

# The Doctrine of Eschatology

A teaching outline on the book of Revelation designed to instruct and equip in the theological disposition of end times and prophecy.

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## An Introduction to the Book of Revelation

### I. Introduction:

- a. "It is certainly cause for deep regret that to so many Christians the Book of Revelation seems to be what God never intended it should be – a sealed book. The book of Daniel was to be sealed till the time of the end (Dan. 12:9), but of Revelation it is written: 'Seal not the sayings of the prophecy of this book: for the time is at hand' (Chap. 22:10). It is clearly evident for our instruction and edification, but thousands of the Lord's people permit themselves to be robbed of blessing by ignoring it. Significantly enough, it is the one book of the Bible which begins and ends with a blessing pronounced on those who read and keep what is written therein (Chap. 1:3, 22:7). Surely God did not mean to mock us by promising a blessing on all who keep what they cannot hope to understand! It is only unbelief that would so reason. Faith delights to appropriate every part of the sacred record, and finds that 'they are all clear to him that understandeth.'"<sup>1</sup>

### II. Author: Primary evidence suggests the Apostle John as the author of Revelation. Comments by a number of scholars support this view.

- a. Charles C. Ryrie: "According to the Book itself, the author's name was John (1:4, 9, 22:8), who was a prophet (22:9). He was a leader in the churches of Asia Minor (chaps 2-3) and was one of the earliest disciples of the Lord."<sup>2</sup>
- b. H.L. Willmington: "John, beloved disciple, apostle, and elder (1:1, 4, 9, 22:8). The reign of church fathers all confirm John's authorship. The similarities of vocabulary and literary style with John's other writings confirm it as well."<sup>3</sup>
- c. John F. Walvoord: "The substantiating evidence for any other author than John the Apostle, however, is almost entirely lacking. While notable scholars can be cited in support of divergent views, the proof dissipates upon examination. It seems clear that the early church attributed the book to John the Apostle. Justin Martyr quotes John's view that Christ would dwell a thousand years in Jerusalem. Irenaeus quotes every chapter of the book of the Revelation. In like manner, Tertullian cites the author as 'the Apostle John' and quotes from almost every chapter of the book. Hippolytus quotes extensively from chapters 17 and 18, attributing them to John the Apostle. Many other early church fathers can be cited in similar fashion, such as Clement of Alexandria and Origen. The latter not only quotes from the book but confirms that John the Apostle was on the Isle of Patmos."<sup>4</sup>
- d. Merrill C. Tenney: "The author, according to his own testimony, was named John, and was an eyewitness of the things that he saw (Rev. 1:1, 2). He was in Patmos, a rocky island off the coast of Greece, where he had been incarcerated because of his faith (1:9). While there, he was given the vision which he described, and was ordered to transmit it to the seven churches of Asia (1:10), with which he was familiar."<sup>5</sup>
- e. Robert H. Gundry: "revelation is strongly attested as canonical and apostolic in the earliest post-New Testament period of church history, from Hermas in the early second century through Origen in the first half of the third century...writing as a prisoner on the island of Patmos in the Aegean Sea, he did not have the advantage of an amanuensis to smooth out his rough style, as he probably did have for his gospel and epistles."<sup>6</sup>
- f. Charles R. Eerdman: "The author calls himself John, both in the opening and the closing verses of the book. He states that because of his Christian faith he has been banished to the isle of Patmos. He addresses the churches of Asia with a consciousness of unquestioned authority. Of no other person in

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<sup>1</sup> Ironside, H. A. "Lecture 1, The Introduction." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 7-8. Print.

<sup>2</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 7. Print. Everyman's Bible Commentary.

<sup>3</sup> Willmington, H.L. "Part 1: Bible Survey, Revelation." *Willmington's Bible Handbook*. Wheaton: Tyndale House, 1997. p. 791. Print.

<sup>4</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 12. Print.

<sup>5</sup> Tenney, Merrill C. "Chapter 21: The Expectant Church: Revelation" *New Testament Survey*. Grand Rapids: Wm. B. Eerdmans, 1961. p. 386. Print.

<sup>6</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 458. Print.

the first century could these statements be made. The conjecture that the book was composed by a more or less mythical 'John the Presbyter' has been practically abandoned, and there is an increasing consensus of belief that The Revelation was written by none other than 'the disciple whom Jesus loved.'<sup>7</sup>

- g. Evidence for Authorship by John: There is internal and external evidence of Johannine authorship.
- i. Internal Evidence:
    1. "(1) The author calls himself 'John' five times (1:1, 4, 9, 21:2, 22:8). (2) No one else but the apostle John could use just his name, John and have his book accepted. (3) It is the only book, other than the Gospel of John (also written by the apostle John), to refer to Christ as the Word (Logos) in the personal sense (John 1:1, Rev. 19:13). (4) The basic style and content use of the Greek fit the apostle John. (5) The vocabulary has a strong overlap, with 416 words in the Gospel the same as 913 separate words in Revelation. (6) The author's detailed knowledge of the land and events fits the apostle John (chaps. 1-3). (7) The late date...fits John who alone among the apostles lived to this date."<sup>8</sup>
    2. "(1) He was known by the name John to the seven churches of Asia, and knew the activities of each church. (2) He writes with authority, expecting the churches to accept what he has written as a message from God. (3) His book, belonging to the style of apocalypse, is different from the noncanonical Jewish types. It is not attributed to an ancient worthy like Enoch or Baruch. (4) The writer is conscious of divine inspiration (1:1, 11, 19, 10:10)."<sup>9</sup>
  - ii. External Evidence:
    1. "(1) Justin Martyr called the author 'A certain man among us, whose name was John, one of the apostles of Christ...' (Justin, *Against Heresies*). (2) Irenaeus, an early resident of Asia, cited it as John's writing. (3) The Shepherd of Hermas refers to it. (4) The early Muratorian canon includes it in the Bible. (5) Other early Fathers cited it as coming from John the apostle, including Tertullian, Hippolytus, Clement of Alexandria, Origen, Athanasius, and Augustine."<sup>10</sup>
    2. "The external attestation for this book is as strong as one might wish...Justin Martyr says that John, one of the Apostles of Christ, prophesied 'that those who believed in our Christ would dwell a thousand years in Jerusalem.' Irenaeus says, 'John also, the Lord's disciple,...says in the Apocalypse,' and then quotes 1:12-16, 5:6, 19:11-17 almost verbally, in *Against Heresies* (IV xx. 11). Hippolytus, disciple of Irenaeus, in *Treatise on Christ and Antichrist* (sections 36-42), quotes chs. 17 and 18 almost word for word and assigns them to 'John, apostle and disciples of the Lord.'"<sup>11</sup>

III. Date of Authorship: Two possibilities exist for dating the writing of Revelation, an early date (AD 68-69) and a late date (AD 95-96). Evidence for each date is given below; however, it is obvious that evidence for a later date (AD 95-96) is far stronger and more widely held.

- a. The Early Date: AD 68-69.
- i. Evidence #1: Statement by Papias that the Apostle John died before AD 70.
    1. "Some have contended for an earlier date, such as 68 or 69...the early date is supposedly supported by a statement attributed to Papias to the effect that John the Apostle was martyred before the destruction of Jerusalem in A.D. 70."<sup>12</sup>
  - ii. Evidence #2: The poor quality of Greek language used.

<sup>7</sup> Eerdman, Charles R. "Introduction: Authorship and Date." *The Revelation of John*. Philadelphia: Westminster, 1936. Pgs. 17-18. Print.

<sup>8</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 310. Print.

<sup>9</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 786. Print.

<sup>10</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 310. Print.

<sup>11</sup> Theissen, Henry. "Chapter 14: The Apocalypse." *Introduction to the New Testament*. Peabody: Hendrickson, 2002. p. 317. Print.

<sup>12</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 13. Print.

1. "Others hold that the book was written about 68 or 69...Since the Apocalypse is inferior to the Gospel and the Epistles in its linguistic qualities, some hold that the Apocalypse was written first, when John did not know his Greek very well, and that the other books were written later, when he had learned a good deal more Greek."<sup>13</sup>
  2. "If John, the son of Zebedee, wrote the Revelation, as well as the Gospel and epistles that are attributed to him, the radical differences in language and in style between the two could be explained better if Revelation were an early effort, written when his command of Greek was still imperfect, while the Gospel and epistles were written at a later date when he had gained in proficiency."<sup>14</sup>
- iii. Evidence #3: The numerical value of Nero Caesar in the Hebrew alphabet.
1. "It has been suggested that the mystic number, six hundred and sixty six (13:18), is the sum total of the numerical values of the Hebrew letters that spell Neron Kesar, and therefore the personage described in the chapter must be Nero."<sup>15</sup>
  2. "Concerning the date of writing, one view maintains that Nero's persecution of Christians after the burning of Rome in AD 64 evoked Revelation as an encouragement to endure the persecution. Supporting this view is the observation that the numerical value of the Hebrew letters spelling Nero Caesar comes to 666, the very number that appears in revelation 13:18 as symbolic of "the beast."<sup>16</sup>
- b. The Late Date: AD 95-96.
- i. Evidence #1: An "explicit" statement by Irenaeus.
    1. "More often, Revelation has been dated during the reign of Domitian (A.D. 81-96)...The early church father Irenaeus explicitly dates the writing of Revelation during Domitian's emperorship. The testimony of Irenaeus gains importance from his having been a protégé of Polycarp (A.D. 60-155), the bishop of Smyrna who had sat under the tutelage of John himself."<sup>17</sup>
    2. "The second possibility for dating the Apocalypse places it late in the first century in the reign of Domitian, A.D. 81-96. This dating has at least the advantage of explicit external evidence. Irenaeus said that John received the vision 'no very long time since, but almost in our day, towards the end of Domitian's reign.'<sup>18</sup>
  - ii. Evidence #2: Time of exile to Patmos in relation to Domitian's reign.
    1. "The majority of recent expositors...hold that the book was written in A.D. 95 or 96. They base their view on the testimonies of Irenaeus, Clement of Alexandria, Eusebius, and others, that the banishment to Patmos and the receiving o the Visions was in the latter time of the reign of Domitian. Since he was emperor from A.D. 81-96, the Apocalypse may be dated 95 or 96."<sup>19</sup>
    2. The majority opinion seems to be that the traditional date of 95 or 96 has better support...Irenaeus placed the writing of the book in the reign of Domitian, which ended A.D. 96...Based on the historical evidence, the date, therefore, must be before the death of Domitian, who was assassinated in A.D. 96, as the apostle was apparently released from his exile shortly after this."<sup>20</sup>
    3. "According to tradition, c. A.D. 95-96, in the latter years of the reign of Roman emperor Domitian, who had begun persecuting Christians, John wrote from Patmos (1:9), a rocky volcanic island in the Aegean Sea, 10 miles long by 6 miles wide, to which he had probably been banished by Domitian because of his faith (1:9)."<sup>21</sup>

<sup>13</sup> Theissen, Henry. "Chapter 14: The Apocalypse." *Introduction to the New Testament*. Peabody: Hendrickson, 2002. p. 322. Print.

<sup>14</sup> Tenney, Merrill C. "Chapter 21: The Expectant Church: Revelation" *New Testament Survey*. Grand Rapids: Wm. B. Eerdmans, 1961. p. 385. Print.

<sup>15</sup> Ibid.

<sup>16</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. pgs. 458-459. Print.

<sup>17</sup> Ibid.

<sup>18</sup> Tenney, Merrill C. "Chapter 21." *New Testament Survey*. Grand Rapids: Wm. B. Eerdmans, 1961. p. 385. Print.

<sup>19</sup> Theissen, Henry. "Chapter 14: The Apocalypse." *Introduction to the New Testament*. Peabody: Hendrickson, 2002. p. 323. Print.

<sup>20</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 13-14. Print.

<sup>21</sup> Willmington, H.L. "Part 1: Bible Survey, Revelation." *Willmington's Bible Handbook*. Wheaton: Tyndale House, 1997. p. 791. Print

- iii. Evidence #3: Complacency in late first century churches.
  1. “Domitian reigned from A.D. 81-96, and since Irenaeus’s testimony that John wrote Revelation while on Patmos is confirmed by other early writers, the book is apparently one of the last written of the New Testament. This late date (in the 90s) is also confirmed by the picture of complacency and defection in the churches in chapters 2 and 3.”<sup>22</sup>
- iv. Evidence #4: The persecution experienced by John fits with the reign of Domitian.
  1. “The date of the book is ca. A.D. 95/96 in the reign of the Roman emperor Domitian, which is the most generally accepted view. Most authorities feel the background of persecution (1:9, 2:10, 13, 3:10, 6:9, 18:24) best fits the reign of Domitian (A.D. 81-96). The date in the reign of Nero (A.D. 37-68) has little to commend it.”<sup>23</sup>
  2. “It is far more probable that The Revelation was written in A.D. 96, the last year of the reign of the Roman emperor Domitian. Many facts point to this conclusion. First of all, there is the almost unanimous testimony of the church fathers, from the second century through the first half of the fifth century. During this long era, and in all parts of the Christian Church, it was firmly believed that the visions of John were to be assigned to the days of Domitian and not of Nero.”<sup>24</sup>
  3. “Victorinus (third century) wrote: ‘When John said these things, he was on the Island of Patmos, condemned to the mines by Caesar Domitian’...John’s exile on the island of Patmos implies a later date when persecution was more rampant (1:9).”<sup>25,26</sup>

IV. Interpretation: Among scholars in history a number of views of interpreting the book of Revelation have existed. These views are defined and discussed below.<sup>27</sup>

- a. The Preterist: “In general, adherents of this point of view hold that the book of Revelation is a record of the conflicts of the early church with Judaism and paganism, with the closing chapters (20-22) constituting a picture of the contemporary triumph of the church...it considers Revelation as a symbolic history, rather than prophetic.”<sup>28</sup>
  - i. “Preterist’ is from a Latin word that means ‘past.’ Thus the preterist interpreters are those who see Revelation as having already been fulfilled in the early centuries of the church. Chapters 5-11 are said to record the church’s victory over Judaism; chapters 12-19, her victory over pagan Rome; and chapters 20-22, her glory because of these victories. The persecutions described are those of Nero and Domitian, and the entire book was fulfilled by the time of Constantine (A.D. 312).”<sup>29</sup>
  - ii. “There are full preterists and partial preterists. The full preterists take all the predictions in Revelation as referring to the past, having been fulfilled between AD 64 and 70 under Nero’s reign, including the resurrection of believers and the second coming of Christ (chaps. 19-20).

<sup>22</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 8. Print. Everyman's Bible Commentary.

<sup>23</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 786. Print.

<sup>24</sup> Eerdman, Charles R. "Introduction: Authorship and Date." *The Revelation of John*. Philadelphia: Westminster, 1936. p. 19. Print.

<sup>25</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 314. Print.

<sup>26</sup> Norm Geisler's book *A Popular Survey of the New Testament*, commenting on the date of writing of the Revelation, lists 12 reasons to date the book at A.D. 95-96, including confirmation of date of exile in the time of emperor Domitian, testimony by early church father's, Polycarp's reference to the church at Smyrna which reveals that the city did not exist in Paul's day (by AD 64) the way it did in Rev. 2:8 (This is significant in that Polycarp was a pupil/protégé of Irenaeus, who was a protégé of the Apostle John. So the information chain is very short from John to Polycarp, making his witness weighty.), the fact that emperor worship described by John did not exist in Nero's day as it did in Domitian's, that Laodicea was a prosperous city (Rev. 3:17) is nearly impossible in the early date considering it was destroyed by an earthquake in AD 61; so a later date would fit this description, and the mention of the Nicolaitans (Rev. 2:6) being a firmly established people did not occur until the end of the first century.

<sup>27</sup> For further commentary on the views of interpretation mentioned here see the following resources: *The Liberty Bible Commentary*, section: "The Book of Revelation," p. 787; *Understanding Christian Theology*, Swindol & Zuck, Part 10: End Times, chapter 2: Understanding Prophecy, pgs. 1253-1254; *Concise Survey of the Bible*, Morgan, p. 631; *Introduction to the New Testament*, Theissen, chapter 14: The Apocalypse, pgs. 323-327; *New Testament Survey*, Tenney, chapter 21: The Expectant Church: Revelation, pgs. 387-389

<sup>28</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 17. Print.

<sup>29</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 8. Print. Everyman's Bible Commentary.

- Partial preterists believe that only the predictions about the tribulation (chaps. 6-18) have been fulfilled, not the resurrection of believers and the second coming of Christ.”<sup>30</sup>
- iii. “As a rule, the preterists see very little in the book beyond a weird religio-political document supposedly written by some unknown person who took the name of John in order to give acceptance to his writings...whose real object was to comfort his Christian brethren in a time of great persecution under one of the Roman Emperors by portraying the final outcome of the stern conflict as a great victory for the saints...”<sup>31</sup>
  - b. The Spiritualist or Idealist (also called Allegorical): “This point of view, originating in the Alexandrian School of Theology represented in Clement of Alexandria and Origen, regarded the book of Revelation as one great allegory going far beyond the natural symbolism which is found in the book. They understood in a nonliteral sense much of what other expositors interpreted literally...which led them to take in other than literal sense anything which would teach a millennial reign of Christ on earth.”<sup>32</sup>
    - i. “The idealist approach sees in Revelation a pictorial unfolding of great principles in constant conflict. The book does not record actual events that have been fulfilled or that are going to happen; rather it merely portrays the age-long struggle between good and evil. This viewpoint spiritualizes and allegorizes the text.”<sup>33</sup>
    - ii. “”Thus, the great dangers inherent in this system are that it takes away the authority of Scripture, leaves us without any basis on which interpretations may be tested, reduced Scripture to what seems reasonable to the interpreter, and, as a result, makes true interpretation of Scripture impossible.”<sup>34</sup>
  - c. The Historicist: “Adherents to this theory consider Revelation as a symbolic presentation of the total of church history culminating in the Second Advent.”<sup>35</sup>
    - i. “Historicism, which interprets Revelation as a symbolic pre-narration of church history from apostolic times until the Second Coming and Last Judgment. Thus, the breaking of seven seals represents the fall of the Roman Empire, locusts from the bottomless pit stand for Islamic invaders, the beast represents the papacy...and so on.”<sup>36</sup>
    - ii. “According to this [historicists], there can be no possible understanding of Revelation apart from a thorough knowledge of the history of the nation’s comprising Christendom – the sphere where Christ’s authority is nominally owned.”<sup>37</sup>
  - d. The Futurist (also called the Literal): “Limited to conservative expositors who are usually premillennial, this point of view regards Revelation as futuristic beginning with chapter 4 and therefore subject to future fulfillment...under this system of interpretation, the events of chapter 4 through 19 relate to the period just preceding the second coming of Christ...Chapter 19, therefore, refers to the second coming of Christ to the earth, chapter 20 to the future millennial kingdom which will follow, and chapters 21 and 22 to events either contemporary or subsequent to the millennium.”<sup>38</sup>
    - i. “The Label ‘futurist’ is derived from the fact that this interpretation sees the book from chapter 4 to the end as yet to be fulfilled. If one follows the plain, literal, or normal principle of interpretation, one concludes that most of the book describes what is yet future. No judgments in history have ever equaled those described in chapters 6, 8, 9, and 16. The resurrections and judgment described in chapter 20 have not yet occurred. There has been no visible return of Christ as portrayed in chapter 19.”<sup>39</sup>
    - ii. “Several things demonstrate that these predictions are for the future. (1) John was told that they were for things that would be after his time (1:19). (2) The book of Revelation was written

<sup>30</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 319. Print.

<sup>31</sup> Ironside, H. A. "Lecture 1, The Introduction." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. 12. Print.

<sup>32</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 16. Print.

<sup>33</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 9. Print. Everyman's Bible Commentary.

<sup>34</sup> Pentecost, J. Dwight. "Section 1: The Interpretation of Prophecy, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 6. Print.

<sup>35</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 18. Print.

<sup>36</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 460. Print.

<sup>37</sup> Ironside, H. A. "Lecture 1, The Introduction." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 12. Print.

<sup>38</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 20-21. Print.

<sup>39</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 9. Print. Everyman's Bible Commentary.

after AD 70 and, hence, could not have been fulfilled in the first century as preterists claim. (3) The events that must happen before the end comes have never happened, including stars falling from the sky (Matt. 24:29), one-third of human beings being killed (Rev. 9:15, 18), all of life in the sea dying (16:3), Christ coming back visibly (1:7, 19:11-21), and Christ reigning on earth for one thousand years (20:1-6). The first and second resurrections have not yet occurred, one before and one after the thousand-year reign of Christ (vv.4-6), and Jesus has not yet distributed our final rewards.”<sup>40</sup>

- iii. “The fact that the Scriptures continually point to literal interpretations of what was formerly written adds evidence as to the method to be employed in interpreting the Word. Perhaps one of the strongest evidences for the literal method is the use the New Testament makes of the Old Testament. When the Old Testament is used in the New it is used only in a literal sense. One need only study the prophecies which were fulfilled in the first coming of Christ, in His life, His ministry, and His death, to establish that fact.”<sup>41</sup>

V. Symbolism: Perhaps no other aspect of the Revelation has caused scholars and lay people difficulty than the symbolism contained in its pages.

- a. Explanation of symbolism used: “The symbolism of the book of Revelation has been explained on many principles. One of the most probable and popular, however, is that it was necessary to state opposition to the Roman Empire during the persecutions of Domitian by expressing the revelation from God in symbolic terms which would not be easily apprehended by the Roman authorities.”<sup>42</sup>
  - i. “It is wrong to say that because symbols are included in Revelation, all of the book should be taken symbolically. Many facts are to be accepted in their literal sense (for example, the stars mentioned in the fourth trumpet judgment are literal, Rev. 8:12), but others are clearly symbolic (for example, a star in Rev. 9:1 is personified as a person receiving a key). Interpreting the Bible in its normal, literal way means we recognize figures of speech. And those figures...are ‘word pictures’ that present literal truths in a picturesque way.”<sup>43</sup>
- b. Specific symbols explained: The following list may be helpful in studying the Revelation. (Note: While this list is the work of Dr. John Walvoord and his understanding of symbolism as used in Revelation, scholars may therefore find disagreement on some points, however the larger body of work is agreed upon by the majority of conservative scholars).
  - i. The seven stars (1:16) represent seven angels (1:20).
  - ii. The seven lampstands (1:13) represent seven churches (1:20).
  - iii. The hidden manna (2:17) speaks of Christ in glory (cf. Exodus 16:33-34; Heb. 9:4).
  - iv. The morning star (2:28) refers to Christ returning before the dawn, suggesting the rapture of the church before the establishment of the Kingdom (cf. Rev. 22:16; 2 Peter 1:19).
  - v. The key of David (3:7) represents the power to open and close doors (Isa. 22:22).
  - vi. The seven lamps of fire represent the sevenfold Spirit of God (4:5).
  - vii. The living creatures (4:7) portray the attributes of God.
  - viii. The seven eyes represent the sevenfold Spirit of God (5:6).
  - ix. The odors of the golden vials symbolize the prayers of the saints (5:8).
  - x. The four horses and their riders (6:1 ff.) represent successive events in the tribulation.
  - xi. The fallen star (9:1) is the angel of the abyss, probably Satan (9:11).
  - xii. Many references are made to Jerusalem: the great city (11:8), Sodom and Egypt (11:8), which stand in contrast to the new Jerusalem, the heavenly city.
  - xiii. The stars of heaven (12:4) refer to fallen angels (12:9).
  - xiv. The woman and the child (12:1-2) seem to represent Israel and Christ (12:5-6).

<sup>40</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 320. Print.

<sup>41</sup> Pentecost, J. Dwight. "Section 1: The Interpretation of Prophecy, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 10. Print. (For excellent commentary on the evidences and advantages of the literal method see pgs. 10-11 of this resource where a number of reasons for holding to this view are given.)

<sup>42</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 26. Print.

<sup>43</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 2: Understanding Prophecy." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1254. Print.

- xv. Satan is variously described as the great dragon, the old serpent, and the devil (12:9, 20:2).
- xvi. The time, times, and half a time (12:4) are the same as 1,260 days (12:6).
- xvii. The beast out of the sea (13:1-10) is the future world ruler and his empire.
- xviii. The beast out of the earth (13:11-17) is the false prophet (19:20).
- xix. The harlot (17:1) variously described as the great city (17:18), as Babylon the great (17:5), as the one who sits on seven hills (17:9), is usually interpreted as apostate Christendom.
- xx. The waters (17:1) on which the woman sits represent the peoples of the world (17:15).
- xxi. The ten horns (17:12) are ten kings associated with the beast (13:1; 17:3, 7, 8, 11-13, 16-17).
- xxii. The Lamb is Lord of lords and King of kings (17:4) (Jesus).
- xxiii. Fine linen is symbolic of the righteous deeds of the saints (19:8).
- xxiv. The rider of the white horse (19:11-16, 19) is clearly identified as Christ, the King of kings.
- xxv. The lake of fire is described as the second death (20:14).
- xxvi. Jesus Christ is the Root and Offspring of David (22:16).<sup>4445</sup>

VI. Revelation & Genesis Contrasted: Comparing Genesis with Revelation reveals that Genesis (the beginning) presents the first/start of all things while Revelation (unveiling) shows the consummation/conclusion of all things. (Note: List courtesy of H.A. Ironside<sup>46</sup>).

- a. Genesis gives us the creation of heaven and earth. Revelation presents a new heaven and a new earth.
- b. Genesis shows us the earthly paradise, with the tree of life and the river of blessing, lost through sin. Revelation gives us the Paradise of God with the Tree of Life and the pure river of water of life proceeding out of the throne of God and the Lamb – Paradise regained through Christ's atonement.
- c. In Genesis we see the first man and his wife set over all God's creation. In Revelation we behold the Second Man and His Bride ruling over a redeemed world.
- d. Genesis tells us of the first sacrificial lamb. In Revelation the Lamb once slain is in the midst of the throne.
- e. In Genesis we learn of the beginning of sin, when the serpent first entered the garden of delight to beguile Adam and Eve with his sophistries. In Revelation that old Serpent called the devil and Satan is cast into the lake of fire.
- f. In Genesis we have the first murderer, first polygamist, first rebel, first drunkard, etc. In Revelation all such, who refuse to accept God's grace in Christ Jesus, are banished from His presence forever.
- g. In Genesis we view the rise of Babel, or Babylon. In Revelation we are called to contemplate its doom.
- h. In Genesis we see man's city; in Revelation the city of God.
- i. Genesis shows us how sorrow, death, pain and tears, the inevitable accompaniments of sin and rebellion, came into the world. Revelation does not close until we have seen God wiping away all tears, and welcoming His redeemed into a home where sin, death, pain and sorrow never come.
  - i. "In Genesis the heaven and earth were created. In Revelation we see a new heaven and a new earth. In Genesis the sun and moon appear; in Revelation we read that there is no need of the sun or moon, for Christ is the light of the new heaven. In Genesis there is a garden; in Revelation there is a holy city. In Genesis there is the marriage of the first Adam; in Revelation the marriage supper of the second Adam, Jesus Christ. In Genesis we see the beginning of sin; in Revelation sin is done away with. So we can follow the appearance of the great adversary, Satan, and sorrow and pain and tears in Genesis, and see their doom and destruction in Revelation."<sup>47</sup>

<sup>44</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 29-30. Print.

<sup>45</sup> For commentary on the use of numbers in Revelation see John F. Walvoord's book *The Revelation of Jesus Christ*, p. 28.

<sup>46</sup> Ironside, H. A. "Lecture 1, The Introduction." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 10- 11. Print.

<sup>47</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. Ventura: Gospel Light, 1998. p. 659.

## Outline of the Book of Revelation

- I. Introduction (1:1-8).
  - a. Title (1:1).
  - b. Method of communication (1:1-2).
  - c. Blessing on the readers (1:3).
  - d. Message to the 7 churches from God (1:4-8).
- II. The Letter to the 7 Churches (1:9-3:22).
  - a. The background of the letter and vision (1:9-20).
  - b. The letter to the church of Ephesus (2:1-7).
  - c. The letter to the church of Smyrna (2:8-11).
  - d. The letter to the church of Pergamos (2:12-17).
  - e. The letter to the church of Thyatira (2:18-29).
  - f. The letter to the church of Sardis (3:1-6).
  - g. The letter to the church of Philadelphia (3:7-13).
  - h. The letter to the church of Laodicea (3:14-22).
- III. The Vision of God's Throne (4:1-5:14).
  - a. God sitting upon His throne and the activity around it (4:1-11).
  - b. Christ appearing to open the seven-sealed book (5:1-14).
- IV. The Seal Judgments (6:1-17).
  - a. Seal #1: The White Horse (6:1-2).
  - b. Seal #2: The Red Horse (6:3-4).
  - c. Seal #3: The Black Horse (6:5-6).
  - d. Seal #4: The Pale Horse (6:7-8).
  - e. Seal #5: The Martyrs (6:9-11).
  - f. Seal #6: Signs in Heaven (6:12-17).
- V. The Sealing of the 144,000 (7:1-8).
- VI. The Martyred Saints under the altar (7:9-17).
- VII. Seal #7: Silence in Heaven (8:1-5).
- VIII. The First 6 Trumpet Judgments (8:6-9:21).
  - a. Trumpet #1: Hail, fire, blood, 1/3 of earth burned (8:6-7).
  - b. Trumpet #2: 1/3 of seas turn to blood, 1/3 of sea life killed (8:8-9).
  - c. Trumpet #3: 1/3 of fresh water poisoned (8:10-11).
  - d. Trumpet #4: 1/3 of sun, moon and stars darkened (8:12).
  - e. Announcement of the Three Woes (8:13).
  - f. Trumpet #5: (First Woe): Locusts from bottomless pit (9:1-12).
  - g. Trumpet #6: (Second Woe): The four angels and demon army kill 1/3 of humans (9:13-21).
- IX. John, The Mighty Angel and the Little Book (10:1-11).
- X. The Two Witnesses (11:1-13).
- XI. Trumpet #7: (Third Woe): Transferring rule of the world to Christ (11:14-19).
- XII. The Main Characters of the Tribulation Period (12:1-14:20).
  - a. The woman, the dragon and the man-child (12:1-17).
  - b. The beast from the sea (13:1-10).
  - c. The beast from the earth (13:11-18).
  - d. The 144,000 with Christ on Mt. Zion (14:1-5).
  - e. Three angelic messengers (14:6-12).
  - f. Announcing the fall of Babylon (14:8).
  - g. Judgment of beast worshippers (14:9-12).
  - h. The two harvests (14:13-20).
- XIII. The Bowl/Vial Judgments (15:1-16:21).
  - a. Preparation for the judgments (15:1-16:1).
  - b. Bowl/Vial #1: Sores (16:2).
  - c. Bowl/Vial #2: Sea turns to blood (16:3).
  - d. Bowl/Vial #3: All freshwater turns to blood (16:4-7).
  - e. Bowl/Vial #4: Intense heat (16:8-9).
  - f. Bowl/Vial #5: Darkness and pain (16:10-11).
  - g. Bowl/Vial #6: Euphrates River dries up (16:12-16) (Prepares the way for Armageddon).
  - h. Bowl/Vial #7: "It is done" (16:17-21).
- XIV. The Fall of Religious Babylon (17).
- XV. The Fall of Economic and Political Babylon (18).
- XVI. The Marriage Supper of the Lamb (19:1-10).

- XVII. The 2<sup>nd</sup> Coming of Christ (19:11-16).
  - XVIII. The Final Battle of Armageddon (19:17-21).
  - XIX. The 1000 Year Millennial Reign of Christ (20:1-6).
  - XX. The Final Revolt of Satan (20:7-10).
  - XXI. The Great White Throne Judgment (20:11-15).
  - XXII. The New Jerusalem, New Heaven and New Earth (21:1-22:5).
  - XXIII. Conclusion and Warning (22:6-21).
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I. A General Order of Events:

- a. Section 1: The Things Which You Have Seen (Rev. 1:9-20).
  - i. The Vision of the Risen Christ.
- b. Section 2: The Things Which Are (Rev. 2:1-3:22).
  - i. The Letters to the Seven Churches.
- c. Section 3: The Things Which Shall Take Place (Rev. 4:1-22:21).
  - i. The Rapture of the Church.
  - ii. The Bema Judgment Seat of Christ.
  - iii. The Vision of the Throne in Heaven.
  - iv. The Tribulation Period.
  - v. The Marriage Service of the Lamb.
  - vi. The Second Coming of Christ.
  - vii. The Battle of Armageddon.
  - viii. The Marriage Supper of the Lamb.
  - ix. The Glorious Millennium.
  - x. Satan's Final Revolt.
  - xi. The Great White Throne Judgment.
  - xii. The Destruction of Present Heaven and Earth.
  - xiii. The Creation of the New and Final Heaven and Earth.

II. A Specific Order of Events:

- a. Section 1: The Things Which You Have Seen (Rev. 1:9-20).
  - i. The Vision of the Risen Christ (Rev. 1:9-20).
    - 1. Seven Stars and Seven Candlesticks (Rev. 1:20)
- b. Section 2: The Things Which Are (Rev. 2:1-3:22).
  - i. The Letters to the Seven Churches (Rev. 2:1-3:22).
    - 1. The Letter to Ephesus: The Church without Love (Rev. 2:1-7) (Now called Selcuk).
    - 2. The Letter to Smyrna: The Church in Suffering (Rev. 2:8-11) (Now called Izmir).
    - 3. The Letter to Pergamum: The Church in Compromise (Rev. 2:12-17) (Now called Bergama).
    - 4. The Letter to Thyatira: The Church Tolerating Apostasy (Rev. 2:18-29) (Now called Akhisar).
    - 5. The Letter to Sardis: The Church that was Dead (Rev. 3:1-6) (Now called Sart).
    - 6. The Letter to Philadelphia: The Church Faithful to Christ (Rev. 3:7-13) (Now called Alasehir).
    - 7. The Letter to Laodicea: The Church with Unconscious Need (Rev. 3:14-22) (Area north of modern day Denizli).
- c. Section 3: The Things Which Shall Take Place (Rev. 4:1-22:21).
  - i. The Rapture of the Church (I Thess. 4:13-18; 5:23, Rev. 2:25; 3:10-11; 4:1).
    - 1. Contrasting Views of the Rapture:
      - a. Partial Rapture.
      - b. Pre-wrath Rapture.
      - c. Mid-Tribulation Rapture.
      - d. Post-Tribulation Rapture.
      - e. Pre-Tribulation Rapture.
  - ii. The Bema Judgment Seat of Christ (Rom. 14:10-12, I Cor. 3:9-15; 9:24).
    - 1. The proof it will take place (Rom. 14:10-12, I Cor. 3:9-15, 2 Cor. 5:10, Gal. 6:7).
    - 2. The meaning of the word "Bema." – Greek: "judgment seat."

3. The time of the Bema Seat.
  4. The place of the Bema Seat.
  5. The judge at the Bema Seat.
  6. The people at the Bema Seat.
  7. The purpose of the Bema Seat.
  8. The materials to be tested, and rewarded at the Bema Seat (1 Cor. 3:10, 12-13).
  9. The outcome of the Bema Seat.
- iii. The Vision of the Throne in Heaven (Rev. 4:1-5:14).
1. John sees the throne of God (Rev. 4:2-3).
  2. The sea of crystal glass (Rev. 4:6).
  3. The 24 Elders and their thrones (Rev. 4:4-5).
  4. The Four Living Ones (Rev. 4:6-8).
  5. The Lion is the Lamb (Rev. 5:6-14).
  6. The picture of worship and a special song (Rev. 4:8-11; 5:8-14; Psa. 96:1-1, 98:1-2, 100:1-2).
- iv. The Tribulation Period: First Half (3 1/2 Years) (Rev. 6-19):
1. The appearance of the Antichrist (Dan. 7:24-25, Rev. 6:2; 13:1-12).
    - a. Titles of the Antichrist.
    - b. Nationality of the Antichrist.
    - c. Identity of the Antichrist.
    - d. Genius of the Antichrist.
    - e. Activities of the Antichrist.
    - f. Is Antichrist alive today?
  2. The appearance of the False Prophet (Rev. 13:13-18).
    - a. Identity of the False Prophet.
    - b. Activities of the False Prophet.
  3. The organization of the Super Harlot Church (2 Tim. 3:1-5; 4:1-4, Jude 4, Rev. 17:1-15).
  4. The rebirth of the Roman Empire (The fourth beast of Daniel 7:7) (Dan. 2; 7; 8, Rev. 13:1; 17:12).
  5. Antichrists 7 year peace treaty with Israel (Isa. 28:18, Dan. 9:27).
  6. The mass return of the Jews to Israel (Ez. 37:1-14, Isa. 43:5-6).
  7. The Jewish Temple rebuilt (Dan. 9:27, Matt 24:15, 2 Thess. 2:3-4, Rev. 11:1-13).
  8. 1<sup>st</sup> Seal Judgment: White Horse (Matt. 24:5, Mark 13:6, Luke 21:8, Rev. 6:1-2).
  9. 2<sup>nd</sup> Seal Judgment: Red Horse (Matt. 24:6, Mark 13:7, Luke 21:9-10, Rev. 6:3-4).
  10. 3<sup>rd</sup> Seal Judgment: Black Horse (Matt. 24:7, Mark 13:8, Luke 21:11, Rev. 6:5-6).
  11. 4<sup>th</sup> Seal Judgment: Pale Horse (Matt. 24:7, Mark 13:8, Luke 21:11, Rev. 6:7-8).
  12. 5<sup>th</sup> Seal Judgment: Martyred saints under the altar (Matt. 24:9, Mark 13:12, Luke 21:16, Rev. 6:9-11).
  13. 6<sup>th</sup> Seal Judgment: Great earthquake, natural disasters, throne of God (Matt. 24:9, Mark 13:25, Luke 12:25, Rev. 6:12-17).
- v. Intermission: After the earthquake there is a brief break between the 6<sup>th</sup> and 7<sup>th</sup> seals.
1. 144,000 Sealed (Rev. 7).
    - a. Thoughts on a figurative representation of believers from history.
    - b. Thoughts on a literal interpretation seeing the 144,000 as Jews from the 12 tribes.
    - c. Thoughts on the variance of the list of 12 tribes in Rev. 7:4-8.
    - d. Thoughts on the purpose of sealing the 144,000.
    - e. Ministry of the 144,000 (Matt. 24:14, Mark 13:10, Rev. 7:1-8; 14:1-5).
  2. The multitude of believers from all tribes, tongues, and nations (Rev. 7:9-17).
  3. Gog and Magog Invasion into Israel (Ezek. 38-39).
    - a. The identity of Gog (Ezek. 38:1-6).
    - b. The time of Gog.
    - c. The purpose of Gog (Ezek. 10-13).
    - d. The Result of Gog (Ezek. 38:17-39:8).
- vi. The Tribulation Period: Second Half (3 1/2 Years) (Rev. 6-19):
1. Full manifestation of the Antichrist (Dan. 7:25; 8:23-25, 2 Thess. 2:8-10, Rev. 13).
  2. Abomination of Desolation (Matt. 24:15-20, Mark 13:14-18, Rev. 13:11-15).
  3. The Mark of the Beast (Rev. 13:16-18).
  4. Ministry of the Two Witnesses (Rev. 11:3-6).
    - a. Identity of the Witnesses.

- b. Time of the Witnesses.
  - c. Ministry of the Witnesses (3 1/2 years).
- 5. The Parenthetical Section (Rev. 12-14).
- 6. Revelation Chapter 12: War.
  - a. The war on earth, Part 1 (Rev. 12:1-6).
  - b. The war in heaven (Rev. 12:7-12).
  - c. The war on earth, Part 2 (Rev. 12:13-17).
- 7. Revelation Chapter 14: Songs and Announcements (Rev. 14: 1-20).
  - a. The 144,000 appear with Christ on Mt. Zion (Rev. 14:1-5).
  - b. The angels' announcements (Rev. 14:6-20).
- 8. The Destruction of Religious Babylon (Rev. 17).
  - a. The vision of the Woman on the Beast (17:3-4).
  - b. The name of the Woman (Rev. 17:5).
  - c. The woman drunken with the blood of martyrs (Rev. 17:6-7).
  - d. The Beast with seven heads and ten horns (Rev. 17:8-14).
  - e. The destruction of the woman (Rev. 17:15-18).
- 9. 7<sup>th</sup> Seal Judgment (Rev. 8:1-5).
  - a. There is a 30 minute period of silence in Heaven.
  - b. The 7<sup>th</sup> seal judgment begins the trumpet judgments.
- 10. 1<sup>st</sup> Trumpet Judgment: Hail, fire, blood, 1/3 of trees destroyed (Rev. 8:7).
- 11. 2<sup>nd</sup> Trumpet Judgment: 1/3 of seas (water, life, ships) destroyed (Rev. 8:8-9).
- 12. 3<sup>rd</sup> Trumpet Judgment: Star (wormwood) turns 1/3 of water poisonous (Rev. 8:10-11).
- 13. 4<sup>th</sup> Trumpet Judgment: 1/3 of all light (sun, moon, stars) darkened (Rev. 8:12).
- 14. The Angel and the three woes (Rev. 8:13).
- 15. 5<sup>th</sup> Trumpet Judgment: The First Woe: Satan opens bottomless pit, demon locust's torture mankind for five months (Rev. 9:1-12).
- 16. 6<sup>th</sup> Trumpet Judgment: The Second Woe: Four demons lead an army to kill 1/3 of earth's population (Rev. 9:13-21).
- 17. Trumpet Intermission, Part 1: John, The Mighty Angel and the little book (Rev. 10:1-11).
- 18. Trumpet Intermission, Part 2: The Two Witnesses (Rev. 11:1-12).
- 19. The Second Woe Continued (Connected with/corresponding to the 6th trumpet judgment) (Third woe announced) (Rev. 11:13-14).
- 20. 7<sup>th</sup> Trumpet Judgment/Third Woe (Rev. 11:15-19).
- 21. Preparing the final judgments (Rev. 15).
  - a. The Song of Moses and the Lamb (Rev. 15:1-4).
  - b. The Temple in Heaven (Rev. 15:5-8).
- 22. The Seven Bowl/Vial Judgments (Rev. 16).
  - a. The time of the Bowl Judgments (Rev. 16:1).
  - b. The similarities between the Trumpets and the Bowls.
  - c. 1<sup>st</sup> Bowl Judgment: Painful sores on mankind (Rev. 16:2).
  - d. 2<sup>nd</sup> Bowl Judgment: Sea turns to blood (Rev. 16:3).
  - e. 3<sup>rd</sup> Bowl Judgment: Rivers and fountains turn to blood (Rev. 16:4-7).
  - f. 4<sup>th</sup> Bowl Judgment: Sun increases in heat (Rev. 16:8-9).
  - g. 5<sup>th</sup> Bowl Judgment: Darkness and pain (Rev. 16:10-11).
  - h. 6<sup>th</sup> Bowl Judgment: The Euphrates River dries up (Rev. 16:12-16).
  - i. 7<sup>th</sup> Bowl Judgment: History's greatest earthquake, massive hail (Rev. 16:17-21).
- 23. Destruction of Economic and Political Babylon (Rev. 18:1-24) (Signifies the end of the Great Tribulation).
  - a. Destruction of Babylon announced with a call to separation for saints (Rev. 18:1-5).
  - b. The case against Babylon stated (Rev. 18:6-8).
  - c. Kings lament the destruction of Babylon (Rev. 18:9-10).
  - d. Merchants lament the destruction of Babylon (Rev. 18:11-19).
  - e. Heaven rejoices at the destruction of Babylon (Rev. 18:20).
  - f. Babylon Destroyed (Rev. 18:21-24).
- vii. The Marriage Service of the Lamb (Rev. 19:7-10, 2 Cor. 11:2, Eph. 5:25-32).
  - 1. The Host (Luke 14:16-23).
  - 2. The Bridegroom (Matt. 3:1-7; 17:5, Luke 5:32-35, John 3:27-30).
  - 3. The Bride (Rev. 19:7-8, 2 Cor. 11:2, Eph. 5:23-25).

4. The Guests (Rev. 19:9).
  5. The Time.
  6. The Wedding Schedule.
  7. The Wedding Order.
- viii. The Second Coming of Christ (Matt. 24:29-30; 26:64, Mark 13:26; 14:62, Luke 21:27; 22:69, I Cor. 15:24, I Thess. 1:7-8, Rev. 1:7; 2:25; 19:11-16).
1. The Certainty of the Second Coming.
  2. The Distinction between the Rapture and the Second Coming (Glorious Appearing).
  3. The Chronology of the Second Coming.
  4. The Purpose of the Second Coming.
  5. The Time Factor of the Second Coming (Dan. 12:11-12).
- ix. The Battle of Armageddon (Isa. 13:6-13; 34:1-4, Joel 3:2, 9-16, Matt. 24:28, 40, 41, Luke 17:34-37, Rev. 14:14, 20; 16:16; 19:17-21).
1. Defining the Name of Armageddon.
  2. The Description of Armageddon.
  3. The Location of Armageddon.
  4. The Purpose for Gathering at Armageddon.
  5. The Events Leading to Armageddon.
  6. Eight Stages of Armageddon.
  7. The End Result of Armageddon.
- x. The Marriage Supper of the Lamb (Isa. 61:10, Matt. 22:2; 25:1, Luke 12:35-36, Rev. 19:7-10).
- xi. The Glorious Millennium (Isa. 2:2-4; 9:6-7; 11:6-9; 30:23-26; 35:5-10, Dan. 2:44; 7:13-14, Matt. 19:28; 25:31, Luke 1:31-33, Acts 2:30, Rom. 8:21, I Cor. 15:24-28, Rev. 3:21; 5:13; 11:15; 19:11-15; 20:4-6).
1. The Length of the Millennium.
  2. The Titles of the Millennium.
  3. The Old Testament Prophecies of the Millennium.
  4. The Three Competing Views of the Millennium.
  5. The Purpose of the Millennium.
  6. The Nature of the Millennium.
  7. Populating the Millennial Kingdom.
  8. The Citizens of the Millennium.
  9. The King of the Millennium: Jesus Christ.
  10. The Government of the Millennium: A Theocracy.
  11. The Site of the Millennium.
  12. The Temple of the Millennium.
- xii. The Final Revolt of Satan (Rev. 20:7-10).
1. Satan's Release.
  2. Satan's Gog and Magog.
  3. Satan's Army: Who will comprise the army Satan leads against Christ?
  4. Satan's Defeat and Judgment.
- xiii. The Great White Throne Judgment (Dan. 7:9-10, Matt. 7:21-23, John 5:22, 27; 12:48, Acts 10:40-42, 2 Tim. 4:1, Rev. 20:11-15).
1. The Judge at the Throne.
  2. The Books at the Throne (relating to man).
  3. The Books at the Throne (relating to God).
  4. The Judged at the Throne.
  5. The Judgment Pronounced at the Throne.
  6. A List of Future Judgments.
- xiv. The Destruction of Present Heaven and Earth (Isa. 51:6, Matt. 24:35, Heb. 1:10-12, 2 Peter 3:10-12, 1 John 2:17 Rev. 21-22).
- xv. The Creation of the New and Final Heaven and Earth (Isa. 65:17; 66:22, 2 Peter 3:13, Rev. 21:1ff.).

### III. Section 1: The Things Which You Have Seen (Rev. 1:9-20). Order of Events Defined.

- a. The Vision of the Risen Christ (Rev. 1:9-20).
  - i. "This picture of the risen, glorified Lord is depicted under a number of similes (note the occurrences of 'like' and 'as') - the only way He could be described to finite creatures."<sup>48</sup>
    1. His Head (Rev. 1:14) - It was white as wool or snow. This may represent the wisdom of age and the purity of holiness (Prov. 20:29).
    2. His Eyes (Rev. 1:14) - They were piercing in their fiery holiness. The true character of each church is transparent to His eyes.
    3. His Feet (Rev. 1:15) - His feet were like burnished bronze. This may picture the trials He experienced in his earthly life that make Him a sympathetic High Priest (Heb. 4:15) and an experienced Judge.
    4. His Voice (Rev. 1:15) - It was to John as the sound of many waters. Like the noise of a mighty waterfall, His voice of authority stands out above all the rest and drowns out all who try to talk back or offer excuses to Him.
    5. His Right Hand (Rev. 1:16) - In His right hand, the place of honor, was the seven stars, explained in verse 20 as the messengers of the churches of chapter 2-3.
    6. His Mouth (Rev. 1:16) - The Word of God, the basis for all judgment, proceeded out of His mouth.
    7. His Countenance (Rev. 1:16) - Christ's overall appearance was such that it overwhelmed John.
  - ii. Seven Stars and Seven Candlesticks (Rev. 1:20) - "The angles of the seven churches are not literal angels, nor believers in general; but, as chapters 2-3 show, they are pastors, or ministers, of the local churches in places of authority and responsibility. Local congregations are likened to seven candlesticks in order to convey their function of testimony and to spread the light of the Gospel."<sup>49</sup>

### IV. Section 2: The Things Which Are (Rev. 2:1-3:22). Order of Events Defined.

- a. "There are seven churches chosen, because in Scripture seven is the number of completion. In these seven letters the Spirit gives a complete picture of the moral and spiritual history of the church, along with other truths. The letters have seven exhortations to hear them, yet they are sadly neglected. The messages have spiritual, historical, and prophetic value. Since chapter 1 dealt with the things John saw - the risen Christ - and chapters 2-3 [speak] of the things that are, then they are pertinent to the church age from Pentecost to the Rapture. Each letter has four elements: (1) The manner in which Christ presents himself; (2) the commendation (or condemnation) He gives; (3) the reward He promises; and (4) the exhortation to hear."<sup>50</sup>
- b. The Letters to the Seven Churches (Rev. 2:1-3:22).
  - i. The Letter to Ephesus: The Church without Love (Rev. 2:1-7) (Now called Selcuk).
    1. Commendation (Rev. 2:2-3, 6): Works, Endurance, Discernment, Hatred of Nicolatans.
    2. Condemnation (Rev. 2:4): Left first love.
    3. Exhortation (Rev. 2:5): Remember, Repent, Repeat first works.
    4. Promise (Rev. 2:7): Eternal life in heaven.
  - ii. The Letter to Smyrna: The Church in Suffering (Rev. 2:8-11) (Now called Izmir).
    1. Commendation (Rev. 2:9): Works, Tribulation.
    2. Condemnation: None.
    3. Exhortation (Rev. 2:10): Do not fear, Be faithful.
    4. Promise (Rev. 2:10-11): Resurrection to life, No part in second death.
  - iii. The Letter to Pergamum: The Church in Compromise (Rev. 2:12-17) (Now called Bergama).
    1. Commendation (Rev. 2:13): Faithfulness, Steadfastness.
    2. Condemnation (Rev. 2:14-15): Idolatry, Immorality, Clericalism (License, "the doctrine of the Nicolatanes").
    3. Exhortation (Rev. 2:16): Repent.

<sup>48</sup> Ryrie, Charles C. "Chapter 2: The Vision of the Risen Christ." *Revelation*. Chicago: Moody, 1996. pgs. 19-20. Print. Everyman's Bible Commentary. Note: The citation for this section includes the list of seven attributes and their explanations.

<sup>49</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 792. Print.

<sup>50</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 792. Print.

4. Promise (Rev. 2:17): Hidden Manna (A place of separation with Christ), White Stone (Relates to casting a ballot with a name on it. Indicates that a special divine approval will be their reward).
  - iv. The Letter to Thyatira: The Church Tolerating Apostasy (Rev. 2:18-29) (Now called Akhisar).
    1. Commendation (Rev. 2:19): Works, Charity, Faith, Patience.
    2. Condemnation (Rev. 2:20-23): Following Jezebel's teaching and practices.
    3. Exhortation (Rev. 2:24-25): Hold fast.
    4. Promise (Rev. 2:26-29): Sharing Christ's rule and fellowship.
  - v. The Letter to Sardis: The Church that was Dead (Rev. 3:1-6) (Now called Sart).
    1. Commendation: None.
    2. Condemnation (Rev. 3:2): Lifeless profession, Incomplete works.
    3. Exhortation (Rev. 3:3): Remember, Repent, Watch.
    4. Promise (Rev. 3:5-6): Assurance of eternal life.
  - vi. The Letter to Philadelphia: The Church Faithful to Christ (Rev. 3:7-13) (Now called Alasehir).
    1. Commendation (Rev. 3:8): Have kept the Word and not denied His name.
    2. Condemnation: None.
    3. Exhortation (Rev. 3: 11): Hold fast.
    4. Promise (Rev. 3: 9-10, 12-13): Keep you from temptation, Humiliation of enemies, Deliverance, New name.
  - vii. The Letter to Laodicea: The Church with Unconscious Need (Rev. 3:14-22) (Area north of modern day Denizli).
    1. Commendation: None.
    2. Condemnation (Rev. 3: 15-17): Neither hot nor cold, Spiritual profession, Spiritual poverty.
    3. Exhortation (Rev. 3: 18-20): Find true riches in Christ.
    4. Promise (Rev. 3: 21): Continuing fellowship with Christ.
- V. Section 3: The Things Which Shall Take Place (Rev. 4:1-22:21). Order of Events Defined.
- VI. The Tribulation Period (Matt. 24:21, 29, Rev. 6-19) – “The opening of chapter 6 of the book of Revelation marks an important milestone in the progressive revelation of the end of the age. In chapter 5 John is introduced to the seven-sealed book in the hand of Christ. In chapter 6 the first six seals are opened with the resultant tremendous events occurring in the earth.”<sup>51</sup>
- a. “The Tribulation Era is to be a judgment period, when the vials of divine wrath are to be emptied out upon Jews and Gentiles alike. Judgments upon an apostate Church; upon a rebuilt Babylon; upon apostate Israel; upon the Beast and the false prophets; upon apostate nations.”<sup>52</sup>
  - b. “To summarize: chapters 6-19, which picture the tribulation period, contain three series of judgments – the seals (6), the trumpets (8-9), and the bowls (16). These follow one another in order. The other chapters reveal vital information about the period but are not arranged in chronological order.”<sup>53</sup>
  - c. **Notes:**
    - i. It is evident that chapter 6 gives the chronological sequence of some of the events of the Great Tribulation. However, chapter 7 does not advance the chronological narrative at all.
    - ii. Chapter 10 through 11:14 does not advance the narrative, but rather introduces other facts which contribute to the entire prophetic picture.
    - iii. From 11 through chapter 14, with the exception of 11:15-19, the chronological narrative is not advanced, but a parenthetical section of The Revelation is given.
    - iv. Chapters 12-14 bring to a conclusion a specific section of chapters. Chapter 12 introduces important characters to us. Chapter 13 introduces the wicked rulers of the world. And chapter 14 shows us the triumph of Christ. This material is not chronological, but it prepares us for the climax that begins in chapter 15.
      - v. Sections such as 10:1-11:14; 13-14; and 17-19 do not advance the narrative chronologically.
      - vi. Chapter 19 follows immediately after chapter 16 chronologically.

<sup>51</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God's Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 122. Print.

<sup>52</sup> Lockyer, Herbert. "Chapter 31: The Doctrine of Last Things." *All the Doctrines of the Bible*. Grand Rapids: Zondervan, 1964. p. 282.

<sup>53</sup> Ryrie, Charles C. "Chapter 6: The Six Seals." *Revelation*. Chicago: Moody, 1996. p. 54. Print. Everyman's Bible Commentary.

- d. The Names:
- i. The Day of the Lord (Isa. 2:12, Ez. 13:5, Joel 1:15, Amos 5:18, Ob. 15, Zeph. 1:7, Zech. 14:1, Mal. 4:5, Acts 2:20, 1 Thess. 5:2, 2 Thess. 2:2, 2 Peter. 3:10) (Note: This name is used more than any other.)
  - ii. The Indignation (Isa. 26:20; 34:2).
  - iii. The day of God's vengeance (Isa. 34:8, 63:1-6).
  - iv. The time of Jacob's trouble (Jer. 30:7).
  - v. The overspreading of abominations (Dan. 9:27).
  - vi. The time of trouble such as never was (Dan. 12:1).
  - vii. The seventieth week (Dan. 9:24-27).
  - viii. The time of the end (Dan 12:9).
  - ix. The great day of His wrath (Rev. 6:17).
  - x. The hour of His judgment (Rev. 14:7).
  - xi. The end of this world (Matt. 13:40-49).
  - xii. The tribulation (Matt. 24:21, 29).
- e. The Nature (Isa. 13:6-7, 10-11; 24:1, 19-20; 34:2-4).
- i. "From [the] Scriptures it is inescapable that the nature of character of this period is that of wrath (Zeph. 1:15-18; 1 Thess. 1:10, 5:9; Rev. 6:16-17; 11:18, 14:10-19, 15:1-7, 16:1-19), judgment (Rev. 14:7, 15:4, 16:5-7, 19:2), indignation (Isa. 26:20-21, 34:1-3), trial (Rev. 3:10), trouble (Jer. 30:7; Zeph. 1:14-15; Dan. 12:1), destruction (Joel 1:15; 1 Thess. 5:3), darkness (Joel 2:2; Amos 5:18; Zeph. 1:14-18), desolation (Dan. 9:27; Zeph. 1:14-15), overturning (Isa. 24:1-4, 19-21), punishment (Isa. 24:20-21). No passage can be found to alleviate to any degree whatsoever the severity of this time that shall come upon the earth."<sup>54</sup>
  - ii. "It is a book with: (1) a prophetic program (1:19), (2) enigmatic proclamations (having mysterious meaning; see 13:18), (3) a dramatic plot and climactic plan (see 11:15), (4) cataclysmic pronouncements (judgments) (chaps. 6-18), (5) an apocalyptic presentation (revelations), (6) a polemic purpose (anti 'Babylon'), (7) numeric proliferation (many numbers: 7s and 12s), (8) rhythmic (and parenthetical) progression, (9) symbolic pictures (see 1:1), (10) Hebraic phraseology (278 of 404 verses are from the Old Testament)."<sup>55</sup>
  - iii. (See also: Isa. 63:3-4, Jer. 25:32-33, Joel 2:1-2, Zeph. 1:14-15, Matt. 24:7, 11-12, 21-22, Luke 21:25-26, 1 Thess. 5:2-3, Rev. 6:12-17).
- f. The Length (Dan. 9:24-27) – Seven Years.
- i. "Expositors of the book of Revelation usually agree that there is some relation between the events at the end of the age and Daniel's seventieth week, to be understood as the last seven years of Israel's program prophesied in Daniel 9:27. Many have assumed that the events of earth in chapters 6 through 19 coincide with the seven years of Israel's program culminating in the second coming of Christ."<sup>56</sup>
  - ii. "Daniel was told that this 490 year period would begin 'from the going forth of the commandment to restore and to build Jerusalem' (Dan. 9:24). In the Scriptures are contained several decrees that have to do with the restoration of the Jews from the Babylonian captivity. There was the decree of Cyrus in 2 Chronicles 36:22-23; Ezra 1:1-3; the decree of Darius in Ezra 6:3-8; and the decree of Artaxerxes in Ezra 7:7. However, in all these permission was granted for the rebuilding of the temple and nothing was said about the rebuilding of the city. In Ezra 4:1-4 the rebuilding of the temple was stopped because the Jews were rebuilding the city without authorization. In none of these decrees was the condition of Daniel 9:25 met. When we turn to the decree of Artaxerxes, made in his twentieth year, recorded in Nehemiah 2:1-8, for the first time is permission granted to rebuild the city of Jerusalem. This then becomes the beginning of the prophetic time appointed by God in this prophecy."<sup>57</sup>
  - iii. "'From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks.' An era therefore of sixty-nine 'weeks,' or 483 prophetic years reckoned from the 14<sup>th</sup> March, B.C. 445, should close with some event to satisfy the words, 'unto the Messiah the Prince.'...No student of the Gospel narrative can fail to see that the Lord's last visit to Jerusalem was not only in fact, but in the purpose of it, the crisis of His ministry...now the twofold testimony of His words and His

<sup>54</sup> Pentecost, J. Dwight. "Section 4: Prophecies of the Tribulation Period, Chapter 15: The Scriptural Doctrine of the Tribulation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 235. Print.

<sup>55</sup> Geisler, Norman L. "Chapter 28: Revelation." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 316. Print.

<sup>56</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God's Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 122-123. Print.

<sup>57</sup> Pentecost, J. Dwight. "Section 4: Chapter 15: The Scriptural Doctrine of the Tribulation, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 244. Print.

works had been fully rendered, and His entry into the Holy City was to proclaim His Messiahship and to receive His doom...And the date of it can be ascertained. In accordance with the Jewish custom, the Lord went up to Jerusalem upon the 8<sup>th</sup> Nisan, 'six days before the Passover.' But as the 14<sup>th</sup>, on which the Paschal Supper was eaten, fell that year upon a Thursday, the 8<sup>th</sup> was the preceding Friday. He must have spent the Sabbath, therefore, at Bethany; and on the evening of the 9<sup>th</sup>, after the Sabbath had ended, the Supper took place in Martha's house. Upon the following day, the 10<sup>th</sup> Nisan, He entered Jerusalem as recorded in the Gospels...The Julian date of that 10<sup>th</sup> Nisan was Sunday the 6<sup>th</sup> April, A.D. 32. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of 'Messiah the Prince,' – between the 14<sup>th</sup> March, B.C. 445, and the 6<sup>th</sup> April, A.D. 32? The Interval contained exactly and to the very day 173,880 days, or seven times sixty-nine prophetic years of 360 days, the first sixty-nine weeks of Gabriel's prophecy."<sup>58</sup>

- iv. "The 1<sup>st</sup> Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14<sup>th</sup> March, B.C. 445. The 10<sup>th</sup> Nisan in Passion Week (Christ's entry into Jerusalem was 6<sup>th</sup> April, A.D. 32. The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with Jewish practice)."<sup>59</sup>
- v. So  $476 \times 365 = 173,740$  days, + March 14 to 6<sup>th</sup> April, both inclusive = 24 more days, + add for leap years 116 days = 173,880 days. "And 69 weeks of prophetic years of 360 days (or  $69 \times 7 \times 360$ ) = 173,880 days."<sup>60</sup>

g. The Purpose:<sup>61</sup>

- i. To separate the sheep from the goats (Matt. 13:37-43).
- ii. To show the devil as a liar (Isa. 14: 12-14).
- iii. To prepare the martyred for heaven (Rev. 7:9).
- iv. To prepare the living for heaven (Matt. 25:32-34).
- v. To punish (judge) unbelieving man and nations (Rom. 1:18, 2 Thess. 2:11-12).
- vi. To purge Israel for her Messiah (Ez. 20:37-38, Jer. 30:8-10, Zech. 13:8-9, Mal. 3:3).
- vii. To prepare the earth for the Millennium – The pre-flood conditions will be restored (Isa. 4:5; 30:26; 40:3-5; 60:19-20), and man will experience longer life-spans (Gen.5, Isa. 65:20).
  - 1. The wind will be held back during the 6<sup>th</sup> and 7<sup>th</sup> seal judgment.
  - 2. The 4<sup>th</sup> vial judgment will produce great solar heat.
  - 3. The 7<sup>th</sup> vial judgment will cause the mightiest earthquake to date.
  - 4. The sun will boil earth's water into the upper atmosphere.
  - 5. The absence of wind will prohibit clouds, making it impossible for rain, thus producing the pre-flood canopy.
  - 6. The greatest earthquake in history will cause mountains to be leveled, filling up canyons, causing the flat, gentle landscape that existed before the flood.
  - 7. "I am sure of two things: (1) the Tribulation will happen, and (2) the church will not be present during this time. Why? What reason is there for the Tribulation? Primarily, there are two reasons: (1) to prepare Israel for her Messiah and (2) to pour out judgment on unbelieving people and nations...With the second purpose being to judge unbelieving people and nations, I believe this gives credence to the belief that the church (believers) will not be present."<sup>62</sup>
  - 8. "There are many reasons for the writing of the book of Revelation: (1) to communicate the person, power, and program of the Savior (1:1); (2) to comfort the persecuted saints (v. 9); (3) to condemn the princes of sin (chaps. 17-20); (4) to complete the plan of Scripture (22:18-19) and (5) to convey the promise of Christ's second coming."<sup>63</sup>

<sup>58</sup> Pentecost, J. Dwight. "Section 4: Chapter 15: The Scriptural Doctrine of the Tribulation, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 245-246. Print. (Note: This section is reprinted by Pentecost from Robert Anderson, *The Coming Prince*, pgs. 121-128).

<sup>59</sup> Pentecost, J. Dwight. "Section 4: Chapter 15: The Scriptural Doctrine of the Tribulation, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 245-246. Print.

<sup>60</sup> Pentecost, J. Dwight. "Section 4: Chapter 15: The Scriptural Doctrine of the Tribulation, Chapter 1: Methods of Interpretation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 245-246. Print. (Note: This section is reprinted by Pentecost from Robert Anderson, *The Coming Prince*, pgs. 121-128).

<sup>61</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 603. Print.

<sup>62</sup> Stanley, Charles. "Section Four: End Times, Chapter 7: Tribulation." *Charles Stanley's Handbook for Christian Living*. Nashville: Thomas Nelson, 1996. p. 259. Print.

<sup>63</sup> Geisler, Norman L. "Chapter 28." *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. p. 314-315. Print.

- h. The People:
  - i. The Holy Spirit (Rev. 7:9-17, John 3:5-8; 16:8-11, Joel 2:28, 30-32).
  - ii. The Devil (Rev. 12:12).
  - iii. The Two Witnesses (Rev. 11:3).
  - iv. The Antichrist (2 Thess. 2:3-4, 9).
  - v. The False Prophet (Rev. 13:11).
  - vi. Angels (Rev. 7:2; 8:3; 10:1-2; 11:1; 14:6; 14:19; 16; 18:1, 21; 19:17).
  - vii. 144,000 Saved Jews (Rev. 7:4).
  - viii. Demons (Rev. 9:2-3, 16).
  - ix. Three Evil Spirits (Rev. 16:13-14).
  - x. An Evil Ruler from the north (Ez. 38:1-3).
  - xi. Four Symbolic Women (Rev. 12:1; 17:3-5; 18:2, 7; 19:7-8).
    - 1. A persecuted woman (Israel) (Rev. 12:1).
    - 2. A wicked, bloody harlot (False Church) (Rev. 17:3-5).
    - 3. An arrogant queen (Also referred to as the Beast) (Earth's political/economic systems) (Rev. 18:2, 7).
    - 4. A pure, chaste bride (The true church) (Rev. 19:7-8).
  - xii. A Mighty Warrior (Rev. 19:11, 16).

## VII. The Tribulation Period – The Chronology: First Half (3 ½ Years).

- a. The Appearance of the Antichrist (Rev. 6:2; 13:1-12): This term, Antichrist (Greek: anti-christos) can only be found in 1 John 2:18-22; 4:3, and 2 John 7. It is used in both the singular, “the antichrist” and in the plural “many antichrists.”
  - i. Titles of the Antichrist:
    - 1. The Beast (Found 36 times in the book of Revelation) (Rev. 13:1).
    - 2. The Antichrist (1 John 2:18, 22).
    - 3. The man of lawlessness, the man of sin, the man doomed to destruction and the son of perdition (2 Thess. 2:3).
    - 4. The lawless one and the wicked one (2 Thess. 2:8).
    - 5. The little horn (Dan. 7:8).
    - 6. The ruler who will come (Dan. 9:26).
    - 7. The king who will do as he pleases (Dan. 11:36).
    - 8. “A great deal has been written about the prefix anti in connection with the Antichrist. It can mean either ‘against’ (in opposition to) or ‘instead of’ (in place of). Is he the great enemy of Christ, or is he a false Christ? The one called antichristos (antichrist) denies the existence of Christ, whereas pseudochristos (false Christ) affirms himself to be Christ. The biblical picture is that he is both. Initially, he presents himself as the ‘savior’ of Israel by making a covenant to protect her (Dan. 9:27). In this manner, he appears to be her long awaited Messiah. But in reality, he is against all that the messianic prophecies foretell about the true Messiah.”<sup>64</sup>
  - ii. Nationality of the Antichrist: The New Testament does not state explicitly what nationality the Antichrist will be, and, even among scholars debate exists. However, the majority of scholars believe he will be a Gentile for the following reasons:
    - 1. He will be the leader of the European Union of Gentile nations (Dan. 7:8-24).
    - 2. He will promise Gentile protection in his covenant with Israel (Dan. 9:27).
    - 3. The Gentile domination of Israel, known as the “times of the Gentiles” will be under his rule (Luke 21:24).
    - 4. He is pictured, as the Beast, rising from the sea; generally understood to be Gentile nations (Rev. 13:1, 17:15).
    - 5. “In total appearance the Beast was ‘like a leopard,’ his feet ‘like those of a bear,’ and his mouth like a lion’s. In the vision of Daniel 7 the first Beast that the prophet saw was like a lion, the second like a bear, and the third like a leopard. John’s Beast combines these features; whatever the Babylonian, Medo-Persian, and Grecian empires had of strength, brutality, and swiftness will be present in this final form of

<sup>64</sup> LaHaye, Tim, and Ed Hindson. "Antichrist." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 24. Print.

- Antichrist's world rule in the Western confederation of nations (or, as it is sometimes called, the revived Roman Empire)."<sup>65</sup>
- iii. Identity of the Antichrist: At least 10 keys to the identity of Antichrist are given in Scripture.
    1. He will rise to power in the last days (Dan. 8:19-23).
    2. He will rule the whole world (Rev. 13:7).
    3. His headquarters will be in Rome (Rev. 17:8-9).
    4. He is intelligent and persuasive (Dan. 7:20).
    5. He will rule by international consent (Rev. 17:12-13).
    6. He will rule by deception (Dan. 8:24-25).
    7. He will control the global economy (Rev. 13:16-17).
    8. He will make a peace treaty with Israel (Dan. 9:27).
    9. He will break the treaty with Israel (Dan. 9:26).
    10. He will claim to be God (2 Thess. 2:4).
    11. "Christians have identified various evil rulers through the centuries as the Antichrist, but none of them has fulfilled the role described for the Antichrist in Revelation." (Mark D. Taylor).
    12. "The Bible...teaches that when the Antichrist comes onto the scene, there will ultimately be no doubt about his identity. His deeds and doctrine will eventually expose him to the world."<sup>66</sup>
  - iv. Genius of the Antichrist: Antichrist will be one of the greatest people the world has known.
    1. He will be an intellectual genius (Dan. 7:20).
    2. He will be an oratorical genius (Dan. 7:20).
    3. He will be a political genius (Dan. 11:21).
    4. He will be a commercial genius (Dan. 8:25).
    5. He will be a military genius (Dan. 8:24).
    6. He will be an administrative genius (Rev. 13:1-2).
    7. He will be a religious genius (2 Thess. 2:4).
    8. "Perhaps the most telling of his characteristics is depicted in Daniel 11:21, which tells us that he will come to power and 'seize it through intrigue' ('flatteries,' KJV). Here is a master of deception, empowered by the 'father of lies.' Many believe he will be Satan incarnate – thus his miraculous recovery in Revelation 13:3."<sup>67</sup>
    9. "One of the heads of the Beast was (literally) 'as having been slain to death.' This is exactly the same word that was used in 5:6 of the Lamb, where it is translated 'as if slain.' Since Christ died actually, it appears that Antichrist will also actually die. But his wound will be healed, which can only mean restoration to life. In 11:7 he was seen as coming out of the Abyss, and that coincides with his restoration to life here. He apparently actually dies, descends to the Abyss, and returns to life on earth."<sup>68</sup>
  - v. Activities of the Antichrist:
    1. The Antichrist will defeat 3 of the 10 kingdoms (horns) and control the Western power block (Dan. 7:8, Rev. 17:12).
    2. The Antichrist will make a 7 year peace treaty with Israel (Dan. 9:27), but will break it after just 3 ½ years.
    3. The Antichrist will have full control of the Middle East after the Russian invasion (Ezek. 38-39).
    4. The Antichrist destroys the apostate religious system and sets himself up to be god (Rev. 13:5; 17:6-7, Dan. 11:36-37).
    5. The Antichrist will cause much bloodshed (Dan. 7:7-19).
    6. The Antichrist will persecute, kill and seek to destroy Israel (Rev. 7:25; chap. 12).
    7. The Antichrist will try to change seasons and laws (Rev. 7:25).
    8. The Antichrist will blaspheme God (Rev. 7:25; 13:5-6).
    9. The Antichrist is the first creature thrown into the Lake of Fire (Rev. 19:20).

<sup>65</sup> Ryrie, Charles C. "The Beast and His False prophet." *Revelation*. Chicago: Moody, 1996. p. 96. Print. Everyman's Bible Commentary.

<sup>66</sup> Stanley, Charles. "Section Four: End Times, Chapter 7: Tribulation." *Charles Stanley's Handbook for Christian Living*. Nashville: Thomas Nelson, 1996. p. 237. Print.

<sup>67</sup> LaHaye, Tim, and Ed Hindson. "Antichrist." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 25. Print.

<sup>68</sup> Ryrie, Charles C. "The Beast and His False prophet." *Revelation*. Chicago: Moody, 1996. p. 96. Print. Everyman's Bible Commentary.

- vi. Is Antichrist alive today?
  - 1. “The apostle Paul comments on this in 2 Thessalonians 2:1-12, where he tells us that the ‘coming of our Lord Jesus’ will not happen ‘until the rebellion occurs’ and the ‘man of lawlessness is revealed.’ Next, he tells is that ‘you know what is holding him back, so that he may be revealed at the proper time’ (verse 6). Only after the rapture of the church will the identity of the Antichrist be revealed. In other words, you don’t want to know who he is. If you ever do figure out who he is, you have been left behind!”<sup>69</sup>
  - 2. “If 666 is the number of a future Antichrist who will rise to power after the rapture, then all attempts to identify him with past or present entities are futile...The clear purpose of the number is to help Tribulation-era believers to identify the Antichrist during the time when he will be in power...The better part of wisdom then is to be content that the Antichrist’s identity is not yet known but will be revealed when he ascends to his evil throne.”<sup>70</sup>
- b. The Appearance of the False Prophet (Rev. 13:13-18).
  - i. Identity of the False Prophet: “John describes the False Prophet as having ‘two horns like a lamb, but spoke like a dragon’ (Rev. 13:11 NIV). He looks religious, but he talks like the devil. He counterfeits true religion in order to hide his real identity.”<sup>71</sup>
    - 1. May be a Jew, possibly a leader from the World Council of Churches.
    - 2. May be a Gentile, in accordance with his association with the city on “seven hills” ruling “over the kings of the earth” (Rev. 17:7-9, 18).
    - 3. The Bible is inconclusive as to his nationality, identity, and origin.
    - 4. “Together, Satan (the dragon), the Antichrist (the beast of sea), and the False Prophet (the beast of earth) comprise an ‘unholy trinity’ that is counterfeit of the triune God. Satan opposes the Father, the Antichrist opposes the Son, and the False Prophet opposes the Holy Spirit. This ungodly alliance is Satan’s final attempt to overthrow the work of God on earth.”<sup>72</sup>
  - ii. Activities of the False Prophet: At least 10 activities of the False Prophet can be identified in Revelation 13:
    - 1. The False Prophet rises out of the earth (Rev. 13:11).
    - 2. The False Prophet controls religious affairs (Rev. 13:12).
    - 3. The False Prophet is motivated by Satan (Rev. 13:11).
    - 4. The False Prophet promotes the worship of the Beast (Antichrist) (Rev. 13:12).
    - 5. The False Prophet performs signs and miracles (Rev. 13:13).
    - 6. The False Prophet deceives the whole world (Rev. 13:14).
    - 7. The False Prophet empowers the image of the Beast (Antichrist) (Rev. 13:15).
    - 8. The False Prophet will cause fire to come down on earth in imitation of the two witnesses (Rev. 13:13).
    - 9. The False Prophet kills all who refuse to worship (Rev. 13:15).
    - 10. The False Prophet controls all economic commerce (Rev. 13:17).
    - 11. The False Prophet controls the mark of the Beast (Rev. 13:17-18).
    - 12. “Revelation 17 links the False Prophet with the “great prostitute” (apostate religion). Prostitution was often a part of pagan worship, but the adultery mentioned here refers to spiritual adultery. The woman is guilty of spiritual compromise and association with apostate religion.”<sup>73</sup>
- c. The Organization of the Super-Harlot Church (Rev. 3:15-17; 17:1-15). This apostate church is composed of apostate people from every denominational background on earth: Protestantism, Catholicism, Judaism etc. It is a synthesizing of world religions.
- d. The Rebirth of the Roman Empire (The fourth beast of Daniel 7:7) (Dan. 2; 7; 8, Rev. 13:1; 17:12). This empire will consist of 10 nations (Western Power Block) to be united by the Antichrist.
  - i. “This 10-horned confederation is the revived Roman Empire. This is derived from the fact that the most important prophetic details concerning the old Roman Empire in Daniel 2:40-44 are

<sup>69</sup> LaHaye, Tim, and Ed Hindson. "Antichrist." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 26. Print.

<sup>70</sup> LaHaye, Tim, and Ed Hindson. "Six Hundred Sixty-Six." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 366. Print.

<sup>71</sup> LaHaye, Tim, and Ed Hindson. "False Prophet." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 103. Print.

<sup>72</sup> LaHaye, Tim, and Ed Hindson. "False Prophet." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 103. Print.

<sup>73</sup> LaHaye, Tim, and Ed Hindson. "False Prophet." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 103. Print.

still unfulfilled. The revived Roman Empire is the last of seven Gentile world powers to plague the nation Israel. These powers are referred to as seven heads in Revelation 12:3; 13:1; 17:7.

They are:

1. Egypt, which enslaved Israel for 400 years (Ex. 1-12)
  2. Assyria, which captured the Northern Kingdom of Israel (2 Kings 17)
  3. Babylon, which captured the Southern Kingdom of Israel (2 Kings 24)
  4. Persia, which produced wicked Haman (Esther 3)
  5. Greece, which produced, indirectly, Antiochus Epiphanes (Dan. 11)
  6. Rome, which destroyed Jerusalem in A.D. 70 (Luke 21) and which will hound Israel in the revived empire as never before in all history (Rev. 2).<sup>74</sup>
- ii. The 4 Powers of Daniel's Vision (Dan. 2 & 7): "The four powers stand for: Babylon, from 625 B.C. to 539 B.C.; Medo-Persia, from 539 B.C. to 331 B.C.; Greece, from 331 B.C. to 323 B.C.; and Rome. For Rome, three periods are to be noted here: (a) the first period, the original empire from 300 B.C. to A.D. 476; (b) the second period, the intervening influence from A.D. 476 to the present; and (c) the third period, the revived empire from the Rapture to Armageddon. This is definitely implied, for the prophecies concerning the fourth power were not fulfilled in the history of ancient Rome."<sup>75</sup>
- e. The Antichrist's Seven Year Peace Treaty with Israel (Isa. 28:18, Dan. 9:27).
- i. "A significant event that will mark the beginning of this seven-year period is the confirming of a covenant. This covenant will be made with many, that is, with Daniel's people, the nation Israel. 'The ruler who will come' (Dan. 9:26) will be this covenant-maker...As a yet future ruler he will be the final head of the fourth empire (the little horn of the fourth beast, 7:8). The covenant he will make will evidently be a peace covenant, in which he will guarantee Israel's safety in the land. This suggests that Israel will be in her land but will be unable to defend herself for she will have lost any support she may have had previously. Therefore she will need and welcome the peacemaking role of this head of the confederation of 10 European (Roman) nations."<sup>76</sup>
- f. The Mass Return of the Jews to Israel (Ez. 37:1-14, Isa. 43:5-6).
- g. The Jewish Temple Rebuilt (Dan. 9:27, Matt 24:15, 2 Thess. 2:3-4, Rev. 11:1- 13).
- i. The Tabernacle of Moses built 1444 B.C. (Ex. 40) – Destroyed in 1100 B.C. by the Philistines (1 Sam. 4).
  - ii. The first temple, built 959 B.C. by Solomon (1 Kings 6) – Destroyed in 586 B.C. by the Babylonians (2 Kings 25).
  - iii. The second temple, built 516 B.C. by Zerubbabel (Ezra 6) – Destroyed in A.D. 70 by the Romans (Matt. 24:1-2).
- h. The First Six Seal Judgments (Matt. 24:4-8, Rev. 6:1-17). "As the seals are broken the contents of the book are not read but its records are translated into action. This action in the case of each of the first four seals is announced by one of the 'four living creatures' who are the executors of the divine decrees and the agents of divine judgment. The summons, 'Come,' is not addressed to Christ or to John, but to one of four horsemen."<sup>77</sup>
- i. 1<sup>st</sup> Seal Judgment (Matt. 24:5, Mark 13:6, Luke 21:8, Rev. 6:1-2).
    1. White Horse & rider with crown and bow (Conquering) – This rider brings uneasy peace and rest that is false and temporary.
    2. "The whole context and character of these seals absolutely forbid our thinking of this rider being the Lord Jesus, as so many affirm. His reign shall not bring war, famine, and strife in its train."<sup>78</sup>
    3. "The rider of the white horse is none other than the 'prince that shall come' of Daniel 9:26, who is to head up the revived Roman Empire and ultimately become the world ruler...the rider of the white horse will appear at the beginning of the seventieth week of Daniel and...He is Satan's masterpiece and the counterfeit of all that Christ is or

<sup>74</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 608. Print.

<sup>75</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 612. Print.

<sup>76</sup> Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary*. Old Testament ed. Wheaton: Victor Book, 1985. pgs. 1364-1365. Print.

<sup>77</sup> Eerdman, Charles R. "The Seven Seals." *The Revelation of John*. Philadelphia: Westminster, 1936. Pgs. 72. Print.

<sup>78</sup> Jennings, F. C. *Studies in Revelation*. New York: Loizeaux Bros., Bible Truth Depot, 1937. p. 201. Print.

- claims to be. He is therefore cast in the role of a conqueror, which seems to be the significance of the white horse.”<sup>79</sup>
4. “It is quite obvious that the opening months of the Tribulation will see nations conquered by the rider on the horse. Some think this rider is the man of sin, the head of the Western coalition of nations. His method of conquest, however, we would call ‘cold’ war. Clearly, this description coincides exactly with the picture of the beginning of the Tribulation given in 1 Thess. 5:3 – it will be a day when men are talking about peace and safety.”<sup>80</sup>
    - ii. 2<sup>nd</sup> Seal Judgment (Matt. 24:6, Mark 13:7, Luke 21:9-10, Rev. 6:3-4).
      1. Red Horse & rider with a great sword (Take peace and kill).
      2. “In the judgment of the second seal, peace will be removed from the earth and men will war with each other. The phrase, “a great sword was given him,’ confirms this interpretation. The red color of the second horse suggests bloodshed.”<sup>81</sup>
      3. “John in this case observes another horse described as red and bearing a rider to whom power is given to take peace from the earth and to cause men to kill one another. As a symbol of this, he is given a great sword...If the first seal is a period of peace, when the second seal is broken, military warfare breaks out and peace is taken from the world.”<sup>82</sup>
    - iii. 3<sup>rd</sup> Seal Judgment (Matt. 24:7, Mark 13:8, Luke 21:11, Rev. 6:5-6).
      1. Black Horse & rider with a pair of balances (Economic Depravity).
      2. “The third judgment brings famine to the world. The black horse forebodes death, and the pair of balances bespeaks a careful rationing of food...In other words, there will be one-eighth of the normal supply of food...Apparently luxury food items will not be in short supply, but of course most people will not be able to afford them. This situation will only serve to taunt the populace in their impoverished state.”<sup>83</sup>
      3. “In order to determine the meaning of this vision it must be understood that the silver coin designated as a penny is actually the Roman denarius, worth about fifteen cents. In the wage scale of that time it was common for a person to receive one denarius for an entire day’s work. For such a coin, one measure of wheat or three measures of barley could be purchased in the vision here.”<sup>84</sup>
    - iv. 4<sup>th</sup> Seal Judgment (Matt. 24:7, Mark 13:8, Luke 21:11, Rev. 6:7-8).
      1. Pale (ashen, pale green color) Horse & rider named Death and Hell.
      2. Will kill ¼ of mankind with sword, hunger, death, and with beasts.
      3. “The effect of this judgment will be devastating – one fourth of earth’s population will be killed by the sword (war), by hunger (the famine that often accompanies war), by death (perhaps by the plagues and diseases that follow war), and by wild beasts of the earth, which apparently will be unrestrained at this time and will roam about freely, killing men.”<sup>85</sup>
      4. “By any standard of comparison this is an awesome judgment. If one-fourth of the world population is destroyed in the fourth seal, it would represent the greatest destruction of human life ever recorded in history. The population of the human race in Noah’s day undoubtedly was far less than the figure here cited as dying.”<sup>86</sup>
    - v. 5<sup>th</sup> Seal Judgment (Matt. 24:9, Mark 13:12, Luke 21:16, Rev. 6:9-11).
      1. Martyred saints under the altar: Scene shifts from earth to heaven at this point.
      2. These are all the martyred souls throughout the Tribulation period.
      3. Given white robes for their sacrifice (The symbol of victory for their sacrifice).
      4. “The introduction of these martyred dead in heaven at this point immediately after the fourth seal seems to imply that these martyrs have come from the Tribulation scene on the earth. There have been many martyrs in every generation, and even in the

<sup>79</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God’s Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 126. Print.

<sup>80</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 542-543. Print.

<sup>81</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 543. Print.

<sup>82</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God’s Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 128. Print.

<sup>83</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. pgs. 45-46. Print. Everyman's Bible Commentary.

<sup>84</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 129. Print.

<sup>85</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 543. Print.

<sup>86</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God’s Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 131. Print.

twentieth century tens of thousands have died for Christ in Asia, Africa, Central America, and South America. There are several reasons for believing that a greater period of martyrdom is yet ahead. If the church has already been raptured, the dead in Christ have been raised from the dead before the time pictured here, and those pictured do not include the martyrs of the [Church Age]. In the fact that the martyrs ask for judgment upon those that dwell on the earth it is apparent that their persecutors are still living.”<sup>87</sup>

5. “Though the action of the fifth seal is in heaven, it presupposes that certain events have happened on earth. The group of martyrs in heaven (v. 9) implies that these people have already been killed on earth, early in the Tribulation. These people will be witnessing for Christ early in the Tribulation. They will be slain because of their testimony.”<sup>88</sup>
  6. “These martyrs are heard crying out for vengeance...This cry is not a request for personal revenge, but for the vindication of divine justice. The expression is figurative. As ‘the blood of Abel’ cried for vengeance on Cain, so ‘the souls’ of the martyrs, their lives poured out as innocent victims, call for judgment on those who caused their death.”<sup>89</sup>
- vi. 6<sup>th</sup> Seal Judgment (Matt. 24:9, Mark 13:25, Luke 12:25, Rev. 6:12-17).
1. A great earthquake (Predicted by Christ in Matt. 24:7).
  2. Sun turns black as sackcloth (Foretold by Isaiah in Isa. 50:3).
  3. Moon turns red as blood (Prophesied by Joel in Joel 2:30-31).
  4. Stars fall to earth (Meteor shower) (Mentioned in the Olivet Discourse, Matt. 24:29).
  5. Every mountain moved out of its place.
  6. Heaven opened so men can see the awesome sight.
  7. Every man hid himself at this time.
  8. “It is impossible for us to take this as symbolical; or as other than what it literally says. The difficulties of the symbolical interpretation are insuperable, while no difficulties whatever attend the literal interpretation.”<sup>90</sup>
  9. “...Beginning with the sixth seal God is undertaking a direct intervention into human affairs. The judgments of war, famine, and death, and the martyrdom of the saints have largely originated in human decision and in the evil heart of man. The judgment described here, however, originates in God as a divine punishment inflicted upon a blasphemous world.”<sup>91</sup>
  10. “This judgment unleashes universal havoc on the earth. It will include six catastrophic events; (1) A single great earthquake will take place. (2) The sun will be darkened so that it becomes black as sackcloth...(3) The moon will become as red as blood. (4) There will be a meteor shower, with all the natural devastating consequences that follow. (5) Apparently heaven will be opened for a moment so that the men on earth can have a glimpse of that awesome scene, with God on His throne. (6) Every mountain and island will be moved.”<sup>92</sup>
  11. “The sixth seal (6:12-17) brings social chaos, the complete breaking up of society and a boasted civilization. Darkness, falling stars, heavens rolled up as a scroll, islands moving, is the picture presented. Then the most tragic prayer meeting on earth with kings and priests, rich and poor, fleeing from God in a general stampeded, praying for death, for ‘For the great day of their wrath has come, and who can stand?’”<sup>93</sup>

VIII. Intermission (A brief undetermined period). *After the earthquake there is a brief break between the 6<sup>th</sup> and 7<sup>th</sup> seals (Rev.7:1-8).*

- a. The 144,000: Is this a figurative representation including believers from all of history, or is this a literal 12,000 Jews from each of the 12 tribes of Israel?
  - i. Thoughts on a figurative representation of believers from history:

<sup>87</sup> Walvoord, John F. "Chapter 6: The Beginning of the Great Day of God's Wrath." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 134. Print.

<sup>88</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 543-544. Print.

<sup>89</sup> Eerdman, Charles R. "The Seven Seals." *The Revelation of John*. Philadelphia: Westminster, 1936. P. 74. Print.

<sup>90</sup> Bullinger, Ethelbert W. *The Apocalypse: Or, "The Day of the Lord"* London: Eyre & Spottiswoode, 1935. p. 274. Print.

<sup>91</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 136. Print.

<sup>92</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 544. Print.

<sup>93</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. NIV ed. Ventura: Gospel Light, 1998. p. 664. Print.

1. "Many interpreters regard the 144,000 Israelites who are marked for protection during the Tribulation as symbolic of the church."<sup>94</sup>
  2. "Several considerations are important here. The first is as to whether the 144,000 are literal or figurative. Some have held that this was a representative number to symbolize an innumerable host of Israel saved during the tribulation."<sup>95</sup>
  3. "On the other hand, I conceive that the specification of the tribe is inconsistent with any sense but literal. Then again the contradiction is as plain and positive as words can make it, between the sealed number out of Israel and the innumerable multitude from all nations and kindreds and peoples and tongues. So that the mystical theory, when closely examined, cannot escape the charge of absurdity."<sup>96</sup>
- ii. Thoughts on a literal interpretation seeing the 144,000 as Jews from the 12 tribes:
    1. "Pretribulationists usually case the 144,000 in the role of Israelite evangelists who spread the gospel throughout the world in the absence of the church, with the result that a vast multitude of Gentiles believe and are saved...This Jewish remnant will thus survive to become the nucleus of a reestablished Davidic kingdom during the Millennium."<sup>97</sup>
    2. The point of this Scripture is that in any event 12,000 in each tribe are made secure. There will be other Israelites saved besides these 144,000 but many of these will die martyrs' deaths and give up their lives for their faith. The 144,000 are those who are delivered from their persecutors and brought safely through this terrible time of tribulation. In chapter 14 they are seen triumphant at the end of the tribulation when Christ returns."<sup>98</sup>
    3. "Now it is made clear that many of the saints of Israel are slain during the tribulation (Rev. 13:7; 20:4) whereas these 144,000 are sealed, evidently with a view to their preservation through the period. Thus the remnant of the nation, which is subject to death, can not be the same as the 144,000 who are not subject to death."<sup>99</sup>
  - iii. Thoughts on the purpose of sealing the 144,000:
    1. "This sealing denotes preservation in the midst of judgment. The conception is borrowed from the prophecy of Ezekiel, Ch. 9. There a 'man...with a writer's inkhorn' is seen in Jerusalem, who sets a mark on the foreheads of those who are to escape impending massacre. Here, in the vision of John, it is not a mere 'mark' that is described, but a divine 'seal.' It is the sign made by the signet ring of the great King."<sup>100</sup>
    2. Note: They will be sealed so that they escape death during the Tribulation period.
  - iv. Thoughts on the variance of the list of 12 tribes in Rev. 7:4-8:
    1. "Others take this passage literally as a reference to 144,000 Jews who will be saved during the tribulation period, 12,000 from each tribe of the 12 tribes of Israel. They note, first of all, that Dan is not listed while Levi is listed among the 12 tribes, since Dan went into idolatry and was largely obliterated. Levi, however, who, because of its priestly function, was not given a separate land inheritance in the OT is numbered with the 12 tribes here, since the Levitical priesthood was fulfilled by Christ (Heb. 7-10). Likewise, Ephraim may be in the place of "Joseph" in this passage, since he was Joseph's son. In further support of the literal interpretation is the fact that Jesus spoke of the 12 apostles (whom we know were literal persons) sitting on 'twelve thrones, judging the twelve tribes of Israel' in the last day (Matt. 19:28). There is no reason not to take this as a reference to 12 literal tribes of Israelites."<sup>101</sup>

<sup>94</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 472. Print.

<sup>95</sup> Pentecost, J. Dwight. "Section 18: Israel in the Tribulation, Chapter 3: The remnant of the tribulation period: part 5: The remnant in Revelation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 297. Print.

<sup>96</sup> Walvoord, John F. "Chapter 7: The Saints of the Great Tribulation." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 142-143. Print.

<sup>97</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 472. Print.

<sup>98</sup> Walvoord, John F. "Chapter 7: The Saints of the Great Tribulation." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 143. Print.

<sup>99</sup> Pentecost, J. Dwight. "Section 18: Israel in the Tribulation, Chapter 3: The remnant of the tribulation period: part 5: The remnant in Revelation." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 298. Print.

<sup>100</sup> Eerdman, Charles R. "The Seven Seals." *The Revelation of John*. Philadelphia: Westminster, 1936. P. 78. Print.

<sup>101</sup> Geisler, Norman, and Thomas Howe. "Chapter 66: Revelation." *When Critics Ask*. Grand Rapids: Baker, 1997. p. 554. Print.

2. "In this list Manasseh is mentioned but Ephraim is not, and in place of Ephraim the name of Joseph his father is given in verse 8. No explanation is made concerning this substitution. There is also no mention of the tribe of Dan, and the Bible does not tell us why Dan should be omitted....ancient interpreters accounted for this on the theory that the Antichrist would come from the tribe of Dan (cf. Gen. 49:17). A more common explanation is that the tribe of Dan was one of the first to go into idolatry, was small in number, and probably was thereafter classified with the tribe of Naphtali, another son of Jacob born to the same mother as Dan."<sup>102</sup>
3. "The fact that Levi is included in the enumeration has intrigued readers of the Apocalypse...Also, the list substitutes Joseph for Ephraim; and, most puzzling, it omits Dan...One position is that Dan is omitted because the Antichrist will come from that tribe, judging from Genesis 49:17. Built on so many imponderables, such a view can scarcely be called valid. Another explanation is that Dan does not appear in the list because it was the first tribe to embrace idolatry (cf. Judg. 18). But nowhere is this serious departure from the Lord evaluated as worse than the idolatries of the other tribes. Moreover, in the distribution of the land in the reign of Christ in Jerusalem, Dan is in fact given his inheritance."<sup>103</sup>
- v. The ministry of the 144,000 (Rev. 7:1-8).
  1. They will be the world's greatest evangelistic team ever assembled.
  2. "Just as the Antichrist will demand that his followers receive 'the mark of the beast' on their right hand or forehead (Rev. 13:14-18), the 144,000 witnesses will receive their own seal from God on their foreheads. They will have an understanding of the book of Revelation and will be able to anticipate the events and duration of the Tribulation. These Jews will immediately put everything else in their lives aside and begin to preach to all those worldwide who have ears to hear."<sup>104</sup>
- b. The Multitude of Believers from All Tribes, Tongues, and Nations (Rev. 7:9-17). Although there is no absolute proof, it is widely believed that this group represents those saved as a result of the evangelistic ministry of the 144,000.
- c. Gog and Magog Invasion into Palestine (Ezek. 38-39). "Ezekiel 38:1-6 lists ten proper names that help to identify the invading forces. Nine of these ten words describe geographical locations. 'Gog' is the lone exception. Gog is not a geographical location or a person name but a title, like Pharaoh, Caesar, or President. Gog means a high mountain, high, supreme, or a height. Gog will be the leader of this invasion; and he is also called a prince."<sup>105</sup>
  - i. The identity of Gog (Ezek. 38:1-6): Russia.
    1. Three reasons to believe this is Russia: "(1) Some of the countries named by Ezekiel were located in what is now Russia. (2) The armies are said to come 'from the far north' (Ezek. 38:6, 15; 39:2). This probably includes the land bridge between the Black and Caspian Seas, now part of the Soviet Union. (3) Ezekiel spoke of a coalition of several nations, many of whom are today aligned with or under the influence of the Soviet Union. These include Iran ('Persia'), Sudan and northern Ethiopia ('Cush'), Libya ('Put'), and Turkey ('Meshech,' 'Tubal,' 'Gomer,' and 'Beth-Togarmah'). (Ezek. 38:2-3, 5-6)."<sup>106</sup>
    2. "The names listed in Ezekiel 38-39 are identified in Genesis 10:2 as sons of Japheth. The Japheth-ites migrated, after the Flood, from Asia Minor to the north, beyond the Caspian and Black Seas. They settled in the area occupied today by Russia, Ukraine, and Kazakhstan. 'Gog' and 'Magog,' therefore, may refer to the people who live in the area north of Palestine. She will have with her as allies Persia (modern Iran), Ethiopia (northern Sudan), Put (Libya), Gomer (probably the eastern part of Turkey and Ukraine), and Togarmah (the part of Turkey near the Syrian border) (Ezek. 38:5-6)."<sup>107</sup>

<sup>102</sup> Walvoord, John F. "Chapter 7: The Saints of the Great Tribulation." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 141. Print.

<sup>103</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 808. Print.

<sup>104</sup> LaHaye, Tim, and Ed Hindson. "One Hundred Forty-Four Thousand." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. pgs. 256-257. Print.

<sup>105</sup> LaHaye, Tim, and Ed Hindson. "Gog and Magog." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 119. Print.

<sup>106</sup> Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary*. Old Testament ed. Wheaton: Victor Book, 1985. pgs. 1299-1300. Print.

<sup>107</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 546. Print.

3. "We know from Genesis 10:2 that Magog was the second son of Japheth. Gomer, Tubal and Meshech were also sons of Japheth; Togarmah was a grandson of Japheth, being the third son of Gomer. Magog's land was located in, what is called today, the Caucasus and the adjoining steppes"... "Magog was the second son of Japheth (Gen. 10:1-2), one of the three sons of Noah. Before the dawn of secular history his descendants seem to have inhabited exclusively the region of the Caucasus and of northern Armenia...It is interesting to note that the very word 'Caucasus' means 'Gog's fort.'"<sup>108</sup>
  4. Historical Proof: Josephus (1<sup>st</sup> century A.D.) tells us that the descendants of Magog, who was Japheth's son and Noah's grandson, settled north of Palestine. Also, Herodotus (5<sup>th</sup> century B.C.) tells us that Meshech's descendants settled north of Palestine.
- ii. The time of Gog: When will the invasion take place? "Ezekiel gives three key clues concerning the timing of this invasion. First, Ezekiel actually tells us when this invasion will occur. He says specifically that this invasion will occur in the 'latter years' (Ezekiel 38:8). This is the only occurrence of this exact phrase in the Old Testament...Second, Israel must be gathered to her land for this invasion to occur...Third, Israel must be at rest when this invasion occurs...Putting all these clues together, the only time that fits the scenario described in Ezekiel 38 is the first half of the tribulation period, after the church has been raptured to heaven, when Israel is living under the peace and protection of her covenant with Antichrist (Dan. 9:27)."<sup>109</sup>
    1. "The first half of the seven years will be a relatively peaceful time. Many Bible expositors feel that Ezekiel 38-39 will be fulfilled at that time, because when the battle of Gog and Magog begins, Israel will be in her land in peace and safety (Ezek. 38:8, 11, 14)...When these countries attack Israel, God will intervene, and a series of catastrophes will wipe out the armies (Ez. 38:18-23)."<sup>110</sup>
    2. The complete destruction of many world powers at this battle will pave the way for the Antichrist to declare himself 'god of the world' and demand to be worshipped. There will be no one that can oppose him.
  - iii. The purpose of Gog (Ezek. 10-13):
    1. To steal the wealth of Israel.
    2. To seize control of the Middle East.
    3. To destroy Israel (large part of the army will be Muslim).
    4. To challenge the rule of the Antichrist (Dan. 11:40-45).
    5. "Gog's purpose in the attack will be to plunder and loot unvalled and unsuspecting Israel, which will be rich in livestock and goods, living at the center of the land. Israel's importance geographically, politically, and economically will be noticed. She will be a strategic target for any power wanting to control commerce between Asia and Africa."<sup>111</sup>
  - iv. The Result of Gog (Ezek. 38:17-39:8):
    1. Massive earthquake, fear, chaos, allies begin shooting each other (Ezek. 38:21).
    2. Rain, hail and burning sulphur (volcano) (Ezek. 38:22).
    3. 83 percent of the Russian army is destroyed (Ezek. 39:2).
    4. The first feast of God as wild animals feast on dead bodies (Ezek. 39:4, 17-20).
    5. 7 months spent burying dead (Ezek. 39:11-15).
      - a. "After the battle Israel will also bury Gog's dead. The burials will take place in the valley of those who travel east toward the sea. This translation is somewhat confusing as 'toward' was supplied by the translators, and the 'east' should be translated 'on the east of' (cf. Gen. 2:14; 1 Sam. 13:5). The valley where Gog's army will be buried is 'on the east of' the Dead Sea in what is

<sup>108</sup> Pentecost, J. Dwight. "Section 19: The Gentiles in the Tribulation, Chapter 4: The powers aligned against the Roman Empire in the Last Days." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 327. Print.

<sup>109</sup> LaHaye, Tim, and Ed Hindson. "Gog and Magog." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. pgs. 120-121. Print.

<sup>110</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 10: The Road to Armageddon." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1315. Print.

<sup>111</sup> Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary*. Old Testament ed. Wheaton: Victor Book, 1985. p. 1301. Print.

today Jordan...If so, Gog's burial will be in the Valley of Abiram just across the Dead Sea from Israel proper in the land of Moab."<sup>112</sup>

6. 7 years spent burning weapons of war (Ezek. 39:9-10).
7. "Gog's attack will be crushed by God Himself...When the armies reach Israel, God's anger will be aroused against them. He will cause a massive earthquake in Israel that will interrupt Gog's invasion plans and spread fear and confusion throughout the ranks of the invading forces. In pandemonium, communication between the four invading armies will break down and they will begin attacking each other (Ezek. 38:21)...The slaughter of the armies will be aided by additional 'natural' catastrophes, including torrents of rain, hailstones, and burning sulphur (v. 22). The rain will combine with dirt and debris from the earthquake to produce massive mud slides and floods. Large hailstones will pelt the survivors, killing many."<sup>113</sup>

IX. The Tribulation Period – The Chronology: Second Half (3 ½ Years) (The Great Tribulation): This second half is referred to in Scripture as time, times, and half a time; 42 months; 1260 days; 3 ½ years; and the time of Jacob's trouble.

- a. The Full Manifestation of the Antichrist (2 Thess. 2:3-4, 9, Isa. 14:13-14, Rev. 13). At this point the Antichrist drops his pretenses and reveals the full extent of his evil power and plan (2 Thess. 2:3-4, 9). He will attempt to do what Satan (the Dragon) never succeeded in doing, namely, declaring himself to be god and demand worship of every living person (Isa. 14:13-14).
  - i. The activities of Antichrist (Rev. 13:5-7):
    1. The deadly wound (Rev. 13:3). "One of the heads of the Beast was (literally) 'as having been slain to death.' This is exactly the same word that was used in 5:6 of the Lamb, where it is translated 'as if slain.'" Since Christ died actually, it appears that Antichrist will also actually die. But his wound will be healed, which can only mean restoration to life. In 11:7 he was seen as coming out of the Abyss, and that coincides with his restoration to life here. He apparently actually dies, descends to the Abyss, and returns to life on earth."<sup>114</sup>
    2. Blasphemy and War. At one time the Antichrist was just a political ruler, but now he seeks to be both a political and religious ruler.
    3. Antichrist will break his peace treaty with Israel by committing the abomination of desolation (Dan. 9:27).
    4. "Finally we see Satan incarnating himself in the Antichrist. His portrait is given in Revelation 13. See also Daniel 12:11; Matthew 24:15; 2 Thessalonians 2:3. This Antichrist will be a world ruler. He demands the honors due to Christ Himself. He will be the political ruler of this world. He is the embodiment of wickedness. He will be shrewd and clever and a real leader of people. The Antichrist will be a Caesar, an Alexander, a Nero, a Hitler, a Stalin, a Mao Tse-Tung all in one."<sup>115</sup>
  - ii. The Abomination of Desolation (Matt. 24:15-20, Mark 13:14ff, Rev. 13:11-15).
    - i. This act of "abomination" will be when Antichrist sits on the altar inside the holy of holies of the temple and declares himself to be god.
    - ii. "Paul introduces the desecration of the Temple in 2 Thessalonians 2:4 by saying that the man of lawlessness 'exalts himself.' He elevates himself 'over every so-called god or object of worship.'...the 'desolation' occurs within the innermost sacred parts of the Temple (the Holy of Holies), where God's presence was previously manifested (Exodus 25:22; 30:6, Ezek. 43:1-7)...The abomination, however, is the Antichrist's act of enthroning himself in the place of deity to 'display himself' as God (literally, 'that he is God'). This blasphemous act fulfills Daniel's prediction that the Antichrist 'will exalt and magnify himself above every god and will speak monstrous things against the God of gods' (Dan. 11:36)."<sup>116</sup>

<sup>112</sup> Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary*. Old Testament ed. Wheaton: Victor Book, 1985. p. 1302. Print.

<sup>113</sup> Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary*. Old Testament ed. Wheaton: Victor Book, 1985. p. 1301. Print.

<sup>114</sup> Ryrie, Charles C. "Chapter 13: The Beast and His False Prophet." *Revelation*. Chicago: Moody, 1996. p. 96. Print. Everyman's Bible Commentary.

<sup>115</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. NIV ed. Ventura: Gospel Light, 1998. pgs. 664-665. Print.

<sup>116</sup> LaHaye, Tim, and Ed Hindson. "Abomination of Desolation." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 6. Print.

- iii. "After making a seven-year peace agreement with Israel, this ruler, the Antichrist, will discontinue these sacrifices in the middle of the last seven years leading up to the second coming of Christ, as stated in (Dan. 9:27). Other Scripture verses confirm the point that the Great Tribulation will occur in the last three and a half years before the Second Coming Da. 12:1, Matt. 24:21, Rev. 7:14)...This coincides with the last half of the seven years of Daniel 9:27, which indicates that the persecution of Israel by the Antichrist will begin in the middle of the last seven years, when he will break his covenant with her."<sup>117</sup>
- iv. "The final form of apostasy is not simply the worship of some pagan deity but the worship of Satan himself who in his whole program seeks to be 'like God' (Isa. 14:14). Because men worship Satan, they also worship the beast, that is, the man who rules over the revived Roman Empire. He is Satan's substitute for Christ as King of kings and Lord of lords, and to him the world as a whole flocks to give homage..."<sup>118</sup>
- c. The Mark of the Beast (Rev. 13:16-18).
  - i. Details about the Mark of the Beast:<sup>119</sup>
    1. It will be the Antichrist's mark and identified with his person.
    2. It will actually be the number 666 and not a representation.
    3. It is a mark like a tattoo, visible to the naked eye.
    4. It will be on the person as opposed to inside.
    5. It will be easily recognized and not questioned.
    6. It will be received voluntarily and not given through trickery or deceit.
    7. It will be used after the Rapture not before it.
    8. It will be used during the second half of the Tribulation.
    9. It will be necessary for conducting commercial transactions.
    10. It will be universally received by non-Christians and rejected by Christians.
    11. It is a sign of worship and allegiance to the Antichrist.
    12. It will be promoted by the False Prophet.
    13. It is a mark that leads to eternal punishment (those accepting this mark will not be saved, and cannot be saved once they accept it).
  - ii. An explanation of the number 666: "Letters in Hebrew, Latin, and Greek had numerical equivalents. The name Caesar Nero spelled Kaisar Neron if written with Hebrew endings has a corresponding numerical value in that K equals 100, S equals 60, R equals 200, N equals 50, R equals 200, O equals 6, and N equals 50. Using the letters that would be Hebrew consonants in their numerical value it would add up to 666."<sup>120</sup>
  - iii. "Everyone know the number of the beast, right? 666. Well, that's what Revelation 13:18 says. A manuscript from the fifth century, however, has the number as 616. Okay, no big deal, since it was only one manuscript. But five years ago at Oxford they found the earliest manuscript of Revelation chapter 13. It's from the third century – and it also says 616...No doubt, it says 616. Now, there's no doctrinal statement of the church or any Bible college that says the number of the beast must be 666, but it's interesting, isn't it?"<sup>121</sup>
- d. The Ministry of the Two Witnesses (Rev. 11:1-12). "Who they may be, can be but conjecture, and is best left in the obscurity in which God has surrounded them."<sup>122</sup>
  - i. Identity of the Witnesses:
    1. A number of pairs of historical figures have been suggested:
      - a. Enoch and Elijah.
      - b. Moses and Elijah
      - c. Jeremiah and Elijah.
      - d. James and John.
      - e. Peter and Paul.

<sup>117</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 9: Israel's 490 Prophetic Years." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1313 . Print.

<sup>118</sup> Walvoord, John F. "Chapter 13: The Beast and the False Prophet." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 200. Print.

<sup>119</sup> LaHaye, Tim, and Ed Hindson. "Mark of the Beast." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 205. Print.

<sup>120</sup> Walvoord, John F. "Chapter 13: The Beast and the False Prophet." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 209. Print.

<sup>121</sup> This statement is made by Daniel B. Wallace, PH.D. Wallace is a professor of New Testament Studies at Dallas Theological Seminary and one of the world's foremost authorities on textual criticism. The original quote can be found in: Strobel, Lee. "Chapter 2: Challenge #2: The Bible's Portrait of Jesus Can't Be Trusted Because the Church Tampered With the Text." *The Case for the Real Jesus*. Grand Rapids: Zondervan, 2007. p. 90. Print.

<sup>122</sup> Easton, William. *Gleanings in the Book of Revelation*. London & Glasgow: Pickering & Inglis, [19-]. P. 83. Print.

- f. Two Christians martyred by the Roman general Titus.
- g. Two Jewish prophets alive at the present time.
- 2. Elijah: Evidence for Elijah as one of the Two Witnesses:
  - a. Elijah will be sent back during the tribulation, before the Second Coming of Christ to prepare the way for Messiah (Mal. 3:1-3; 4:5-6).
  - b. Elijah did not experience physical death (2 Kings 2:9-11).
  - c. Elijah caused a drought of 3 ½ years and the witnesses will prevent rain during their entire ministry (3 ½ years) (1 Kings 17:1, Rev. 11:3-6).
  - d. Elijah was one of the two appearing with Jesus on the Mount of Transfiguration (Matt. 17:3).
- 3. Moses: Evidence for Moses as one of the Two Witnesses:
  - a. Moses is required by Deuteronomy 18:15-19 to reappear at the last days.
  - b. The body of Moses was preserved by God after Satan fought with Michael to obtain it so that Moses could be used at this time (Deut. 34:5-6, Jude 9).
  - c. Moses turned water to blood and the witnesses will do the same (Ex. 7:19-20, Rev. 11:6).
  - d. Moses was one of the two appearing with Jesus on the Mount of Transfiguration (Matt. 17:3).
- 4. Enoch: Evidence for Enoch as one of the Two Witnesses:
  - a. Enoch was translated from earth prior to the flood and never saw death (Gen. 5:24).
  - b. Enoch, along with Elijah, was a prophet of judgment, which is what the Two Witnesses will be (Jude 14-15).
  - c. "The fact that Enoch and Elijah did not die but were translated has been seized upon by some as a violation of the general rule of Hebrews 9:27, "It is appointed unto men once to die." But this argument is nullified by the fact that the entire living church at the time of the rapture will go to heaven without dying."<sup>123</sup>
- 5. "Some have suggested that the two witnesses are Elijah and Moses. Elijah is predicted because Malachi predicted his end-times return (Matt. 17:10-13); he appeared with Moses at the Transfiguration (Mat. 17:3); the prevention of rain (Rev. 11:6) resembles one of Elijah's miracles (see 1 Kings 17:1). Moses is suggested because he appeared with Elijah at the Transfiguration. It is also interesting, though perhaps coincidental, that Malachi mentioned Moses along with Elijah in the closing words of the OT (See Mal. 4:4-5); the turning of water to blood (11:6) resembles one of Moses' miracles (see Exod. 7:19); some have suggested that Satan's effort to claim Moses' body (see Jude 1:9) may have been motivated in part by his desire to prevent his appearance at the Transfiguration and as one of these two witnesses."<sup>124</sup>
- 6. "The two witnesses...identified with Moses and Elijah, will reappear and represent the law and the prophets. Elijah's return for ministry to Israel was predicted in Malachi 4:5 and confirmed by Jesus (Matt. 17:11; Mark 9:12a). Moses and Elijah appeared together on the Mount of Transfiguration during Jesus' first advent; and the miracles of the two witnesses in Revelation 11:6 correspond to the old Testament miracles of Moses (turning water to blood and smiting the earth with plagues-compare Exod. 7-12) and Elijah (striking their enemies with lightning, or 'fire' - compare 2 Kings 1:9-12 - and producing drought - compare 1 Kings 17:1)."<sup>125</sup>
- ii. Time of the Witnesses:
  - 1. First half of the Tribulation just after the Rapture, ministry to last to the mid-point, being killed and resurrected as the second half of the tribulation begins: Ryrie (Revelation, p. 84), LaHaye, Hindson, Whitcomb (A Popular Encyclopedia of Bible Prophecy, p. 401), Willmington (Willmington's Guide to Bible Knowledge, Introduction to Theology, p. 613).
  - 2. Second half of the Tribulation, arriving in opposition to the full manifestation of the Antichrist, being killed and resurrected prior to Armageddon: Walvoord (The

<sup>123</sup> Walvoord, John F. "Chapter 11: The Two Witnesses and the Seventh Trumpet." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 179. Print.

<sup>124</sup> Willmington, H.L. "Part 1: Bible Survey, Revelation." *Willmington's Bible Handbook*. Wheaton: Tyndale House, 1997. p. 801. Print.

<sup>125</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 473. Print.

Revelation of Jesus Christ, p. 178), Gundry (A Survey of the New Testament, p. 473), Liberty Bible Commentary (p. 817).

- a. "From the fact, however, that the two witnesses pour out divine judgments upon the earth and need divine protection lest they be killed, it implies that they are in the latter half of the seven years when awful persecution will afflict the people of God, as this protection would not be necessary in the first three and one-half years."<sup>126</sup>
- iii. Ministry of the Witnesses (3 ½ years) (Rev. 11:1-6):
  1. The nature of their ministry: Scripture specifies a number of things as to the nature and activities of the ministry of these two witnesses Rev. 11:3-6).
    - a. They will prophesy in sackcloth as God's anointed lamp stands (Zech. 4:3, 14).
    - b. They will destroy their enemies with fire from their mouths.
    - c. They will prevent rain for 3 ½ years.
    - d. They will turn water to blood.
    - e. They will cause every kind of plague to fall on the earth.
    - f. "The conduct of their ministry is spectacular, to say the least. They will have power (1) to kill their enemies with fire, (2) to keep it from raining, (3) to turn the waters to blood (cf. Rev. 8:7-9), and (4) to bring plagues upon the earth (cf. Rev. 9:20). The first two are reminiscent of Elijah and the last two of Moses."<sup>127</sup>
    - g. "The ministry of the two witnesses will include preaching, prophesying, and performing miracles. They will call people to repentance, foretell future events, and announce that the kingdom is at hand...encourage faithfulness to God regardless of one's circumstances."<sup>128</sup>
  2. The End of their ministry (Rev. 11:7-12):
    - a. After 3 ½ years of ministry and being supernaturally protected by God the Two Witnesses will be killed.
    - b. Their bodies will be put on display in the street and the people will rejoice and declare the day a "holiday."
      - i. "As if the display of their decaying bodies were not enough, the people of the earth will make a holiday of this occasion and send gifts to each other. This is the only mention of rejoicing on the earth during the entire Tribulation, and it is over the death of God's true messengers. So overjoyed are the people because their tormentors are dead that this becomes a happy holiday for them."<sup>129</sup>
    - c. After 3 ½ days of death, the Two Witnesses will be resurrected by God Himself who will bring them to heaven in a cloud for all to see.
- e. Parenthetical Section (Rev. 12-14) "*In chapters 12 through 14 of the book of Revelation, the great actors of the tribulation time are introduced in another parenthetical section ending at 14:20. As many commentators have noted they are seven in number: (1) the woman, representing Israel, (2) the dragon, representing Satan, (3) the man-child, referring to Christ, (4) Michael, representing the angels, (5) Israel, the remnant of the seed of the woman, (6) the beast out of the sea, the world dictator (Antichrist), and (7), the beast out of the earth, the false prophet and religious leader of the world.*"<sup>130</sup> (Chapters 12-15 of Revelation depict events which take place at the mid-point of the Tribulation period. They should be placed, chronologically, between chapters 7 and 8 of Revelation).
- f. Revelation Chapter 12: War.
  - i. The War on earth, Part 1 (Rev. 12:1-6).
    1. The Woman (Rev. 12:1-2, 5-6). She is clothed with the sun, moon, and a crown of 12 stars. She obviously represents Israel.
      - a. She is pregnant with child. She gives birth to a son; this is Jesus (v. 5).
      - b. "There have been many false interpretations of the identity of this woman. Some have held that it was Mary. However, the only feature to make this

<sup>126</sup> Walvoord, John F. "Chapter 11: The Two Witnesses and the Seventh Trumpet." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 178. Print.

<sup>127</sup> Ryrie, Charles C. "Chapter 11: The Temple, the Two Witnesses, and the Seventh Trumpet." *Revelation*. Chicago: Moody, 1996. p. 85. Print. Everyman's Bible Commentary.

<sup>128</sup> LaHaye, Tim, and Ed Hindson. "Two Witnesses." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 403. Print.

<sup>129</sup> Ryrie, Charles C. "Chapter 11: The Temple, the Two Witnesses, and the Seventh Trumpet." *Revelation*. Chicago: Moody, 1996. p. 86. Print. Everyman's Bible Commentary.

<sup>130</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 187. Print.

possible would be the fact of motherhouse, for Mary was never persecuted, never fled into the wilderness, was never cared for for 1260 days. Others have held that this woman is the church that is travelling to bring Christ to the nations. This, however, is built on the allegorizing principle of interpretation and must be rejected. The church did not produce Christ, but Christ the church...Still others have identified the woman as the leader of some particular sect. But only by the wildest vagaries of the imagination could some present day individual be pressed into the interpretation here.”<sup>131</sup>

- c. Facts to support the “woman” as representing Israel:<sup>132</sup>
  - i. The whole context in which this passage is set reveals that John is dealing with the nation Israel.
  - ii. Frequently in the Old Testament the sun, moon, and stars are used in reference to Israel (Gen. 37:9, Jer. 31:35-36, Joshua 10:12-14, Judges 5:20, Psalm 89:35-37).
  - iii. The significance of the number twelve. The number twelve not only represents the twelve tribes of Israel, but is used in Scripture as the governmental number.
  - iv. The use of the term woman. We find this term used frequently in the Old Testament to refer to the nation Israel (Isa. 47:7-9; 54:5-6, Jer. 4:31, Micah 4:9-10, Isa. 66:7-8).
  - v. The reference to Michael. In Daniel 12:1 the angel Michael is called ‘the great prince which standeth for the children of thy people.’ Michael is united with the destiny of the nation Israel by this word of the Lord to Daniel.”
- d. “The Church, the true people of God, both of the Old Testament and the New, is represented as ‘a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.’ The imagery may possibly be taken from Joseph’s dream, Gen. 37:9. The woman represents Israel, but the ideal Israel, represented at the time of Christ’s birth by such righteous ones as Zacharias and Elisabeth, Mary and Joseph, and Anna and Simeon, and in later days by the faithful followers of Christ.”<sup>133</sup>
2. The Dragon (Rev. 12:3-4). This is Satan. Verse 4 seems to be a recounting of the fall of Lucifer when he took 1/3 of the angels with him. The Dragon here represents both Satan and the revived Roman Empire.
  - a. “The dragon is seen to have seven heads and ten horns and seven crowns upon his heads (Rev. 12:3), which are the same as the beast possesses in chapters thirteen and seventeen. It is plainly stated in 31:2 that this individual derives his authority from Satan. This shows us that Satan is seeking a governmental authority over the woman’s ‘remnant’ (12:7), which authority rightly belongs to Christ Himself.”<sup>134</sup>
- ii. The War in heaven (Rev. 12:7-12).
  1. The removal of Satan from heaven (Rev. 12:7-9).
    - a. Who he is Rev. 12:9): The great red dragon, the old serpent, the devil, Satan, the deceiver of the world.
    - b. “In verse 9 Satan has five titles. ‘Dragon’ indicates his fierce nature, ‘serpent’ his crafty character. ‘Devil’ means ‘accuser or slanderer,’ and ‘Satan’ means ‘adversary.’ He is also called the one ‘who deceives the whole world.’”<sup>135</sup>
    - c. “Satan is seen in three characterizations in opposition to Christ. As accuser of the brethren, he is in opposition to Christ as priest; as the one who brings

<sup>131</sup> Pentecost, J. Dwight. "Section 18: Israel in the Tribulation, Chapter 3: A woman Clothed with the Sun." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 287. Print.

<sup>132</sup> Pentecost, J. Dwight. "Section 18: Israel in the Tribulation, Chapter 3: A woman Clothed with the Sun." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 287-290. Print. (Note: Other evidence listed by Pentecost for the “woman” representing Israel includes: The name of the adversary: dragon. The use of the term wilderness. The man child and the parallelism between Revelation 12 and Micah 5. The specific statement of Scripture in Romans 9:4-5. And the use of the term ‘thousand two hundred and threescore days.’).

<sup>133</sup> Eerdman, Charles R. "The Dragon." *The Revelation of John*. Philadelphia: Westminster, 1936. P. 101. Print.

<sup>134</sup> Pentecost, J. Dwight. "Section 18: Israel in the Tribulation, Chapter 3: A woman Clothed with the Sun." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 286. Print.

<sup>135</sup> Ryrie, Charles C. "Chapter 12: War ." *Revelation*. Chicago: Moody, 1996. p. 91. Print. Everyman's Bible Commentary.

forth the first beast, he is in opposition to Christ as king; as bringing forth the second beast, the false prophet, he is opposed to Christ as prophet.”<sup>136</sup>

d. Where he is:

- i. In heaven as an angel (Past) (Ezek. 28:14).
  - ii. In heaven as an enemy (Present) (Job 1-2).
  - iii. Earth as the spiritual advisor of the Antichrist (Future) (Rev. 12:12).
  - iv. In the bottomless pit (Future) (Rev. 20:1-3).
  - v. On earth (Future) (Rev. 12, 20:8-9).
  - vi. The Lake of Fire (Future – Forever) (Rev. 20:10).
2. Here Satan and his demons wage war against Michael the Archangel. They are defeated and cast out of heaven once and for all.
  3. “As the Scriptures reveal, throughout history Satan has had access to heaven, where he makes accusation of believers’ sins and shortcomings. Satan challenged God to permit Job to undergo a number of trials and troubles (Job 1:6-12; 2:1-7). Of course, Satan is limited in what he can do; he can attack Christians only to the extent God permits. For this reason it is possible for Christians to have relatively peaceful lives; this would be impossible if Satan had his full way. A dramatic change, however, will take place in the future. Satan and his demons, who now have access to heaven, will be thrown down to the earth at the beginning of the last three and a half years of the Great Tribulation (Rev. 12:9-10). They will lose ‘their place in heaven’ (12:8). John heard a loud voice in heaven say, ‘But woe to the earth and the sea, because the devil has gone down to you!’<sup>137</sup>
  4. “It is unusual to read of war in heaven, a place where peace and bliss prevail. But here the ultimate doom of Satan must begin, just as his first sin did (Isa. 14:12-14, Ezek. 28:12-15). In pre-time, his early fall was from the immediate presence of God to the second heaven. Just as Michael has a retinue of angels at his command, Satan has his followers. The battle will be no dress rehearsal or sham encounter; it will be mortal conflict. But Satan, already defeated at Calvary, is no match for Michael and his angels.”<sup>138</sup>
  5. “At that time, according to Revelation 12:7, ‘war broke out in heaven.’ The contestants are Michael and his angels fighting against the dragon (Satan) and his angels (demons). The war is short and the outcome is not in doubt, for Satan and his angels ‘did not prevail, nor was a place found for them in heaven any longer’ (Rev. 12:8).”<sup>139</sup>
  6. “In verse 12 the voice from heaven announces woe on the inhabitants of the earth because the devil has been barred from heaven and will wage his total warfare on the earth. There are two reasons for this woe in verse 12: (1) because of Satan’s confinement to the earth as his only sphere of operation, and (2) because he knows he does not have much more time before his final defeat and total confinement in the Lake of Fire.”<sup>140</sup>
- iii. The War on earth, Part 2 (Rev. 12:13-17).
    1. Israel, persecuted by the dragon (Satan) flees to the wilderness and finds asylum and supernatural deliverance from the attacks of the dragon.
    2. Israel will be persecuted by Satan during this time. Israel is hated by Satan, not for any characteristic which Israel possesses, but because Israel is God’s chosen people and intrinsic to God’s plan for eternity.
    3. “Apparently these fleeing people will find asylum in some place in the wilderness that will give them a certain amount of natural protection for ‘a time and times and half a time,’ or three and one-half years (the last part of the Tribulation). Some have suggested that this wilderness refuge will be the presently deserted city of Petra in southern Palestine...Satan (who also can cause miracles to happen) will launch his attack with a flood, apparently in an effort to flood people out of their wilderness

<sup>136</sup> Coates, C. A. *An Outline of the Revelation*. Kingston-on-Thames: Stow Hill Bible and Tract Depot, [19-]. p. 137 Print.

<sup>137</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 10: The Road to Armageddon." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1320. Print.

<sup>138</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 823. Print.

<sup>139</sup> LaHaye, Tim, and Ed Hindson. "War in Heaven." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 401. Print.

<sup>140</sup> Ryrie, Charles C. "Chapter 12: War ." *Revelation*. Chicago: Moody, 1996. p. 91. Print. Everyman's Bible Commentary.

- refuge. God, in turn, will cause the earth to open (an earthquake?) in order to swallow the water of the flood and thus save the persecuted people.”<sup>141</sup>
- iv. \*Note: V. 15: “Some...prefer to take this literally as a flood of water let loose to sweep away Israel down some valley. In this case, the earth would be either naturally or supernaturally enabled to swallow the water to prevent it from overtaking the Israelites. Whether the exact meaning of these two verses can be determined with certainty, the implication is that Satan strives with all his power to persecute and exterminate the people of Israel.”<sup>142</sup>
  - g. Revelation Chapter 14: Songs and Announcements (Rev. 14: 1-20).
    - i. The 144,000 appear with Christ on Mt. Zion (Rev. 14:1-5).
      1. “The preferable view, therefore, seems to be that the 144,000 in this chapter are the same as in chapter 7. In their first mention they are seen at the beginning of the great tribulation. In their second mentioned in chapter 14, they are seen still intact, preserved by God through the fearful days of persecution and standing triumphantly with the Lamb on Mount Zion at the beginning of the millennial reign.”<sup>143</sup><sup>144</sup>
      2. “The 144,000 appear again in chapter 14, this time on Mount Zion with Christ the Lamb, and celebrate their triumphant passage through the Tribulation. The celebration implies a time at the close of the Tribulation, after Christ’s return...”<sup>145</sup>
      3. “John describes them as ‘not defiled with women, for they are virgins.’ This description is not explained in the context but has been taken variously as referring to necessary abstinence from marriage in the critical days of the tribulation when a normal marital life for a person true to God is impossible, or as referring to spiritual purity, that is, they are not defiled by love of the world or compromise with evil, but keep themselves pure in a world situation which is morally filthy.”<sup>146</sup>
    - ii. The Angels Announcements (Rev. 14:6-20).
      1. The First Angel: The Everlasting Gospel (Rev. 14:6-7).
      2. The Second Angel: The Fall of Babylon (Rev. 14:8).
      3. The Third Angel: The Fate of Beast Worshipers (Rev. 14:9-13).
      4. The Fourth Angel: The Son of Man with a Sickle (Rev. 14:14).
      5. The Fifth Angel: Announcing the Time of Harvest (Rev. 14:15).
      6. The Sixth Angel: Another Angel with a Sickle (Rev. 14:17).
      7. The Seventh Angel: Harvest and Judgment Announced (Rev. 14:18-20).
  - h. The Destruction of Religious Babylon (Rev. 17). Note: Rev. 17:1-15 takes place prior to the mid-point of the Tribulation, while verses 16-18 take place at the mid-point or just after.
    - i. The Vision of the Woman on the Beast (17:3-4). The woman on the Beast represents the apostate church, the false religion set up by the False Prophet to promote worship of the Antichrist.
      1. The “Woman’s” (False Religious System) Description: Resembles a harlot (i.e., false religious system).
      2. The system is a leader in religious matters at this time.
      3. The system is a leader in political matters at this time.
      4. The system is very rich, influential and powerful.
      5. The system is a main persecutor of the saints.
      6. The system is an organized system spread all over the world.
      7. The system will be destroyed by the Beast, which is the head of the Roman coalition, so that his authority may not be challenged.
      8. “The fact that the woman is riding the beast and is not the beast itself signifies that she represents ecclesiastical power as distinct from the beast which is the political power. Her position that of riding the beast indicates on the one hand that she is supported by

<sup>141</sup> Ryrie, Charles C. "Chapter 12: War ." *Revelation*. Chicago: Moody, 1996. p. 93. Print. Everyman's Bible Commentary

<sup>142</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 195. Print.

<sup>143</sup> Walvoord, John F. "Chapter 14: The Victory of the Lamb and His Followers." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 214. Print.

<sup>144</sup> Ryrie agrees with this view held by Walvoord and many others. He says, “The important point, however, is that the 144,000 are not with the Lamb. When the group was first introduced they were on earth (7:1-3), but now they are in heaven. Their work of witnessing must now be finished, for none will be able to slay them until then. That they are the same group as in chapter 7 seems clear because (1) the distinctive number is exactly the same and (2) God’s name is written on their foreheads.” Ryrie, Charles C. "Chapter 14: Various Announcements ." *Revelation*. Chicago: Moody, 1996. p. 101. Print. Everyman's Bible Commentary.

<sup>145</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 474. Print.

<sup>146</sup> Walvoord, John F. "Chapter 14: The Victory of the Lamb and His Followers." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 216. Print.

- the political power of the beast, and on the other that she is in a dominant role and at least outwardly controls and directs the beast.”<sup>147</sup>
- ii. The Name of the Woman (Rev. 17:5).
    1. “Her name is called ‘a mystery.’ (Note that the word ‘mystery’ is not an adjective - ‘mystery Babylon’ – but a noun in apposition to Babylon – ‘mystery, Babylon.’) The Christian will realize by the use of this word ‘mystery’ that this Babylon is not the church on the Euphrates but a secret use of the word (explained in 17:9, 18). Since the true church is also called a mystery (Eph. 5:32), this apostate church is counterfeit.”<sup>148</sup>
  - iii. The Woman Drunken with the Blood of Martyrs (Rev. 17:6-7). This description indicates that the apostate church will be instrumental in persecuting the followers of Jesus during this time.
  - iv. The Beast with Seven Heads and Ten Horns (Rev. 17:8-14).
    1. Details concerning the Beast (Antichrist) (Political Babylon) (Rev. 17:8):
      - a. John indicates that the seat of power in end times will be Rome (Rev. 17:9).
      - b. The power of this final form of world government resides in the “eighth” king, who comes to rule over this kingdom after the previous seven (Rev. 17:10-11).
      - c. Ten different kings will bring their empires under the control of the “eighth” king as the head of the empire (Rev. 17:12).
      - d. This final empire is not built by force but by mutual consent (Rev. 17:13).
      - e. The sole object of hate for this final world power is Jesus (Rev. 17:14).
      - f. “The beast is explained chronologically as that which was, is not, and is about to ascend from the abyss and go into perdition. The bottomless pit is the home of Satan and demons and indicates that the power of the political empire is satanic in its origin as is plainly stated in 13:4. The word perdition means ‘destruction’ or ‘utter destruction,’ referring to eternal damnation. The power of the political empire in the last days is going to cause wonder as indicated in the questions in 13:4: ‘Who is like unto the beast? Who is able to make war with him?’ The overwhelming satanic power of the final political empire of the world will be most convincing to great masses of mankind.”<sup>149</sup>
    2. Details concerning the seven heads (Rev. 17:9-11): “The seven heads of the beast, however, are said to be symbolic of seven kings described in verse 10. Five of these are said to have fallen, one is in contemporary existence, that is, in John’s lifetime, the seventh is yet to come and will be followed by another described as the eighth, which is the beast itself...The seven heads are best explained as referring to seven kings who represent seven successive forms of the kingdom.”<sup>150</sup>
      - a. “As to the identification of the ‘seven kings’ (v. 10)...They apparently have something to do with Rome, and some have interpreted them as a selective list of Roman emperors. Others have suggested that they refer to a selective list of world empires up to that time. In any case, the Beast that is to come during the Tribulation is definitely said to be the ‘eighth’ in whatever list is meant.”<sup>151</sup>
    3. Details concerning the ten horns (Rev. 17:12-14): Further details is given concerning the final stage of the world empire as having a nucleus of ten kings apparently joined in a confederacy represented by the ten horns. These kings in contrast to the seven heads of the beast are kings who rule not in succession but simultaneously at the end time. By comparison with chapter 13, it will be seen that this is the form of the Roma Empire just preceding the world empire.”<sup>152</sup>
  - v. The Destruction of the Woman (Rev. 17:15-18).
    1. Note: The waters mentioned here in 17:15 are symbolic, and the meaning is clearly given. However, whenever water is mentioned elsewhere in Revelation there is no reason to doubt its literal description.

<sup>147</sup> Walvoord, John F. "Chapter 17: The Destruction of Ecclesiastical Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 245. Print.

<sup>148</sup> Ryrie, Charles C. "Chapter 17: Religious Babylon ." *Revelation*. Chicago: Moody, 1996. pgs. 117-118. Print. Everyman's Bible Commentary.

<sup>149</sup> Walvoord, John F. "Chapter 17: The Destruction of Ecclesiastical Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 249. Print.

<sup>150</sup> Walvoord, John F. "Chapter 17: The Destruction of Ecclesiastical Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 251. Print.

<sup>151</sup> Ryrie, Charles C. "Chapter 17: Religious Babylon ." *Revelation*. Chicago: Moody, 1996. p. 119. Print. Everyman's Bible Commentary.

<sup>152</sup> Walvoord, John F. "Chapter 17: The Destruction of Ecclesiastical Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 255. Print.

2. The apostate church will be completely destroyed by the confederation of political powers (ten horns) in cooperation with the beast itself (Antichrist).
  - a. "The Beast, who was dominated by the harlot system (Rev. 17:3), rises against her and destroys her and her system completely. Without doubt the harlot system was in competition with the religious worship of the Beast, promoted by the False Prophet, and her destruction is brought about so that the Beast may be the sole object of false worship as he claims to be God."<sup>153</sup>
  - b. "Here the ten horns, previously seen as ten kings, destroy the woman riding the beast in a most graphic action...The destruction of the harlot reduces all her pomp and gorgeous robes to naught. She is stripped of them, her flesh is eaten, and she is burned with fire. These graphic words clearly picture the downfall of the apostate world church of the future."<sup>154</sup>
  - c. "The woman of this verse is the same as the one in verse 16, and indeed throughout the chapter. This verse is not an unnecessary addendum to the chapter. It reveals (1) that the woman (harlot), though a colossal system of apostasy and idolatry, is also to be thought of in terms of that great city of her headquarters, namely, Rome; and (2) that her reign is world-wide (over the kings of the earth)."<sup>155</sup>
- i. The 7th Seal Judgment (Rev. 8:1-5). After the first 6 seal judgments there is a 30 minute silence in Heaven. It is almost as if God is waiting to see, after the seal judgments have been poured out, if man will repent and turn to Him. It's a time of great anticipation.
  - i. The 7<sup>th</sup> seal judgment begins the trumpet judgments (Rev. 8:6-9:21; 11:15-19).
  - ii. An angel offered incense with the prayers of the saints before the altar (Rev. 8:3-4).
  - iii. The angel cast fire from the altar to the earth (Rev. 8:5).
  - iv. Voices, thunders, lightnings, and an earthquake (Rev. 8:5).
  - v. "In fitting recognition of the important character of this seal, the Scriptures record that there is silence in heaven about the space of half an hour. Though thirty minutes is not ordinarily considered a long time, when it is a time of absolute silence portending such ominous developments ahead it is an indication that something tremendous is about to take place. It may be compared to the silence before the foreman of a jury reports a verdict; for a moment there is perfect silence and everyone awaits that which will follow."<sup>156</sup>
- j. The Trumpet Judgments (Rev. 8:6-9:21):
  - i. 1<sup>st</sup> Trumpet Judgment (Rev. 8:6).
    1. Hail and fire mixed with blood will fall to the earth.
    2. 1/3 of all trees and green grass will be burnt up.
    3. "The only problem which seems to remain is the meaning of the term "blood." Here we have another helpful suggestion from the plagues of Egypt. The hail was of such character according to Exodus 9:19, 25 that it destroyed not only vegetation but also men and beasts who were caught in it."<sup>157</sup>
    4. "It is suggested that the earth here may represent the land of Palestine, as it often does in this book, and the sea represents the nations. Thus these two depict judgments from God of unimaginable extent upon all the inhabitants of the earth."<sup>158</sup>
  - ii. 2<sup>nd</sup> Trumpet Judgment (Rev. 8:8-9).
    1. A great burning mountain will be cast into the sea.
    2. 1/3 of the sea will be turned to blood.
    3. 1/3 of sea life will die.
    4. 1/3 of all ships in the sea will be destroyed.
    5. "Probably nothing in the realm of our present experience corresponds to this. It will likely be something about which we do not yet know anything, but its effect is clear."<sup>159</sup>

<sup>153</sup> Pentecost, J. Dwight. "Section 21: The Judgments of the Tribulation, Chapter 5: The Judgment on the Beast and His Empire." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 368. Print.

<sup>154</sup> Walvoord, John F. "Chapter 17: The Destruction of Ecclesiastical Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 246. Print.

<sup>155</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 837. Print.

<sup>156</sup> Walvoord, John F. "Chapter 8: The Seventh Seal and the Beginning of the Trumpets." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 151. Print.

<sup>157</sup> Walvoord, John F. "Chapter 8: The Seventh Seal and the Beginning of the Trumpets." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 153. Print.

<sup>158</sup> Pentecost, J. Dwight. "Section 21: The Judgments of the Tribulation, Chapter 2: The Trumpets." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 361. Print.

- iii. 3<sup>rd</sup> Trumpet Judgment (Rev. 8:10-11).
  - 1. The star called wormwood comes to earth.
  - 2. 1/3 of remaining waters become poisonous, killing many.
  - 3. "The star seems to be a heavenly body or a mass from outer space, understandably burning as it enters the atmosphere of earth, and falling with contaminating influence upon the rivers and waters. The reference to wormwood seems to draw the parallel of the experience of the children of Israel at the waters of Marah (Ex. 15:23-25). There the tree cast into the bitter waters made them sweet. Here the wormwood cast into the sweet water made it bitter."<sup>160</sup>
  - 4. "This star could refer to a meteor containing stifling and bitter gases, which might fall on the Alps or some other freshwater source. During the second trumpet, a third of the salt water was contaminated. Now a third of earth's fresh water suffers a similar fate. Many species of wormwood grow in Palestine. All species have a strong, bitter taste."<sup>161</sup>
- iv. 4<sup>th</sup> Trumpet Judgment (Rev. 8:12).
  - 1. 1/3 of earth's light will be darkened.
  - 2. 1/3 of the sun, moon, and stars will be darkened.
  - 3. "It is of considerable interest to note the progress – one third of the green trees and grass, one third of marine life and shipping, one third of the waters, and one third of the heavenly bodies. Food is destroyed; distribution is crippled; water supply is limited; production is hampered."<sup>162</sup>
  - 4. "This might mean one of two things: the twenty-four hour cycle is reduced to sixteen hours or the output of the power of the sun, moon, and stars is reduced by one-third. In either case, it would seem that this would cause a drop in temperature (but notice that the opposite occurs in Rev. 16:8-9)."<sup>163</sup>
- k. *The Angel and the Three Woes (Rev. 8:13)*.
  - i. It is here that John both sees and hears an "angel" overhead pronouncing judgment upon the inhabitants of the earth. The first four trumpet judgments have been devastating, but the angel makes it clear that they will pale in comparison to the last three trumpet judgments, called "woes." (The first two woes (trumpets 5 and 6) can be found in Rev. 9. The last woe (trumpet 7) can be found in Rev. 11:15-18).
  - ii. "The reading of angel here is doubtless to be discarded in view of the strong testimony of Codices Sinaiticus, Alexandrinus, Vaticanus, and a host of eminent authorities. The reading of 'eagle' underscores the swiftness of the coming judgment (cf. Matt. 24:28)."<sup>164</sup>
  - iii. "At this point John heard and saw 'an eagle' (not 'angel' as in KJV) announcing woes to come."<sup>165</sup>
  - iv. "John records that he both beheld and heard the loud voice of an angel pronouncing a triple woe on the inhabitants of the earth because of the three trumpets which were yet to sound. In the best manuscripts, 'eagle' is substituted for 'angel.' Whether announced by an angel or an eagle, the effect of the trumpet is much the same."<sup>166</sup>
- l. 5<sup>th</sup> Trumpet Judgment/First Woe (Rev. 9:1-12).
  - i. This is the first woe (v. 12).
  - ii. The star with the key to the bottomless pit [is fallen] to earth (Satan, Rev. 9: 1).
    - 1. "The star here mentioned, however, seems to refer to a person rather than a literal star or meteor. The star is described as 'fallen' in more accurate translations rather than falling, as indicated in the Authorized Version. The word fall is in the perfect tense which signifies completed action...The first of chapter 9 does not record the fall itself,

<sup>159</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 551. Print.

<sup>160</sup> Walvoord, John F. "Chapter 8: The Seventh Seal and the Beginning of the Trumpets." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 155. Print.

<sup>161</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 626. Print.

<sup>162</sup> Smith, J. B. *A Revelation of Jesus Christ; a Commentary on the Book of Revelation*. Scottsdale, PA: Herald, 1961. p. 140. Print.

<sup>163</sup> Ryrie, Charles C. "Chapter 8: The Seventh Seal and the First Four Trumpets." *Revelation*. Chicago: Moody, 1996. pgs. 68-69. Print. Everyman's Bible Commentary.

<sup>164</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 812. Print.

<sup>165</sup> Ryrie, Charles C. "Chapter 8: The Seventh Seal and the First Four Trumpets." *Revelation*. Chicago: Moody, 1996. p. 69. Print. Everyman's Bible Commentary.

<sup>166</sup> Walvoord, John F. "Chapter 8: The Seventh Seal and the Beginning of the Trumpets." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 156. Print.

- but rather the star is seen as already fallen from heaven to the earth. It would seem likely; therefore, that the person referred to as the star is none other than Satan himself.”<sup>167</sup>
- iii. The bottomless pit (Rev. 9:1).
    1. “This is the first instance of this expression in Scripture mentioned three times in this chapter and four additional times later in Revelation. The ‘bottomless pit’ (Gr., abyssos) is the abode of demons according to Luke 8:31. The Greek word is found seven times in Revelation (9:1, 2, 11; 11:7; 17:8; 20:1, 3). From these references, it may be concluded that the pit of the abyss is none other than the place of detention of wicked angels.”<sup>168</sup>
  - iv. Demon locusts (Rev. 9:2-12).
    1. Demon locusts come from the bottomless pit (Rev. 9:2).
    2. Demon locusts torment only those not sealed in their foreheads by the Holy Spirit (Rev. 9:3-4). (The 144,000 are sealed at this time).
      - a. “Apparently the entire human race is open to their activity except those who are sealed by God in their foreheads. This obviously excludes the 144,000 of Revelation 7, and the protection may extend as far as this plague is concerned to all who know the Lord in that day.”<sup>169</sup>
    3. Demon locusts torment mankind for five months (Rev. 9:5-6).
      - a. “The effect of this torment is to drive people to suicide, but they will not be able to die. Although they will prefer death to the agony of living, death will not be possible. Bodies will not sink and drown; poisons and pills will have no effect; and somehow even bullets and knives will not do their intended job.”<sup>170</sup>
      - b. “So great will the torment of those with sin-laden and guilty conscience be, that men will seek relief in self-destruction; but suicide will be impossible. There will be no rest of heart or peace of mind.”<sup>171</sup>
    4. Demon locusts look evil (Rev. 9:7-10).
      - a. Like horses prepared for battle (Rev. 9:7) (cf. Joel 2:4).
      - b. Appear to wear crowns of gold on their heads (Rev. 9:7).
      - c. Faces like the faces of men (Rev. 9:7).
      - d. Hair as the hair of women (Rev. 9:8).
      - e. Teeth like a lion (Rev. 9:8).
      - f. Breastplates made of iron (Rev. 9:9).
      - g. The sound of their wings was like chariots or horses going to battle (Rev. 9:9).
      - h. Tails like scorpions used to hurt men (Rev. 9:10).
      - i. “These creatures are described as being very real, so we must not consider them as merely ‘symbolic representations of judgment.’ They are animal creatures, like locusts, though not ordinary locusts, for they are demonic in nature. Indeed, it would be better to describe them as demons who take the form of these unique locusts.”<sup>172</sup>
    5. Demon locusts led by the ruler of bottomless pit: Abaddon (Heb)/Apollyon (Gr) (Rev. 9:11). The names given here in each language both mean “destroyer.”
  - m. 6<sup>th</sup> Trumpet Judgment/Second Woe (Rev. 9:13-21) (Continued in Rev. 11:13-14).
    - i. Four angels bound in the Euphrates River are loosed (Rev. 9:14-15) (Jude 6).
      1. These are four demon-angel leaders prepared for a specific time in history to lead this massive army in killing people.
      2. “These apparently are not the same four angels mentioned in 7:1, who are angels in authority over the winds of the earth. The four angels mentioned in chapter 7, holding the four winds of the earth, are instructed not to inflict their punishment until the 144,000 of Israel are sealed and protected. They seem to be holy angels or instruments

<sup>167</sup> Walvoord, John F. "Chapter 9: The Fifth and Sixth Trumpets: The First and Second Woes." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 158-159. Print.

<sup>168</sup> Walvoord, John F. "Chapter 9: The Fifth and Sixth Trumpets: The First and Second Woes." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 159. Print.

<sup>169</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 161. Print.

<sup>170</sup> Ryrie, Charles C. "Chapter 9: Woes on the Earth ." *Revelation*. Chicago: Moody, 1996. p. 73. Print. Everyman's Bible Commentary.

<sup>171</sup> "The Book of Revelation." Liberty Bible Commentary. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 813. Print.

<sup>172</sup> Ryrie, Charles C. "Chapter 9: Woes on the Earth ." *Revelation*. Chicago: Moody, 1996. p. 72. Print. Everyman's Bible Commentary.

- of God's divine wrath upon the world. The four angels in chapter 9, however, are obviously of different character, for they are described as bound at the great river Euphrates. There is no instance in Scripture where holy angels are bound."<sup>173</sup>
3. "What is the significance of the Euphrates River? The Euphrates begins its journey in the Armenian mountains just south of Russia. The river flows until it joins the Tigris River in lower Iraq (ancient Babylon). These two rivers form an 1800-mile waterway through Iraq. Mankind's original corporate revolt against God began in this part of the world with the aggression of Nimrod (Gen. 10:8-10). It is also the general area of Shinar, where the Tower of Babel was built (Gen. 11:1-9)."<sup>174</sup>
  4. "The expression 'an hour, and a day, and a month, and a year' designates not the duration of their activity but the fact that this judgment comes exactly at the hour of God's appointment. On the basis that the article is used only before the word hour in the Greek construction it should be translated 'the hour, and day, and month, and year.'"<sup>175</sup>
- ii. Lead an Army of 200,000,000 Horse and Riders (vs. 16-21).
    1. Kill 1/3 of earth's population.
    2. Kill by fire, smoke, and brimstone from their mouths and tails, which appear to have heads (9:18-19).
    3. "This army might be composed of humans or demons, or demon-possessed human beings. There are other examples in Scripture of supernatural armies (2 Kings 2:11; 6:13-17; Rev. 19:14). The weapons of this army are fire, smoke, and brimstone – the weapons of destruction and of hell, which may indicate that this army is composed of demons or demon-possessed humans."<sup>176</sup>
    4. "This again is a description that might be comparable to modern mechanical warfare. In verse 19 additional details are given in that the power is declared to be in their mouths and in their tails. Their tails are compared to serpents, and even the tails have heads with which they can hurt men. Whether these are symbols or the best description John can give of modern warfare, this is an awesome picture of an almost irresistible military force destroying all that opposes it."<sup>177</sup>
  - n. Trumpet Intermission, Part 1: John, The Mighty Angel and the Little Book (Rev. 10:1-11).
    - i. Appearance of the Mighty Angel (Rev. 10:1).
      1. The angel was clothed with a cloud, wore a rainbow as a crown on his head, his face shone like the sun, and his feet looked like pillars of fire.
      2. Some expositors believe that this angel, along with the angel mentioned in 8:3, is the Lord Jesus Christ. Others, such as Eerdman, believe it is not Christ but another angel.
      3. "What do these characteristics tell us about the identity of this angel? Some identify him with the Lord Jesus. The descent in a cloud (cf. Ps. 104:3), the face as the sun (cf. Rev. 1:16), the feet as pillars of fire (cf. Rev. 1:15), and the planting of his feet in an act of taking possession (1 Cor. 10:26) all point to the angel being Christ."<sup>178</sup>
    - ii. The open little book in his hand (Rev. 10:2).
      1. "There are three views as to the identity of the little book: (1) It is the same book as the seven-sealed book of 5:1; (2) it is the aggregate of Old Testament prophecy concerning Israel; and (3) it is the part of the Revelation that is subsequent to the sounding of the seventh trumpet (i.e., 11:19-19:21)."<sup>179</sup>
    - iii. The seven thunders (Rev. 10:4).
      1. "It would seem evident that the seven thunders contain a further revelation consisting of some articulate voice which John could understand...When John was about to write

<sup>173</sup> Walvoord, John F. "Chapter 9: The Fifth and Sixth Trumpets: The First and Second Woes." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 164-165. Print.

<sup>174</sup> LaHaye, Tim, and Ed Hindson. "Trumpet Judgments." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 394. Print.

<sup>175</sup> Walvoord, John F. "Chapter 9: The Fifth and Sixth Trumpets: The First and Second Woes." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 165. Print.

<sup>176</sup> Ryrie, Charles C. "Chapter 9: Woes on the Earth." *Revelation*. Chicago: Moody, 1996. p. 75. Print. Everyman's Bible Commentary.

<sup>177</sup> Walvoord, John F. "Chapter 9: The Fifth and Sixth Trumpets: The First and Second Woes." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 165. Print.

<sup>178</sup> Ryrie, Charles C. "Chapter 10: The Angel and the Little Opened Book." *Revelation*. Chicago: Moody, 1996. p. 79. Print. Everyman's Bible Commentary.

<sup>179</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 815. Print.

- what he had heard, however, he was instructed not to do so...This illustrates a divine principle that while God has revealed much, there are secrets which God has not seen fit to reveal to man at this time.”<sup>180</sup>
- iv. John ate the little book (Rev. 10:8-10). This incident of John eating the book can be compared to: Ezekiel (2:9-10; 3:1-4, 14), and Jeremiah (15:16-18).
  - v. “There had been an interlude (see 8:1-6) between the sixth and seventh seals. Now there was an interlude (10:1-11:14) between the sixth and seventh trumpets. This interlude began with an angel bringing John a ‘small scroll’ (10:2) and announcing that there would be no further delay before the earth felt the total and terrifying hammer of God’s angry judgment-which would be heralded by the seventh trumpet (10:1-7). At the angel’s command, John ate the little book, and just as the angel had predicted, it was sweet in his mouth but sour in his stomach (10:8-11)...The words of the seven thunders (10:4) are the only part of the book of Revelation that remain sealed.”<sup>181</sup>
  - o. Trumpet Intermission, Part 2: The Two Witnesses (Rev. 11:1-12).
    - i. The two witnesses are killed by the beast from the bottomless pit (Rev. 11:7). This beast is none other than Satan himself.
    - ii. Bodies lay in the streets of Jerusalem for 3 ½ days before they are resurrected and ascend to heaven.
    - iii. They will be resurrected before the 2<sup>nd</sup> woe concludes (Rev. 11:7-12).
  - p. The Second Woe Continued (Connected with/corresponding to the 6<sup>th</sup> trumpet judgment) (Third woe announced) (Rev. 11:13-14).
    - i. A great earthquake causes 1/10 of restored Babylon to fall and 7,000 people are killed.
    - ii. Survivors “gave glory to the God of heaven (Rev. 11:13).”
    - iii. This ends the Trumpet intermission section of Rev. 10:1-11:14).
  - q. 7<sup>th</sup> Trumpet Judgment/Third Woe (Rev. 11:15-19).
    - i. The 24 elders worship.
    - ii. Commenting on verse 18:
      1. “The dead are judged at this time. The context seems to indicate that the resurrection of the righteous dead is especially in view rather than that of the wicked dead, who are not raised until after the millennium. The comment, which follows immediately, speaks of the reward given to the prophets who are servants of God, to saints in general, and to those who fear the name of God whether small or great.”<sup>182</sup>
      2. “Five significant factors are fulfilled at that time. (1) The rage of the nations...Here is an epitome of Armageddon. (2) The wrath of God. No longer will the patience of God be manifest. The hour of His vengeance will have arrived (cf. Ps. 2:5; 2 Thess. 1:7-8). (3) The judgment of the dead. This is probably a reference to the future Great White Throne judgment (cf. ch. 20). (4) The rewarding of the godly. This will occur for the church at the Rapture; for other saints it will take place at the resurrection of the righteous in the first resurrection (cf. ch. 20). (5) The destruction of the destroyers of the earth.”<sup>183</sup>
    - iii. The temple opens and the Ark of the Covenant is inside (v. 19), lightning, thunder, voices, an earthquake, and great hail falls.
      1. It is generally agreed upon that verse 19 belongs to chapter 12 rather than the end of chapter 11.
  - r. Preparing the Final Judgments (Rev. 15).
    - i. The Song of Moses and the Lamb (Rev. 15:1-4).
      1. A Contrast of the Two Songs:<sup>184</sup>
        - a. The song of Moses was sung beside the Red Sea (Ex. 15); the song of the Lamb will be sung beside the crystal sea.
        - b. The song of Moses was sung over Egypt; the song of the Lamb will be sung over Babylon.

<sup>180</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 171. Print.

<sup>181</sup> Willmington, H.L. "Part 1: Bible Survey, Revelation." *Willmington's Bible Handbook*. Wheaton: Tyndale House, 1997. p. 800. Print.

<sup>182</sup> Walvoord, John F. "Chapter 11: The Two Witnesses and the Seventh Trumpet." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 185. Print.

<sup>183</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 819. Print.

<sup>184</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. *Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 628. Print.

- c. The song of Moses described how God brought his people out; the song of the Lamb will describe how God brings his people in.
  - d. The song of Moses was Scripture's first song; the song of the Lamb will be Scripture's last song.
2. "The theme of their harp playing is the song of Moses and the song of the Lamb (cf. Ex. 15:1-18). What do these songs have in common? They both celebrate redemption and deliverance. In the first case, it was God's physical release of Israel from Egyptian servitude through the Passover Lamb; here it is liberation spiritually from the bondage of Satan and his agents through 'Christ our Passover' (cf. 1 Cor. 5:7)."<sup>185</sup>
  3. "There has been difference of opinion as to what song is meant by 'the song of Moses.' Walter Scott follows the traditional interpretation in referring it to the song of Exodus 15 sung by Moses and the children of Israel on the occasion of their triumph over the host of Pharaoh at the Red Sea. The alternative view advanced by J.B. Smith...suggests that the song of Moses is the one recorded in Deuteronomy 32, a song personally written and spoken to the children of Israel by Moses himself at the close of his career. It is a comprehensive picture of God's faithfulness to Israel and His ultimate purpose to defeat their enemies."<sup>186</sup><sup>187</sup>
  4. "Pharaoh is the beast, the Red Sea is this 'sea of glass mingled with fire,' the ransomed Israelites are those who have conquered their way out of the dominion of the beast, and the song of Moses and of the Lamb is a song parallel to the cadences of the ancient triumphant chorus, and celebrating the annihilation of that power which drew the world away from God. So we may believe that as Israel stood on the sands, and saw the Egyptians dead on the seashore, humanity will one day, delivered from all its bestiality and its selfishness, lift up a song of thanksgiving to the conquering King who has drowned its enemies in the depths of His own righteous judgments."<sup>188</sup>
- ii. The Temple in Heaven (Rev. 15:5-8).
1. "In order to underscore the holiness of God in His righteous judgments on sinful man, John is granted a view of the tabernacle of the testimony in heaven. Ready to perform their duties, the seven angels proceed from the temple fully equipped for their tasks. They are priests as well as angels because their attire of pure and white linen and golden girdles marks them as God's priests (cf. 1:13 of Christ)."<sup>189</sup>
  2. "As John observes, the Holy of Holies in the heavenly Tabernacle is opened. The expression 'the temple' (Gr., naos) refers to the inner holy place of the Tabernacle, the design of which God gave to Israel during the wilderness wandering...As John looks intently on the scene, the sanctuary is opened, that is, the curtain is parted, and seven angels are seen coming out of the sanctuary. The holy place, into which the high priests alone could go and only after the proper sacrifices, does not exclude holy angels who have no sin...The angels coming out of the sanctuary indicate that the judgments to be poured out stem from the holiness of God and are properly required of God who must do all things right."<sup>190</sup>
  3. "A new vision opens that involves the commissioning of the outpouring of these plagues. It is a vision of the temple in heaven and particularly of the 'tabernacle of the testimony,' that is, the Holy of Holies. It is opened to reveal seven angels coming out.

<sup>185</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 830. Print.

<sup>186</sup> Walvoord, John F. "Chapter 15: The Vision of the Seven Last Plagues." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 228. Print.

<sup>187</sup> Ryrie says of these verses: "The word 'song' is repeated before the phrase 'of the Lamb,' indicating that they sing two songs – the song of Moses and the song of the Lamb (could this be Psalm 22?). The substance of both songs is the mighty works of God. To Him are ascribed several things. (1) He is almighty. (2) He is righteous and true. (3) He is the King of the 'nations' (not 'saints,' as in the KJV). (3) He is holy, and for this reason people should fear and glorify Him (cf. 14:7). (5) He will be worshipped by the nations, again referring to the time of the establishment of the kingdom." See: Ryrie, Charles C. "Chapter 15: Prelude to the Last Judgments." *Revelation*. Chicago: Moody, 1996. p. 108. Print. Everyman's Bible Commentary.

<sup>188</sup> Maclaren, Alexander. "Chapter 7: Section 4: The Song of Moses and the Lamb." *Expositions of Holy Scripture*. Grand Rapids, MI: Baker Book House, 1977. pgs. 349-350. Print.

<sup>189</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 830. Print.

<sup>190</sup> Walvoord, John F. "Chapter 15: The Vision of the Seven Last Plagues." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 229. Print.

This emphasizes that the judgments of God demonstrate and vindicate His holiness since they come out of the sanctuary itself."<sup>191</sup>

- s. The Seven Bowl/Vial Judgments (Rev. 16).
- i. The Time of the Bowl Judgments (Rev. 16:1): "Unlike the previous series of judgments of the trumpets and seals, each of which had a break between the sixth and seventh judgments, the seven plagues of the bowls are poured out without interruption and apparently quite rapidly. All of the angels receive their orders to go at the same time (v. 1), which would indicate that these judgments follow each other in quick succession...Notice too that the Beast is in power and that his image has been set up and worshipped when this first bowl judgment comes. Therefore, this series of judgments will occur at the close of the tribulation period."<sup>192</sup>
  - ii. The Similarities Between the Trumpets and the Bowls:
    1. The First Trumpet and Bowl afflicts the earth.
    2. The Second Trumpet and Bowl afflicts the sea.
    3. The Third Trumpet and Bowl afflicts the rivers and fountains of water.
    4. The fourth Trumpet and Bowl afflicts the sun.
    5. The Fifth Trumpet and Bowl deals with darkness.
    6. The Sixth Trumpet and Bowl deals with the Euphrates River.
    7. The Seventh Trumpet and Bowl includes lightning, thunder and an earthquake.
    8. "There is undoubtedly much similarity between the trumpet judgments and the judgments inflicted by the pouring out of the vials of the wrath of God. In both the trumpets and the vials, the first in the series deals with the earth, the second with the sea, the third with the rivers and fountains of water, the fourth with the sun, the fifth with darkness, the sixth with the Euphrates River, and the seventh with lightning's, thunders, and a great earthquake."<sup>193</sup>
  - iii. "In the trumpets, Satan is releasing his power to accomplish his objectives. The bowls are God's power released against Satan. The bowls are God's answer to the devil. The bowls blast the dominion of Satan. Satan has dared to challenge God's power. God is now answering the challenge."<sup>194</sup>
  - iv. 1<sup>st</sup> Bowl Judgment (Rev. 16:2).
    1. A painful sore on those with the mark of the beast.
    2. "God is engaged in germ warfare upon the followers of Antichrist...These putrefying sores are worse than leprosy or cancer. This compares to the sixth plague in Egypt, and is the same type of sore or boil (Exod. 9:8-12)."<sup>195</sup>
    3. "The group afflicted is limited to those who are followers of Antichrist, the believing remnant being exempt (cf. Ex. 9:8-12). Apparently the Beast cannot heal them, for they are still cursing God for these sores after the fifth bowl has been poured out (v. 11)."<sup>196</sup>
  - v. 2<sup>nd</sup> Bowl Judgment (Rev. 16:3).
    1. The sea is turned to blood, killing all those in it.
    2. "The second bowl is poured on the sea, with the result that the waters became blood and every living thing in the sea dies. The "as" is misplaced in the Authorized Version, the correct reading being "became blood as of a dead man." The vivid image is of a dead person wallowing in his own blood. The seas will wallow in blood. Under the second trumpet, one-third of the sea creatures died (8:9); now the destruction is complete."<sup>197</sup>
  - vi. 3<sup>rd</sup> Bowl Judgment (Rev. 16:4-7).
    1. The rivers and fountains of earth become blood.
    2. "The victims of this plague will experience inexorable retribution. They will have shed the blood of the saints and prophets, so now they will have to drink blood."<sup>198</sup>

<sup>191</sup> Ryrie, Charles C. "Chapter 15: Prelude to the Last Judgments." *Revelation*. Chicago: Moody, 1996. p. 108. Print. Everyman's Bible Commentary.

<sup>192</sup> Ryrie, Charles C. "Chapter 16: The Seven Bowl Judgments." *Revelation*. Chicago: Moody, 1996. p. 111. Print. Everyman's Bible Commentary.

<sup>193</sup> Walvoord, John F. "Introduction." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 231. Print.

<sup>194</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. NIV ed. Ventura: Gospel Light, 1998. p. 665. Print.

<sup>195</sup> McGee, J. Vernon. *Reveling through Revelation*. Pasadena, CA: Thru the Bible, 1962. p. 36 Print.

<sup>196</sup> Ryrie, Charles C. "Chapter 16: The Seven Bowl Judgments." *Revelation*. Chicago: Moody, 1996. p. 111. Print. Everyman's Bible Commentary.

<sup>197</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 97. Print. Everyman's Bible Commentary.

<sup>198</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 554. Print.

3. "The victims of this judgment will experience the relentless law of retribution. They shed the blood of the saints and prophets, so they must now drink blood. Apparently this bloody water is not toxic and can be drunk. 'They deserve it' (v. 6) refers to the victims of this judgment. They deserve what they receive."<sup>199</sup>
- vii. 4<sup>th</sup> Bowl Judgment (Rev. 16:8-9).
1. The sun is increased so as to scorch men with fire.
  2. "The expression 'and power was given unto him to scorch men with fire' is rendered, according to the best manuscripts, 'and it was given to him [the sun] to scorch the men with fire.' The implication is that saints in this period who are true believers in the Lord Jesus Christ will not suffer from this plague, and possibly creatures other than men may also escape."<sup>200</sup>
  3. "William Barclay has correctly stated 'In Hebrew thought every natural force – the wind, the sun, the rain, the waters – had its directing angel. These angels were the ministering servants of God, placed by God in charge of various departments of nature in the universe.'...The sun, the source of such blessing and essential to plant and animate life on earth, is now a medium of God's wrath."<sup>201</sup>
- viii. 5<sup>th</sup> Bowl Judgment (Rev. 16:10-11).
1. The "seat" (literally, throne) of the beast (place of central rule, Rome) was filled with darkness and pain.
  2. "The darkness is another allusion to the plague of darkness in Egypt (cf. Ex. 10:21-23). Gnawed their tongues for the pain is the only expression of its kind in the Bible and speaks of the most intense agony and suffering."<sup>202</sup>
  3. "The result of the judgment is darkness, pain, and the accumulated effect of the preceding judgment when sores were inflicted as in the first vial. The noun clause 'the seat of the beast' is more accurately 'the throne of the beast.' The beast is probably the first beast of Revelation 13. As in the fifth trumpet and in the ninth plague of Egypt (Ex. 10:21-23), there is darkness over the earth, but this is only part of the divine judgment."<sup>203</sup>
- ix. 6<sup>th</sup> Bowl Judgment (Rev. 16:12-16).
1. The Euphrates is dried up (This prepares the way for invasion from the kings of the east. Ultimately this prepares the land and the nations for the battle of Armageddon.)
    - a. "The passage is best understood as referring to the kings of the East, literally, of the 'sunrising,' referring to Oriental rulers who will descend upon the Middle East in connection with the final world conflict described a few verses later...The rising power of parts of the Orient in our day in countries such as Japan, China, India, as well as lesser nations, makes such an invasion a reasonable prediction."<sup>204</sup>
  2. Three unclean spirits from the Dragon (Satan), the Beast (Antichrist), and the False Prophet come out (Rev. 16:13-16).
    - a. "From the very beginning of the Christian era, believers were convinced that a world ruler who was the embodiment of Satan would eventually come on the scene. Revelation 12-13 presents an 'unholy trinity' that aligns Satan (vs. the Father), the Antichrist (vs. the Son), and the False Prophet (vs. the Holy Spirit). Thus, the real power behind the Antichrist is Satan."<sup>205</sup>
  3. Kings of the world and many people are gathered at Armageddon.
    - a. "Here the God of heaven employs psychological warfare upon his enemies, conditioning them to gather themselves together in the near future at

<sup>199</sup> Ryrie, Charles C. "Chapter 16: The Seven Bowl Judgments." *Revelation*. Chicago: Moody, 1996. p. 112. Print. Everyman's Bible Commentary.

<sup>200</sup> Walvoord, John F. "Chapter 16: The Vials of the Wrath of God." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 235. Print.

<sup>201</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 831. Print.

<sup>202</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 832. Print.

<sup>203</sup> <sup>203</sup> Walvoord, John F. "Chapter 16: The Vials of the Wrath of God." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 234. Print.

<sup>204</sup> Walvoord, John F. "Chapter 16: The Vials of the Wrath of God." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 236. Print.

<sup>205</sup> LaHaye, Tim, and Ed Hindson. "Antichrist." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 23. Print.

Armageddon. The Euphrates River is 1,800 miles long and in some places 3,600 feet wide. It is 30 feet deep. This river has been the dividing line between Western and Eastern civilization since the dawn of history. It served as the eastern border of the old Roman Empire. Thus, the Euphrates becomes both the cradle and grave of man's civilization."<sup>206</sup>

- x. 7<sup>th</sup> Bowl Judgment (Rev. 16:17-21). "The seventh bowl announced the 'dooms' that were to follow. Civilization has come to utter collapse...God pronounces seven 'dooms' (chaps. 17-20). First the doom of great systems – ecclesiastical (chap. 17), commercial (chap. 18), political (19:11-19); then the beast and the false prophet (19:20-21), followed by the nations (20:7-9), and the devil (20:10), and finally, the doom of the lost is pronounced (20:11-15)."<sup>207</sup>
  - 1. Voices, thundering, lightning, and the greatest earthquake in history.
  - 2. The city of Babylon is divided into three parts.
  - 3. The cities of the nation's fell.
  - 4. The islands of the earth "fled away," or, were moved.
  - 5. The mountains of earth were leveled.
  - 6. Great hail, weighing about 75-125lbs. fell from the sky.
    - a. "The seventh and final bowl of God's wrath on unrepentant humanity will bring history's greatest earthquake and hailstorm (Rev. 16:17-21). The greatest loss of life in any earthquake so far is 830,000, on January 23, 1556, in Shensi Province, China. That will pale in comparison to the Tribulation earthquake, which will destroy every city on earth, level every mountain, and submerge every island. Meanwhile the Tribulation hailstorm will rain down 100-pound chunks of ice."<sup>208</sup>
    - b. "Though the structures of the entire world will be shaken to pieces, apparently the nation Israel will escape, for the Greek word rendered 'the nations' often refers to Gentiles. In this terrible catastrophe 'every island fled away and the mountains could not be found (Rev. 16:20). Apparently the configuration of the entire globe will be changed, with terrible loss of life and property. Also great hailstones weighing about one hundred pounds each will fall on people (Rev. 16:21)."<sup>209</sup>
- t. The Destruction of Economic and Political Babylon (Rev. 18) (see also: Rev. 14:8; 16:19). "In chapters 17 and 18 two Babylon's are brought before us. The Babylon of chapter 17 is ecclesiastical. The Babylon of chapter 18 is economic. The first is religious – the apostate church. The second is political and commercial. The apostate church is hated by the kings of the earth (Rev. 17:16); the commercial center is loved by the kings of the earth (Rev. 8:9). The apostate church is destroyed by the kings of the earth; political Babylon is destroyed by the judgment of God (verses 5, 8)."<sup>210</sup>
  - i. Destruction of Babylon Announced with a Call to Separation for Saints (Rev. 18:1-5).
    - 1. "As John contemplates the announcements of the fall of Babylon, he hears another voice from heaven addressed to the people of God instructing them to come out of Babylon...The purpose of leaving Babylon is twofold: first, by separation from her they will not partake of her sin, and second, they will not have her plagues inflicted on them. The reference to plagues refers to the vials of chapters 16, especially the seventh vial which falls upon Babylon itself (16:17-21)."<sup>211</sup>
  - ii. The Case Against Babylon Stated (Rev. 18:6-8).
    - 1. "In keeping with the enormity of her sin, the voice from heaven now calls on God to reward Babylon even as she rewarded the people of God. The verb means literally 'to pay a debt' or 'to give back that which is due.' It is the law of retribution sometimes called *lex talionis*. Divine justice exacts the 'eye for an eye' and the 'tooth for a tooth.' The normal law of retribution, however, is here doubled in recognition of the enormity of the sin of Babylon."<sup>212</sup>

<sup>206</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 630. Print.

<sup>207</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. NIV ed. Ventura: Gospel Light, 1998. pgs. 665-666. Print.

<sup>208</sup> Willmington, H.L. "Part 1: Bible Survey, Revelation." *Willmington's Bible Handbook*. Wheaton: Tyndale House, 1997. pgs. 803-804. Print.

<sup>209</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 10: The Road to Armageddon." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1319. Print.

<sup>210</sup> McGee, J. Vernon. *Reveling through Revelation*. Pasadena, CA: Thru the Bible, 1962. p. 58 Print.

<sup>211</sup> Walvoord, John F. "Chapter 18: The Fall of Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 260. Print.

<sup>212</sup> Walvoord, John F. "Chapter 18: The Fall of Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 261. Print.

2. "Because Babylon's sins have accumulated over so long a period of time, and she has been impervious over the centuries to God's loving entreaties to repent, the Mosaic law of recompense in kind is doubled (cf. Ex. 21:23-25)...The Lord God in His omnipotence will be her Judge. The visitation is detailed in five particulars: plagues, death and mourning, and famine; and fire. All this will come upon her in one day."<sup>213</sup>
- iii. Kings Lament the Destruction of Babylon (Rev. 18:9-10).
- iv. Merchants Lament the Destruction of Babylon (Rev. 18:11-19).
  1. "This motive for their lamentation is plainly stated in verse 11b. It is not that they care about Babylon, but they do care about their businesses. Their merchandise is varied and includes costly ornaments (gold, silver, precious stones, pearls 12a); expensive cloths (fine linen, purple, silk, scarlet, 12b); rich furnishings (citron wood – a kind of cypress – articles of ivory, costly wood, bronze, iron, and marble, 12c); precious perfumes (cinnamon, spice, incense, frankincense, 13a); foods (wine, oil, fine flour, wheat, cattle, sheep, 13b); conveyances (horses, chariots, 13c); and even human chattel (slaves – literally, bodies and souls of humans, 13d)."<sup>214</sup>
- v. Heaven Rejoices at the Destruction of Babylon (Rev. 18:20).
- vi. Babylon Destroyed (Rev. 18:21-24).
  1. "Then, as if to reassure the citizens of heaven that the destruction is final, an angel casts a millstone into the sea, symbolizing the sure and complete destruction of Babylon (v. 21). This act brings forth a dirge concerning the total nature of the judgment on Babylon. No music, no worker, no machinery, no light, no happiness shall be found in Babylon anymore. The reason is twofold: Babylon deceived the nations (v. 23), and Babylon killed the saints (v. 24)."<sup>215</sup>
  2. "The angel now enlarges on the cessation of activity in this great city. That which characterized its life and featured its luxurious existence, such as the voices of harpers and musicians, of pipers and trumpeters, who added to the fanfare and public display of both the religious and political Babylon, is now silent. Similarly, the fine craftsmen who produced the ultimate in luxurious goods are no longer to be found. The sound of the millstone grinding out the grain is silent. In like manner, the light of the candle is not out, the city cold and dead, and no longer do its streets ring with the voices of the bridegroom and the bride. The very silence of the city is a testimony to God's devastating judgment."<sup>216</sup>
- u. The Marriage Service of the Lamb (Rev. 19:7-10, 2 Cor. 11:2, Eph. 5:25-32)
  - i. The Host (Luke 14:16-23): God the Father.
  - ii. The Bridegroom (Matt. 3:17; 17:5, Luke 5:32-35, John 3:27-30): Jesus Christ.
  - iii. The Bride (Rev. 19:7-8, 2 Cor. 11:2, Eph. 5:23-25): The Church of Jesus.
    1. "The dispensational distinction between the saints of the present age belonging to the church, the Body of Christ, and the saints of other ages, such as those in the Old Testament or those in the future tribulation, therefore seems to be observed in this passage where the wife is distinguished from the great multitude identified in chapter 7 as martyrs out of the great tribulation."<sup>217</sup>
    2. "The identity of the bride is also clear. The apostle Paul wrote concerning the church, 'For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ' (2 Cor. 11:2). Later, to the Ephesians he writes, 'Husbands, love your wives, just as Christ also loved the church and gave Himself for her' (Eph. 5:25)."<sup>218</sup>
  - iv. The Guests (Rev. 19:9): "A group that would include all believing Gentiles who were converted prior to Pentecost or after the Rapture...A group that would include all saved Israelites everywhere."<sup>219</sup>

<sup>213</sup>"The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 839. Print.

<sup>214</sup> Ryrie, Charles C. "Chapter 18: Commercial Babylon." *Revelation*. Chicago: Moody, 1996. pgs. 124-125. Print. Everyman's Bible Commentary.

<sup>215</sup> Ryrie, Charles C. "Chapter 18: Commercial Babylon." *Revelation*. Chicago: Moody, 1996. p. 125. Print. Everyman's Bible Commentary.

<sup>216</sup> Walvoord, John F. "Chapter 18: The Fall of Babylon." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 266. Print.

<sup>217</sup> Walvoord, John F. "Chapter 19: The Second Coming of Christ." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 272. Print.

<sup>218</sup> LaHaye, Tim, and Ed Hindson. "Marriage of the Lamb." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 206. Print.

<sup>219</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 595. Print.

1. "These are the friends of the Bridegroom, and one immediately recalls John 3:29, where John the Baptist is called a friend of the Bridegroom. These guests are not the bride, and they are not unsaved people, so they must be redeemed people who are not members of the church, the body of Christ."<sup>220</sup>
- v. The Time: The marriage service of the Lamb will take place in heaven at the end of the tribulation period, before the Second Coming of Christ and the battle of Armageddon (Matt. 22:2; 25:1, Luke 12:35-36, Rev. 19:7). The wedding celebration, or, "marriage supper," will take place immediately following the marriage service and the battle of Armageddon, on the earth (Rev. 19:7-9).
  1. "This event is obviously subsequent to the destruction of Babylon, but, if this occurs at the end of the great tribulation which is immediately climaxed and succeeded by the second coming of Christ, the more normal presumption would be that the supper would take place on earth in connection with the second coming to the earth itself. It is most significant and in keeping with the concept of a pretribulational rapture that those in the great multitude composed of tribulation saints should thus regard the wife of the Lamb as an entity other than themselves."<sup>221</sup>
  2. "It seems very plain to me that the Marriage Supper of the Lamb takes place in heaven just before the Lamb descends with all His saints to take His great power and reign."<sup>222</sup>
- vi. The Wedding Schedule:
  1. The Betrothal (Two Parts) (Matt. 1:18, Eph. 1:3-4, 1 Peter 1:18-19).
    - a. Part One: The selection of the bride: The bride has been selected (Eph. 1:3-4): "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ: According as He has chosen us in him before the foundation of the world, that we should be holt and without blame before him in love."
    - b. Part Two: The payment of the dowry: The dowry has been paid (I Cor. 6:19-20): "What? Don't you know that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own? For you are bought with a price: for that reason glorify God in your body, and in your spirit, which are God's." ( see also 1 Pet. 1:18-19)
  2. The Presentation (Three Parts):
    - a. Part One: The Heavenly Father will call for the bride.
    - b. Part Two: The appropriate legal papers of marriage are shown (2 Tim. 2:19): "Nevertheless the foundation of God' stands sure, having this seal; the lord knows them that are His. And, let everyone that names the name of Christ depart from iniquity."
    - c. Part Three: The bride is taken to the Father's home (John 14:2-3): "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may be also."
  3. The Celebration (The Marriage Supper of the Lamb will be dealt with later in this study. See VIII, x).
- vii. The Wedding Order: Three phases to marriage:
  1. The marriage contract:
    - a. Agreed upon by the parents until the children were old enough to assume adult responsibilities.
    - b. The marriage contract between Christ and His church, the Bride, was agreed upon in eternity past.
  2. The marriage service, wedding ceremony:
    - a. At the right time/age, the groom would escort his bride to his home, performing the wedding ceremony.
    - b. This will take place at the end of the Tribulation period, just prior to the battle of Armageddon and the Millennium.
  3. The marriage supper:

<sup>220</sup> Ryrie, Charles C. "Chapter 19: The Second Coming of Christ." *Revelation*. Chicago: Moody, 1996. p. 128. Print. Everyman's Bible Commentary.

<sup>221</sup> Walvoord, John F. "Chapter 19: The Second Coming of Christ." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 270-271. Print.

<sup>222</sup> Ironside, H. A. "Lecture 20, The Two Suppers." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 320. Print.

- a. The last phase is a party celebrating the new couples union.
  - b. The third phase will be fulfilled upon the earth as the Millennium begins, at the marriage supper of the Lamb.
- v. The Second Coming of Christ (Also called: The Glorious Appearing) (Matt. 24:29-30; 26:64, Mark 13:26; 14:62, Luke 21:27; 22:69, I Cor. 15:24, I Thess. 1:7-8, Rev. 1:7; 2:25; 19:11-16).
  - i. The Certainty of the Second Coming: "Enoch was the first prophet to mention the second coming in Scripture, as recorded in Jude 14-15. The second coming is referred to in many of the Psalms, by all of the prophets, by all of the apostles, and of course by our Lord Himself on numerous occasions. The New Testament teaches it in one out of every 30 verses and in every chapter of 1 and 2 Thessalonians, the first books written for the early church. Moreover, all nine New Testament authors mention it in 23 or their 27 books. Obviously God intended His church to be motivated to holiness, evangelism, and missionary concern by the study of the second coming of Christ"<sup>223</sup>
    - 1. Note: "It is worth noting that the New Testament never actually uses the term 'second coming' to refer to this event. It speaks instead simply of Christ's future 'presence' or 'arrival' (an idea expressed in the Greek term *parousia*. The origins of the phrase 'the second coming' may lie in Hebrews 9:28, which speaks of the hope of Christ appearing a 'second time.'"<sup>224</sup>
  - ii. The Distinction between the Rapture and the Second Coming (Glorious Appearing), as they are two separate events:<sup>225</sup>
    - 1. The Rapture:
      - a. Christ comes for His children in the air.
      - b. All Christians receive new bodies.
      - c. Christians enter the Father's house.
      - d. No judgment on earth.
      - e. The Church will be in Heaven.
      - f. Could happen at any time.
      - g. No signs before it occurs.
      - h. Only involves believers.
      - i. A time of joy.
      - j. Occurs before the day of wrath.
      - k. Satan is not involved.
      - l. Christians judged at the Bema judgment seat of Christ.
      - m. The marriage of the lamb occurs.
      - n. Only believers will see Christ.
      - o. This begins the Tribulation.
    - 2. The Second Coming (Glorious Appearing):
      - a. Christ comes with His children to earth.
      - b. No change in bodies.
      - c. Resurrected saints are still on earth.
      - d. Christ judges the people of earth.
      - e. Christ establishes His kingdom on earth.
      - f. Cannot happen until the Tribulation is over.
      - g. Many signs before it happens.
      - h. Affects all people.
      - i. A time of sorrow.
      - j. Happens after the Tribulation.
      - k. Satan is bound.
      - l. No judgment seat of Christ.
      - m. The married bride comes with Christ.
      - n. Every eye will see Christ.
      - o. This begins the Millennial reign of Christ.
  - iii. The Chronology of the Second Coming:
    - 1. It all starts with frightening events in the sky (Matt. 24:29, Luke 21:25-26).

<sup>223</sup> LaHaye, Tim, and Ed Hindson. "The Second Coming of Christ." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 349. Print.

<sup>224</sup> McGrath, Alister E., and James I. Packer. "Section 6: The Christian Hope." *Zondervan Handbook of Christian Beliefs*. Grand Rapids, MI: Zondervan, 2005. Pgs. 298-299. Print.

<sup>225</sup> LaHaye, Tim, and Ed Hindson. "The Second Coming of Christ." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. pgs. 350-351. Print.

- a. "The Second Coming of Christ will be a glorious event which all the world will behold, both believers and unbelievers. It is compared to lightning that shines from the east to the west, in other words, illuminating the whole heaven. The second coming will be preceded by the sun being darkened and the moon not giving her light, stars falling from heaven, and other phenomena not only mentioned in Matthew 24 but vividly revealed in the Revelation."<sup>226</sup>
2. During these events Jesus steps out of Heaven (Matt. 24:30, 2 Thess. 1:7, Rev. 1:7; 19:11-13).
  - a. "Here John sees the One with dyed garments from Bozrah of Isaiah's prophecy, the Righteous Branch and King of Jeremiah's prediction, the returning Shekinah Glory of Ezekiel's foretelling, the Stone cut out without hands of Daniel's announcement, the Lord coming with His saints of Zechariah's prophecy, and the appearing for the Son of Man of the Savior's own prophecy (cf. Matt. 24:29-30)."<sup>227</sup>
  - b. "His eyes were as 'a flame of fire' (1:14), denoting the penetrating quality of his judgment. On His head were 'many diadems,' indicating His majesty and sovereignty...The name no one knew is just that, unrevealed. His robe was 'dipped in blood,' a striking picture since this is before he enters into battle. It is a sure token of the righteous vengeance that will shortly be displayed in battle. He also carried the name 'The Word of God.' This is a title used only by John (John 1:1, 14, 1 John 1:1)."<sup>228</sup>
  - c. "'A name written that no man knew but He Himself' speaks of His essential glory as the Eternal Son, concerning which He declared that 'no man knoweth the Son but the Father.' ...The Second name is 'The Word of God.' [The third title is] 'King of Kings and Lord of Lords.' In these three names we have set forth, first, our Lord's dignity as the Eternal Son. Second, His incarnation – the Word became flesh. And, lastly, His second advent to reign as King of kings and Lord of lords."<sup>229</sup>
3. Jesus touches down on the Mount of Olives (Zech. 14:4, 8).
4. Jesus continues forward toward Petra and Bozrah (Isa. 34:6; 63:1, Rev. 19:14).
  - a. "After touching down on the Mount of Olives, Christ proceeds to Petra and Bozrah, two chief cities in Edom. While it is impossible to be dogmatic here, it would seem that he goes to Edom to gather the hiding Israelites remnant. Accompanied by the holy angels, the church, and the remnant, Christ marches toward Armageddon."<sup>230</sup>
  - b. "Who are the armies...upon white horses, clothed in fine linen, white and clean? Good men differ as to their identity. All are agreed that they are believers, redeemed ones; some even include the angels. It appears that they are, first, the church, second, the Tribulation saints, then the Old Testament saints. Jude 14-15 will then be fulfilled."<sup>231</sup>
  - c. "The armies in heaven who follow Him comprise (1) the church, which we have just seen as the Bride, (2) the saints of former dispensations, and (3) the tribulation saints who had been slain under the Beast and the Antichrist. All ride forth with Him, their now triumphant Lord, when He comes to take his great power and reign."<sup>232</sup>
  - d. "The Bible makes no mention of angels or others accompanying Christ to take the church out of the world. But in the Second Coming he will be accompanied by the armies of heaven (19:14), who, clothed in white and clean linen, will ride white horses, symbols of victory. This is the angelic host. Also

<sup>226</sup> Walvoord, John F. "Chapter 19: The Second Coming of Christ." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 275-276. Print.

<sup>227</sup> "The Book of Revelation." *Liberty Bible Commentary, The Old Time Gospel Hour Edition ed. Vol. 2*. Lynchburg: Old Time Gospel Hour, 1982. p. 842. Print.

<sup>228</sup> Ryrie, Charles C. "Introduction to Revelation." *Revelation*. Chicago: Moody, 1996. p. 129. Print. Everyman's Bible Commentary.

<sup>229</sup> Ironside, H. A. "Lecture 20, The Two Suppers." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 326- 327. Print.

<sup>230</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 637. Print.

<sup>231</sup> "The Book of Revelation." *Liberty Bible Commentary, The Old Time Gospel Hour Edition ed. Vol. 2*. Lynchburg: Old Time Gospel Hour, 1982. p. 843. Print.

<sup>232</sup> Ironside, H. A. "Lecture 20, The Two Suppers." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 328. Print.

accompanying them will be all the saints of all ages; they will come with Christ from heaven to reign with Him on earth.”<sup>233</sup>

- iv. The Purpose of the Second Coming:
  1. To defeat the Antichrist at Armageddon.
  2. To regather, regenerate, and restore faithful Israel (Isa. 25:8-9; 30:26; 40:11; 43:5-6, Matt. 24:31). This is why He will go to Petra and Bozrah, to gather the faithful remnant hiding.
  3. To judge and punish faithless Israel (Rom. 9:6).
    - a. Willmington notes the following sins of faithless Israel:<sup>234</sup>
      - i. Sins against the Father: Rebelling (Num. 14:22-23), Rejecting (1 Sam. 8:7), Robbing (Mal. 3:2-5).
      - ii. Sins against the Son: Refused Him (John 1:11), Crucified Him (Acts 2:22-23; 3:14-15; 4:10; 5:30, 1 Thess. 2:14-16).
      - iii. Sins against the Holy Spirit: Stubborn Resistance (Acts 7:51).
    4. To separate the Gentile sheep from goats (Matt. 25:32-46).
    5. To bind Satan for 1000 years in the bottomless pit (Rom. 16:20, Rev. 20:1-3).
    6. To resurrect Old Testament and tribulational saints (Job 19:25-26, Psa. 49:15, Isa. 25:8; 26:19, Dan. 12:2, Hos. 13:14, John 5:28-29, Heb. 11:35, Rev. 6:9-11; 20:4-5).
      - a. Of this resurrection Willmington says: “It is [my] view that at the Rapture of the church God will raise only those believers who have been saved from Pentecost till the Rapture. According to this view, all other believers will be resurrected just prior to the Millennium at this time.”<sup>235</sup>
      - b. Four Major Resurrections:
        - i. The resurrection of Christ (1 Cor. 15:23).
        - ii. The resurrection of believers at the Rapture (1 Thess. 4:16, 1 Cor. 15:51-53).
        - iii. The resurrection of Old Testament and tribulational saints at the end of the Tribulation period.
        - iv. The resurrection of the unsaved at the end of the millennium (Rev. 20:5, 11-14).
        - v. “The order of events in the resurrection program would be: (1) the resurrection of Christ as the beginning of the resurrection program (1 Cor. 15:23); (2) the resurrection of the church age saints at the rapture (1Thess. 4:16); (3) the resurrection of the tribulation period saints (Rev. 20:3-5), together with (4) the resurrection of Old Testament saints (Dan. 12:2; Isa. 26:19) at the second advent of Christ to the earth; and finally (5) the final resurrection of the unsaved dead (Rev. 20:5) at the end of the millennial age.”<sup>236</sup>
    7. To judge fallen angels (Luke 8:30-31, Mark 1:23-24, 1 Cor. 6:3, Eph. 6:12, 1 Pet. 3:18-20, Jude 6).
  - v. The Time Factor of the Second Coming (Dan. 12:11-12): There will be 75 days between the Second Coming and the Millennium.
    1. “We in the United States have national analogy. The President is elected in the early part of November, but he is not inaugurated until January 20<sup>th</sup>. There is an interim of 70 plus days. During this time, he concerns himself with the appointment of cabinet members, foreign envoys and others who will comprise his government. In the period of 75 days between the termination of the Great Tribulation and the Coronation, the King of glory likewise will attend to certain matters.”<sup>237</sup>
  - w. The Battle of Armageddon (Rev. 16:16) – The Valley of Jezreel just below Megiddo in Galilee.
    - i. Defining the Name of Armageddon: “The additional information of verse 16 is that the place of the conflict has been foretold in various passages in the Old and New Testament (e.g., Ps. 2:1-3), but now the geographical location is added. The more popular name is Armageddon. Har is

<sup>233</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 2: Understanding Prophecy." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. pgs. 1329. Print.

<sup>234</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 638. Print.

<sup>235</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge. Vol. Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 639. Print.

<sup>236</sup> Pentecost, J. Dwight. "Section 5: Prophecies Related to the Second Advent, Chapter 23: The Resurrections Associated with the Second Advent." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 411. Print.

<sup>237</sup> Logsdon, S. Franklin. *Profiles of Prophecy*. Grand Rapids, MI: Zondervan Pub. House, 1970. p. 81 Print.

a well-known common noun for 'mountain.' Megiddo comes from a verb, meaning 'to slaughter.'<sup>238</sup>

1. "The term Armageddon comes from the Hebrew tongue. Har is the word for 'mountain' or 'hill.' Mageddon is likely the ruins of the ancient city of Megiddo that overlooks the Valley of Esdraelon in northern Israel, where the armies of the world will congregate."<sup>239</sup>
- ii. The Description of Armageddon (Psa. 2:1-5, 9, Isa. 34:1-6; 6:3-1-6, Joel 3:2, 9-16, Zech. 14:2-3, 12, Rev. 14:14-20; 19:17-21).
  1. "The extent of this great movement in which God deals with 'the kings of the earth and of the whole world' (Rev. 16:14) will not be seen unless it is realized that the 'battle of that great day of God Almighty' (Rev. 16:14) is not an isolated battle, but rather a campaign that extends over the last half of the tribulation period."<sup>240</sup>
- iii. The Location of Armageddon: "The staggering dimensions of this conflict can scarcely be conceived by man. The battlefield will stretch from Megiddo on the north to Edom on the south, a distance of sixteen hundred furlongs – approximately two hundred miles. It will reach from the Mediterranean Sea on the west to the hills of Moab on the east, a distance of almost one hundred miles. It will include the Valley of Jehoshaphat and the Plains of Esdraelon. At the center of the entire area will be the city of Jerusalem."<sup>241</sup>
  1. The Valley of Jehoshaphat: This valley, known in the New Testament as the Kidron Valley, sits east of Jerusalem between the Holy City and the Mount of Olives.
  2. The Valley of Esdraelon: Sitting north and west of Jerusalem between the Holy City and the Mediterranean Sea, this valley is roughly 20 miles long and 14 miles wide.
  3. Meggido: A flat plain in the Valley of Esdraelon.
  4. Bozrah: Just east of the Jordan River this city of Edom is near Petra.
    - a. The significance of Bozrah and Petra: "At the beginning of the second half of the Tribulation, after the Antichrist breaks his treaty with Israel (Dan. 9:27, matt. 24:15), many of the Jews will flee into the desert for safety. This will fulfill the words and exhortations of Jesus in Matthew 24:16-31. In verse 16, Jesus says of those who see the abomination of desolation, 'then those who are in Judea must flee to the mountains.' This flight for life is also described in Revelation 12:6-14."<sup>242</sup>
  5. "Thus the campaign is pictured as extending from the plains of Esdraelon on the north, down through Jerusalem, extending out to the valley of Jehoshaphat on the east and to Edom on the south. This wide area would cover the entire land of Palestine. (See Joel 3:2-13, Isa. 34; 63, Zech. 12:2-11)"<sup>243</sup>
  6. "There has been considerable discussion concerning the meaning of the term 'Armageddon,' taken by some to mean 'Mount of Slaughter.' Geographically, it relates to the Mount of Megiddo located adjacent to the plain of Megiddo to the west and the large plain of Esdraelon to the northeast. Megiddo is the Hebrew word corresponding to the Greek word Armageddon."<sup>244</sup>
  7. "Five times the word flesh is found in this verse; a vast feast of carrion is envisaged. No wonder; for it takes place on an ideal battlefield, the most famous in the world. Among the battles fought there are: Sisera against Barak (cf. Jud. 5:19-20); Gideon against the Midianites (cf. Jud. 6:33-34); Saul and Jonathan against the Philistines (cf. 1 Sam 31); King Josiah against Pharaoh Nechoh (cf. 2 Kings 23:20); on the western border Elijah contended with the prophets of Baal (1 Kings 18:39-40); Ahaziah died there (cf. 2 Kings 9:27)."<sup>245</sup>

<sup>238</sup> "The Book of Revelation." *Liberty Bible Commentary. The Old Time Gospel Hour Edition ed. Vol. 2.* Lynchburg: Old Time Gospel Hour, 1982. p. 832. Print.

<sup>239</sup> LaHaye, Tim, and Ed Hindson. "Armageddon." *The Popular Encyclopedia of Bible Prophecy.* Eugene: Harvest House, 2004. p. 36. Print.

<sup>240</sup> Pentecost, J. Dwight. "Section 4: Prophecies of the Tribulation Period, Chapter 20: The Campaign of Armageddon." *Things to Come.* Grand Rapids: Zondervan Pub. House, 1958. p. 340. Print.

<sup>241</sup> Hoyt, Herman Arthur. *The End Times.* Chicago: Moody, 1969. p. 163 Print.

<sup>242</sup> LaHaye, Tim, and Ed Hindson. "Armageddon." *The Popular Encyclopedia of Bible Prophecy.* Eugene: Harvest House, 2004. p. 40. Print.

<sup>243</sup> Pentecost, J. Dwight. "Section 4: Prophecies of the Tribulation Period, Chapter 20: The Campaign of Armageddon." *Things to Come.* Grand Rapids: Zondervan Pub. House, 1958. p. 341. Print.

<sup>244</sup> Walvoord, John F. "Chapter 16: The Vials of the Wrath of God." *The Revelation of Jesus Christ.* Chicago: Moody, 1966. p. 238. Print.

<sup>245</sup> "The Book of Revelation." *Liberty Bible Commentary. The Old Time Gospel Hour Edition ed. Vol. 2.* Lynchburg: Old Time Gospel Hour, 1982. p. 844. Print.

- iv. The Purpose for Gathering at Armageddon:
  1. The sovereignty of God (Isa. 34:2, Joel 3:2, Zech. 14:2, Zeph. 3:8, Rev. 16:16). These passages explain that God Himself will gather the nations for this battle.
    - a. "According to Gods divine purpose, Armageddon will be the venue by which He will judge His enemies. Both satanic and human opposition will be focused on God's elect nation of Israel, and God will bring them to that location to bring down their foolish schemes of rebellion."<sup>246</sup>
  2. The deception of Satan (Rev. 16:13-14).
  3. The people's hatred of Christ (Psa. 2:1-3, Rev. 11:18).
- v. The Events Leading to Armageddon:<sup>247</sup>
  1. Israel makes a false covenant with the Beast and occupies her land in a false security (Dan. 9:27, Ezek. 38:8-11).
  2. Because of a desire for spoil at the expense of an easy prey, the King of the North, satanically motivated, invades Palestine (Ezek. 38:11, Joel 2:1-21, Isa. 10:12).
  3. The Beast breaks his covenant with Israel and moves into the land (Dan. 11:41-45).
  4. The King of the North is destroyed on the mountains of Israel (Ezek. 39:1-4).
  5. The land of Palestine is occupied by the armies of the Beast (Dan. 11:45).
  6. At this time the great coalition of nations takes place that forms one government under the Beast (Ps. 2:1-3, Rev. 13:7).
  7. The Euphrates dries up (Rev. 16:12).
    - a. "From time immemorial the Euphrates with its tributaries has been a great and formidable boundary between the people east of it and west of it. It runs a distance of 1,800 miles, and is scarcely fordable anywhere or any time. It is from three to twelve hundred yards wide, and from ten to thirty feet in depth; and most of the time it is still deeper and wider. It was the boundary of the dominion of Solomon, and is repeatedly spoken of as the northeast limit of the lands promised to Israel...History frequently refers to the great hindrance the Euphrates has been to military movements; and it has always been a line of separation between the peoples living east of it and those living west of it."<sup>248</sup>
  8. The Kings of the East are brought in against the armies of the Beast (Rev. 16:12).
  9. Jerusalem is destroyed (Zech. 12:2; 14:2, Luke 21:20).
  10. When the nations of the earth are gathered together in Jerusalem (Zech. 14:1-3) and the valley of Jehoshaphat (Joel 3:2), the Lord returns to destroy all Gentile world powers so that He might rule the nations Himself.
- vi. Eight Stages of Armageddon:
  1. Antichrist and his army/allies assembled (Joel 3:9-11, Psa. 2:1-6, Rev. 16:12-16).
    - a. The sixth bowl judgment causes the Euphrates River to dry up. This will allow the "kings of the east" to join the Antichrist and assemble for this battle.
  2. Destruction of Babylon (Isa. 13-14, Jer. 50-51, Rev. 17-18).
    - a. While the Antichrist is preparing his forces to attack Jerusalem (the city of God), God attacks Babylon (the city of Antichrist) and utterly destroys it.
  3. Jerusalem falls for the last time (Mic. 4:11-5:1, Zech. 12-14).
    - a. Though Babylon is destroyed the Antichrist will concentrate his efforts in defeating Israel at Jerusalem and will overtake the city.
  4. Antichrist and his armies at Bozrah and Petra (Jer. 49:13-14).
    - a. After Jerusalem falls the Antichrist will move toward Bozrah and Petra in order to destroy those that fled earlier in the Tribulation (Rev. 12:6-14).
  5. The nationwide regeneration of Israel (Psa. 79:1-13, Isa. 64:1-12, Hos. 6:1-13, Zech. 12:10, Rom. 11:25-27).
    - a. At this time Israel will confess its national sin. As the Antichrist prepares to destroy Israel in the wilderness the Jewish leaders will call the nation to repent, uttering the call of Hosea 6:1-3. After two days of repenting God will answer their prayers and come to their rescue on the third day.
  6. The Second Coming of Christ (Isa. 34:1-7, Hab. 3:3, Mic. 2:12-13).

<sup>246</sup> LaHaye, Tim, and Ed Hindson. "Armageddon." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 37. Print.

<sup>247</sup> Note: The Majority of this information came from: Pentecost, J. Dwight. "Section 4: Prophecies of the Tribulation Period, Chapter 20: The Campaign of Armageddon." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 354-355. Print.

<sup>248</sup> Barnhouse, Donald Grey. *Revelation; an Expository Commentary, "God's Last Word."* Grand Rapids: Zondervan Pub. House, 1971. p. 301 Print.

7. Battle from Bozrah to the Valley of Jehoshaphat (Jer. 49:20-22, Zech. 14:12-15, Joel 3:12-13).
  - a. This is the final stage to Armageddon. In this final battle Jesus alone will fight and defeat the Antichrist and his army.
8. Christ stands victor on the Mount of Olives (Zech. 14:3-5, Joel 3:14-17, Matt. 24:29-31, Rev. 19:11-21).
  - a. After the battle Jesus will stand victoriously upon the Mount of Olives.
- vii. The End Result of Armageddon: “The battle of Armageddon will result in wholesale carnage among the legions of the beast. The brilliance of Christ’s appearing will produce a trembling and demoralization in the solders (Zech. 12:2; 14:3). The result of this demoralization and trembling will be the desertion from the Antichrist and the rendering of him inoperative (2 Thess. 2:8). This tremendous light from heaven will produce astonishment and blindness in animals and madness in men (Zech. 12:4). A plague will sweep through the armies from this light and men will not fight where they stand (Zech. 14:12). The blood of animals and men will form a lake two hundred miles long and bridle deep (Rev. 14:19-20). The stench of this rotting mass of flesh and blood will fill the entire region (Isa. 34:3). The mangled forms of men and beasts will provide a feast for the carrion birds (Rev. 19:17, 18, 21). The beast and the false prophet will then be cast alive into the lake of fire forever (Rev. 19:20).<sup>249</sup>
- x. The Marriage Supper of the Lamb (Isa. 61:10, Matt. 22:2; 25:1, Luke 12:35-36, Rev. 19:7-10).
  - i. The Time (Rev. 19-20) – The Bible describes the marriage supper in Rev. 19, then goes on to describe the Millennium in Rev. 20. It only makes sense that this 1000 year celebration is the marriage celebration after the marriage service/ceremony, has taken place.
    1. “It is no accident that the Bible describes the Millennium as occurring right after the celebration supper has begun. (The supper is described in Rev. 19, while the Millennium is described in Rev. 20) In New Testament times the length and cost of this supper was determined by the wealth of the father. Therefore, when His beloved Son is married, the Father of all grace (whose wealth is unlimited) will rise to the occasion by giving his Son and the bride a hallelujah celebration that will last for a thousand years.”<sup>250</sup>
  - y. The Glorious Millennium (Rev. 20:1-6).
    - i. The Length of the Millennium: The word comes from the Latin words “mille,” which means “one thousand,” and “annum,” meaning “year.” It is used 6 times in Revelation 20:1-7.
      1. “To deny the literalness of the number because Revelation is a symbolic book is to ignore that not everything in the book is symbolic, and therefore it would be necessary to give reasons why any given passage is symbolic. There is no reason to reject the literal meaning of 1,000 as indicating the length of the millennial reign of Christ.”<sup>251</sup>
      2. “When Scriptures speak of ‘a thousand years’ as in Psalm 90:4, a literal thousand years is meant. A thousand years with a man is only a moment with God, but this does not deny that it is actually a thousand years with man. Again, when 2 Peter 3:8 states that one day is with the Lord as a thousand years, the meaning is clear that one day with God is as a literal thousand years with man – that is, the day has great detail in God’s plan. When the verse goes on to say a thousand years are as one day, it is speaking of a literal thousand years with man as being as one day with the Lord. In none of these references is the literalness of a thousand years questioned.”<sup>252</sup>
      3. “One of the objections raised against Premillennialism is that only Revelation 20 speaks of the time period as one thousand years (six times, however, in this one chapter). That is true, but it is also true that many other passages in the Bible describe the period (see, among many others, Psa. 110:3, Isa. 2:1-4; 11; 19:23-25; 35; 65:17-25, Jer. 23:5, Ezek. 40-48, Dan. 2:44-45; 7:23-27, Amos 9:11-15, Mic. 4:1-4, Zech. 14:3-12, Matt. 19:28, Luke 1:31-33, Acts 1:6, Rom. 11:26-27).”<sup>253</sup>
      4. “It is often said by those who object to the doctrine of an earthly Millennium, that the term itself is not found in the Bible...they argue from this that the teaching is man-made, not derived from the Word of God. We might reply that the mere fact that a certain term is not used in Scripture does not necessarily prove that the doctrine for

<sup>249</sup> Hoyt, Herman Arthur. *The End Times*. Chicago: Moody, 1969. p. 165 Print.

<sup>250</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. *Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 597. Print.

<sup>251</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. pgs. 592-593. Print.

<sup>252</sup> Walvoord, John F. "Chapter 20: The Reign of Christ." *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 288. Print.

<sup>253</sup> Ryrie, Charles C. "Chapter 20: The Millennium and the Great White Throne Judgment." *Revelation*. Chicago: Moody, 1996. p. 132. Print. Everyman's Bible Commentary.

which the term stands is not taught there...Where will you find the terms, Eternal Sonship, Deity, Fall of Man, Depravity, Incarnation, Impeccability (as applied to Christ), and many more of similar character?"<sup>254</sup>

ii. The Titles of the Millennium:

1. The world to come (Heb. 2:5).
2. The kingdom of heaven (Matt. 5:10).
3. The kingdom of God (Mark 1:14).
4. The last day (John 6:40).
5. The regeneration (Matt. 19:28) – This word means “re-creation.”
6. The times of refreshing (Acts 3:19).
7. The restitution of all things (Acts 3:21).
8. The day of Christ (I Cor. 1:8; 5:5, 2 Cor. 1:14, Phil 1:6; 2:16).

iii. The Old Testament Prophecies of the Millennium:<sup>255</sup>

1. Nebuchadnezzar’s vision of an image included toes, probably ten, which are identified as kings (Dan. 2:42-44). These correspond to the ten horns of the fourth beast in Daniel’s vision in Daniel 7, for they too are identified as kings (Dan. 7:24). Daniel 2:44 gives irrefutable support to Premillennialism, for it states that Christ will crush those kings and their kingdoms and establish His own millennial rule ‘in the time of those kings.
2. Daniels vision of the four great empires includes a future time when the world powers will be destroyed at the time of the second coming of Christ. While it is true that “the saints will be handed over to him [the world ruler] for a time, times and half a time” (Dan. 7:25), the Messiah, Daniel was told, will triumph and bring in His everlasting kingdom (Dan. 7:26-27).
3. While part of Psalm 72 addresses Solomon and his reign, it also presents a comprehensive picture of the universal reign of Christ.
4. Psalm 89 links the second coming of Christ and His Reign with the fulfillment of the Davidic Covenant. The psalm states that in spite of the sins of Israel (Psa. 89:30-32), David’s posterity will be established on the throne forever.
5. This is the kingdom described in such glowing terms by Isaiah, who throughout his entire prophecy sees, through faith’s telescope, the glorious time when Israel and Judah shall be one people in their own land, restored in soul to God, dwelling in peace every man under his own vine and fig tree, and the glory of the Lord covering the earth as the waters cover the sea.
6. Jeremiah wrote that when Christ, “the righteous Branch,” rules, “Israel will live in safety” (Jer. 23:5-6; 33:16) “in their own land” (Jer. 23:8).
7. Ezekiel adds to the wondrous story, and tells of the Spirit being poured out from on high, and describes the service of the regenerated Israel, a priestly nation, through whom the law of God goes forth to all the lands of the nations. He depicts the millennial temple, and even tells us how the land is to be divided among the tribes (Ezek. 37).
8. Hosea shows how Messiah would come in lowly grace, but, rejected by Israel would go and return to His place until they acknowledged their sin, and would seek His face, when He will return to restore their souls and to ransom them from the power of the grave.
9. Joel sees the great tribulation in all its intensity, but beholds the glory that shall follow, and predicts the outpouring of the Spirit, not on Israel only, but on all flesh.
10. Amos bears witness to the gathering again of the outcasts of Israel, and their re-settlement in their land under Jehovah’s perfect rule (Amos 9:13-15).
11. Micah joins with Isaiah in describing the time when “the mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow to it,” when “the law shall go forth from Zion, and the word of the Lord from Jerusalem” (Micah 5:4ff).

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<sup>254</sup> Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 333. Print.

<sup>255</sup> Note: This list is compiled from the lists printed in: Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 338-342. Print. And Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. pgs. 1354-1356. Print.

12. Nahum predicts the judgments that shall befall the enemies of Jehovah in the day of his preparation.
  13. Habakkuk, standing on his watch-tower, sees the coming King bringing in the glory.
  14. Zephaniah and Haggai point onwards to the restoration of Israel, and through them the blessing of the whole world, when the Lord their God is enthroned in the midst of them, and they serve him with one consent.
  15. Zechariah, gives minute details that no others have touched upon, and even tells of the provision to be made for children's playgrounds in the restored capital of Palestine, for he says, "the broad places of the city shall be full of boys and girls, playing in the broad places thereof."
  16. Malachi completes the series and announces the soon-coming of the King.
- iv. The Three Competing Views of the Millennium:
1. Postmillennialism – This view states that through the work of Christians the world will embrace Christianity and become a society of Christians. At this time the Christians will be asked to reign over society. This view is false as the Bible clearly states that the world situation will get worse and worse (1 Tim. 4:1, 2 Tim. 3:1-5).
    - a. Tenet 1: The kingdom of God is primarily a present reality; it is here in earthly fashion. The kingdom is not a realm, a domain over which the Lord reigns. It is, more correctly, the rule of Christ in the hearts of men.<sup>256</sup>
    - b. Tenet 2: The postmillennialist expects a conversion of all the nations prior to Christ's return.
    - c. Tenet 3: The expectation of a long period of earthly peace termed the millennium.
    - d. Tenet 4: The gradual growth of the kingdom.
    - e. Tenet 5: At the end of the millennium there will be a time of apostasy and flare-up of evil occurring in connection with the coming of Antichrist.
    - f. Tenet 6: The millennium will end with the personal, bodily return of Christ.
    - g. Tenet 7: The Lord's return will be followed immediately by the resurrection of all righteous and unrighteous – and the judgment of all, and their assignment to one of two ultimate and permanent states.
    - h. "That view of last things which holds that the kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world is eventually to be Christianized, and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the "Millennium."<sup>257</sup>
  2. Amillennialism – This view teaches that there will be no literal 1000 year reign of Christ upon the earth. And, that the church will inherit all the promises of Israel.
    - a. Tenet 1: The second coming of Christ will inaugurate the final age and the final state for both believers and unbelievers. This means that the second coming will be followed immediately by the general resurrection, the judgment of all men, and the consignment of all to their ultimate, future states (Held in common with Postmillennialism).<sup>258</sup>
    - b. Tenet 2: The one thousand years of Revelation 20 are symbolical rather than literal (Held in common with Postmillennialism).
    - c. Tenet 3: The two resurrections of Revelation 20 do not, as Premillennialism contends, require an intervening millennium (Held in common with Postmillennialism).
    - d. Tenet 4: Old Testament prophecies are less literal than most premillennialists consider them (Held in common with Postmillennialism).
    - e. Tenet 5: Does not anticipate a worldwide growth of righteousness that will extend to every area of society.
    - f. Tenet 6: Believes in the imminence of Christ's second coming.
    - g. "Amillennialism is the view of last things that holds there will be no Millennium before the end of the world. Until the end there will be a parallel development of both good and evil, God's kingdom and Satan's. After the

<sup>256</sup> Note: Tenets 1-7 in this section come from: Erickson, Millard J. "Chapter 3: Postmillennialism." *A Basic Guide to Eschatology: Making Sense of the Millennium*. Grand Rapids, MI: Baker, 1977. pgs. 55-58. Print.

<sup>257</sup> Boettner, Loraine. *The Millennium*. Philadelphia: Presbyterian and Reformed Pub., 1958. p. 14 Print.

<sup>258</sup> Note: Tenets 1-6 in this section come from: Erickson, Millard J. "Chapter 4: Amillennialism." *A Basic Guide to Eschatology: Making Sense of the Millennium*. Grand Rapids, MI: Baker, 1977. pgs. 74-75. Print.

second coming of Christ at the end of the world there will be a general resurrection and general judgment of all people.”<sup>259</sup>

3. Premillennialism – The oldest of the three views, it states that Christ will return just before the Millennium begins in order to rule and reign upon the earth with His saints. This is the only Scriptural view.
  - a. Tenet 1: The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming.<sup>260</sup>
  - b. Tenet 2: The earthly millennium will not come into reality through a gradual process of progressive growth or development. Rather, it will be dramatically or cataclysmically inaugurated by the second coming.
  - c. Tenet 3: The “Great Tribulation” will immediately precede the millennium, and that this will actually heighten the effects of the millennium.
  - d. Tenet 4: Christ’s second coming will bring Satan and his helpers under control, binding them for one thousand years. Without this, of course, the conditions found in the millennium would be impossible.
  - e. Tenet 5: The two resurrections of Revelation 20:4-6 are to be distinguished on the basis of their participants. Both resurrections are physical, however, whereas the rest of the human race, the non-Christians, is not resurrected until the end of the millennium.
  - f. “The binding of Satan provides evidence that the millennial reign of Christ is yet a future event. Revelation 20:2 says, ‘He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.’ Revelation 20:1-3 shows that God will prevent Satan from deceiving the nations. This passage teaches that Satan will not simply be restricted, but will be totally inactive during the millennium. This stands in stark contrast to his activity in the present age (see 1 Pet. 5:8).”<sup>261</sup>
- v. The Purpose of the Millennium:
  1. A time for God to reward His children (Psa. 58:11, Prov. 11:18, Isa. 40:10, Matt. 5:12; 16:27; 25:34, Col. 3:24, Rev. 22:12).
  2. To answer prayer (Matt. 6:9-13, Luke 11:1-4 – the model prayer).
  3. To renew the earth (Rom. 8:19-22).
  4. To fulfill the three major covenants:
    - a. The Abrahamic (Gen 12:1-3; 13:16; 15:5; 17:7; 22:17-18).
    - b. The Davidic (2 Sam. 7:12-16; 23:5).
    - c. The New (Jer. 31:31-34, Isa. 42:6, Heb. 8:7-12).
  5. To fulfill the main prophecy of Christ (1 Peter. 1:11) – That Christ should suffer, but then be glorified.
    - a. Suffering: wrapped in swaddling clothes (Luke 2:12), Glory: clothed in majestic apparel (Psa. 93:1).
    - b. Suffering: weary traveler (John 4:6), Glory: the untiring God (Isa. 40:28-29).
    - c. Suffering: nowhere to lay His head (Luke 9:58), Glory: heir to all things (Heb. 1:2).
    - d. Suffering: rejected by Israel (John 1:11), Glory: accepted by all nations (Isa. 9:6).
    - e. Suffering: wicked men tried to stone Him (John 8:59), Glory: men will cry for stones to fall on them (Rev. 6:16).
    - f. Suffering: a lowly Savior acquainted with grief (Isa. 53:3), Glory: a mighty God anointed with gladness (Heb. 1:9).
    - g. Suffering: clothed in a scarlet robe of mockery (Luke 23:11), Glory: clothed in a garment dipped in His enemies’ blood (Rev. 19:13).
    - h. Suffering: hit with a reed (Matt. 27:30), Glory: will rule the nations with a rod of iron (Rev. 19:15).
    - i. Suffering: soldiers bowed their knees in mockery (Mark 15:19), Glory: every knee shall bow to Him (Phil 2:10).
    - j. Suffering: wore a crown of thorns (John 19:5), Glory: will wear a crown of gold (Rev. 14:14).

<sup>259</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 516. Print.

<sup>260</sup> Note: Tenets 1-5 in this section come from: Erickson, Millard J. "Chapter 5: Premillennialism." *A Basic Guide to Eschatology: Making Sense of the Millennium*. Grand Rapids, MI: Baker, 1977. pgs. 91-93. Print.

<sup>261</sup> LaHaye, Tim, and Ed Hindson. "Millennium." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 235. Print.

- k. Suffering: His hands were pierced with nails (John 20:25), Glory: He will carry a sharp sickle (Rev. 14:14).
  - l. Suffering: His feet were pierced with nails (Psa. 22:16), Glory: He will stand on the Mount of Olives (Zech. 14:4).
  - m. Suffering: He had no form or comeliness (Isa. 53:2), Glory: He will be the fairest of 10,000 (Psa. 27:4).
  - n. Suffering: He gave us His spirit (John 19:30), Glory: He is alive forevermore (Rev. 1:18).
  - o. Suffering: He was laid in a tomb (Matt. 27:59-60), Glory: He will sit on a throne (Heb. 8:1).<sup>262</sup>
6. To make a statement: The statement God wants to make clear is that without His grace man is doomed to fail. Consider:<sup>263</sup>
- a. The age of innocence ended with willful disobedience (Gen. 3).
  - b. The age of conscience ended with universal corruption (Gen. 6).
  - c. The age of human government ended with devil-worshipping at the tower of Babel (Gen. 11).
  - d. The age of promise ended with God's people out of the Promised Land and enslaved in Egypt (Gen. 11).
  - e. The age of the law ended with creatures killing their Creator (Matt. 27).
  - f. The age of the church will end with worldwide apostasy (1 Tim. 4).
  - g. The age of tribulation will end with the battle of Armageddon (Rev. 19).
  - h. The age of the Millennium will end with an attempt to destroy God Himself (Rev. 20).
  - i. "The millennial age is destined by God to be the final test of fallen humanity under the most ideal circumstances, surrounded by every enablement to obey the rule of the king, from whom the outward sources of temptation have been removed, so that man may be found and proved to be a failure in even this last testing of fallen humanity."<sup>264</sup>
- vi. The Nature of the Millennium:
1. Peace (Isa. 2:4; 9:4-7; 11:6-9; 32:17-18; 33:5-6; 54:13; 55:12; 60:18; 65:25; 66:12, Ezek. 28:26; 34:25).
  2. Joy (Isa. 9:3-4; 12:3-6; 14:7-8; 25:8-9; 30:29; 42:1; 52:9; 60:15; 61:7; 65:18-19, Jer. 30:18-19, Zeph. 3:14-17).
  3. Holiness (Isa. 1:26-27; 4:3-4; 29:18-23; 31:6-7; 35:8-9; 52:1; 60:21; 61:10, Jer. 31:23, Joel 3:21).
  4. Glory (Isa. 4:2; 24:34; 35:2; 40:5; 60:1-9).
  5. Comfort (Isa. 12:1-2; 29:22-23; 30:26; 40:1-2; 49:13; 51:3; 61:3-7; 66:13-14, Jer. 31:23-25, Rev. 21:4).
  6. Justice (Isa. 9:7; 11:5; 32:16; 42:1-4; 65:21-23, Jer. 23:5; 31:23).
  7. Full Knowledge (Isa. 11:1-2; 41:19-20; 54:13, Heb. 2:14).
  8. Instruction (Isa. 2:2-3; 12:3-6; 25:9; 29:17-24; 30:20-21; 32:3-4; 49:10; 52:8, Jer. 3:14-15; 23:1-4, Mic. 4:2).
  9. Removal of the curse (Isa. 11:6-9; 35:9; 65:25).
    - a. "The brute creation too shall be delivered from the curse. They shall not hurt nor destroy in all God's holy mountain. The lion shall eat stray like the ox. The lamb shall lie down with the lion, and 'a little child shall lead them.'"<sup>265</sup>
  10. Sickness removed (Isa. 33:24, Jer. 30:17, Ezek. 34:16).
    - a. "General health and well-being of individuals may also result from the lifting of the curse. Freedom from sickness seems to be described in a number of Scriptures (Isa. 29:18; 33:24; 35:5-6). People will experience greater longevity of life than now, and infants will not die (Isa. 65:20)."<sup>266</sup>

<sup>262</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 643. Print.

<sup>263</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 642. Print.

<sup>264</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 642. Print. (Quoting Dr. J. Dwight Pentecost).

<sup>265</sup> Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 338. Print.

<sup>266</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1361. Print.

11. Healing of the deformed (Isa. 29:17-19; 35:3-6; 61:1-2, Jer. 31:8, Mic. 4:6-7).
  12. Protection (Isa. 41:8-14; 62:8-9, Jer. 32:27; 23:6).
  13. Freedom from oppression (Isa. 14:3-6; 42:6-7; 49:8-9, Zech. 9:11-12).
  14. No immaturity (Isa. 65:20) – this refers to feeble-mindedness and dwarfed bodies.
  15. Reproduction by the living (Jer. 30:20; 31:29, Ezek. 47:22, Zech. 10:8).
  16. Labor (Isa. 62:8-9; 65:21-23, Jer. 31:5, Ezek. 48:18-19).
  17. Economic prosperity (Isa. 35:1-2; 30:23-25; 62:8-9; 65:21-23, Jer. 31:5, Joel 2:21-27, Amos 9:13-14).
  18. Increase of light (Isa. 4:5; 30:26; 60:19-20, Zech. 2:5).
  19. Unified language (Zeph. 3:9).
  20. Unified worship (Isa. 45:23; 52:1, 7-10; 66:17-23, Zeph. 3:9, Zech. 13:2; 14:16; 8:23; 9:7, Rev. 5:9-14).
  21. The physical presence of God (Ezek. 37:27-28, Zech. 2:2, 10-13, Rev. 21:3).
  22. The fullness of the spirit (Isa. 32:13-15; 41:1; 44:3; 59:19-21; 61:1, Ezek. 11:10-20; 36:26-27; 37:14; 39:29; Joel 2:28-29).
  23. The eternity of this state (Isa. 51:6-8; 55:3, 13; 56:5; 60:19-20; 61:8, Jer. 32:40; Ezek. 16:60; 37:26-28; 43:7-9, Dan. 9:24, Hos. 2:19-23).
  24. The age of life extended (Isa. 65:20-22).
- vii. Populating the Millennial Kingdom: “The pretribulational understanding of future events satisfies this need easily. The Rapture will occur before the Tribulation, removing all redeemed who are living on the earth at that time. But many people will be saved during the Tribulation (Rev. 7:9, 14) including a specific group of 144,000 Jewish people (v. 4). Of those saved during that horrible time, many will be martyred (6:11; 13:15), but some will survive to enter the Millennium (Matt. 25:34, Zech. 14:11). The initial group who will enter the Millennium will not only enter with natural bodies but will also be redeemed people who willingly submit to the rule of the King. In due time, babies will be born and grow up. Some will receive Christ into their hearts; others will not. But all will have to give allegiance to the King's government or suffer the consequences. By the end of the Millennium, there will be innumerable rebels who will have given outward obedience to the King, but who, when given the opportunity by Satan after his release, will join his revolution against Christ (Rev. 20:7-9).”<sup>267</sup>
- viii. The Citizens of the Millennium:
1. The Unsaved Will Not Be There: “‘The rest of the dead,’ that is, the unsaved dead, are not raised at this time according to verse 5. They will be raised at the conclusion of the thousand years. Therefore, clearly there is not one general resurrection as Amillennialism teaches. The ‘first resurrection’ (in several stages) includes all those who believe, since those included in the first resurrection are called ‘blessed’ (v. 6).”<sup>268</sup>
    - a. “No unsaved person will enter the Millennium (Isa. 35, Jer. 31:33-34, Matt. 18:3; 25:30, 46, John 3:3). However, millions of babies will evidently be reared in the Millennium. They will be born of saved but mortal Israelite and Gentile parents who survived the tribulation and entered the Millennium in that state of mortality (thus the possible reason for the tree of life in Rev. 22:2). As they mature, some of these babies will refuse to submit their hearts to the new birth, though outward acts will be subjected to existing authority. Thus Christ will rule with a rod of iron (Rev. 2:27; 12:5; 19:5; Zech. 14:17-19).”<sup>269</sup>
    - b. “In the space of a thousand years there can be thirty or forty generations of people. When the Millennium begins, people with earthly bodies will enter it, but apparently none of them will be unsaved at the very beginning. But quite soon (perhaps in the first minutes) babies will be born, and in a thousand years many children will come into the world, grow up, and live unusually long lives. All of them will be obliged to give outward allegiance to Christ...Consequently, there will be many living who have never turned to Christ for salvation...The Millennium will prove, among other things, that a

<sup>267</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 593. Print.

<sup>268</sup> Ryrie, Charles C. "Chapter 20: The Millennium and the Great White Throne Judgment." *Revelation*. Chicago: Moody, 1996. p. 133. Print. Everyman's Bible Commentary.

<sup>269</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. *Introduction to Theology*. Wheaton: Tyndale House, 1993. p. 647. Print.

- nearly perfect earthly environment (Isa. 35) and universal knowledge of the Lord (Isa. 11:9) will not change human hearts.”<sup>270</sup>
- c. “At the beginning of the Millennium all adults will be believers. This is supported by the judgment of the Gentiles (Matt. 25:31-46) in which the unsaved (‘goats’) will be purged out and the saved (‘sheep’) will be allowed to enter the kingdom. This is also confirmed by the parable of the wheat and the weeds (13:24-31) and the parable of the good and bad fish (13:47-50). As children are born in the Millennium and grow up, many of them may not trust in Christ. Those who rebel against Him will be punished (Zech. 14:16-19), and some will be put to death. And unbelievers living at the end of the Millennium who rebel with Satan against Christ will be judged by Him (Rev. 20:7-9).”<sup>271</sup>
  - d. “As beautiful as the Millennium is, it will not be heaven...Sin will still be possible during the thousand years (Isa. 11:4; 65:20). Certain families and certain nations will refuse to go up to Jerusalem to worship the Lord (Zech. 14:17-19). Such deeds will be all the more inexcusable because the tempter will be absent and because the revelations of the Lord will be greater...Those who have been thus smitten will serve as examples to all those who would be tempted to imitate them (Isa. 66:24).”<sup>272</sup>
2. Saved Israel will be there (Isa. 44:8; 61:6; 66:21, Jer. 16:19-21, Micah 5:7, Zeph. 3:20, Zech. 4:1-7; 8:3).
    - a. Israel will be the main nation (Deut. 32:8).
    - b. Israel’s promises will be fulfilled (Matt. 5:18).
    - c. Israel will gather all nations to Christ (Isa. 27:6, Acts 3:19-21).
    - d. Israel’s blindness to be removed (Rom. 11:25-26, Rev. 7:1-7).
    - e. Israel will reign over her oppressors (Gen. 12:1-3, Amos 9:15).
    - f. Israel will have Palestine as her land (Ez. 47-48).
    - g. Up to 1/3 of Israel will come through the Tribulation into the Millennium (Zech. 13:8-9).
  3. Saved Old Testament and tribulation saints will be there (Rev. 5:9-10).
    - a. “Daniel prophesied of the time coming when ‘the saints will possess the kingdom.’ These saints appear in glory with the Lord, but we are not to understand by that, that either He or they are to return to the earth to live. Their relationship to the earth will be, I presume, very much like that of the angels in the patriarchal dispensation; able to appear and disappear at will, and exercising a benevolent oversight on behalf of those who live in this scene.”<sup>273</sup>
  4. The church will be there (I Cor. 6:2, 2 Tim. 2:12, Rev. 1:6; 2:26-27; 3:21).
    - a. Christ, as Head, will be united to the members (II Tim 2:12, John 17:24).
    - b. The Church will exercise judicial authority (I Cor. 6:2-4, Rev. 20:4).
    - c. The Church will assist Christ (Rev. 5:10; 20:4).
  5. The holy angels will be there (Heb. 12:22).
  6. Note: “The Scriptures are silent as the ultimate destiny of believers in the Millennium who will die, but undoubtedly they will be resurrected at some time, perhaps at the end of the Millennium. The Bible is also silent on what will happen to the saved who will still be in their natural bodies at the end of the millennial kingdom. Apparently these too, will be given resurrected bodies. The Scriptures are silent on these matters probably because they do not affect the hope or destiny of believers today...”<sup>274</sup>
- ix. The King of the Millennium: Jesus Christ.
1. “The Lord Jesus Christ (See also: Ezek. 34:23; 37:24, Hos. 3:5).
  2. The only person to be worshipped (Zech. 6:13).
  3. The only ruler – with no rival (Psa. 2:6-8; 22:29; 96:10).
  4. The One whose knowledge and glory will be known (Isa. 11:9, Phil. 2:9-11).

<sup>270</sup> Ryrie, Charles C. "Chapter 20: The Millennium and the Great White Throne Judgment." *Revelation*. Chicago: Moody, 1996. pgs. 133-134. Print. Everyman's Bible Commentary.

<sup>271</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1358. Print.

<sup>272</sup> Pache, René. *The Return of Jesus Christ*. Chicago: Moody, 1955. pgs. 428-429 Print.

<sup>273</sup> Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 336-337. Print.

<sup>274</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1358. Print.

5. The exalted One (Psa. 18:44, II Thess. 1:10, Heb. 10:13).
6. How Christ will manifest Himself in the Millennium:
  - a. Son of Abraham (Gen. 17:8, Matt. 1:1, Gal. 3:16): He will take possession of Palestine in God's name and institute the kingdom with Abraham's seed.
  - b. Son of David (Luke 1:32-33, Matt. 1:1, Isa. 9:7): As rightful heir He will assume David's throne and reign.
  - c. Son of Man (Acts 1:11, John 5:27): He will execute judgment through the age.
  - d. King: He will be a King of Righteousness (Isa. 32:1), King over Israel (John 12:13), King of Kings (rev. 19:16), King over all the earth (Zech. 14:9).
  - e. God the Son (Isa. 9:6, Psa. 134:3, Heb. 1:8-10).
  - f. He will be manifested as: Redeemer (Isa. 59:20-21, Mal. 4:2), Judge (Isa. 61:2, Dan. 2:44-45), Rewarder of the Saints (Isa. 62:12), Teacher (Isa. 2:3, Zech. 8:22), Prophet (Deut. 18:15-18), Lawgiver (Isa. 33:22, Gen. 49:10), Shepherd (Isa. 40:10-11, Jer. 23:1-3, Mic. 4:5).
- x. The Government of the Millennium: A Theocracy.
  1. Christ will rule and reign on the earth physically, in a theocracy, much like the one that God ruled over in Old Testament Israel (Dan. 7:14). The result of Christ's reign will be perfect justice for all as sin is immediately punished (Isa. 11:4; 65:20).
  2. David will act as Christ's vice-regent (Jer. 30:9, Ezek. 37:24-25).
    - a. "David will apparently be a regent in the millennial kingdom. A number of prophecies speak of David's important place in the kingdom (Jer. 30:9, Ezek. 37:24-25). Apparently David, who with other Old Testament believers will be resurrected at the second coming of Christ, will act as a prince under the authority of Christ, the King."<sup>275</sup>
    - b. "The Lord Jesus Christ will of course be King supreme, but there are passages that suggest he will graciously choose to rule through a vice-regent, and that vice-regent will be David. Note the following Scripture: "But they shall serve the Lord their God and David their king, whom I will raise up unto them" (Jer. 30:9). Jeremiah wrote those words some 400 years after the death of David, so he could not have been referring to his earthly reign here."<sup>276</sup>
    - a. "There are several consideration which support this interpretation. (1) It is most consistent with the literal principle of interpretation. (2) David alone could sit as regent in the millennium without violating the prophecies concerning David's reign. (3) Resurrected saints are to have positions of responsibility in the millennium as a reward (Matt. 19:28, Luke 19:12-27). David might well be appointed to this responsibility since he was 'a man after God's own heart.'"<sup>277</sup>
  3. The 12 Tribes of Israel will be ruled by the 12 Apostles (Matt. 19:28).
    - a. "Authority over the twelve tribes of Israel will be vested in the hands of the Twelve Apostles (Matt. 19:28). Other princes and nobles will likewise share in governmental duties (Isa. 32:1, Jer. 30:21). It seems too that many others of lesser rank will have responsibilities in various departments of the kingdom government (the faithful, Luke 19:11-27), and the church, Rev. 5:10)."<sup>278</sup>
  4. Note: Satan will be bound during this time for the entire 1000 years (Rev. 20:1-3):
    - a. The angel of Rev. 20:1-3 is given power to do six things:
      - i. Lay hold of the dragon.
      - ii. Bind him for 1000 years.
      - iii. Cast him into the abyss.
      - iv. To lock the abyss for the entire 1000 years.
      - v. To seal Satan, this will forbid him from his work of deception for that time.
      - vi. To loose him after the 1000 years.

#### xi. The Site of the Millennium:

<sup>275</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. p. 593. Print.

<sup>276</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. p. 647. Print.

<sup>277</sup> Pentecost, J. Dwight. "Section 6: Prophecies of the Millennium, Chapter 29: The Government and the Governed in the Millennium." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 500. Print.

<sup>278</sup> Ryrie, Charles C. "Section 8: Things to Come." *Basic Theology*. Chicago: Moody, 1986. pgs. 593-594. Print.

1. Palestine: "In the Millennium Israel will occupy the land God promised her, as specified in Genesis 15:18-21. This will include all the land from the river of Egypt to the Euphrates River (Ezek. 47:21-22). This extensive territory includes present-day Lebanon and Syria, and parts of Jordan, Iraq, and the Sinai Peninsula, along with present-day Israel and land presently occupied by the Palestinians. The land of Israel will be divided into three parts. Seven tribes will occupy the northern part, consisting of Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah (Ezek. 48:1-7). The southern part of Israel will be devoted to the other five tribes, Benjamin, Simeon, Issachar, Zebulun, and Gad (Ezek. 48:23-28). Between these northern and southern parts a large portion of land will be set aside as sacred to God, as described in verses 8-22 (Ezek. 48). Priests will reside there, and the millennial temple (Ezek. 48:8) will be there. In addition, property in Jerusalem will be designated for the prince, presumably David."<sup>279</sup>
  - a. Palestine will be enlarged so that Israel will possess all the land promised to Abraham in Gen. 15:18-21 (Isa. 26:15; 33:17, Obad. 17-21, Mic. 7:14).
    - i. "In the Millennium Israel will occupy the land God promised her, as specified in Genesis 15:18-21. This will include all the land from the river of Egypt to the Euphrates River (Ezek. 47:21-22). This extensive territory includes present-day Lebanon and Syria, and parts of Jordan, Iraq, and the Sinai Peninsula, along with present-day Israel and land presently occupied by the Palestinians. The land of Israel will be divided into three parts. Seven tribes will occupy the northern part, consisting of Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah (Ezek. 48:1-7). The southern part of Israel will be devoted to the other five tribes, Benjamin, Simeon, Issachar, Zebulun, and Gad (Ezek. 48:23-28). Between these northern and southern parts a large portion of land will be set aside as sacred to God, as described in verses 8-22 (Ezek. 48). Priests will reside there, and the millennial temple (Ezek. 48:8) will be there. In addition, property in Jerusalem will be designated for the prince, presumably David."<sup>280</sup>
  - b. A fertile plain will replace the mountainous terrain.
    - i. This will cause renewed fertility and productivity in the land (Isa. 29:17; 32:15; 35:1-7, Jer. 31:27-28, Ezek. 34:27, 36:29-35, Joel 3:18).
  - c. A river will flow east to west from the Mount of Olives into the Mediterranean Sea and the Dead Sea (Zech. 14:4, 8, 10, Joel 3:18, Ezek. 47:8-9, 12).
  - d. There will be plenty of rainfall (Isa. 30:23-25; 35:6-7, Ezek. 34:26, Zech. 10:1).
  - e. Deserts will bloom with flowers and no longer be dry (Isa. 35:1-7).
  - f. The land, wasted during the Tribulation period will be reconstructed (Isa. 32:16-18; 61:4-5, Ezek. 36:33-38, Amos 9:14-15).
  - g. The land will be divided among the 12 tribes of Israel (Ezek. 48:1-29).
    - i. The northern part: Dan, Asher, Naphtali, Manasseh, Reuben, and Judah (Ezek. 48:1-7).
    - ii. Southern part: Benjamin, Simeon, Issachar, Zebulun and Gad (Ezek. 48:23-27).
    - iii. Between the two parts is the "holy oblation;" a part set apart for the Lord to be given to the Levites (Ezek. 48:8-22). (This portion of land, based on modern measurements would be either 34 miles by 34 miles or 50 miles by 50 miles.)
  - h. "When Christ returns, a number of dramatic things will happen to the earth. The Mount of Olives will split in two from east to west into a great valley (Zech. 14:4). Also, according to Zech. 14:8, there will be a dramatic change in Jerusalem, for water will flow from Jerusalem both west to the Mediterranean Sea ('the western sea') and east to the Dead Sea ('the eastern sea'), in both summer and winter (see Joel 3:18). Apparently Jerusalem will be elevated

<sup>279</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1357. Print.

<sup>280</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1357. Print.

geographically (Zech. 14:10). Even deserts will blossom with flowers and will be well watered, no longer parched.”<sup>281</sup>

2. Jerusalem.
  - a. Will become the center of the millennial earth (Isa. 2:2-4, Jer. 31:6, Mic. 4:1).
  - b. Will become the center of the kingdom government (Jer. 3:17; 30:16-17, Ezek. 43:5-6, Joel 3:17, Mic. 4:7, Zech. 8:2-3).
  - c. Will become the center of worship for the world (Jer. 30:16-21, Mic. 4:1, Isa. 2:2-3, Joel 3:17).
  - d. Will be protected by the King (Isa. 14:32; 25:4; 26:1-4; 33:20-24).
  - e. Will be greatly enlarged (Jer. 31:38-40):
    - i. Will occupy an elevated site (Zech. 14:10).
    - ii. Will be six miles in circumference (Ezek. 48:35).
    - iii. Will be accessible to all (Isa. 35:8-9).
  - f. Will be called “Jehovah-Shammah,” “the Lord is there” (Ezek. 48:35), and “Jehovah Tsidkenu,” “the Lord our righteousness” (Jer. 23:6; 33:16).
  - g. Will endure forever (Isa. 9:7; 33:20-21, Joel 3:19-21, Zech. 8:4).
3. The Earthly Jerusalem and the Heavenly City: The question is often asked whether or not mortal human beings and resurrected saints in eternal bodies will spend the Millennium together on the earth. Responding to this questions Pentecost writes: “It would seem, then, that the writer to the Hebrews (11:13-16, 39-40) is giving us a picture of the heavenly city, in which place there will be gathered together with Christ the unfallen angels, the resurrected and translated saints of the church age, and all resurrected Old Testament and tribulation saints...It would thus be concluded that it is consistent teaching of Scripture that the Lord will gather unto Himself in the eternal city the unfallen angels, the Old Testament saints, and the New Testament believers, where they, in resurrected glorified bodies, will share in the literal city and its glory, into which place they can only enter by resurrection. It should be noted that this heavenly Jerusalem is not the sphere of the living saved who go into the millennium, for they will look to the rebuilt earthly Jerusalem as their capital city, but is rather the dwelling place of the resurrected saints during the millennium. The living will realize the fulfillment in the millennium, while the resurrected will realize the fulfillment of the expectation of a ‘city which hath foundations’ during the millennial age...The conclusion to this question would be that the Old Testament held forth a national hope, which will be realized fully in the millennial age. The individual Old Testament saint’s hope of an eternal city will be realized through resurrection in the heavenly Jerusalem, where, without losing distinction of identity, Israel will join with the resurrected and translated of the church age to share in the glory of His reign forever. The nature of the millennium, as the period of the test of fallen humanity under the righteous reign of the King, precludes the participation by resurrected individuals in that testing. Thus the millennial age will be concerned only with men who have been saved but are living in their natural bodies. This heavenly city will be brought into a relation to the earth at the beginning of the millennium, and perhaps will be made visible above the earth. It is from this heavenly city that David’s greater Son exerts His Messianic rule, in which the Bride reigns, and from which the rewarded Old Testament saints exercise their authority in government.”<sup>282</sup>
- xii. The Temple of the Millennium (Isa. 2:3; 60:13, Ezek. 40-48, Dan. 9:24, Joel 3:18, Hag. 2:7-9).
  1. A Chronology of Biblical Temples:
    - a. The Tabernacle of Moses (Ex. 40) (1500-1000 B.C.).
    - b. The Temple of Solomon (1 Kings 8) (1000-586 B.C.).
    - c. The Temple of Zerubbabel, rebuilt later by Herod (Ezra 6, John 2) (256 B.C. – A.D. 70).
    - d. The Temple of the Body of Jesus (John 2:21) (4 B.C. – A.D. 30).
    - e. The Spiritual Temple, the Church (Acts 2, 1 Thess. 4) (from Pentecost until the Rapture).
    - f. The Tribulation Temple (rev. 11) (from the Rapture till Armageddon).
    - g. The Millennial Temple (Isa. 2:3, Ezek. 40-48, Dan. 9:24, Joel 3:18).

<sup>281</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1357. Print.

<sup>282</sup> Pentecost, J. Dwight. "Section 6: Prophecies of the Millennium , Chapter 31: The Relation Between Living and Resurrected Saints in the Millennium." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 541-546. Print.

2. The Holy Oblation: This is the section of Palestine during the Millennium that is set apart as sacred for the Lord.
  - a. "The holy oblation would be a spacious square, thirty-four miles each way, containing about 1,160 square miles. This are would be the center of all the interests of the divine government and worship as set up in the Millennial earth...The temple itself would be located in the middle of this square (the holy oblation) and not in the City of Jerusalem, upon a very high mountain, which will be miraculously made ready for that purpose when the temple is to be erected (see Isa. 2:4, Mic. 4:1-4, Ezek. 37:26)."<sup>283</sup>
3. The Priesthood: According to the following passages: Ezek. 40:46; 43:19; 44:15; and 48:11 we are told that the sons of Zadok will be the priest during this time. Zadok was an absolutely loyal high priest in the time of David and, because of his faithfulness his descendants were promised the honor of being the priests during this time (1 Sam. 2:35, 1 Kings 2:27-35).
4. The Prince: A mysterious "prince" is referred to at least 17 times by Ezekiel in his description of the temple. It cannot be Christ because he prepares a sin offering for himself (Ezek. 45:22), is married and has sons (Ezek. 46:16).
5. The Objects Not Present:
  - a. No Veil (Matt. 27:51).
  - b. No Table of Shewbread.
  - c. No Lampstands.
  - d. No Ark of the Covenant.
  - e. The East Gate will be closed (Ezek. 44:2).
6. The Animal Sacrifices (Isa. 56:6-7; 60:7, Jer. 33:10, Zech. 14:16-21):
  - a. Why is there a need for animal sacrifices? Swindol answers: "The answer lies in the fact that the millennial sacrifices will constitute a memorial of Jesus' death, much as observing the Lord's Supper is a reminder of His death (Luke 22:19, 1 Cor. 11:26). Also, just as the Old Testament sacrifices looked forward symbolically, to Christ's death, so sacrifices in the millennial kingdom will look back in remembrance to His sacrifice on the cross. It is almost impossible to deny the literal, physical character of these sacrifices without denying Ezekiel's detailed prophetic description of the temple."<sup>284</sup>
  - b. "Some scholars have challenged the idea that this will be a physical temple because animal sacrifices are mentioned. They say those references present only a general, spiritualized ideal of worship. However, this overlooks the specific mention of sacrifices and even of rooms in the temple for preparing animals for sacrifice (Ezek. 40:38-43) and an altar for offering the sacrifices (Ezek. 43:13-17)."<sup>285</sup>
  - c. Isaiah foresaw not only God's New Covenant with Israel but also a Temple in the hold land (Isa. 2:2-3; 60:13). Animal sacrifices would be offered on its altar by Egyptians (19:21) and Arabians (60:7), through priests and Levites (66:21), at God's 'holy mountain' with burnt offerings and sacrifices on God's altar (56:6-7; 66:19-20)."<sup>286</sup>
7. Detailed Description of the Temple (Ezek. 40-48):<sup>287</sup>
  - a. The Gates and Courts around the Temple (Ezek. 40:5-47):
    - i. The whole area closed by a wall (40:5).
    - ii. Outer courtyard (40:6-7).
    - iii. The East Gate where the Shekinah glory enters (40:6-16; 212; 43:1-6).
    - iv. The Northern Gate (40:20-23) with seven steps (40:26).
    - v. The Southern Gate (40:24-27) with seven steps (40:26).
    - vi. No Western Gate (40:24).

<sup>283</sup> Pentecost, J. Dwight. "Section 29: The Government and the Governed in the Millennium , Chapter 3: Jerusalem and Palestine in the Millennium." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. p. 510. Print.

<sup>284</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1360. Print.

<sup>285</sup> Swindol, Charles R., and Roy B. Zuck. "Part X: End Times, Chapter 14: The Millennial Kingdom." *Understanding Christian Theology*. Nashville: Thomas Nelson, 2003. p. 1360. Print.

<sup>286</sup> LaHaye, Tim, and Ed Hindson. "Final Revolt." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 111. Print.

<sup>287</sup> Pentecost, J. Dwight. "Section 30: Worship in the Millennium , Chapter 1: The Temple in the Millennium." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 514-516. Print.

- vii. Thirty chambers, five on each side of the three gates in the wall (40:17-19).
- b. The Inner Court leading to the Temple (Ezek. 40:28-47):
  - i. The area is 100 cubits on each side (40:27).
  - ii. The place where the priests minister (40:47).
  - iii. There is three gates, directly opposite and exactly 100 cubits the gates in the outer wall to enter the inner court; one on the south (40:28-31), the east (40:32-37) and the north (40:32-37).
  - iv. The inner court is elevated by eight steps (40:37).
  - v. Eight tables for preparing sacrifices (40:40-43).
  - vi. In the center is an altar where sacrifices are offered (40:47; 43:13-17).
- c. The Temple itself (40:48-41:4):
  - i. The porch of the temple is 20 cubits by 11 cubits (40:48-49).
  - ii. The porch has two large pillars (40:49).
  - iii. The porch is reached by going up steps (40:49).
  - iv. The porch leads into the "holy place," a space 40x20 cubits (41:2).
  - v. Beyond this is the "most holy place," a space 20x20 cubits (41:3-4).
  - vi. Surrounding the wall of the house is chambers, each three stories high, with thirty to a story (41:5-11).
  - vii. The interior of the temple (41:15-26).
  - viii. Paneled with wood (41:16).
  - ix. Decorated with palm trees and cherubim (41:18).
  - x. Two doors lead into the sanctuary (41:23-26).
  - xi. There is no mention of an ark, mercy seat, and veil, cherubim above the mercy seat or tables of stone. The only article of furniture mentioned is table of showbread (table of wood) which is for communion with God (41:22).
  - xii. There is a building on the West side for sacrifices (41:12; 46:21-24).
  - xiii. Areas at the four corners for sacrifices for the people (46:21-24).
- d. The throne in the temple (43:7-12).
- e. The altar of the temple (43:12-18).
- f. The offerings of the temple (43:19-27).
- g. The ministry of the priests of the temple (44:9-31).
- h. The worship at the temple (45:13-46:18).
- i. The river flowing from the temple (47:1-12, cf. Isa. 33:20-21, Joel 3:18).
- z. Satan's Final Revolt (Rev. 20:7-10).
  - i. "When the late Dr. Chafer (founder of Dallas Theological Seminary) was once asked why God loosed Satan after he once had him bound, he replied, "If you will tell me why God let him loose in the first place, I will tell you why God lets him loose the second time." Apparently Satan is released at the end of the Millennium to reveal that the ideal conditions of the kingdom, under the personal reign of Christ, do not change the human heart. This reveals the enormity of the enmity of man against God. Scripture is accurate when it describes the heart as "desperately wicked" and incurably so. Man is totally depraved. The loosing of Satan at the end of the 1,000 years proves it."<sup>288</sup>
  - ii. Satan's Release: Four reasons have been suggested for Satan's release and final revolt:<sup>289</sup>
    - 1. To show that man, when left to his own choice, will fall victim to sin, even under perfect circumstances.
    - 2. To demonstrate God's foreknowledge in knowing the heart and acts of man.
      - a. "With the millennium will come the last great act in the drama of redemption. Humanity will have been tested under every dispensation – innocence, human government, law, grace, and finally the messianic kingdom, to name a few. Under the test of every conceivable condition, mankind has failed. Therefore, no one can say that under the right conditions, mankind's goodness, like cream in a bottle, will rise to the top. No- God was right. Mankind is totally and wholly depraved."<sup>290</sup>
    - 3. To prove the incurable wickedness of Satan.

<sup>288</sup> McGee, J. Vernon. *Reveling through Revelation*. Pasadena, CA: Thru the Bible, 1962. pgs. 74-75 Print.

<sup>289</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 303. Print.

<sup>290</sup> LaHaye, Tim, and Ed Hindson. "The Second Coming of Christ." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 349. Print.

4. To justify God's eternal punishment of the wicked.
- iii. Satan's Gog and Magog (Rev. 20:7-9):
    1. Reasons this Gog and Magog are different than Gog and Magog in Ezekiel 38-39:
      - a. The chronology is different: The Gog and Magog of Ezekiel takes place before the Millennium. This Gog and Magog is at the end of the Millennium.
      - b. The geography is different: Ezekiel says that Gog and Magog will come from the north, but John says that nations from the four corners of the earth will be involved in this Gog and Magog.
      - c. The motivating factor is different: While it can be said that Satan is responsible for the Gog and Magog of Ezekiel – as he is for most evil in this world. He is specifically stated as the primary force behind the Gog and Magog of Revelation.
      - d. Interpretation: Revelation is a book full of symbols. It should come as no surprise that John chooses to use the names Gog and Magog to represent this massive attack mounted by Satan.
    2. "Many contrasts can be observed between this battle and that of Ezekiel in that (1) Satan is prominent in this whereas he is not mentioned in Ezekiel 38-39. (2) The invasion of Ezekiel comes from the north whereas this invasion comes from all directions. (3) Ezekiel's battle probably occurs previous to the battle of the great day of God Almighty before the millennium, whereas this occurs after the thousand years have been finished. (4) The number of those who rebel against God and follow Satan is described as innumerable "as the sand of the sea."<sup>291</sup>
    3. "Because the rebellion is labeled 'Gog and Magog,' many Bible students identify it with Gog and Magog of Ezekiel 38 and 39. This, of course, I not possible, for the conflicts described are not parallel as to time, place, or participants – only the name is the same. The invasion from the north by Gog and Magog of Ezekiel 38 and 39 breaks the false peace of the Antichrist and causes him to show his hand in the midst of the Great Tribulation. That rebellion of the godless forces from the north will have made such an impression on mankind that after 1,000 years the last rebellion of man bears the same label."<sup>292</sup>
  - iv. Satan's Army: Who will comprise the army Satan leads against Christ?
    1. "These who are tempted are the descendants of the tribulation saints who survive the tribulation and enter the millennium in their natural bodies...Outwardly they have been required to conform to the rule of the king and make a profession of obedience to Christ. In many cases, however, this was mere outward conformity without inward reality, and in their inexperience of real temptation they are easy victims of Satan's wiles."<sup>293</sup>
  - v. Satan's Defeat and Judgment (Rev. 20:10):
    1. "Following the destruction of the armies of Satan, the devil is cast into the lake of fire...In the divine act of judgment which casts Satan into the lake of fire, he joins the beast and the false prophet who preceded him by one thousand years...There would be no way possible in the Greek language to state more emphatically the everlasting punishment of the lost than that used in mentioning both day and night and the expression 'for ever and ever,' literally 'to the ages of ages.' The lake of fire prepared for the devil and the wicked angels is also the destiny of all who follow Satan."<sup>294</sup>
  - aa. The Great White Throne Judgment (Dan. 7:9-10, Heb. 9:27, Rev. 20:11-15). "The blazing white throne of the final judgment is set. The One sitting upon it shall judge all people. Read Revelation 20:11-15. The 'dead' are brought before Him. The sea gives up its dead. The grave gives up its dead. Hades gives up the dead. The dead are judged according to their works (Rev. 20:12-13). Final doom is pronounced. The Savior is now the judge."<sup>295</sup>
    - i. The Judge at the Throne: Christ (John 5:22, 27, Acts 10:40-42, 2 Tim. 4:1).
      1. "The august Throne-occupant, we know from other Scriptures, will be none other than our Lord Jesus Christ, for 'the Father judgeth no man, but hath committed all judgment unto the Son...that all men should honor the Son even as they honor the

<sup>291</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 303-304. Print.

<sup>292</sup> Willmington, Harold L. "Section Two: Part 2: A Specific Consideration." *Willmington's Complete Guide to Bible Knowledge*. Vol. Introduction to Theology. Wheaton: Tyndale House, 1993. pgs. 651-652. Print.

<sup>293</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 302. Print.

<sup>294</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. pgs. 30-305. Print.

<sup>295</sup> Mears, Henrietta C. "Chapter 51: Understanding Revelation." *What the Bible Is All About*. NIV ed. Ventura: Gospel Light, 1998. p. 667. Print.

- Father.' He who once hung on Calvary's cross is to be the judge of the living and dead."<sup>296</sup>
2. "Though there is no specific mention made of the person sitting on the throne, it is proper to assume that it is God and more specifically Christ Himself as in 3:21. This is according to John 5:22: 'For the Father judgeth no man, but hath committed all judgment unto the Son.' In keeping with this, other passages speak of Christ judging (cf. Matt. 19:28; 25:31, 2 Cor. 5:10)."<sup>297</sup>
  3. "John does not directly identify the occupant of the throne. In Revelation, 'the One who sits on the throne' frequently refers to God. However, John 5:22 states, 'For the Father judges no one, but has committed all judgment to the Son.' In Romans 2:16 Paul writes about 'the day when God will judge the secrets of men by Jesus Christ.' Revelation 3:21 speaks of Jesus sharing a throne with God. Perhaps Barclay (p. 421) gives the best solution when he states, 'The unity of the Father and the Son is such that there is no difficulty in ascribing the action of the one to the other.'"<sup>298</sup>
  4. "The Judge is One 'from whose presence earth and heaven' flee away. According to John 5:22, the Father has given all judgment into the hands of the Son; therefore, the Judge must be Christ. The words 'before God' in some translations of verse 12 (cf. KJV) should read 'before the throne' (cf. NASB and NIV) and thus constitute no contradiction."<sup>299</sup>
    - a. "The underscore the gravity of the proceedings, John states that the earth and heaven fled away from His presence, and there was found no place them. This does not mean that annihilation of the earth and heaven. It is rather that the Great White Throne Judgment will take place between the passing of the millennial scene and the entrance on the new heaven and earth."<sup>300</sup>
    - b. "Just as sinful man cannot remain in the presence of a holy God, the sin-corrupted earth and its environs flee. Second Peter 3:10 describes the heavens passing away with a great noise, the elements melting with fervent heat, and the earth being consumed by fire. No place is found for them because corruption has no place in the presence of a holy God."<sup>301</sup>
- ii. The Books at the Throne (relating to man):
1. The book of conscience (Rom. 1:19; 2:15): This verse says that the law of God is written in the heart and conscience of every person and will be a witness against them.
    - a. "The actions and intentions of those who have foolishly chosen not to have their sins erased by the sacrifice of Jesus will be judged according to the law of the Old Testament. As Galatians 3:10 reveals, those who live under the law and not under Christ will be judged by the law."<sup>302</sup>
  2. The book of words (Matt. 12:36-37): Every idle word will be judged.
  3. The book of deeds (Rom. 2:6): This is both private (Rom. 2:16, Eccl. 12:14) and public (Matt. 16:27, 2 Cor. 11:15) deeds.
- iii. The Books at the Throne (relating to God ):
1. The works of God (Rom. 1:20): God's creation will testify against man, leaving him with no excuse.
  2. The Word of God (John 12:48): The scriptures will be a witness against man.
  3. The witness of God: The Lamb's Book of Life (Rev. 13:8; 17:8; 20:15; 21:7).
  4. "Notice that there are books...and another book....The books contain the record of their works (cf. vss. 12-13). Why is there any need to consult their works, if they are

<sup>296</sup> Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. p. 346. Print.

<sup>297</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 305. Print.

<sup>298</sup> LaHaye, Tim, and Ed Hindson. "Great White Throne Judgment." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 126. Print.

<sup>299</sup> Ryrie, Charles C. "Chapter 20: The Millennium and the Great White Throne Judgment." *Revelation*. Chicago: Moody, 1996. p. 134. Print. Everyman's Bible Commentary.

<sup>300</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 848. Print.

<sup>301</sup> LaHaye, Tim, and Ed Hindson. "Great White Throne Judgment." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 126. Print.

<sup>302</sup> LaHaye, Tim, and Ed Hindson. "Great White Throne Judgment." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 127. Print.

- lost? It is intended to reveal the number and gravity of their sins to determine degrees of their punishment (cf. carefully Luke. 12:47-48).”<sup>303</sup>
- a. “Hebrews 2:2 requires that ‘every transgression and disobedience [receive] a just reward.’ This is consistent with the justice of God and seems to indicate different levels of torment in hell. A relatively moral citizen who has lived a comparatively good life (though still short of the standard of God) would not be subjected to the same punishment as Adolph Hitler. Likewise, those who have never heard the gospel will be judged accordingly and certainly less severely than those who have heard the message repeatedly and rejected it. (See also Matt. 11:21-24).”<sup>304</sup>
  - b. “The fact that there will be degrees of punishment is taught here. The torment of hell will not be uniformly felt. The light one possesses helps determine how responsible one is. Some will be found more guilty than others, but no lost man can claim innocence in that day.”<sup>305</sup>
- iv. The Judged at the Throne (Psa. 9:17): Only the unsaved will stand at this judgment seat.
    1. “What a sea of faces will appear before him in that solemn hour of tremendous import! All the lost of all the ages; all who preferred their sins to His salvation; all who procrastinated until for them the door of mercy was closed; all who spurned His grace, and in self-will chose the way ‘that seemeth right unto a man,’ but was in truth ‘the way of death’ – all such are to be summoned to stand before that inexorably righteous throne.”<sup>306</sup>
  - v. The Judgment Pronounced at the Throne (Rev. 20:14-15, Matt. 25:41, 46): Guilty, sentenced to the Lake of Fire forever.
    1. “The question has been raised concerning the judgment of those who die in the millennium. It is clear that the unsaved that die in the millennium are included in this judgment. The Scriptures are silent, however, concerning any rapture or translation of saints who survive the millennium and concerning the resurrection of saints who may die in the millennium. Both events may be safely assumed, but are not the subject of divine revelation, probably on the principle that this truth is of no practical application to saints now living.”<sup>307</sup>
  - vi. A List of Future Judgments: (See Appendix E and K) “The Bible reveals [at least] seven distinct judgments: one past, one present and five future...First, there is the judgment of the Cross. It was a judgment in two senses: (1) man’s sins were judged at Calvary, and (2) Satan was judged there also. Second, there is the judgment of the sinning believer if he does not judge himself...Third is the judgment of the believer’s works. This takes place at the Rapture at the judgment seat of Christ in heaven...Fourth; there is the judgment upon Israel. It takes place after the Tribulation Period; those who continue to reject their Messiah will not enter the kingdom; those who have received Him will enter it...Fifth, there will be a judgment of the nations. It will occur after the Tribulation Period; it will be on the basis, as always, of acceptance or rejection of Christ, manifested in their treatment of the earthly brethren of our Lord. The righteous enter the kingdom and eternal life; the wicked are excluded from both. Sixth, this judgment will come upon fallen angels and Satan. Time and place are not specified for the angels; the beast and false prophet will be judged before the reign of Christ and Satan after the 1000 years...The seventh judgment is...properly called The Great White Throne Judgment.”<sup>308</sup>
    1. The Bema Judgment Seat (The works of the believer) (1 Cor. 3:10-15, 2 Cor. 5:10, 1 Thess. 2:19, 2 Tim. 4:8, Rev. 2:10; 3:11).
      - a. Time: After the Rapture.
      - b. Location: Heaven.
      - c. Subjects: Only Christians.

<sup>303</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 848. Print.

<sup>304</sup> LaHaye, Tim, and Ed Hindson. "Great White Throne Judgment." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 127. Print.

<sup>305</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 177. Print.

<sup>306</sup> Ironside, H. A. "Lecture 21, The Millennium and the Judgment of the Great White Throne." *Lectures on the Revelation*. Neptune: Loizeaux Brothers, 1920. pgs. 346-347. Print.

<sup>307</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 307. Print.

<sup>308</sup> "The Book of Revelation." *Liberty Bible Commentary*. The Old Time Gospel Hour Edition ed. Vol. 2. Lynchburg: Old Time Gospel Hour, 1982. p. 847. Print.

2. The Judgment of Old Testament Saints (Dan. 12:1-3).
  - a. Time: End of Tribulation period before Millennium.
  - b. Location: Most likely Heaven.
  - c. Subjects: Only Old Testament saints.
3. The Judgment of Tribulation Saints (Rev. 20:4-6).
  - a. Time: End of Tribulation period before Millennium.
  - b. Location: Heaven.
  - c. Subjects: Only those martyred during the Tribulation Period.
4. The Judgment of Jewish Survivors of the Tribulation (Ezek. 20:34-38, Matt. 25:1-20).
  - a. Time: End of Tribulation period before Millennium.
  - b. Location: Earth.
  - c. Subjects: Only Jews that have survived the Tribulation period.
5. The Judgment of Gentile Survivors of the Tribulation (The Sheep and Goat Judgment also called the Judgment of Nations) (Matt. 25:31-46, Joel 3:2).
  - a. Time: End of Tribulation period before Millennium.
  - b. Location: Earth.
  - c. Subjects: Only Gentile survivors of the Tribulation period.
6. The Judgment of Satan and Fallen Angels (Matt. 25:41, 1 Cor. 6:3, Rev. 20:10).
  - a. Time: End of the Millennium.
  - b. Location: Most likely in Heaven.
  - c. Subjects: Satan and demons (all angels that followed Satan).
7. The Great White Throne Judgment of the Unserved Dead (Rev. 20:11-15).
  - a. Time: End of the Millennium.
  - b. Location: Before God's Great White Throne in Heaven.
  - c. Subjects: Unserved people from all of time.
  - d. "This judgment does not suggest these people may enter into heaven or hell on the basis of their works. All those who are judged at the Great White Throne are consigned to hell because they have rejected God. The Great White Throne judgment will determine the degree of punishment the rejecters will endure, based upon the nature of their evil work. When the books of works are opened (Rev. 20:12), a sentence of the severity of their punishment will be determined. All those sentenced will be consigned 'into the lake of fire' (Rev. 20:14), where they will suffer according to their personally assigned sentences."<sup>309</sup>
8. "It is obvious that Christ was the first one raised from the dead with a resurrection body as He was the firstfruit from the dead (1 Cor. 15:20). On the occasion of the resurrection of Christ, Matthew mentions that at the death of Christ, 'the graves were opened' and that later 'many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many' (Matt. 27:52-53). This difficult passage is best explained as an actual resurrection of a token number of saints in keeping with the symbolism of the feast of the firstfruits, when a handful of grain, not just one stalk, was presented to the priest. There is no evidence that the resurrection of Matt. 27 included all the righteous saints up to that times, as Daniel 12:2 seems to place the resurrection of the Old Testament saints immediately after the great tribulation described in Daniel 12:1."<sup>310</sup>
  - bb. The Destruction of Present Heaven and Earth (Matt. 24:35, Heb. 1:10-12, 2 Pet. 3:10-12).
  - cc. The Creation of the New and Final Heaven and Earth (Isa. 65:17; 66:22, 2 Pet. 3:13, Rev. 21-22). (The New Heaven contains the final place for the saved – The New Jerusalem).

<sup>309</sup> LaHaye, Tim, and Ed Hindson. "Judgments of the New Testament." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. p. 186. Print.

<sup>310</sup> Walvoord, John F. "Chapter 20: The Reign of Christ," *The Revelation of Jesus Christ*. Chicago: Moody, 1966. p. 298. Print.

**Appendix A**  
Chart on the Authorship of Revelation<sup>311</sup>

<b>John the Apostle</b>	
Pro	Con
Patristic testimony: Justin Martyr, Papias, Melito, Irenaeus, Origen, Tertullian, and Hippolytus affirm apostolic authorship of Revelation.	Marcion, Dionysius, and Alogoi testify against apostolic authorship.
Apocryphal Acts of John (88-90) portrays apostle as ministering among seven churches.	Papias speaks of two Johns whose tombs are in Ephesus.
Gnostic Apocryphon of John identifies Apocalyptist as brother of James and son of Zebedee.	Lack of apostolic claim: absence of explicit identification as son of Zebedee, beloved disciple or elder.
Muratorian Canon (late 2 <sup>nd</sup> c.) identifies author of Rev. with author of fourth gospel.	Stylistic differences: grammatical solecisms in Greek text contrast with accurate and clear text of fourth Gospel.
Apocalypse and fourth gospel share some common ideas, theology, and terminology. Like the other apostles Paul (Rom. 1:1, Titus 1:1), James (James 1:1), and Peter (2 Pet. 1:1), Apocalyptist calls himself a servant in the book's introduction (1:1, cf. 22:9).	Theological differences: theology, Christology, and eschatology, are too distinct between Rev., fourth Gospel, and 1 John.
Ephesian church tested so-called apostles (2:2) and found them false, so much have judged John to be a true apostle.	Apocalyptist regards himself as a prophet, calling his work a prophecy six times (1:3; 19:10; 22:7, 10, 18, 19).
Epistolary greeting "Grace and peace" (1:4) is apostolic and opens all Pauline letters as well as 1 & 2 Peter.	Twelve apostles spoken of as past figures in 21:14, so unlikely that Apocalyptist was the son of Zebedee.
Epistolary closing "the grace" in 22:21 is apostolic and closes every Pauline letter.	Aged apostle would be too old to produce virile imaginativeness of the Apocalypse.
Revelation to be read publicly (1:3), which is similar to Paul's injunction to have his letters read publicly (1 Thess. 5:27, Col. 4:16, 1 Tim. 4:13) and suggests apostolic authority and inspiration.	

<b>John the Elder</b>	
Pro	Con
Papias speaks of two Johns: a disciple and an elder.	Eusebius misunderstood Papias' distinction between the elder and the apostle.
Dionysius states there were two Johns and two tombs in Ephesus, both tombs called John's.	Dionysius's comment based on traveler's report, and his suggestion is only tentative.
Papias says he actually heard the elder John, so Eusebius says it is probable that it was this John who "saw" Rev.	Inconclusive that John the elder ever existed.
John the elder known to Ephesian community through his letters.	Early church mistaken in belief that apostle lived in Ephesus because presence of two Johns would have caused confusion.

<sup>311</sup> Wilson, Mark. "1: Authorship of Revelation." *Charts on the Book of Revelation*. Grand Rapids: Kregel Publications, 2007. p. 13. Print.

## **Appendix B**

### Contrasting Differences between the Rapture and Second Coming

#### The Rapture (Blessed Hope)

1. Christ appears in the air FOR His own.
2. The Rapture, or translation, of all Christians.
3. Christians are taken to the Father's house.
4. There will be no judgment upon the earth during the Rapture.
5. The Church is taken to Heaven.
6. The Rapture could occur at any moment.
7. There are no preceding signs for the Rapture.
8. The Rapture is for believers only.
9. It is a time of joy.
10. The Rapture takes place before the Day of Wrath (Tribulation).
11. There is no mention of Satan.
12. The Judgment Seat of Christ.
13. The Marriage of the Lamb.
14. Only believers will see Him.
15. The Tribulation begins.

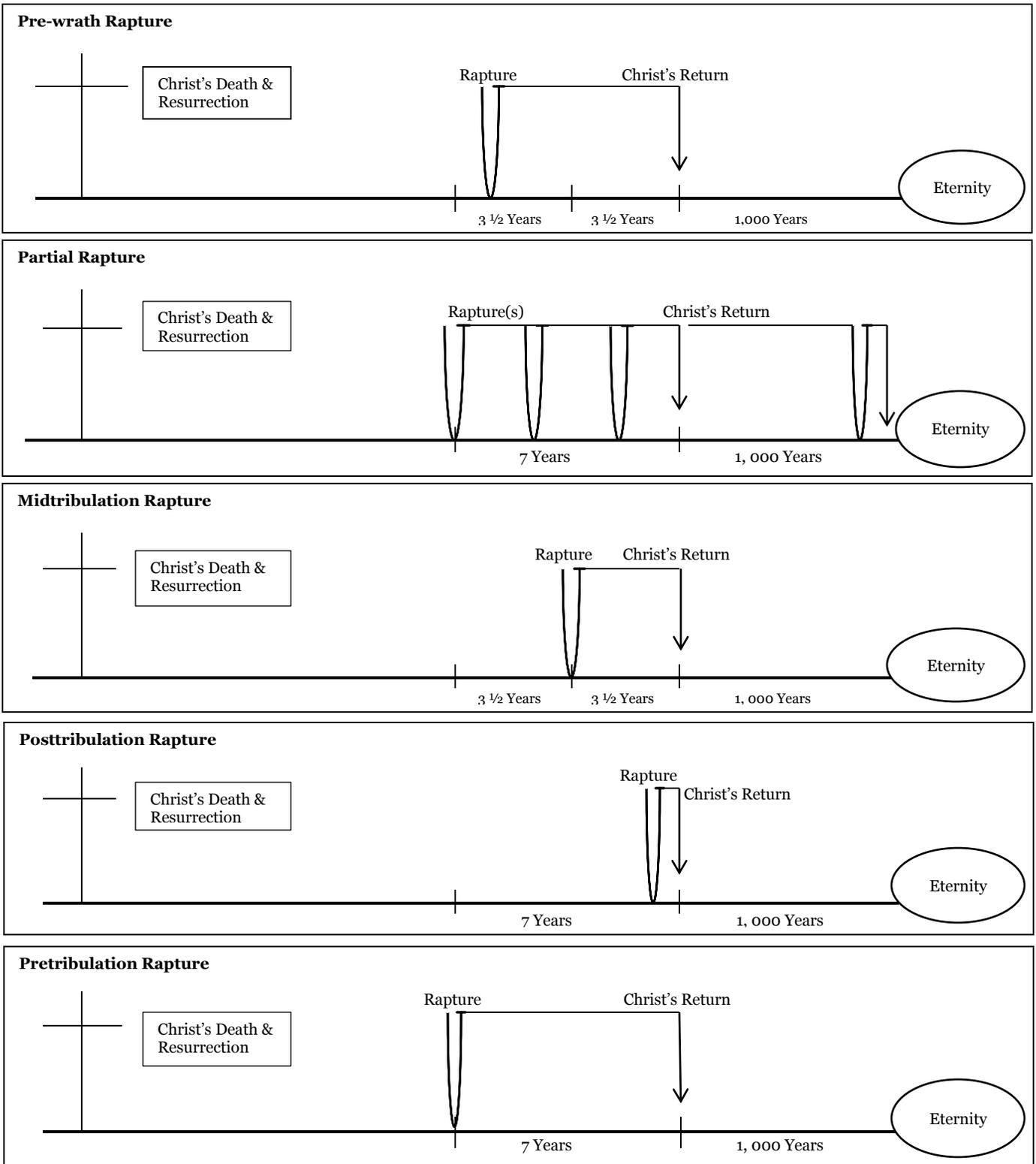
Rapture Passages: John 14:1-3, Romans 8:19, I Cor. 1:7-8; 15:51-53; 16:22, Phil. 3:20-21; 4:5, Col. 3:4, I Thess. 1:10; 2:19; 4:13-18; 5:9; 5:23, 2 Thess. 2:1, I Tim. 6:14, 2 Tim. 4:1; 4:8, Titus 2:13, Heb. 9:28, James 5:7-9, 1 Pet. 1:7, 13; 5:4, I John 2:28-3:2, Jude 21, Rev. 2:25; 3:10.

#### The Second Coming (Glorious Appearing)

1. Christ comes WITH His own to earth.
2. No one is translated.
3. The resurrected saints do not see the Father's house.
4. Christ will judge the inhabitants of earth.
5. Christ sets up His kingdom on the earth.
6. The Glorious Appearing cannot happen for at least 7 years after the Rapture.
7. Many signs will precede the coming of Christ.
8. It will affect all humanity.
9. It is a time of mourning.
10. The Glorious Appearing occurs immediately after the Day of Wrath (Tribulation).
11. Satan is mentioned – he is bound in the abyss for 1000 years.
12. No time or place of judgment seat.
13. The Bride comes with Christ after the marriage has taken place.
14. Every eye shall see Him on that day.
15. The Millennial Reign begins.

Second Coming Passages: Dan. 2:44-45; 7:9-14; 12:1-3, Zech. 12:10; 14:1-15, Matt. 13:41; 24:15-31; 26:64, Mark 13:14-27; 14:62, Luke 21:25-28, Acts 1:9-11; 3:19-21, I Thess. 3:13, 2 Thess. 1:6-10; 2:8, I Pet. 4:12-13, 2 Pet. 3:1-14, Jude 14-15, Rev. 1:7; 19:11-20:6; 22:7, 12, 20.

**Appendix C**  
 Contrasting Views of the Rapture<sup>312</sup>



<sup>312</sup> Ryrie, Charles C. "Section 8: Things to Come, Chapter 85: The Rapture of the Church." *Basic Theology*. Chicago: Moody, 1986. p. 559. Print.

## Appendix D

### Contrasting Differences between the Pretribulation and Posttribulation Views of the Rapture<sup>313</sup>

#### **Pretribulationism**

1. Rapture occurs before the Tribulation.
2. Church experiences Rev. 3:10 before the Tribulation.
3. Day of the Lord begins with the Tribulation.
4. 1 Thess. 5:2-3 occurs at beginning of Tribulation.
5. 144,000 redeemed at start of Tribulation.
6. Rapture and Second Coming separated by 7 years.
7. Living Israelites judged at Second Coming.
8. Living Gentiles judged at Second Coming.
9. Parents of millennial population come from survivors of judgments on living Jews & Gentiles.
10. Believers of Church Age judged in heaven between Rapture and Second Coming.

#### **Posttribulationism**

1. Rapture occurs after the Tribulation.
2. Church experiences Rev. 3:10 at the end of the Tribulation.
3. Day of the Lord begins at close of the Tribulation.
4. 1 Thess. 5:2-3 occurs near end of the Tribulation.
5. 144,000 redeemed at conclusion of the Tribulation.
6. Rapture and Second Coming are a single event.
7. No such judgment.
8. Living Gentiles judged after Millennium.
9. Parents of millennial population come from the 144,000 Jews.
10. Believers of Church Age judged after Second Coming or at conclusion of Millennium.

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<sup>313</sup> Ryrie, Charles C. "Section 8: Things to Come, Chapter 89: The Posttribulation Rapture View." *Basic Theology*. Chicago: Moody, 1986. p. 582-583. Print.  
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**Appendix E**  
Chart Detailing Future Judgments<sup>314</sup>

<b>Judgment</b>	<b>Time</b>	<b>Place</b>	<b>Persons</b>	<b>Basis</b>	<b>Results</b>	<b>Scripture</b>
Believers' Works	Between Rapture and Second Coming	Bema of Christ	Believers in Christ	Works and Walk of the Christian Life	Rewards or Loss of Rewards	1 Cor.3:10-15; 2 Cor. 5:10
Old Testament Saints	End of Tribulation/ Second Coming		Believers in Old Testament times	Faith in God	Rewards	Dan. 12:1-3
Tribulation Saints	End of Tribulation/ Second Coming		Believers of Tribulation Period	Faith in and Faithfulness to Christ	Reign with Christ in Millennium	Rev. 20:4-6
Living Jews	End of Tribulation/ Second Coming	Wilderness	Jews who survive the Tribulation	Faith in Christ	Believers enter Kingdom, rebels are purged	Ezek. 20:34-38
Living Gentiles	End of Tribulation/ Second Coming	Valley of Jehoshaphat	Gentiles who survive the Tribulation	Faith in Christ as proved by works	Believers enter the kingdom; others go to lake of fire	Joel 3:1-2; Matt. 25:31-46
Satan and Fallen Angels	End of Millennium		Satan and those angels who followed him	Allegiance to Satan's counterfeit system	Lake of fire	Matt. 25:41; 2 Peter 2:4; Jude 6; Rev. 20:10
Unsaved People	End of Millennium	The Great White Throne	Unbelievers of all time	Rejection of God	Lake of fire	Rev. 20:11-15

<sup>314</sup> Ryrie, Charles C. "Section 8: Things to Come, Chapter 91: Future Judgments." *Basic Theology*. Chicago: Moody, 1986. p. 602. Print.

## Appendix F

### An Explanation of the Chronology of Judgments in the Tribulation Period

- I. The Seal Judgments (Chapter 6):<sup>315</sup>
  - A. Seal 1: Cold War
  - B. Seal 2: Open War
  - C. Seal 3: Famine
  - D. Seal 4: Death
  - E. Seal 5: Martyrdom
  - F. Seal 6: Disturbances
  - G. Seal 7: The Trumpet Judgments (Chapters 8-9):
    - 1. Trumpet 1: Earth Affected
    - 2. Trumpet 2: Sea Affected
    - 3. Trumpet 3: Waters Affected
    - 4. Trumpet 4: Heavens Affected
    - 5. Trumpet 5: Men Affected
    - 6. Trumpet 6: Death
    - 7. Trumpet 7: (11:15-19): The Bowl Judgments (Chapter 16):
      - a. Bowl 1: Sores
      - b. Bowl 2: Sea Affected
      - c. Bowl 3: Rivers Affected
      - d. Bowl 4: Scorching Heat
      - e. Bowl 5: Darkness
      - f. Bowl 6: Euphrates Dried Up
      - g. Bowl 7: Destruction

- II. The Seal Judgments (Chapter 6):<sup>316</sup>
  - A. Seal 1
  - B. Seal 2
  - C. Seal 3
  - D. Seal 4
  - E. Seal 5
  - F. Seal 6
  - G. Seal 7: The Trumpet Judgments (Chapters 8-9):
    - 1. Trumpet 1
    - 2. Trumpet 2
    - 3. Trumpet 3
    - 4. Trumpet 4
    - 5. Trumpet 5
    - 6. Trumpet 6
    - 7. Trumpet 7: The Bowl Judgments (Chapter 16):
      - a. Bowl 1
      - b. Bowl 2
      - c. Bowl 3
      - d. Bowl 4
      - e. Bowl 5
      - f. Bowl 6
      - g. Bowl 7: The Second Coming of Christ

- III. Seals: 1    2    3    4    5    6    7    }  
A. Trumpets:    1   2   3   4   5   6   7   } Second Coming of Christ<sup>317</sup>  
    1. Bowls:        1   2   3   4   5   6   7   }

<sup>315</sup> Ryrie, Charles C. "Section 8: Things to Come, Chapter 6: The Six Seals." *Revelation*. Chicago: Moody, 1996. p. 52. Print. Everyman's Bible Commentary.

<sup>316</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 471. Print.

<sup>317</sup> Gundry, Robert H. "Part 5: The Apocalypse, Chapter 18: Revelation: Jesus Is Coming!" *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan, 1994. p. 471. Print.

## **Appendix G**

### Will Anyone Be Saved During the Tribulation Period?

“The presence of saved people in the world after the rapture has puzzled some because according to II Thessalonians 2:7 the one who now restrains sin, often identified as the Holy Spirit, is pictured as being removed from the world. The question then is how can people be saved in the tribulation if the Holy Spirit is taken out of the world? The answer, of course, is that the Holy Spirit is removed from the world in the same sense in which He came on the day of Pentecost. People were saved before the day of Pentecost when the Spirit of God came to indwell the church, and it should be clear from other Scriptures that the Holy Spirit is always omnipresent. He has always been in the world and always will be, in keeping with the divine attribute of omnipresence. Though the special ministries which are characteristic of the present dispensation may cease, there will be the continued ministry of the Spirit in a similar way to that which existed before Pentecost.” *Walvoord, John F., The Revelation of Jesus Christ*

**Appendix H**

Comparing Daniel Chapters 2, 7, and 8 with Revelation 12-14

<b>Daniel 2: Metals</b>	<b>Daniel 7: Animals</b>	<b>Daniel 8: Animals</b>	<b>Kingdoms Represented</b>
Gold	Winged Lion	None	Babylon
Silver	Bear	Ram	Medo-Persia
Bronze	Winged Leopard	He-Goat	Greece
Iron (Legs)	Beast with iron teeth	None	Rome
<b>PROPHETIC GAP</b>			
Iron & Clay (Feet)	Ten Horns		Antichrist
Stone	Son of Man		Jesus Christ

**Appendix I**

Ancient and Modern Names for Nations in the Gog and Magog Invasion<sup>318</sup>

<b>Ancient Name</b>	<b>Modern Name</b>
Rosh (Ancient Sarmatians – known as Rashu, Rasapu, Ros, and Rus)	Russia
Magog (ancient Scythians)	Central Asia (Islamic southern republics of the former Soviet Union with a population of 60 million Muslims. This territory could include modern Afghanistan)
Meshech (ancient Muschki and Musku in Cilicia and Capadocia)	Turkey (also southern Russia and Iran)
Tubal (ancient Tubalu in Cappadocia)	Turkey (also southern Russian and Iran)
Persia	Iran (name changed to Iran in 1935)
Ethiopia (ancient Cush, south of Egypt)	Sudan
Libya (ancient Put, west of Egypt)	Libya
Gomer (ancient Cimmerians)	Turkey
Beth-Togarmah (Tilgarimmu – between ancient Carchemish and Haran)	Turkey

<sup>318</sup> LaHaye, Tim, and Ed Hindson. "Gog and Magog." The Popular Encyclopedia of Bible Prophecy. Eugene: Harvest House, 2004. p. 121. Print.

**Appendix J**

Chart on the Differences between Gog and Magog in Ezekiel and Revelation and the difference between Gog and Magog and the Battle of Armageddon.<sup>319</sup>

Gog and Magog in Ezekiel 38-39	Gog and Magog in Revelation 20 (Satan's Final Revolt)
<p>Ezekiel mentions only a northern coalition engaging in the invasion.</p> <p>Ezekiel makes no specific mention of the prevalent satanic leadership of the invasion after being bound for 1000 years.</p> <p>The context of Ezekiel shows that this invasion is before the institution of the millennium.</p> <p>Ezekiel says it will take seven months to bury the dead from the invasion.</p> <p>Ezekiel pictures the invasion followed by the millennium.</p>	<p>Revelation says all nations of the earth are involved.</p> <p>Revelation specifically mentions both.</p> <p>Revelation states that the millennium has existed for 1000 years at the time of the battle.</p> <p>Revelation indicates the dead the will be devoured by fire so no burial is needed.</p> <p>Revelation shows the invasion being followed by the new heaven and earth.</p>
Gog and Magog in Ezekiel 38-39	The Battle of Armageddon (Rev. 16)
<p>Definite allies are mentioned.</p> <p>Attack comes from the north (Ezek. 38:6, 15).</p> <p>The purpose is to take spoil (Ezek. 38:11-12).</p> <p>There is protest against this attack (Ezek. 38:13).</p> <p>Gog is the head of this army (Ezek. 38:7).</p> <p>Gog is overthrown by supernatural intervention through nature (Ezek. 38:22).</p> <p>Army is centered in an open field (Ezek. 39:5).</p>	<p>All nations of the world are involved (Joel 3:2, Zeph. 3:8, Zech. 12:3).</p> <p>Armies come from all over the earth.</p> <p>The purpose is to destroy God's people.</p> <p>No protest mentioned because all nations are involved in the attack.</p> <p>The Beast is the head of this army (Rev. 19:19).</p> <p>This army is destroyed by the sword from the mouth of Christ (Rev. 19:15).</p> <p>Army is centered in Jerusalem (Zech. 14:2-4).</p>

<sup>319</sup> Pentecost, J. Dwight. "Section 4: Prophecies of the Tribulation Period, Chapter 20: The Campaign of Armageddon." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 344-350. Print.

## Appendix K

### Biblical Facts Regarding the Second Coming of Christ<sup>320</sup>

1. The second coming is premillennial. By adhering to a literal interpretation of Scripture the second coming of Christ becomes a premillennial return.
2. The second coming is a literal return. The only way to fulfill the promises of Scripture concerning His return (Acts 1:11) is for it to be a literal return. This means it must be a bodily return to the earth.
3. The second coming is necessary. The following promises make the second coming essential: He shall come Himself (Acts 1:11); the dead will hear His voice (John 5:28); He will minister to His watching servants (Luke 12:37); He will come to earth again (Acts 1:11); to the same Mount Olivet from which He ascended (Zech. 14:4); in flaming fire (2 Thess. 1:8); in the clouds of heaven with power and great glory (Matt. 24:30); and stand upon the earth (Job 19:25); His saints shall come with Him (1 Thess. 3:13); every eye shall see Him (Rev. 1:7); He shall destroy Antichrist (2 Thess. 2:8); he shall sit on His throne (Matt. 25, Rev. 5:13); all nations will be gathered before Him and He will judge them (Matt. 25:32); He shall have the throne of David (Isa. 9:6-7, Luke 1:32); it will be upon the earth (Jer. 23:5-6); He shall have a kingdom (Dan. 7:13-14); rule over it with His saints (Dan. 7:18-27, Rev. 5:10); all kings and nations shall serve Him (Psa. 72:11, Isa. 49:6-7); the kingdoms of this world shall become His kingdom (Zech. 9:10, Rev. 11:15); the people shall gather unto Him (Gen. 49:10); every knee shall bow to Him (Isa. 45:23); He shall build up Zion (Psa. 102:16); His throne shall be in Jerusalem (Jer. 3:17, Isa. 33:20-21); the Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28); He shall rule all nations (Psa. 2:8-9, Rev. 2:27); he shall rule with judgment and justice (Psa. 9:7); the temple in Jerusalem will be rebuilt (Ezek. 40-48).
4. The second coming will be visible. "Repeated references in the Scriptures establish the fact that the Second Advent will be a full and visible manifestation of the Son of God to the earth (Acts 1:11; Rev. 1:7; Matt. 24:30). As the Son was publicly repudiated and rejected, He shall be publicly presented by God at the Second Advent. This advent will be associated with the visible manifestation of glory (Matt. 16:27; 25:31), for in the completion of judgment and the manifestation of sovereignty God is glorified."
5. Practical encouragement for believers because of the second coming: Believers are encouraged to be watchful (Matt. 24:42-44, Rev. 16:15); sober (1 Thess. 5:2-6, 1 Pet. 1:13; 4:7; 5:8); repentant (Acts 3:19-21, Rev. 3:3); encouraged towards fidelity (Matt. 25:19-21, Luke 12:42-44); to be unashamed of Christ (Mark 8:38); against worldliness (Matt. 16:26-27); to moderation (Phil 4:5); to patience (Heb. 10:36-37, James 5:7-8); to sincerity (Phil 1:9-10); to practical sanctification (1 Thess. 5:23); to ministerial faithfulness (2 Tim. 4:1-2); to pastoral diligence and purity (1 Pet. 5:2-4); to purity (1 John 3:2-3); to abide in Christ (1 John 2:28); to endure temptation and the severest trials of faith (1 Pet. 4:13); to holiness and godliness (2 Pet. 3:11-13); to brotherly love (1 Thess. 3:12-13); to keep in mind our heavenly citizenship (Phil. 3:20-21); to love the second coming (2 Time. 4:7-8); to look for Him (Heb. 9:27-28); to have confidence that Christ will finish the work (Phil. 1:6); to hold fast the hope firm to the end (Rev. 2:25; 3:11); to separation from worldly lusts and to live godly (Titus 2:11-13); to watch because it will be sudden (Luke 17:24-30); to guard against hasty judgment (1 Cor. 4:5); to the hope of a rich reward (Matt. 19:27-28).

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<sup>320</sup> Pentecost, J. Dwight. "Section 5: Prophecies Related to the Second Advent, Chapter 22: The History of the Doctrine of the Second Advent." *Things to Come*. Grand Rapids: Zondervan Pub. House, 1958. pgs. 392-394. Print.

**Appendix L**

Interpretations of the 1,000 Years from Revelation 20:1-6<sup>321</sup>

Historic Premillennialism	Dispensational Premillennialism	Postmillennialism	Amillennialism	Messianic Age
Future Reality	Future Reality	Future Reality	Present Reality	Future Reality
Rapture after Tribulation	Rapture of saints before 7-year Tribulation		Rapture after Tribulation	Rapture after Tribulation
2 <sup>nd</sup> coming of Christ with his living and dead saints (19:11-16)	2 <sup>nd</sup> coming of Christ with his saints (19:11-16)	Progress of church between 1 <sup>st</sup> and 2 <sup>nd</sup> comings described (19:11-21)	2 <sup>nd</sup> coming of Christ with his saints (19:11-16), a literary doublet with final judgment (20:11-15)	2 <sup>nd</sup> coming of Christ with living and dead saints (19:11-16), a literary doublet of physical (1 <sup>st</sup> ) resurrection of saints who rule with Christ for 1,000 years (20:4-6)
Destruction of Antichrist and his allies (19:17-21)	Destruction of Antichrist and his allies (19:17-21)			Destruction of Antichrist and his allies (19:17-21), a literary doublet with Satan's release and defeat in final eschatological battle (20:7-10)
Satan bound for 1,000 years (20:1-3)	Satan bound for 1,000 years (20:1-3)	Satan bound for 1,000 years (20:1-3) refers to Christianizing of the world	Satan bound for 1,000 years (20:1-3), a literary doublet with defeat of Satan at Christ's 1 <sup>st</sup> coming (12:7-9) and period between Christ's 1 <sup>st</sup> and 2 <sup>nd</sup> comings	1,000 years in which Satan is bound a metaphor for Lord's return and institution of kingdom (20:1-3); "parousia" or "day of the Lord" not used in Revelation
Physical (1 <sup>st</sup> ) resurrection of saints, who rule over earth with Christ for 1,000 years (20:4-6)	Physical (1 <sup>st</sup> ) resurrection of saints and institution of millennial earthly kingdom, in which Jews rule for 1,000 years (20:4-6)	Spiritual (1 <sup>st</sup> ) resurrection of souls of saints, who reign with Christ in heaven between their death and Christ's 2 <sup>nd</sup> coming (20:4-6)	Spiritual (1 <sup>st</sup> ) resurrection of souls of saints, who reign with Christ in heaven between their death and Christ's 2 <sup>nd</sup> coming (20:4-6)	Epistle of Barnabas suggests 6000 years of human history followed by 7 <sup>th</sup> 1,000-year period called by rabbis the messianic age
After 1,000 years Satan loosed and defeated in final eschatological battle (20:7-10)	After 1,000 years Satan loosed and defeated in final eschatological battle (20:7-10)	Every tribe, language, people, and nation shows gradual expansion of Christianized world(5:9)		
Resurrection of dead and last judgment (20:11-15)	Resurrection of dead and last judgment (Rev. 20:11-15)	2 <sup>nd</sup> coming of Christ	Resurrection of all dead not separated by 1,000 years; and last judgment (Rev. 20:11)	Resurrection of dead and last judgment (Rev. 20:11-15)

<sup>321</sup> Wilson, Mark. "64: Interpretation of the 1,000 Years from Revelation 20:1-6." *Charts on the Book of Revelation*. Grand Rapids: Kregel Publications, 2007. p. 100. Print.  
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**Appendix M**  
The Judgments of Scripture<sup>322</sup>

Judgment	Judge	Subjects of Judgment	Time of Judgment	Place of Judgment	Basis of Judgment	Penalty
The Cross	God the Father	Christ and those "in Christ"	About A.D. 30	Golgotha	Holiness of God	Death
Bema Judgment Seat of Christ	Jesus Christ	Individual Christians	Soon after the Rapture	Heaven	Quality of Stewardship	Loss of some rewards
Judgment of the Tribulation	God	"Earth dwellers"	Between the rapture and the Revelation of Jesus (2 <sup>nd</sup> coming)	Judged in Heaven, penalty inflicted on earth	Vengeance of God particularly directed toward those who oppose His work	Suffering accompanying the seals, trumpets, and vials of wrath
Judgment of Gentile Nations	Jesus Christ	Gentile nations	At the revelation of Christ in His glory	Before the throne of His glory	The gentile nations concern or lack thereof for "my brethren" (Israel)	Everlasting fire
Great White Throne Judgment	God through the Son	Those not recorded in the Book of Life	End of the millennial reign of Christ	Before the throne of God	Individual responses to Christ and their works (the degree of their opposition)	Lake of Fire, second death
Judgment of Angels	Christians; probably as a group with Christ	Satan and fallen angels	Sometime after the rapture of the church, probably toward the end of the millennium.	Probably Heaven	Sovereignty of God	Everlasting fire

<sup>322</sup> LaHaye, Tim, and Ed Hindson. "Judgments of the New Testament." *The Popular Encyclopedia of Bible Prophecy*. Eugene: Harvest House, 2004. pgs. 184-185. Print.  
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**Appendix N**

The Dispensations: The Outworking of God's Plan for the Ages<sup>323</sup>

<b>Innocence</b>	<b>Conscience</b>	<b>Human Government</b>	<b>Promise</b>	<b>Law</b>	<b>Grace</b>	<b>Kingdom</b>
<b>Test</b> Do not eat of the tree of the knowledge of good and evil	<b>Test</b> Live by the knowledge of good and evil	<b>Test</b> Spread over the earth and form government	<b>Test</b> Live by faith	<b>Test</b> Obey the law	<b>Test</b> Accept Christ by faith	<b>Test</b> Based on God's faithfulness
<b>Failure</b> Original sin	<b>Failure</b> Man did only that which was evil	<b>Failure</b> Tower of Babel	<b>Failure</b> Left the land	<b>Failure</b> Long record of disobedience	<b>Failure</b> The apostate church	<b>Failure</b> Final rebellion
<b>Result</b> Expulsion from the Garden	<b>Result</b> The flood judgment	<b>Result</b> Confusing the language.	<b>Result</b> Bondage in Egypt	<b>Result</b> Exile and the cross	<b>Result</b> The Tribulation	<b>Result</b> Hell
<b>Edenic Covenant</b>	<b>Adamic Covenant</b>	<b>Noahic Covenant</b>	<b>Abrahamic Covenant</b>	<b>Mosaic Covenant</b>	<b>New Covenant</b>	<b>Davidic Covenant</b>
<ol style="list-style-type: none"> <li>1. Replenish the earth</li> <li>2. Subdue the earth</li> <li>3. Have dominion over the animals</li> <li>4. Eat herbs and fruits</li> <li>5. Abstain from eating from the tree of good and evil</li> <li>6. Penalty was death</li> </ol>	<ol style="list-style-type: none"> <li>1. Serpent cursed</li> <li>2. First promise</li> <li>3. Changed state of woman: multiplied conception and Motherhood sorrow</li> <li>4. Earth cursed</li> <li>5. Inevitable sorrow of life</li> <li>6. Burdensome labor</li> <li>7. Physical death</li> </ol>	<ol style="list-style-type: none"> <li>1. Relationship of man to earth confirmed</li> <li>2. Order of nature confirmed</li> <li>3. Human government established</li> <li>4. No more universal flood-judgment by water</li> </ol>	<ol style="list-style-type: none"> <li>1. Make Israel a great nation</li> <li>2. Bless the seed</li> <li>3. Great name</li> <li>4. Be a blessing</li> <li>5. Bless them that bless you</li> <li>6. Curse him that curses you</li> <li>7. In Israel all the families of the earth will be blessed</li> <li>8. Promised Land</li> </ol>	<ol style="list-style-type: none"> <li>1. Given to Israel</li> <li>2. Three parts: -commandments reveal the righteousness of God -Judgments reveal social requirements -Ordinances reveal religious life</li> <li>3. Revealed death</li> </ol>	<ol style="list-style-type: none"> <li>1. Better promises</li> <li>2. A willing heart and mind</li> <li>3. Personal relationship with Christ</li> <li>4. Obliteration of sins</li> <li>5. Redemption accomplished</li> <li>6. Perpetuity, conversion, blessing</li> </ol>	<ol style="list-style-type: none"> <li>1. Davidic house, prosperity of family</li> <li>2. Throne-a royal authority</li> <li>3. Davidic kingdom-a rule</li> <li>4. In perpetuity-forever</li> <li>5. Christ will sit on the throne of David</li> </ol>

<sup>323</sup> LaHaye, Tim, and Ed Hindson. "Dispensations." The Popular Encyclopedia of Bible Prophecy. Eugene: Harvest House, 2004. p. 85. Print.

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