the outward blessings that would follow repentance, Joel unveils the extraordinary spiritual blessings that were in store. The outpouring of the Spirit, described in Acts 2:16-17, does not exhaust these glorious words. This blessing is for all whom the Lord our God shall call to Himself, and as one to whom His call has come, you have a perfect right to claim your share of Pentecost. The promise is to all that are “afar off” in space and time. The very slaves, the most degraded and despised of men, become free when they yield themselves to Jesus and have an equal right to the same Spirit.

The Seventh Bowl

Rev. 16:17-21

When the seventh angel poured out his vial “into the air” there came a great voice out of the temple of heaven, from the throne, saying, “It is done.” This phrase “it is done” appears twice, 16:17 and 21:6. There were voices, thunders, lightnings, and an earthquake, the worse that had ever been upon the earth since the time of man. Great Babylon (the great city – Jerusalem is also called “the great city” but here it seems logical the reference is to Babylon) is divided into three parts. We are not given a further description of the three parts unless this has reference to the Great Prostitute, the Beast and the False Prophet. She has come in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And the cities of the nations fell. Notice, each vial is poured out into a particular domain. Beginning with the earth and followed by the sea, rivers and fountains of waters, the sun, the seat of the beast, and the river Euphrates. This final judgment is poured out upon The Great Whore and the Beast, and Babylon. A note of finality is stated.

Is there a parallel here to what the apostle John says in 1 John 2:15-16, “Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world.” It appears that the Great Whore could represent the lust of the flesh, Babylon, lust of the eyes, and the Beast, the pride of life. Here, appears to be another scenario in which we conjecture because we do not know if these statements concerning the Great Whore, the Beast and Babylon are literal or symbolical.

[<https://biblehub.com/commentaries/revelation/16-15.htm>]

The Great Prostitute and the Beast

Rev. 17:1-2

Here, in this final phase, one of the seven angels which had the seven vials, came and talked with John saying, “Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.” Her guilt is the fact that kings of the earth have committed fornication with her and the inhabitants of the earth have been made drunk with the wine of her fornication. This appears to be an interpolation or indenture for John is taken in another direction to see this great sight in the wilderness.

Rev. 17:3-6

John is carried away in the spirit into the wilderness where he sees a woman sit upon a scarlet colored beast. This beast has seven heads and ten horns and is full of names of blasphemy. But there are no crowns mentioned. And the Prostitute is said to sit upon many waters. (Have we seen this beast before? The beast who came out of the sea, Revelation 13:1, had seven heads and ten horns, but also had ten crowns upon his horns. Who was this beast? [<http://christiantruthcenter.com/beast-rising-up-out-of-the-sea/>]. The fact that the woman was sitting upon the beast indicates the source of her empowerment or transport. She receives her evil power as she is conducted along by the beast.

In regal splendor the woman (prostitute, harlot) was arrayed in purple and scarlet, decked with gold, precious stones and pearls. She has a golden cup in her hand which is full of abominations and filthiness of her fornication. Upon her head was written a name, “Mystery, Babylon the Great, The Mother of Harlots and Abominations Of The Earth.” Our apostle saw the woman drunken with the blood of the saints, with the blood of martyrs of Jesus. When he saw her, he greatly admired her and wondered. Either the sight of her was so intriguing or lustful that he was enamored by her or all of the splendor and the devastation she wrought was too much for John to swallow.

Rev. 17:7-8

The angel asked John why he marveled at the sight? Then he proceeds to tell John the mystery of the woman and the mystery of the beast which had the seven heads and ten horns, and carried the harlot.

Rev. 17:9-14

Beginning at 17:9 an explanation of features pertaining to the woman is supplied. He starts with “here is the mind which hath wisdom.” She is sitting on a scarlet beast having seven heads. (Is this the seven headed beast that cast the stars of heaven out with his tail in 12:3?). These heads are seven mountains. (Some commentators refer to this as Rome but could it be Babylon Check out <http://lifehopeandtruth.com/prophecy/revelation/revelation-17/>). There are seven kings, one is, the other is not yet come, and when he comes, he must continue a short space. Now, the beast that was, and is not, is the eighth king, he is of the seven and goes into perdition. The ten horns are ten kings, which have received no kingdom as yet, but they receive power as kings one hour with the beast. These kings are united (have one mind) and will give their power and strength unto the beast. They will make war with the Lamb but the Lamb will overcome because He is Lord of Lords, King of Kings, and those with him are called, chosen, and faithful. (Who are the ten kings? <http://heraldofhope.org.au/download/who-are-the-ten-horns/?wpdmdl=2718&refresh=5dbf02c71b1568403500>)

Rev. 17:15

John is told by the angel that “the waters” you saw where the harlot sits are peoples, multitudes, nations, and tongues. (Can we garner from this statement that when sea or water is mentioned with the beast, or other characters, it has reference to nations or peoples or multitudes? Then, what about the beast that comes up out of the earth? What would “earth” signify? (Check here: <http://christiantruthcenter.com/beast-coming-up-out-of-the-earth/>)

Rev. 17:16

The ten horns upon the beast will hate the whore and make her desolate and naked, eat her flesh, and burn her with fire. (If these ten horns represent kings/kingdoms, they are going to come against the harlot, make her desolate, naked, eat her flesh, burn her with fire.)

Rev. 17:17

God, Revelation 17:17, puts into the hearts of these ten horns (ten kings) to fulfill His will, to agree, and give their kingdom to the beast, until God’s words are fulfilled. Because God has put in their hearts to fulfill His will, agree, and give their kingdom unto the beast until the words of God shall be fulfilled, they will certainly do so. The woman you saw is “that great city” (Babylon) which reigns over the kings of the earth.

Rev. 17:18

Our prophet now reveals the woman riding the beast to be Babylon, that great city that reigns over the kings of the earth. Whether this city is indeed a physical reality, may be questioned. She is at least representative of the world system. All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life could be referenced here. [<https://www.thepropheticyears.com/The%20book%20of%20Revelation/Revelation%20Chapter%2017.htm>]

The Fall of Babylon

Rev. 18:1

Now, again appears the phrase “after these things,” which we have determined to be an “operative” or signal that change has occurred. After these things, after the things concerning the woman on the scarlet colored beast, John says he saw another angel come down from heaven having great power. The earth is lightened with his glory.

Rev. 18:2

Here an angel cried mightily with a strong voice declaring the fall of Babylon. This great kingdom has now become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. The eagle, ossifrage, kite, glede, vulture, and the hawk are known to eat dead animals or carrion. Most probably the reference in Revelation is to demons. A website known as <http://revelationsphere.org> tells us “Birds represent the power of the air (Genesis 1:10); they fly majestically through the heavens; they patrol our skies. Likewise, evil spirits are powers of the air. They operate much like birds; in that they travel in the second heavens above us. Evil spirits and demons also operate within our confines.”

Rev. 18:3

Because all nations have drunk of the wine of the wrath of her fornication. The kings of the earth have committed fornication with her. Merchants of the earth are waxed rich through the abundance of her delicacies.

Rev. 18:4

John heard another voice from heaven calling for God’s people to come out of her (Babylon) and not be partakers of her sins and not receive of her plagues. Here is another clear call for God’s people, to come out of Babylon. Does this mean that men are at this point serving God, caught up into what is occurring because of Babylon’s power and are warned to come out of her? Could this refer to persons who have had a change of heart during the plagues that have come and are now worshiping God? Or is this a warning for all that read this Revelation to come out of Babylon before all of these judgments begin to fall? In any case, God is calling his people out of her “lest ye be partakers of her sins, and that ye receive not of her plagues.” Concerning the first question, there must be people upon the earth at this time who have gotten saved after the rapture. This must be true if we are going to believe that the people of God were taken up to Heaven before all of these judgments began (Rev 4:1-2).

Rev. 18:5-6

Babylon’s sins have reached unto heaven, and God has remembered her iniquities. This takes my mind back to the Amorites. When God was dealing with Israel, He made the statement, “the iniquity of the Amorites is not yet full.” (Genesis 15:16, “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”). God is very patient. But

there comes a time when saturation has been accomplished and no turning back from punishment is possible. His patience was challenged during Israel and Judah's rebellion. God spoke through Jeremiah in chapter 37 that judgment was evident for Jerusalem and the people of God. Revelation 18:6, this voice from heaven is telling God's people to reward Babylon even as she has rewarded them, double according to her works. In the cup she has filled, fill to her double. Judgment for Babylon has arrived!

Rev. 18:7-8

How much she hath glorified herself and lived deliciously, so much torment and sorrow give her. Recompense her for her deeds. She said in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Her plagues will come in one day – famine, death and mourning. Babylon will be utterly burned with fire. Strong is the Lord God who judges her.

Rev. 18:9-11

Kings of the earth that have committed fornication and lived deliciously with Babylon will bewail her, lament for her, when they see the smoke of her burning. These, standing afar off for the fear of her torment, are saying, "Alas, alas, that great city Babylon, that mighty city! For, in one hour is thy judgment come." Obviously, this punishment is meted out for the world system which is epitomized in Babylon.

Rev. 18:12-14

Beginning at 18:12, a list of the treasures and fruits of Babylon are listed. Merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all thyine wood, vessels of ivory, vessels of most precious wood, brass, iron and marble, cinnamon, odors, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots, slaves, souls of men, "fruits that thy soul lusted after," are listed. At verse 14, a summary statement, "The fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee and thou shalt find them no more at all." What is interesting to me is that among all of these inanimate items and animals there is the reference to slaves and "souls of men." Slavery has been identified in scripture and is still in effect even in the twenty-first century. There are 155,600 enslaved in Mauritania. Over 14 million are said to be enslaved in India. Eye-opening information that you can read about at https://www.mic.com/articles/1014458/this-is-what-slavery-looks-like-in-the-21st-century

Rev. 18:15-16

Merchants of these things which were made rich by Babylon will stand afar off for fear of her torment. They will be weeping and wailing for Babylon. "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" Three times this mournful dirge, "Alas, alas" is sounded, 18:10, 18:16, and 18:19. From Greek term "ouai," pronounced oo-ah-ee, a primary exclamation of grief.

Rev.18:17-19

Their grief continues in verse 17. In just one hour all of Babylon's great riches have come to nothing. Every shipmaster, all company in ships, sailors and all that trade by sea stood afar off. These cried when they saw the smoke of Babylon's burning, "What city is like unto this great city!" The sailing community cast dust on their heads, cried, weeping and wailing, because Babylon, the great city that had made all ships of the sea richer by reason of her costliness has fallen, literally all of her wealth has disintegrated, collapsed. In one hour, she is made desolate. Earlier, we questioned whether the thirty minutes of silence before the last seven plagues were unleashed is actual time as we know it. A similar question can be raised here. Is this desolation created in one hour, one sixty-minute time period, or should something else be garnered from this? At least, our understanding here should be that even with the size and grandeur of this great and powerful city, it will take only one specific moment in time to bring it to an end. (Cf. Isaiah 9:1; Malachi 3:5; and 2 Peter 2:1).

[Note: Thayer's entry for hour (the Greek term hora, ὥρα) follows: It is a certain definite time or season fixed by natural law and returning with the revolving year

1a) of the seasons of the year, spring, summer, autumn, winter

2) the daytime (bounded by the rising and setting of the sun), a day

3) a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun)

4) any definite time, point of time, moment -[eSword, Thayer, G5610]

According to Thayer, John could be saying that the destruction of Babylon could take only one hour of time. In any case Babylon's destruction is appointed for a specific, and definite point of time. A moment when she will sink and rise no more.

Readers of this writing most likely have heard or remember the tragedy that occurred in New York on September 1, 2001. Planes hit the buildings of the World Trade Center (North Tower and South Tower) and the Pentagon in Arlington, VA within a time frame that spanned less than an hour. At 9:59 a.m. the south tower of the World Trade Center collapsed. By 10:28 a.m. the north tower collapses. By 10:03 a.m. a fourth plane crashed in a field in Shanksville, PA. These buildings at the WTC were highly developed structures, built to withstand the winds of time. However, it took only moments for them to be gone forever. Since God is in control of the collapse of Babylon, it will only take a few moments (one hour) and it will be gone forever.

Rev. 18:20-24

At verse 20 of this eighteenth chapter of Revelation, when the judgment of Babylon has been proclaimed, comes a command from the angel to rejoice. "Rejoice over her, thou heaven, and ye holy apostles and prophets." God has avenged heaven and the holy apostles and prophets concerning Babylon's wickedness against them. A mighty angel takes a stone resembling a great millstone casting it into the sea and with a loud voice declares the end of Babylon.

[<https://www.bibleref.com/Revelation/18/Revelation-chapter-18.html>]

Rejoicing in Heaven

Rev.19:1-5

After these things, after the judgment of Babylon and all that was involved with her, John hears a great voice of much people in heaven rejoicing. This rejoicing glorifies God for judging the great whore that corrupted the earth with her fornication and avenging the blood of his servants murdered by her. True and righteous are God's judgments. Hallelujah! Salvation, glory, honor, and power belong unto the Lord our God. His judgments are true and righteous. The people again said, "Alleluia. And her smoke rose up for ever and ever." The twenty-four elders and the four beasts fell down and worshiped God that sat on the throne, saying, "Amen; Alleluia."

Is Babylon a literal place or is this representative of a system that exists in the spiritual realm? She is represented in the real world just as so much other spiritual realities are. In my mind all of this harks back to Genesis 11 where Babel is mentioned. There, at that time is found, "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." This appears to be representative of Satan taking advantage of man's fallen nature for his own purposes. Notice also, with the kingdom of God, there are spiritual likenesses in heaven to what exists here on earth. Take for example, the Tabernacle. Moses was commanded to construct this entity exactly as he had seen it on the Mount. Also, Jesus entered into the Tabernacle in heaven to offer His blood upon the altar where it remains in God's presence forever. We learn from scripture that there are spiritual realities of which earthly realities are models. Students of philosophy will remember that Plato theorized that for everything existing here in this world there is a divine pattern. A chair, for example, is a physical manifestation of a spiritual reality of a chair which exists in the spiritual realm. Nothing exists in this physical world that does not have the spiritual pattern. [See, Plato, Metaphysics at <https://en.wikipedia.org/wiki/Plato>.] When considering apocalyptic literature as we have in Revelation, many symbols emerge. Distinguishing exactly what these symbols represent is mind boggling. Understanding exactly when to recognize whether the scripture is relaying symbol or reality also becomes a problem. There exists the physical world and there is also the spiritual realm. While we exist in this physical realm, possessing body, soul, and spirit, it is difficult to overcome body and soul and think "spiritually." God certainly reveals things to humans communicating that knowledge to the spirit. Hindrances come when lives are tuned more to the natural world than to the spiritual. In my opinion, here in the book of Revelation, God is expressing truths that only those guided by the Holy Spirit will ever actually perceive. Paul has already written, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned," (1 Corinthians 2:14).

The Marriage Supper of the Lamb

Rev. 19:6 -8

John heard a sound like that of many waters, as it were the voice of a great multitude, as the voice of many thunderings saying, "Alleluia: for the Lord God omnipotent reigneth." In the same voice is given an exhortation: "Let us be glad and rejoice and give honour to him." The

reason for this rejoicing is because the “marriage of the Lamb” is come. His bride has made herself ready. She has been granted to be arrayed in fine linen, clean and white.” For this attire, fine linen, is the righteousness of saints.

This event is supposedly taking place in heaven immediately after the Church is raptured to heaven. If this is true, why is it only spoken of here at chapter 19? Chronological order of the events of Revelation are seemingly not to be followed in reading and understanding the book. Several places in the Revelation we find “after, after this, after these things, after that” which all lead us to believe that these events to be covered past the “after” statement, occur post those events that are spoken of previously. Hopefully this information assists us in determining a time-frame for this impressive book. Some parts in the vision have no such language making it difficult to decide whether those parts are seriatim or indentures. For example:

Rev. 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.

Rev 7:1 And **after these things** I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:9 **After this** I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Rev. 15:5 And **after that** I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Rev. 18:1 And **after these things** I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Rev. 19:1 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.

Rev. 19:9-10

The angel proclaims a blessing for the saints as he commands John to “Write, Blessed, are they which are called unto the marriage supper of the Lamb. These are the true sayings of God.” Whether this last phrase, “these are the true sayings of God” are a part of the writing may be debatable. It sounds like the angel is adding an emphasis after he has given the blessing contained in the first phrase. It may also be an added emphasis that the blessing is true because it comes from God. In any case, John falls at the feet of the angel to worship him. At this instance the angel forbids this worship and declares brotherhood with John as a servant, one who has the testimony of Jesus. John is requested to “worship God: for the testimony of Jesus is the spirit of prophecy.” Some of these scenarios are quite ambiguous. An entity is speaking to John, an angel (supposedly the same one that affronted John from the beginning, 1:10), or whoever,

but here he is declared to be a fellow servant that has the testimony of Jesus. What does “having the testimony of Jesus mean? Could this simply mean that the angel is not to receive worship? Worship is only reserved for God Himself? Could this be one of the saints previously brought into heaven? Does this term “testimony of Jesus” mean that this person is one of the redeemed? When this angel states that he is a fellow servant with John, is of his brethren, that have the testimony of Jesus, does that not sound like he was one of the redeemed? This term “angel” can also be “messenger” and have nothing to do with being what we normally understand as an angel. We are of course reasoning from inconclusive evidence. Several times in this Revelation we are brought to a similar experience where the angel is speaking and we are not told who the angel is.

The Rider on a White Horse

Rev. 19:11-16

Revelation 19:11 begins the description of the White Horse Rider, commonly acknowledged as the resurrected Christ. (Again, we emphasize here that this event, as some others in Revelation, does not seem to follow chronologically. In other words, all the events here in Revelation cannot be taken in a chronological order as it seems they appear.) John sees heaven opened, a white horse and a rider whose description follows. This white horse rider is called Faithful and True. His eyes were like flames of fire and on his head were many crowns. At the beginning of the Revelation we saw the vision of Christ midst the churches and His description there is of one having eyes as a flame of fire. Here John sees one who wears many crowns on his head. An oddity occurs in the fact that this person has a name written that no man knows except himself. He is clothed in a vesture dipped in blood. On this vesture and upon his thigh is a name written, KING OF KINGS, AND LORD OF LORDS. His name (not the name that only the white horse rider himself knows otherwise there was no need for the former statement) is called The Word of God. Out of his mouth proceeds a sharp sword to smite the nations. He will rule them with a rod of iron. Judgement is involved here because he treads the wine press of the fierceness and wrath of Almighty God.

This scenario is the Second Coming of Christ and in the book of Revelation follows the Marriage Supper of the Lamb, which supper is believed to continue until the end of the Great Tribulation. At His return Christ will set up His kingdom here on earth and the Millennial reign will begin.

The Angel Announces the Great Feast

Rev. 19:17-21

John says that he saw an angel standing in the sun, 19:17. (We have already had several angels standing or in some instance involved with the sun – 1:16, 10:1, and 19:17). This angel cried with a loud voice calling all the fowls that fly in the midst of heaven to gather themselves unto the supper of the Great God. They are invited to eat the flesh of kings, captains, mighty men, horses, those that sit on the horses, and the flesh of all men, both free and bond, both small and great.

John sees the beast (which beast: Was this the first beast or the second?) was taken, and the false prophet that wrought miracles before the beast. Miracles were used to deceive those that had received the mark of the beast and to worship his image. All of these (the Beast and the False Prophet) were cast “alive” into the lake of fire burning with fire and brimstone. All who were left were slain with the sword of Truth that proceeded from the mouth of the White Horse Rider, the Word of God. All the fowls were filled with the flesh of the slain. This does not sound as if the slain were spirits. This scripture specifically states that these vultures will be eating the “flesh” of all men. It must be that these slain are those who were a part of the rebellion, those who refused to worship God.

[<http://totallyhistory.com/revelation-chapter-19/>]

The Thousand Years

Rev. 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev. 20:3 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.

Rev. 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.

Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev. 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.

John sees an angel come down from heaven with the key to the bottomless pit and a great chain in his hand. This angel lays hold of the dragon, that old serpent, which is the Devil and Satan, and bound him for a thousand years casting him into the bottomless pit and shutting him up. (Now, the Beast and False Prophet have already been cast into the lake of fire.). A seal was set upon him (Satan) that he should deceive the nations no more till the thousand years are fulfilled. After this period, he must be loosed for a little season. Did the angel use a literal chain to bind Satan? Or is this symbolical language to inform us that Satan is bound in an area in which he cannot escape until God allows it? We understand that a restraint is placed upon Satan binding him to the bottomless pit. He cannot remove himself from this situation until God allows it. Surely no physical restraint could hold Satan. It would seem likely therefore that the chain is a

restraint that God places upon the devil. When God speaks, nothing can resist His command. This “chain” could possibly be a “spiritual chain” that the angel uses in the same manner we would use a physical chain.

John sees thrones with those that sat upon them. Judgment is given unto them. He also sees the souls of those that were beheaded for the witness of Jesus, for the word of God, and those who had not worshiped the beast, nor his image, nor had received his mark upon their foreheads, or in their hands. These faithful ones have been resurrected and live and reign with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This resurrection appears to take place after the resurrection of the saved and the rapture of the Church. If not, then a problem, at least for this writer, appears. If the saved have been raptured and are no longer on the earth, and no more people are saved, why the comment mentioning the beast, his image, and his mark and persons worshiping the beast or receiving his mark?

What is the “first resurrection?” Is it the resurrection of those who were beheaded? Or is it the resurrection of the dead who lived not again until the thousand years are finished? Or, is it the resurrection of all the saved who have died in the Lord? Are there only two resurrections? Which would be the resurrection of the dead which are faithful to Christ and the resurrection of the wicked, those who refuse Christ? Is this first resurrection the one that takes place at the rapture of the saints when the dead in Christ rise first and those who are alive and remain are caught up to be with the Lord? Revelation 2:11 speaks of a “second death.” For those involved in the first resurrection, the second death has no power, 20:6. “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,” 21:8. Read again 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.” Does this literally mean that only those who are in the “first resurrection,” that is, the resurrection when the rapture takes place will be saved? Are there not people who are saved during the Great Tribulation, and the end-time events after the Church has been raptured? If so, what happens to these “saints?”

It appears that at the rapture, all those who died in Christ and all who are alive in Christ (literally, the saved that are living) will be caught up to heaven to be with the Lord. Those who are saved after this time will be (if anyone is), and must be, transformed in some manner when the millennial reign begins. At some point, either during the tribulation, or during the millennium, or even after the millennium, they must be transformed in some manner to life everlasting. God is not limited to transforming, rapturing, others who are saved during the tribulation. Difficulty arises when our finite minds try to unravel all of these puzzles. Looking retrospectively, we remember that Elijah and Enoch were transported to heaven. Cannot God rapture as many saints and as many times as He wishes? Their resurrection may take place at the end when all the dead stand before the judgment seat of God where the Book of Life will be opened. Anyone whose name is found in that book, will have everlasting life. It seems to me that persons who are saved (if anyone is) during the tribulation will be resurrected, stand in the judgment, their names will be entered into the Book of Life, and they will have everlasting life.

The Defeat of Satan

Rev. 20:7-10

Satan's final destruction is proclaimed here in Revelation chapter 20. When the millennium is completed Satan will be loosed from his prison. At this time, he will go out to deceive the nations in the four quarters of the earth, Gog and Magog. Prophecy teachers and preachers tell us that Gog and Magog have reference to Russia. One thing is certain: Gog and Magog will represent all of the evil nations who are upon the earth at the time of this final battle. Reference: <http://www.discoverrevelation.com/26.html> and https://en.wikipedia.org/wiki/Gog_and_Magog

Satan's purpose is to gather all nations together for the final battle. Those gathered will be in number as the sand of the sea. Which is another way of saying that the gathering will be innumerable. These go out upon the breadth of the earth, compass the camp of the saints, and the beloved city (Jerusalem). Fire comes down from God out of heaven and devours them. And the devil that deceived them is cast into the lake of fire and brimstone, where the beast and false prophet are. These, Satan, the Beast and the False Prophet, shall be tormented day and night for ever and ever.

What is and where is the "camp of the saints?" Is this in Jerusalem, and has the "heavenly Jerusalem" already come down to earth at this time? These events of Satan's attempted overthrow are after the millennial reign of Christ for certain. When Satan goes about to deceive the whole world for the last time, will the New Jerusalem be already set up on the earth? Or, does the New Jerusalem only proceed down from heaven after the earth has been cleansed, purified by fire?

Judgment Before the Great White Throne

Rev. 20:11-15

A great white throne appears in John's sight, as described beginning with 20:11. When I think of this scene my mind pictures a huge seat, such as the one a likeness of Abraham Lincoln is seated upon at the Lincoln Memorial in Washington, D.C., albeit this Divine Throne will most likely be larger even than Lincoln's. One sits upon the throne who had such an appearance that earth and heaven fled away and there was no place for them. John sees the dead, small and great stand before God. It makes no difference what station in life one has attained. All are equal at this judgment scene. "The Books" were opened along with another book which is "The Book of Life." Writings in these books judge the works of the dead. The sea gave up the dead which were in it. Death and Hell (commonly thought that this word "hell" refers to the grave, or this could refer to the "holding place," which we usually call Hell, where the wicked dead are incarcerated until the judgment takes place) are delivered up, the dead which were in them. These dead which are delivered up were judged every man according to their works. Death and Hell are cast into the lake of fire. This event is called "the second death." All of those whose names are not found written in the Book of Life were cast into the lake of fire. Is the "Book of Life" opened here only to verify that those being judged do not have their names written therein?

Or, are there persons at this judgment whose names are in the Book of Life, who will not be cast into the lake of fire? Some of the people appearing at this judgment probably are saints who died during the Great Tribulation and were not a part of the rapture of the Church. It is my opinion that there might have been backsliders who realized what was happening and turned to Christ for salvation. Or, as stated before, perhaps some are here who were alive before the rapture, had not come to the place of conviction of their sinfulness before the rapture and were therefore not saved and raptured. From our study it appears that there will be converts during the Tribulation. These converts, it seems would be at the last judgment and would have their names in the Book of Life. A problem arises in our interpretation when the scripture concerning the rapture is considered. For example, 1 Thessalonians 1:10, 2:19, 3:13, 4:13-18, and 5:23, all reference the coming of the Lord. The fourth chapter reference gives some eye-opening specifics.

1Thessalonians 4:13-18, "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. Wherefore comfort one another with these words."

1Thessalonians 5:1-11, "But of the times and the seasons, brethren, ye have no need that I write unto you. 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. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do."

2Thessalonians 2:1-12, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 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, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. “

[<https://www.discoverrevelation.com/Revelation%20chapter%2020.html>]

The New Heaven and the New Earth

Rev. 21:1-4

A glorious vision now appears to John, beginning here in the twenty-first chapter. John sees a new heaven and a new earth. He hears a great voice out of heaven saying, “Behold, the tabernacle of God is with men, and he will dwell with them.” They will be God’s people. God himself shall be with them and their God. For, the first heaven and the first earth were passed away. “And there was no more sea.” Here is a new earth without the sea. Go to this website and read an explanation of why there is “no more sea.” <https://bible.org/question/can-you-explain-why-there-%E2%80%9Cno-more-sea%E2%80%9D-revelation-211>

John declares seeing the holy city, New Jerusalem, coming down from God out of heaven, 21:2. New Jerusalem is prepared as a bride adorned for her husband. What a glorious sight. God will wipe away all tears from their eyes. There will be no more death, no sorrow, no crying, and no more pain. For, the former things are passed away.

The Tabernacle of God is with men. [<https://principlesforlife.org/2013/09/25/ behold-the-tabernacle-of-god-is-with-men/>] Presently, God dwells in the spirit of Christians. There is coming a time in the New Jerusalem when God will dwell with his people and all the former things of earth will have passed away. [<https://www.allthingsfulfilled.com/is-the-tabernacle-of-god-is-with-men/>]

There will be no sea upon the new earth. Not to be redundant concerning this issue, (we already mentioned this above) but to add to what is said, please note the following commentary, “And there was no more sea,” according to Albert Barnes

“struck John more forcibly, it would appear, than anything else. Now, the seas and oceans occupy about three-fourths of the surface of the globe, and, of course, to that extent prevent the world from being occupied by people – except by the comparatively small number that are mariners. There, the idea of John seems to be, the whole world will be inhabitable, and no part will be given up to the wastes of oceans. In the present state of things, these vast oceans are necessary to render the world a fit abode for human beings, as well as to give life and happiness to the numberless tribes of animals that find their homes in the waters. In the future state, it would seem, the present arrangement will be unnecessary; and if man dwells upon the earth at all, or if he visits it as a temporary abode..., these vast wastes of water will be needless. It should be remembered that the earth, in its changes, according to the teachings of geology, has undergone many revolutions quite as remarkable as it would be if all the lakes,

and seas, and oceans of the earth should disappear. Still, it is not certain that it was intended that this language should be understood literally as applied to the material globe. The object is to describe the future blessedness of the righteous; and the idea is, that that will be a world where there will be no such wastes as those produced by oceans.” (From Albert Barnes Commentary, on Revelation 21:1, e-Sword)

A significance that is usually found missing in commentaries is the fact that when Christians, who have been changed into the likeness of Christ in His heavenly existence, although they will have resurrected bodies, will have no need of commonalities that are necessary for existence on earth as it is now. For instance, our bodies will be “spiritual” bodies. They will have no need of physical food or oxygen. Exactly how human existence on earth after the renovation occurs, is, in my opinion, debatable. For instance, will all human life that existed prior to the “new heaven and new earth” be extinguished? At the time Satan and all of his cohorts are destroyed, cast into the lake of fire, there will no longer be evil in this world. Will there be human life existing here on earth at that time? It seems to be suggested throughout Revelation that men will be converted during that time of extreme turbulence and devastation. Will all of those who were converted die? Or will they be changed to the resurrected condition without being transported to heaven? Something to think about.

Rev. 21:5-8

Beginning with Revelation 21:5, a message from “he that sat upon the throne.” “Behold, I make all things new.” John is commanded to write these words that are true and faithful. “It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” To the overcomer God makes this promise, “He that overcometh shall inherit all things and I will be his God, and he shall be my son.” A warning for the unbelieving is also announced. “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.”

There are only a few places in scripture where this term “second death” is used. In the letters to the Churches, Smyrna is the only church given the promise “He that overcometh shall not be hurt of the second death.” Then in Revelation 20:6 we find, “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.” Revelation 20:14 specifically tells us “death and hell were cast into the lake of fire. This is the second death.” Finally, in Revelation 21:8 the second death is expanded further to include, “the lake of fire which burneth with fire and brimstone: which is the second death.”

The New Jerusalem

Rev. 21:9

Since this scene is involved with one of the seven angels, which had the seven vials full of the seven last plagues, are we to place this scene within the context of those events? Or, is this only to be an interpolation where the New Jerusalem is further described. Notice, the angel seems to

be referring to the New Jerusalem as the bride, the Lamb's wife. This being the case, it appears that the city is regarded as one entity, just as the Body of Christ, one entity, is made up of all the saved of the earth. Not, however, the physical accouterments of the city, but the inhabitants of the city who are the Body of Christ, and Bride of Christ. One of the seven angels, one of the angels that had the seven vials of the seven last plagues, talked with John saying, "Come hither, I will shew thee the bride, the Lamb's wife."

Rev. 21:10

John is carried away in the spirit to a great and high mountain where he is showed that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like unto a stone most precious, even like a jasper stone, as clear as crystal, a symbolic representation of her purity, holiness and sanctity.

Rev. 21:11-12

This great city is described as having a great and high wall with twelve gates. At each of these gates there is an angel. Names are written on the twelve gates which are the names of the twelve tribes of the children of Israel. It appears, by the terminology in the text that upon each of the gates appears one of the names of the twelve tribes of the children of Israel.

Rev. 21:13-14

There are three gates on the east, three on the north, three on the south, and three on the west. The wall of the city has twelve foundations. Twelve gates have the names of the Twelve Tribes of Israel. Twelve foundations have the names of the Twelve Apostles of the Lamb. Whose name will replace Judas? Judas was one of the original twelve, but because of his betrayal of Christ, was rejected. Scripture tells us that Judas died and went to his own place. Some believe that Paul's name will be on one foundation because he was an apostle born to replace Judas. Acts 1:12-26, says that Matthias was chosen by lot when Peter led the disciples to find a replacement for Judas. Will Matthias' name be there?

The Alexandrian copy, Vulgate Latin, Syriac and Arabic versions, read, "the twelve names of the twelve apostles." The allusion seems to be to the inscribing of the names of builders on stones laid in the foundation, in memory of them, and so these wise master builders will be had in everlasting remembrance. [John Gill, Revelation 21:14, e-Sword]

Concerning "twelve names of the twelve apostles," Cambridge Bible, says, "Expressing the same doctrine as St. Paul in Ephesians 2:20, and (probably) our Lord in St. Matthew 16:18. It is absurd to suppose that there is any pointed insistence on the Apostles being *only* twelve, St. Paul excluded: to introduce thirteen or fourteen would have spoilt the symmetry characteristic of the whole vision. We might just as well say, that there ought to be thirteen gates for the thirteen tribes; counting Ephraim, Manasseh and Levi and as coordinate with the rest. Really, it is idle to ask whether the twelfth name was that of St. Paul or St. Matthias. St. John does not notice his own name being written there, though of course it was (cf. St. Luke 10:20); the Apostles are here

mentioned in their collective and official, not in their individual character. (See Revelation 5:5.) [Cambridge Bible, e-Sword].

The wall – had twelve foundations – Probably twelve stones, one of which served for a foundation or threshold to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by that doctrine of the apostles that souls enter into the Church, and thence into the New Jerusalem. [Adam Clarke, e-Sword]. See also, Expositor's Bible, Biblical Illustrator, E.W. Bullinger, F.B. Meyer, Preacher's Homiletical, and Pulpit commentaries for further study. [All are on e-Sword].

Rev. 21:15-17

John says in 21:15, "He that talked with me," supposedly the same angel, had a golden reed to measure the city, its gates, and its wall. Lying foursquare, the length of the city is the same as the breadth. Using the reed, the angel measures the city as 12,000 furlongs. Length, breadth, and height of the city are equal. The wall measured 144 cubits according to the measure of a man, that is of the angel. A furlong, according to Nave's Topical Bible, e-Sword edition, is one eighth of a mile. Luke 24:13; John 11:18; Revelation 21:16. "A Greek measure of length, being 600 Greek feet, or 100 orguiai, equal to 606 $\frac{3}{4}$ English feet, and thus somewhat less than a furlong, which is 660 feet," is from e-Sword, Weights and Measures, ISBE entry. From that same Weights and Measures, a cubit is "The standard for measures of length among the Hebrews. They derived it from the Babylonians, but a similar measure was used in Egypt with which they must have been familiar. The length of the cubit is variously estimated, since there seems to have been a double standard in both countries, and because we have no undisputed example of the cubit remaining to the present time. The original cubit was the length of the forearm, from the elbow to the end of the middle finger, as is implied from the derivation of the word in Hebrew and in Latin (cubutim)." This same cubit seems to be referred to also in Deuteronomy 3:11, "after the cubit of a man." For a scientific standard, this was not dependable and the Babylonians early adopted a more accurate method of measurement which passed to the nations of the West. A double standard existed in which there was the so-called royal cubit and the ordinary one. From the remains of buildings in Assyria and Babylonia, the former is made out to be about 26 inches, and a cubit of similar length was used in Egypt and must have been known to the Hebrews. This was probably the cubit mentioned by Ezekiel 40:5 and perhaps that of Solomon's temple, "cubits after the first measure" (2 Chronicles 3:3), i.e. the ancient cubit. The ordinary cubit of commerce was shorter, and has been variously estimated between 16 and 18 or more inches, but the evidence of the Siloam inscription and of the tombs in Palestine seems to indicate 17.6 inches as the average length.

Rev. 21:19-23

This glorious city has foundation walls that were garnished with all manner of precious stones. Each foundation is described. First foundation was jasper, the second sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth sardius, the seventh was chrysolite, the eighth was beryl, the ninth topaz, the tenth chrysoprasus, the eleventh a jacinth, and the twelfth was an amethyst. The twelve gates were twelve pearls. Every several gate was one pearl. Below you can find a website address where the twelve foundations are exemplified

showing how the various gems appear, at least to us, as best they understand the jewel described. The street of the city was pure gold as it were transparent glass. No temple is found therein, for the Lord God Almighty and the Lamb are the temple of it. The city has no need of the sun or moon to shine in it because the glory of God lightens it and the Lamb is the light thereof.

[<https://www.bing.com/videos/search?q=New+Jerusalem+Revelation&&view=detail&mid=4B4D2C11585F4A8104AB4B4D2C11585F4A8104AB&FORM=VRD GAR>]

Rev. 21:24-27

Nations of them which are saved shall walk in the light of this city and the kings of the earth bring glory and honor into it. Exactly what this last phrase means is not easy to understand. Only the saved, those whose names are written in the Lamb's Book of Life will be allowed to enter. Perhaps bringing glory and honor into this city means bringing the fruits of the earth, precious things. This is not clear to me. Also, the gates of the city shall not be shut at all by day for there will be no night there. Does this mean there will be no night upon the earth, the new creation, or does it simply mean that there will be no night in the New Jerusalem? A new heaven and a new earth will be created. They (inhabitants of the earth?) will bring the glory and honor of the nations into it, "the New Jerusalem." What does this mean? There shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie. Only those which are written in the Lamb's Book of Life shall enter into the city. Could these scriptures refer to the Millennium, when the saints that return with Christ to set up His kingdom, are mentioned?

If not, are we to suppose then that there will be life, perhaps human life, upon the earth, and only the redeemed will be permitted to enter into the New Jerusalem? There will be nations living upon the earth. Does this mean that all of the inhabitants of the earth are saved or only that earthly inhabitants that are saved will be able to enter the gates of New Jerusalem? Is it possible that there is a distinction between those who were a part of the rapture and those who were redeemed afterward? Could it be that saints who were delivered in the rapture will live in the holy city, New Jerusalem and saints converted during the tribulation period will live on earth with privileges to visit the New Jerusalem? Do we suppose that the entire earth will be lightened at once on every side, North, South, East and West, with the light of the New Jerusalem? These were questions that came to my mind in trying to understand what is written in Revelation concerning the New Jerusalem and, at least for me, are not easily answered.

[<https://www.studylight.org/commentaries/acc/revelation-21.html>]

The River of Life

Rev. 22:1-5

John is shown a pure river of water of life, clear as crystal which proceeds out of the throne of God and of the Lamb. I'm assuming this is still speaking of the New Jerusalem and God's throne and that of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month. Leaves of this

tree were for the healing of the nations. There shall be no more curse. A curse had come upon God's creation (the earth and all that was in it) because of man's sin. In this new Jerusalem, there will be sin no more! No more curse! The throne of God and of the Lamb shall be in it. His servants shall serve, see his face, and his name shall be in their foreheads. There shall be no night there, no need for a candle, no need for light of the sun because the Lord God gives them light. They shall reign for ever and ever. Question: This does not tell us that there will not be a sun. There will be a new heaven and a new earth. Will the sun be a part of that new creation? Those who are allowed to enter the New Jerusalem will not need the sun for the Son of God is the Light of that city. There will be no night there. But, how does this work out for the whole earth? It appears that the New Jerusalem will lighten the earth. However, as we discussed earlier, will the entire earth be lightened at the same time so that there will be daylight over the entire surface of the earth? There will be no more sea. Will there also be no more sun because the Son will provide all light that is needed? In Genesis, light was created before we find the sun and moon created. Genesis 1:3 light is created. At verse 4, night is created. But light was created first. At verse 14 of Genesis chapter one, the sun, moon, and stars are created. Since there is going to be no more night, everything will be one eternal day, it seems probable there will be no need of the sun, since the Son of God is the Light.

Common belief is that the New Jerusalem will descend from God out of heaven and will dwell upon the earth. Within this city God's throne and the Lamb's throne will be set up. A clear river of water of life will flow from the midst of the throne. In the midst of the street and on either side of the river is the tree of life bearing twelve manner of fruits with yields every month. Leaves of this tree are for the healing of the nations. Inhabitants of this glorious city will "see His face" and His name will be in their foreheads. They need no light for the Lamb is the light of the city. (In discussing these realities, it is necessary to pay attention to timing and place of the New Jerusalem. For instance: during the millennium or after everything is consummated.)

Angelic Declaration

Rev. 22:6 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.

The angel said unto John, "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." (See Revelation 1:1).

Rev. 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Three times in this final section Jesus warns that He comes quickly. Here is the first. The second and third warnings come at verses 12 and 20. Blessed is he, that keeps the sayings of the prophecy of this book. Well might we peruse this book often and gain more understanding, so that we might keep the "sayings" contained here.

John's Final Testimony

Rev. 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Rev. 22:9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

John declares that he had seen these things, and heard them. When he had heard and seen, he fell down to worship before the feet of the angel which showed him these things. Then the angel spoke to him, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Revelation 19:10, the angel declares himself to be a fellow servant and to be "of" John's brethren. (see note at 19:10). Who, then, is this angel? We might understand here that fellow servant does not necessarily mean this being to be "human" but a servant also of God as all angels are servants of the Most High. However, this angel identifies himself with John's brethren the prophets. Is this messenger one of the prophets previously brought into heaven in a whirlwind, such as Elijah was? Could this be Elijah? Of course, I am only speculating here. So, who is this messenger?

In any case, John is directed to worship God. Only God is worthy of worship. Worship of angels is spoken against in scripture. Paul said, "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," Colossians 2:18. This does not mean that we are to disregard angels. A study of scripture will reveal that God has used angels throughout time to provide information to His servants. Christians are not to rely upon angels. God's Word is our source of information. When God does choose to use angels to intervene in our lives, anything they do or say will be synchronized with the revealed will of God in the Holy Bible. Anything that does not line up should be discarded. Paul said, Galatians 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." [See also: <https://biblehub.com/library/evans/the-great-doctrines-of-the-bible/the-doctrine-of-angels.html> To find the work listed, click on the site, look for "library" which appears slightly above "Bible Hub" and click on the "library". Then click on "Author" located top right. Search for "Evans." This is the only work listed for Evans.]

Rev. 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Rev. 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.

Again, the angel speaks unto John and commands "Seal not the sayings of the prophecy of this book: for the time is at hand. 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."

Concerning seals and sealing, In Isaiah 8:16 we have an expression to be applied to a volume, or a roll of writing. At this point in his declaration the prophet Isaiah seems to have had the roll opened, which is mentioned in 8:1. At the point of his statement to “seal up the testimony” the prophecy is complete, and he directs to bind it up, or close it. Perhaps, also, it is implied that it would be useless any further to address a rebellious and headstrong people. He had delivered his message, but they disregarded it.

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 ring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” In 12:4, Daniel is told by the angel to “shut up the words, and seal the book, even to the time of the end.” Then at Revelation 10:4 we read, “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.” Revelation 20:3 is a command to the strong angel to cast Satan 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.”

In each mention of “seal” in the foregoing verses there is a command to shut up or seal up the testimony, seal up vision and prophecy, shut up words and seal the book, seal up those things which the seven thunders had voiced.” Revelation 22:10 is the only scripture found that directs “Seal not the sayings of the prophecy of this book: for the time is at hand.” This prophecy is not a “sealed” book. In other words, Revelation is not a hidden mystery that no one can understand. Indeed, the prophecy is for anyone who will seek God in obedience to discover its message.

Rev. 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Rev. 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Here again, is the second warning of Jesus’ coming quickly. Here he notes, “My reward is with me, to give every man according as his work shall be.” It should be noted also here that this is the “Alpha and Omega, the beginning and the end, the first and the last,” who is speaking. Note also, this corresponds with the first few words of the book of Revelation, 1:8.

Rev. 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.

Rev. 22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Blessing is declared upon those that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Notice that the tree of life was in the original garden. Adam and Eve forfeited their opportunity to partake of its fruit when they illegally ate of the tree of the knowledge of good and evil. Faithfulness to God’s commandments gains right to the tree of life and to enter into the gates of the holy city.

Rev. 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

At this point John hears a testimony of the Lord. “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” Several times in scripture angels appear to God’s chosen servant to deliver a message from God. And, although God uses angels, we are not to depend upon angels, as it were, rather, we are to hide God’s Word in our heart, stay full of the Holy Spirit and follow His leadership. This does not mean however that God cannot and does not use angels at His own discretion. Worship of angels is forbidden, Revelation 22:8. Several mention of angels is recorded here in Revelation: The angels of the seven churches (1:20) are the guardian angels or the personifications of these churches. Several times now we have mentioned the fact that Christians are NOT to worship angels. Angels are supernatural. Any activity in which they are involved, is, in and of itself, supernatural. Some people tend to go on a tangent here and get involved with angels. Do not forget that evil angels exist also. Satan can appear as an angel of light. CAUTION is highly recommended. God used angels in the Old Testament. Even Paul was directed by angelic beings. However, it is dangerous to solicit angelic beings. Survey the scriptures and you will find that John did not seek an angelic revelation. You will also find that Paul did not seek angelic assistance. John and Paul were seeking God. It was God’s design to send angelic assistance. We are to seek God, depend upon the Holy Spirit and the Word of God. If God sends angels to our rescue, or to direct our steps, He will verify their presence. It is certain that God will never send an angel to instruct, direct, or engage us in any kind of activity that directly contradicts the written Word of God.

Specially interesting is the mention of elemental angels - “the angel of the waters” (16:15), and the angel “that hath power over fire”(14:18; compare 7:1; 19:7). Reference is also made to the “angel of the bottomless pit,” who is called ABADDON or APOLLYON, evidently an evil angel (9:1). In 12:7 we are told that there was war between Michael with his angels and the dragon with his angels.

Rev. 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. and let him that is athirst come. And whosoever will, let him take the water of life freely.

A supreme invitation is presented here at 22:17. “The Spirit and the bride say, Come.” Who is the bride? The bride consists of the redeemed of all the ages. “Let him that is athirst come. And whosoever will, let him take the water of life freely.” This is an invitation for “whosoever” to come. Some teach that the gospel is only for certain particular souls who have lived in this world. Predestination is a favorite subject with them. Truths are sometimes interwoven throughout the Bible. One preacher/teacher gave the following analogy. Suppose we picture a river flowing. It has two banks. Upon one bank of the river you may find what seems to be the common doctrine of predestination. On the other bank, across the river, you may find “whosoever will.” Both support the truth flowing through the middle. In scripture you may find scripture aplenty to support your favorite doctrine. But when all is said and done there is one truth where both sides, each doctrine, are flowing into the river of truth.

Rev. 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Rev. 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, and out of the holy city, and from the things which are written in this book.

Rev. 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Rev. 22:2 The grace of our Lord Jesus Christ be with you all. Amen.

From 22:18, who is speaking? Is it John? For I testify unto every man that hears the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the things that are written in this book. 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. He which testifies these things saith “Surely I come quickly.” Amen. Even so, come, Lord Jesus.

[<https://www.bing.com/search?q=Who%20is%20speaking%2C%20the%20angel%20or%20Jesus%20in%20Revelation%2022%3F> and
<http://www.revelationunderstoodcommentary.com/commentary-on-revelation.html>]

We might say, John is making the delivery, but Jesus is speaking through him. What is written in “red” appears to be the actual words of Jesus. That is, of course, if you are using a “red-letter” edition of the Bible. This testimony of Jesus may, however, begin at 22:18. Everything contained in the prophecy is produced by the Holy Spirit, under His inspiration, under His authority.

The grace of our Lord Jesus Christ be with you all. AMEN and AMEN.

THE END

ADDENDUM

TERMS USED IN REVELATION

Actions concerning John's hearing and seeing.

- 1:2 “and of all things that **he saw**”
- 1:10 - John was “in the Spirit” and “**heard**” a voice as a great trumpet
- 1:12 Being turned “**I saw**”
- 1:17 - “When I **saw** Him”
- 4:1 - “After this I **looked**”
- 4:4 - “**I saw** four and twenty elders sitting”
- 5:1 - “And I **saw** in the right hand”
- 5:2 - “And I **saw** a strong angel”
- 5:4 - “And I **wept**”
- 5:6 - “And I **beheld**”
- 5:11 - “And I **beheld**”
- 6:1 - “And I **saw**”
- 6:2 - “And I **saw**”
- 6:3 - “**I heard**”
- 6:5 - “**I heard**”
- 6:6 - “**I heard**”
- 6:7 - “**I heard**”
- 6:9 - “**I saw**”
- 7:1 - “After these things”
- 7:2 - “And I **saw**”
- 7:4 - “And I **saw**”
- 7:9 - “After this I **beheld**”
- 8:2 - “And I **saw**”
- 8:7 - First Angel **sounds**
- 8:8 - Second Angel **sounds**
- 8:10 - Third Angel **sounds**
- 8:12 - Fourth Angel **sounds**
- 8:13 - “**I beheld – and heard**”
- 9:1 - Fifth Angel **sounds** – “**I saw** a star fall”
- 9:17 - “And thus I **saw** the horses in the vision”
- 10:1 - “And I **saw** another mighty angel clothed with a cloud”
- 10:4 - “I was about to **write**”
- 10:5 - “Which I **saw** stand”
- 10:8 - “Voice which **I heard** from heaven spoke unto me again”
- 10:9 - “**I went** unto the angel”
- 10:10 - “**I took** the little book”
- 11:1 - “**There was given unto me** a reed”
- 11:11 - “and great fear fell upon them which **saw** them”
- 11:15 - Seventh Angel **sounded**
- 12:10 - “And I **heard**”

12:13 - "And when the dragon **saw**"
 13:1 - "And I **stood** upon the sand of the sea"
 13:2 - "And the beast **which I saw**"
 13:3 - "**And I saw**"
 13:11 - "And I **beheld** another beast"
 14:1 - "And I **looked**" (here is the 144,000)
 14:2 - "And I **heard**"
 14:6 - "And I **saw** another angel fly in the midst of heaven"
 14:13 - "And I **heard** a voice"
 14:14 - "And I **looked** and behold a white cloud"
 15:1 - "And I **saw** another sign in heaven"
 15:2 - "And I **saw** as it were a sea of glass"
 15:5 - "And after that I **looked**"
 16:1 - "And I **heard** a great voice"
 16:5 - "And I **heard** the angel"
 16:13 - "And I **saw** three unclean spirits"
 17:3 - "And I **saw** a woman"
 17:6 - "And I **saw** the woman drunken"
 17:6 - "And **when I saw** her"
 17:8 - "The **beast thou sawest**"
 17:15 - "The **waters which thou sawest**"
 17:16 - "**ten horns which thou sawest**"
 17:18 - "the **woman which thou sawest**"
 18:1 - "After these things I **saw** another angel"
 18:4 - "And I **heard** another voice from heaven"
 18:18 - "And cried **when they saw** the smoke of her burning"
 19:1 - "And after these things I **heard** a great voice of much people in heaven"
 19:6 - "And I **heard** as it were the voice of a great multitude"
 19:10 - "And I **fell**"
 19:11 - "And I **saw** heaven opened, and behold a white horse"
 19:17 - "And I **saw** an angel standing in the sun"
 19:19 - "And I **saw** the beast"
 20:1 - "And I **saw** an angel come down from having the key"
 20:4 - "And I **saw** thrones"
 20:4 - "And I **saw** the souls"
 20:11 - "And I **saw** a great white throne and him that sat on it"
 20:12 - "And I **saw** the dead, small and great"
 21:1 - "And I **saw** a new heaven and a new earth"
 21:2 - "And I, **John, saw** the holy city new Jerusalem"
 21:9 - "And **there came** unto me"
 21:10 - "And **he carried** me"
 21:15 - "And **he that talked with me**"
 21:22 - "And I **saw** no temple therein"
 22:1 - "And **he shewed me** a pure river"
 22:6 - "And **he said** unto me"
 22:8 - "And I, **John, saw** these things and **heard** them"

22:9 - “Then **saith he** unto me, See thou **do it not**”

22:10 - “And **he saith unto me**”

22:18 - “For **I testify** unto every man that readeth the words of the prophecy”

FREQUENCY OF USAGE – WORDS AND TERMS

Amen – used ten times in the book of Revelation

3 times in the first chapter 1:6, 1:7, 1:18

1 time in the third chapter 3:14

1 time in the fifth chapter 5:14

2 times in the seventh chapter 7:12, 7:12

1 time in the nineteenth chapter 19:4

2 times in the twenty-second chapter 22:20, 22:21

AND – used 1177 times in the book of Revelation

64 times in first chapter

53 times in second chapter

44 times in third chapter

44 times in the fourth chapter

58 times in the fifth chapter

64 times in the sixth chapter

39 times in the seventh chapter

41 times in the eighth chapter

55 times in the ninth chapter

38 times in the tenth chapter

70 times in the eleventh chapter

46 times in the twelfth chapter

48 times in the thirteenth chapter

58 times in the fourteenth chapter

23 times in the fifteenth chapter

54 times in the sixteenth chapter

53 times in the seventeenth chapter

88 times in the eighteenth chapter

68 times in the nineteenth chapter

50 times in the twentieth chapter

69 times in the twenty-first chapter

50 times in twenty-second chapter

Angel or Angels – used 70 times

2 times in chapter 1, 1:1 and 1:20

4 times in chapter 2, 2:1, 2:8, 2:12, 2:18

4 times in chapter 3, 3:1, 3:5, 3:7, 3:14

2 times in chapter 5, 5:2, 5:11

4 times in chapter 7, 7:1, 7:2, 7:2, 7:11

11 times in chapter 8, 8:2, 8:3, 8:4, 8:5, 8:6, 8:7, 8:8, 8:10, 8:12, 8:13, 8:13

6 times in chapter 9, 9:1, 9:11, 9:13, 9:14, 9:14, 9:15

6 times in chapter 10, 10:1, 10:5, 10:7, 10:8, 10:9, 10:10

2 times in chapter 11, 11:1, 11:15

3 times in chapter 12, 12:4, 12:7, 12:9

8 times in chapter 14, 14:6, 14:8, 14:9, 14:10, 14:15, 14:17, 14:18, 14:19

4 times in chapter 15, 15:1, 15:6, 15:7, 15:8
8 times in chapter 16, 16:1, 16:3, 16:4, 16:5, 16:8, 16:10, 16:12, 16:17
2 times in chapter 17, 17:1, 17:7
2 times in chapter 18, 18:1, 18:21
1 time in chapter 19, 19:17
1 time in chapter 20, 20:1
3 times in chapter 21, 21:9, 21:12, 21:17
3 times in chapter 22, 22:6, 22:8, 22:16

Another angel:

1 time in chapter 7, 7:1
1 time in chapter 8, 8:3
3 times in chapter 14, 14:6, 14:8, 14:15
1 time in chapter 18, 18:1

Beast (or beasts) – used 59 times

7 times in chapter 4
4 times in chapter 5
6 times in chapter 6
1 time in chapter 7
1 time in chapter 11
16 times in chapter 13
3 times in chapter 14
2 times in chapter 15
3 times in chapter 16
9 times in chapter 17
1 time in chapter 18 (not in same sense as other uses in Revelation)
4 times in chapter 18
2 times in chapter 20

Blessed – used 7 times

1 time in chapter 1, 1:2 Blessed is he that reads, hears, and keeps those things written therein
1 time in chapter 14, 14:13 Blessed are the dead which die in the Lord from henceforth
1 time in chapter 16, 16:15 Blessed is he that watcheth, and keepeth his garments (Behold I come as a thief)
1 time in chapter 19, 19:9 Blessed are they which are called unto the marriage supper of the Lamb
1 time in chapter 20, 20:6 Blessed and holy is he that hath part in the first resurrection
2 times in chapter 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 of the city.
chapter 22:7 Blessed is he that keepeth the sayings of the prophecy of this book

Blood – used 19 times

1 time in chapter 1
1 time in chapter 5 (referring to kinship)
2 times in chapter 6

1 time in chapter 7
2 times in chapter 8
1 time in chapter 11
1 time in chapter 12
1 time in chapter 14
4 times in chapter 16
2 times in chapter 17
1 time in chapter 18
2 times in chapter 19

Brimstone – used 7 times

3 times in chapter 9, 9:17, 9:17, 9:18
1 time in chapter 14, 14:9
1 time in chapter 19, 19:20
1 time in chapter 20, 20:10
1 time in chapter 21, 21:8

Come????

Come up hither

1 time in chapter 4, 4:1
1 time in chapter 11, 11:12

Come hither

1 time in chapter 17, 17:1
1 time in chapter 21, 21:9

Come and see

4 times in chapter 6, 6:1, 6:3, 6:5, 6:7

Come quickly

3 times in chapter 22, 22:7, 22:12, 22:20

Come out of her

1 time in chapter 18, 18:4

Come and gather yourselves together

1 time in chapter 19, 19:17

Come – as an invitation – 11 times

4 times in chapter 22, 22:17, 22:17, 22:17, 22:20
7 times in chapter 22

Door – used three times 3:8, I have set before thee an open door, [and no man can shut it (the door)], 3:20 I stand at the door and knock, 3:20 if any man hear my voice and open the door, 4:1 behold, a door was opened.

Earthquake – used 7 times

1 time in chapter 6
1 time in chapter 8
3 times in chapter 11
2 times in chapter 16

Fire – used 25 times

1 time in chapter 1, 1:14
1 time in chapter 2, 2:18
1 time in chapter 3, 3:18
1 time in chapter 4, 4:5
3 times in chapter 8, 8:5, 8:7, 8:8
3 times in chapter 9, 9:17, 9:17, 9:18
1 time in chapter 10, 10:1
1 time in chapter 11, 11:5
1 time in chapter 13, 13:13
2 times in chapter 14, 14:10, 14:18
1 time in chapter 15, 15:2
1 time in chapter 16, 16:8
1 time in chapter 17, 17:16
1 time in chapter 18, 18:8
2 times in chapter 19, 19:12, 19:20
3 times in chapter 20, 20:9, 20:10, 20:14, 20:15
1 time in chapter 21, 21:8

God – is used 90 times in Revelation

1:1, 1:2, 1:6, 1:9; 2:7, 2:18, 3:1, 3:2, 3:12-4 times, 3:14, 4:5, 4:8, 5:6, 5:9, 5:10, 6:9, 7:2, 7:3, 7:10, 7:11, 7:12, 7:15, 7:17, 8:2, 8:4, 9:4,9:13, 10:7, 11:1, 11:4, 11:11, 11:13, 11:16-2 times, 11:17, 11:19, 12:5, 12:6, 12:10-2 times, 12:17, 13:6, 14:4, 14:5, 14:7, 14:10, 14:12, 14:19, 15:1, 15:2, 15:3-2 times, 15:7, 15:8, 16:1, 16:7, 16:9, 16:11, 16:14, 16:19, 16:21, 17:7-2 times, 18:5, 18:8, 18:20, 19:1, 19:4, 19:5, 19:6, 19:9, 19:10,19:13, 19:15, 19:17, 20:4, 20:6, 20:9, 20:12, 21:2, 21:3-3 times, 21:4, 21:7, 21:10, 21:11, 21:22, 21:23, 22:1, 22:3, 22:5,22:6, 22:9, 22:18, 22:19
4 times in chapter 1
2 times in chapter 2
7 times in chapter 3
2 times in chapter 4
3 times in chapter 5
1 time in chapter 6
7 times in chapter 7
2 times in chapter 8
2 times in chapter 9
1 time in chapter 10
8 times in chapter 11
5 times in chapter 12
1 time in chapter 13
6 times in chapter 14

6 times in chapter 15
7 times in chapter 16
2 times in chapter 17
3 times in chapter 18
9 times in chapter 19
4 times in chapter 20
10 times in chapter 21

Gold – used 22 times

1:12, 1:13, 1:20
2:1
3:18
4:4
5:8
8:3, 8:3,
9:7, 9:13, 9:20
14:4
15:6, 15:7
17:4, 17:4
18:2, 18:16
21:15, 21:18, 21:21

Hail – used 4 times

1 time in chapter 8
1 time in chapter 11
2 times in chapter 16

Horse, horses, horsemen – used 16 times – 1 time as horsemen 9:16

4 times in chapter 6, 6:2, 6:4, 6:5, 6:8
5 times in chapter 9, 9:7, 9:9, 9:16 (horsemen), 9:17, 9:17, (horses)
1 time in chapter 14, 14:20
1 time in chapter 18, 18:13 (horses)
5 times in chapter 19, 19:11, 19:14 (horses), 19:18 (horses), 19:19, 19:21

Is Come – used 6 times -- 6:17, “For the great day of his wrath **is come**,” 11:18, “And the nations were angry, and thy wrath is come,” 12:12, “... Woe to the inhabitants 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.” 14:7, “...Fear God, and give glory to him; for the hour of his judgment **is come**.” 14:15, “... Thrust in thy sickle, and reap: for the time **is come** for thee to reap; for the harvest of the earth is ripe.” 18:17, “For in one hour so great riches **is come** to nought.” 19:7, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb **is come**, and his wife hath made herself ready.”

It is done

16:17

21:6

22:6 must shortly be done

Jesus Christ – used 7 times

5 times in first chapter

1 time in the twelfth chapter

1 time in twenty-second chapter

Jesus – (alone) – used 2 times

1 time in chapter 19

1 time in chapter 22

Judgment – used 4 times 14:7, “hour of his judgment,” 17:1, “the judgment of the great whore,” 18:10,

“...Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come.”

20:4, “And I saw thrones, and they sat upon them, and judgment was given unto them.”

King, kings – used 23 times

2 times in chapter 1, 1:5, 1:6

1 time in chapter 5, 5:10

1 time in chapter 6, 6:15

1 time in chapter 9, 9:11

1 time in chapter 10, 10:11

1 time in chapter 15, 15:3

2 times in chapter 16, 16:2, 16:14

7 times in chapter 17, 17:1, 17:10, 17:12, 17:12, 17:14, 17:14, 17:18,

2 times in chapter 18, 18:3, 18:9

4 times in chapter 19, 19:16, 19:16, 19:18, 19:19

1 time in chapter 21, 21:24

Lamb – used 29 times

4 times in chapter 5

2 times in chapter 6

4 times in chapter 7

1 time in chapter 12

2 times in chapter 13 (one is lamb)

4 times in chapter 14

1 time in chapter 15

2 times in chapter 17

2 times in chapter 19

5 times in chapter 21

2 times in chapter 22

a. The Lamb standing, 5:6

b. The Lamb worshipped, 5:8

c. The Lamb praised, 5:12-13

- d. The Lamb, 6:1, 7, 9,
- e. The Lamb wrathful, 6:16
- f. The Lamb honored, 7:10
- g. The Lamb sacrificed, 7:14
- h. The Lamb provider, 7:17
- i. The Lamb, 8:1
- j. The Lamb sacrificed, 12:11
- k. The Lamb's book, 13:8
- l. The Lamb standing, 14:1
- m. The Lamb leads, 14:4
- n. The Lamb provider, 14:4
- o. The Lamb's presence, 14:10
- p. The Lamb's song, 15:3
- q. The Lamb's war, 17:14
- r. The Lamb's marriage, 19:7
- s. The Lamb's marriage supper, 19:9
- t. The Lamb's wife, 21:9
- u. The Lamb's apostles, 21:14
- v. The Lamb is temple and light, 21:22-23
- w. The Lamb's throne, 22:1, 3

Lightning – used 4 times

- 1 time in chapter 4
- 1 time in chapter 8
- 1 time in chapter 11
- 1 time in chapter 16

Mark – used 8 times -- specifically the mark of the beast – 8 references – 13:16, “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.**” 13:17, “ And that no man might buy or sell, **save he had the mark, or the name of the beast, or the number of his name.**” 14:9, “...And if an man worship the beast and his image, and **receive his mark in his forehead, or in his hand,**” 14:11, “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and **whosoever receiveth the mark of his name.**” 15:2, “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 he harps of God.” 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.” 19:20, “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...**” 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 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.”

[Note: Mark – Name – Number of his name

Mark in right hand or forehead. Mark is – name, number, or number of his name.]

Overcame – used 2 times 3:21, 12:11

Overcome – used 3 times 11:7, 13:7, 17:14

Overcometh – used 8 times 2:7, 2:11, 2:17: 2:26, 3:5, 3:12, 3:21, 21:7

Priests – used 3 times

1:6 “made us kings and priests”

5:10 “made us unto God kings and priests”

20:6 “shall be priests of God” 12:1

Quickly – used 7 times

2 times in chapter 2, 2:5, 2:16

1 time in chapter 3, 3:11

1 time in chapter 11, 11:14

3 times in chapter 22, 22:7, 22:12, 22:20

Repent, repented, repented not – used 12 times

6 times in chapter 2, 2:5, 2:6, 2:16, 2:21, 2:21, 2:22

2 times in chapter 3, 3:3, 3:19

2 times in chapter 9, 9:20, 9:21

2 times in chapter 16, 16:9, 16:11

Satan – used 7 times

4 times in chapter 2

1 time in chapter 3

1 time in chapter 12

1 time in chapter 20

Serpent: used 4 times – 12:9, 12:14, 12:15, 20:2

Servant: used 2 times - 1:1 refers to "his servant John." 15:3 refers to "Moses the servant of God."

Servants: used 9 times: 1:1-“unto his servants,” 2:20 -“my servants,” 7:3 -“the servants,” 10:7 -“his servants,” 11:18 -“thy servants the prophets,” 19:2 -“blood of his servants,” 19:5 -“all ye his servants,” 22:3 -“his servants,” 22:6 -“unto his servants”

Sign – used only 1 time – **See Note Below**

[Note: "A great sign appeared in heaven" This may be the beginning of "the seven signs" of the Revelation. This is a special theological term (*sēmeion*) used often in John's Gospel (cf. John 2:11,23; 3:2; 4:54; 6:2,14,30; 7:31; 9:16; 10:41; 11:47; 12:18,37; 20:30). It now appears seven times between Rev. 12:1 and 19:20—three times of signs in heaven (cf. Rev. 12:1,3; 15:1) and four times of signs on the earth (cf. Rev. 13:13,14; 16:14; 19:20).]

Spirit – used 22 times

2 times in chapter 1
4 times in chapter 2
4 times in chapter 3
2 times in chapter 4 (1 spirit and 1 Spirit's (7)
1 time in chapter 5 (Spirit's (7)
1 time in chapter 11
1 time in chapter 14
2 times in chapter 16 (spirits [frog, etc.]
1 time in chapter 17 (in the spirit)
1 time in chapter 18 (foul spirit)
1 time in chapter 19 (spirit of prophecy)
1 time in chapter 21 (carried away in the spirit)
1 time in chapter 22

Testimony – used 9 times in the book of Revelation

2 times in chapter 1 - 1:2 “testimony of Jesus Christ,” 1:9 “for the testimony of Jesus Christ”
1 time in chapter 6 - 6:9 “for the testimony which they held”
1 time in chapter 11 - 11:7 “shall have finished the testimony”
2 times in chapter 12 - 12:11 “word of their testimony,” 12:17 “have the testimony of Jesus Christ”
1 time in chapter 15 - 15:5 “tabernacle of the testimony”
2 times in chapter 19 - 19:10 “brethren that have the testimony of Jesus,” “19:10 “for the testimony of Jesus”

Throne (or thrones) – used 40 times

1 time in chapter 1, 1:4
2 times in chapter 3, 3:21, 3:21
12 times in chapter 4, 4:2, 4:2, 4:3, 4:4, 4:5, 4:5, 4:6, 4:6, 4:6, 4:9, 4:10, 4:10
5 times in chapter 5, 5:1, 5:6, 5:7, 5:11, 5:13,
1 time in chapter 6, 6:16
7 times in chapter 7, 7:9, 7:10, 7:11, 7:11, 7:15, 7:15, 7:17
1 time in chapter 8, 8:3
1 time in chapter 12, 12:5
2 times in chapter 14, 14:4, 14:5
1 time in chapter 16, 16:17
2 times in chapter 19, 19:4, 19:5
2 times in chapter 20, 20:4, 20:11
1 time in chapter 21, 21:5
2 times in chapter 22, 22:1, 22:3

Thundering – used 4 times

1 time in chapter 4
1 time in chapter 8
1 time in chapter 11
1 time in chapter 19

Tribulation – used 5 times 1:9, 2:9, 2:10, 2:22, 7:14

Was, is, is to come:

1:4, “Grace be unto you, and peace, from him which is, and which was, and which is to come; and form the seven Spirits which are before his throne”

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.”

4:8, “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

Victory – used 1 time in 15:2

Voice: 42 times -- 1:10, 1:12, 1:15, 3:21, 4:1, 5:2, 5:11, 5:12, 6:6, 6:7, 6:10, 7:2, 7:10, 8:13, 9:13, 10:3, 10:4, 10:7, 10:8, 11:12, 12:10, 12:10, 14:2-4 times, 14:7, 14:9, 14:13, 14:15, 16:1, 16:17, 18:2, 18:4, 18:22, 18:23, 19:1, 19:5, 19:6-3 times, 19:17, 21:3

Wonder -- 3 times -- 12:1, 12:3, 17:8

CONCERNING BOOK BY CLARENCE LARKIN

In my studies of the Book of Revelation a particular book crossed my path that is one of the most organized and detailed studies to my knowledge. Larkin's book was copyrighted in 1919. That being said, there are some details that most probably relate to Revelation that we now know that had never come on the historical scene. One particular statement that Larkin mentioned that caught my attention is found on page 147 of his work. The statement:

It is worthy of note that at the breaking of the "Seventh SEAL," and the sounding of the "Seventh TRUMPET," and the pouring out of the "Seventh VIAL," that the same things occur. That is, voices and thunderings are heard, great lightning is seen, and there is a GREAT EARTHQUAKE. And at the sounding of the "Seventh TRUMPET," and the pouring out of the "Seventh VIAL" there is a GREAT HAIL STORM. This only confirms what has been already stated that the **"SEVENTH SEAL" includes the Trumpets" and "Vials," and that the "SEVENTH TRUMPET" includes the "Vials," and that what happens during the "Seventh SEAL," and the "Seventh TRUMPET," and the "Seventh VIAL," all refers to the same period, the "END OF THE WEEK."** In other words, the opening of the "Seventh SEAL" reveals the events that are about to happen; the blast of the "Seventh TRUMPET" announces the events as forth-coming, and the outpouring of the "Seventh VIAL" executes them. Remember these three keys: Seventh Seal reveals, Seventh Trumpet blast announces, and Seventh Vial executes. [Underlining and Bold Print added by me.].

One of my professors in Seminary made a statement similar to this: When the Jews want to tell you something, they tell you what they are going to say, then tell you what they have to say, then they tell you what they said. That fits the character of the scenario presented above.

When the "Seventh SEAL" was broken there was "SILENCE" in Heaven, but when the "Seventh TRUMPET" sounded, and the "Seventh VIAL" was poured out there were "GREAT VOICES" in Heaven. The "Great Voice" at the pouring out of the "Seventh Vial" was from the Throne, and cried—"IT IS DONE." When Christ expired on the Cross He cried—"IT IS FINISHED," that is, the way and plan of Salvation was complete, and this voice from the Throne that cries "IT IS DONE" maybe His voice, announcing that the pouring out of the "Seventh Vial" finishes the wrath of God.

One item that distinguishes Larkin's work is his addition of drawings and charts. Anyone interested in obtaining Larkin's books should complete a search on the internet for "Clarence Larkin." [Omit the quotation marks when you enter Larkin's name]. You will find several interesting works by this gifted draftsman and writer, as well as several different venues to purchase the works.

SIMPLE BIBLE STUDY PARADIGM

ASK! ANSWER! ACCUMULATE! APPLY!

ASK:

Who? What? When? Where? How? Why?

ANSWER:

Your Answers To:

Who? What? When? Where? How? Why?

ACCUMULATE and SUMMARIZE: Bring all of your answers together.

APPLY:

WHEN MAKING APPLICATION TAKE NOTE TO: S-P-E-C-S

S: Is there a sin to confess and repent of?

P: Is there a promise to claim? Is there a prophecy fulfilled?
Is there a prophecy yet to be fulfilled?

E: Is there an example to follow?

C: Is there a commandment to obey?

S: Summarize all of your information and make application.

FOR EXAMPLE:

S: IS THERE A SIN TO CONFESS AND REPENT OF?
Name the sin. Confess the sin. Repent of the sin.

P: Is there a promise to claim?
CLAIM IT!!

Is there a prophecy fulfilled? REJOICE IN IT!

Is there a prophecy yet to be fulfilled? LOOK FORWARD TO IT IN
CONFIDENT HOPE OF ITS FULFILLMENT!

E: Is there an example to follow? THEN FOLLOW IT!

C: Is there a command to obey? OBEY IT IMMEDIATELY

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