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Revelation

CHURCH OF THE NAZARENE

CLT Bible Study

REVELATION

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. IMPORTANT: Note that some of the scriptures from the particular book being studied may not have the book's name. For example, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Revelation. Other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit of listening to the reading of Revelation.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby, et al, 2004).

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1
Introduction to Revelation

NOTES

SECTION 1.1 THE AUTHOR

According to the tradition of the Early Church, the writer of Revelation was John, the son of Zebedee, one of Jesus' twelve apostles. Many modem scholars reject this view, mainly because the language and style of Revelation are so strikingly different from those of the Gospel of John. But, two considerations may well explain the contrast. First, apocalyptic literature has a vocabulary and style all its own. Secondly, John, the bishop of Ephesus [EH-fuh-suhs], would naturally have the services of a good scribe for the writing of his Gospel. Whereas, in exile on the island of Patmos [PAT-mus] he probably had to write the Book of Revelation himself. Since he was a Galilean [GAL-uh-lee-uhn] fisherman, his Greek would not be polished. This would account for the rough, broken style of Revelation, which is in contrast to the smooth, easy-flowing style of the Fourth Gospel.

John's relationship to Jesus has already been noted in connection with his Gospel. In the early chapters of Acts, we find John associated with Peter as the junior partner. Tradition says that the Beloved Disciple spent the last part of his life at Ephesus, where he lived until the end of the first century. When too old to walk, he was carried to church. Always he had the same message for the congregation: "Little children, love one another."

SECTION 1.2 THE DATE

According to early tradition (see Irenaeus [ee-ruh-NAY-uhs], Clement [KLEH-muhnt] of Alexandria [a-luhg-ZAN-dree-uh], Origen [AW-ruh-jen]) John wrote the Revelation in the last years of the emperor Domitian [duh-MIH-shuhn] (A.D. 81-96). So, a date around A.D. 95 seems probable.

SECTION 1.3 THE INTERPRETATION

There are three main methods of interpreting the Book of Revelation.

A. The preterist [PREH-uhr-ist] view is that the book relates only to the first century, that it describes the Roman Empire in its opposition to Christianity and predicts its overthrow.

B. The historicist [his-TOHR-i-sist] view finds the fulfillment of the types and symbols of Revelation in events of the Church age. This is sometimes referred to as the continuous-historical school of interpretation.

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C. The futurist [FYOO-chruh-uhst] view holds that all the events of the book, beginning with chapter four, are yet future.

There is truth and value in each of these views. Without doubt, the setting of the Book of Revelation is the first century. Also, it seems directed primarily against the Roman Empire. The preterist view is valuable in emphasizing the occasion which caused the book to be written.

Again, the historicist view is correct in affirming that God is continually at work in history. That is an emphasis found throughout the Bible, in both the Old Testament and the New Testament. The chief objection to the historicist view is the chaos of confusion that has resulted from different writers identifying the many details of the book with the various events of the last nineteen centuries. Hardly any two writers can agree. This very fact tends to call into question the adequacy of this method of interpretation.

Probably, the futurist view is the most satisfactory because it carries us forward to the climax of all human history the events at the close of this age, and the bringing in of a new heaven and a new earth. One criticism is that most futurists apply the events of chapters 4 - 19 to the so-called Great Tribulation [tri-byuh-LAY-shuhn], which will last for three and a half years, or at the most seven years. That seems to the thoughtful student to be a very strange perspective of history.

The safest course is to recognize the value in all three of these methods of interpretation. The preterist view emphasizes the past, the historicist the present, and the futurist the future. We cannot affirm too strongly that God is at work in all history - past, present, and future. His eternal counsels will all be carried out ultimately, in spite of all that the forces of evil can do. That is the great message of the Book of Revelation.

SECTION 1.4 THE OUTLINE

The rather obvious outline of the book is based on Revelation 1:19. The “things which you have seen” refer to the past, the vision of Jesus which John had just seen (1:1). The “things which are” relate to the present condition of the seven churches of Asia when John wrote (1:2-3). The “things which shall be hereafter” describe the future events (1:4-22), whether during the Church age or at its close. These are the three main divisions of the Book of Revelation.

SECTION 1.5 THE PURPOSE

John wrote to believers who were undergoing persecution. His purpose was to

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strengthen and encourage them with the assurance that God would have the last word in the long conflict of good and evil and that by being faithful Christians, they were certain of ultimate triumph with Christ.

Ephesus [EH-fuh-suhs]
Patmos [PAT-mus]
Galilean [GAL-uh-lee-uhn]
Irenaeus [ee-ruh-NAY-uhs]
Clement [KLEH-muhnt]
Alexandria [a-luhg-ZAN-dree-uh]
Origen [AW-ruh-jen]
Domitian [duh-MIH-shuhn]
preterist [PREH-uhr-ist]
futurist [FYOO-chruh-uhst]
Tribulation [tri-byuh-LAY-shuhn]

CHAPTER 2
The Things Which You Have Seen (1)

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SECTION 2.1 THE PROLOGUE (1:1-8)

In some versions of the Bible, the heading given to this book is ''The Revelation of St. John the Divine". But the correct title is found in the opening phrase: "The Revelation of Jesus Christ." That is what all the New Testament is, and this book forms the climax to that revelation. It is not the Revelation of John but to John.

Two other words in the first verse call for comment. The things described here "must" come to pass. God's purposes will not fail. Then, this revelation was "signified" by the angel to John. If we pronounce this "sign-ified" it may help us. The key that unlocks the Book of Revelation is the recognition that its message is given to us in signs and symbols. If we try to interpret it literally, especially chapters 4 – 22, we shall find ourselves in a hopeless confusion.

It should perhaps be noted at this point that the word "revelation" is a translation of the Greek apocalypsis. That is why the Book of Revelation is often referred to as "The Apocalypse" [uh-PAA-kuh-luhps].

The message of this book is addressed in the first place "to the seven churches which are in Asia" (1:4). By "Asia" is not meant the continent of Asia as we think of it today, but rather the Roman province of Asia at the west end of Asia Minor (modern Turkey).

The three Members of the divine Trinity are all mentioned in the salutation (1:4-8). The Father is referred to as "him who is, and who was, and who is to come" - the Eternal One. By "the seven Spirits" is meant the Holy Spirit in all his perfection (seven is the perfect number). The blessings of grace and peace also come "from Jesus Christ". Alpha [AL-fuh] and Omega [ow-MEH-guh] (1:8) are the first and last letters of the Greek alphabet. Thus, the Lord affirms that He is the "beginning and the ending" of all things.

SECTION 2.2 THE VISION OF CHRIST (1:9-20)

When John received this vision, he was on "the island of Patmos'' - a small, rocky island off the southwest coast of Asia Minor, about ten miles long and six miles wide. He had been banished there "because of the word of God, and the testimony of Jesus".

With the barren rock under his feet, a vacant ocean around him, and an empty sky above, what was there to see in this desolate, forsaken spot? But, John was

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"in the Spirit" on the Lord's day. By the help of the Holy Spirit he was given the greatest vision that can come to any person at any time anywhere - a revelation of Jesus Christ.

It was the first day of the week ("The Lord's day"). Doubtless, John was thinking of his churches on the nearby mainland, gathered for their Sunday morning worship. How he would have loved to be meeting with one of the congregations! But, the thing uppermost in his mind was a concern for their welfare in these times of persecution. Ephesus ... Smyrna [SMUR-nuh] ... Philadelphia [fi-luh-DEL-fee-uh] ... Laodicea [lay-aa-duh-SEE-uh] - how were they getting along?

The answer came in the form of a vision of Jesus Christ in the midst of the seven churches (1:13, 20). Doubtless, John was especially concerned for the pastors of these seven churches. What a comfort to know that Christ held these messengers - the Greek word angelos means "messenger" - in his right hand (1:16, 20)! The portrait of Christ given here (1:13-16) emphasizes his eternity (1:14), glory (1:13, 15), and beauty (1:16). "Majestic sweetness sits enthroned Upon the Saviour's brow; His head with radiant glories crowned, His lips with grace o'erflow." (Samuel Stennett)

Apocalypse [uh-PAA-kuh-luhps]
Alpha [AL-fuh]
Omega [ow-MEH-guh]
Smyrna [SMUR-nuh]
Philadelphia [fi-luh-DEL-fee-uh]
Laodicea [lay-aa-duh-SEE-uh]

CHAPTER 3
The Things Which Are (2 - 3)

NOTES

SECTION 3.1 THE CHURCH AT EPHESUS (2:1-7)

Ephesus was the leading city of Asia, and its church was the mother church of that province. Founded by Paul, it was pastored by him for the first three years - the longest time the great apostle ever preached in one place. Now the other leading apostle of the Early Church - destined to outlive Paul by some thirty-five years - was located there. Well, not quite. At the moment, he was in exile.

This Sunday morning, his mind went to that important church that had succeeded Jerusalem and Antioch [an-TEE-aak] as the leading center of Christianity. How were the members doing in his absence?

From heaven came the answer. They were strong in good works and straight in doctrine (2:2). But, "You have forsaken your first love." This loss canceled all their gains. What was Jesus' message to this church that outwardly appeared perfect but lacked inwardly? "Repent, and do the things you did at first." The loss of love is the most serious thing that can happen to any church or individual.

The Nicolaitans [ni-KOH-lai-tuhns] (2:6,15) were probably a sect that encouraged immorality, on the theory that it does not matter what the flesh does.

SECTION 3.2 THE CHURCH AT SMYRNA (2:8-11)

It has been suggested that the church at Ephesus typified the apostolic [a-puh-STAA-luhk] age (first century) and the church at Smyrna during the period of persecution (second and third centuries). The earliest persecution, as noted in Acts, came from the Jews ("the synagogue of Satan" 2:9). This church would go through a short period ("ten days") of testing and tribulation. But, with the warning came an exhortation and a promise: "Be faithful, even to the point of death, and I will give you the crown of life." "Must I be carried to the skies On flow'ry beds of ease, While others fought to win the prize, And sailed thro' bloody seas? Sure, I must fight if I would reign. Increase my courage, Lord. I'll bear the toil, endure the pain, Supported by Thy Word." (Isaac Watts)

It is to be noted that the introduction and conclusion of each letter are suited to the main emphasis of the message. Here Jesus describes himself as the one who "was dead, and is alive" (2:8). That would remind those who faced martyrdom [MAAR-truh-duhm] that there was a resurrection. Then the closing promise is: "He who overcomes will not be hurt at all by the second death." (2:11) Born once, die twice. Born twice, die once. It is noticeable that there is no condemnation of

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the church at Smyrna. All is commendation.

SECTION 3.3 THE CHURCH AT PERGAMUM (2:12-17)

Pergamum is referred to as "Satan's seat" (2:13) because it was an early center of emperor worship. Here the issue would be clearly defined: "Lord Caesar" or "Lord Jesus". To say the latter might mean physical death, but to say the former spelled spiritual death. The church at Pergamum is highly complimented: "You remain true to my name. You did not renounce your faith in me, even in the days of Antipas [an-tuh-puhs] my faithful witness, who was put to death in your city - where Satan lives."

However, two serious heresies [heh-ruh-seez] were tolerated in this church - Balaamism Balaam [buh-LAAM-isuhm] and Nicolaitanism [ni-koh-LAI-tuhn-ism], involving idolatry and immorality. Again sounded the warning: "Repent" (2:16).

SECTION 3.4 THE CHURCH AT THYATIRA (2:18-29)

Thyatira was a noted center of the worship of Apollo [uh-PAA-low], the son of Zeus [zoos] (leading Greek god). In contrast to this, we have presented the true "Son of God" (2:18). The church here is commended for its works, love, service, faith, and patience (2:19). But one fault bulked large. They were tolerating the presence of a wicked prophetess, Jezebel [JEH-zuh-bel].

She was encouraging idolatry and immorality. But, her doom was sealed, and that of her followers who refused to repent. Satan's "deep secrets" (2:24) is usually taken as referring to the mysteries of Gnosticism [NAHS-tuh-SIZ-um]. This type of teaching held that all matter was evil; only spirit was good. One application of this was that it did not matter what your body did; your soul could still be pure. This gross perversion of truth is condemned in the strongest terms (2:20-24).

SECTION 3.5 THE CHURCH AT SARDIS (3:1-6)

This church was in bad shape. It had the reputation of being alive, but was actually dead (3:1). It was exhorted to repent (3:3). There were a few in Sardis who had "not soiled their clothes" (3:4) with impure living. They shall walk with Jesus in pure white raiment.

The promise is particularly fitting: "They walk with me, dressed in white" (Christ's righteousness) and "I will never blot out his name from the book of life" (3:5), even though most of the members no longer had their names on the roll in heaven.

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SECTION 3.6 THE CHURCH AT PHILADELPHIA (3:7-13)

As in the case of Smyrna, this church is highly commended. It is strong on works. The challenging promise is given: “See, I have placed before you an open door” (3:8). The application of this to the great modern missionary movement can hardly escape notice. As never before in its history, the Church has, in the last two centuries, been confronted with the wide-open door of world evangelization. But already, that open door is slowly closing (e.g., in China and other anti-Christian areas).

Apparently, here also, the Christians were suffering persecution from the Jews (“the synagogue of Satan” 3:9). As before (2:9), it is asserted that these Jews are really not Jews. The true Israel is the Christian Church, the people of God. The faithfulness of the Philadelphians will be rewarded (3:10). But, they must still hold fast, lest they lose their crown (3:11). This is a warning to all Christians today. We are secure only as long as we remain ‘’in Christ”.

SECTION 3.7 THE CHURCH AT LAODICEA (3:14-22)

In contrast to Smyrna and Philadelphia, the church at Laodicea had nothing to commend it. It was the lukewarm church: self-complacent! self-satisfied, self-sufficient. It gloried in its material wealth, having need of nothing; but Jesus said it was “wretched, pitiful, poor, blind and naked” (3:17). What a warning to complacent church members today!

Only God’s riches are true riches (3:18). Only Christ’s righteousness can cover our sin and shame. Only his eye salve can cause us to see clearly. Yet Christ still loves this backslidden church (3:19). But, it must zealously repent.

In 3:20, we find one of the most gracious promises in the Bible. Christ stands outside the door of every sinner’s heart. To each one who hears his voice and opens the door, He promises, “I will come in.” The promise to the overcomer is also climactic (3:21) a place beside Christ on his throne.

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Antioch [an-TEE-aak]
Nicolaitans [ni-KOH-lai-tuhns]
apostolic [a-puh-STAA-luhk]
Smyrna [SMUR-nuh]
martyrdom [MAAR-truh-duhm]
Pergamum [PUR-guh-muhm]
Antipas [an-tuh-puhs]
heresies [heh-ruh-seez]
Balaam [buh-LAAM-isuhm]
Nicolaitanism [ni-koh-LAI-tuhn-ism]
Thyatira [thai-uh-TEE-ruh]
Apollos [uh-PAA-low]
Jezebel [JEH-zuh-bel]
Gnosticism [NAHS-tuh-SIZ-um]
Sardis [SAR-dis]
Philadelphia [fi-luh-DEL-fee-uh]

CHAPTER 4
The Things Which Shall Be Hereafter (4 - 22)

NOTES

SECTION 4.1 THE VISION OF HEAVEN (4 - 5)

In the first chapter, John records a vision he saw of Jesus Christ in the midst of his Church on earth (symbolized by the seven golden candlesticks, or lamp stands). In chapters two and three, he gives Jesus' own description of the varying conditions in the Church, as represented by the seven churches of Asia. All of the situations delineated here have existed in every period of Church history. So, these two chapters may be thought of as describing both the state of the churches in the first century and the general conditions throughout the Church age.

But, now the scene shifts to heaven. The futuristic school of interpretation holds that with the beginning of the fourth chapter, the rest of the Book of Revelation refers to events that will take place in connection with and following the second coming of Christ. That is, these events are yet future.

A. A VISION OF THE THRONE (4)

The shift of scene is clearly indicated by the first verse. John saw "a door standing open in heaven". Not only did he see the open door. He heard a voice calling to him: "Come up here, and I will show you what must take place after this." (4:1)

The second verse states that this was a spiritual vision "I was in the spirit." We are not to take a literalistic view of the description given here. The one who sat on the throne evidently God the Father - is pictured as "like jasper and carnelian" stones (4:3). This is just an attempt to describe the indescribable glory of the invisible Eternal One. The Infinite cannot be adequately portrayed in finite terms. These can be no more than symbols suggesting to us what God is like. Earthly language is but a poor medium for depicting heavenly glories. Thank God, someday these limitations of earth will be ended, and we shall see him as He is! That will be heaven to see him face to face (1 Corinthians 13:12).

Around the throne were seated twenty-four elders (4:4). These may be taken as representing all the redeemed of every age. The number may suggest the twelve tribes of the Old Testament period plus the twelve apostles of the New Testament. Thus, together they symbolize the redeemed saints of all time.

The "seven Spirits" (4:5) probably represent the Holy Spirit in his perfection.

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There were also “four living creatures” (4:6).

These four living creatures are similar to what we find in Ezekiel 1:5-10. The same four faces are mentioned. There they seem to be cherubim [cheh-ruh-bm], holy creatures that dwell in the very presence of Deity. Perhaps they refer, in general, to angelic beings. Thus, the twenty-four elders and the four living creatures would represent people and angels together worshiping the holy, almighty, eternal God (4:8).

B. A VISION OF THE SEVEN-SEALED BOOK AND THE LAMB (5)

In the right hand of the One on the throne was a book, or scroll, written on both sides, as are many of the papyrus scrolls of that period. It was sealed with seven seals; that is, sealed perfectly tight. John wept because no one in the whole universe (5:3) was found worthy to open the book.

But, there was One who was able - “the Lion of the tribe of Judah, the Root of David” - Jesus, the Messiah of the Old Testament and the Savior of the New Testament. He is worthy because He is the Lamb who was slain (5:6). He has redeemed us to God by his shed blood (5:9), and has made us kings and priests to God (5:10). No wonder that He is worshiped by all (5:11-12)! “Man of sorrows,” what a name For the Son of God, who came Ruined sinners to reclaim! Hallelujah! what a Saviour!” (P. P. Bliss)

The sixth verse suggests a beautiful truth. The Lamb has “seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth”. These represent perfect power (seven horns) and perfect insight (seven eyes) available to all people everywhere through the Holy Spirit (seven Spirits of God).

What does the sealed book symbolize? The best answer seems to be: Redemption [ruh-DEMP-shn]. Only Christ, the Lamb, was found worthy to break the seal and bring salvation to mankind. This is because He is both God and man. As man, He is one of us and so could die in our place. As God, his sacrifice for our sins was perfect and infinite in its efficacy.

SECTION 4.2 THE SEVEN SEALS (6:1 - 8:1)

The sixth chapter describes the opening of the first six seals. The seventh chapter provides a sort of parenthesis between the opening of the sixth seal (6:12-17) and the opening of the seventh seal (8:1). The seventh seal, in turn, discloses the seven trumpets (8:2 – 11:19). The seven seals have been called “History’s Pageant of Suffering”.

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1. The First Seal (6:1-2)

   In the first seal, John sees a white horse, whose rider has a bow and a crown. He rides forth "as a conquer bent on conquest" (6:2).

   The interpretation of this symbol is admittedly difficult. At first sight, the rider on the white horse would seem to be Christ. But, many scholars object that this does not fit the context. Some think it symbolizes invasion, others the victories of the Roman Empire. Some would make the rider not Christ but the Antichrist. Perhaps the best solution is to say that it represents conquest.

2. The Second Seal (6:3-4)

   John saw next a red horse whose rider took peace from the earth. This clearly symbolizes war.

3. The Third Seal (6:5-6)

   This time it was a black horse. The description (6:6) obviously represents famine.

4. The Fourth Seal (6:7-8)

   The fourth horse was pale. Its rider was Death, and Hades followed him. They had the power to destroy a fourth part of the Earth's population. The symbol here is death.

5. The Fifth Seal (6:9-11)

   John now "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held". This seal symbolizes martyrdom.

6. The Sixth Seal (6:12-17)

   The picture presented here is one of the end of the age. The description (6:12-14) is given in a language that is highly, but perhaps not wholly, figurative. The advent of the atomic age has compelled us to have greater respect for apocalyptic imagery. With earth-shattering and space-conquering instruments already in men's hands, it is obviously part of wisdom to be cautious about saying what could or could not happen to our physical universe. Nothing could more graphically warn us of the approaching close of the age than exactly the scientific achievements of our own generation. How anyone living today can maintain that everything is going on just as it always has been is beyond our comprehension. "Cataclysm" [KA-tuh-kli-zuhm] and "catastrophe"

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[kuh-TA-struh-fee] are both Greek words found in the New Testament, and we are beginning to learn something of their meaning.

(Parenthesis: Sealing of God's Servants, 7:1 - 8:1)

Before the seventh seal is broken, there is a brief interlude. The servants of God must be sealed in their foreheads (7:3) to protect them from death.

It is stated that 144,000 were sealed (7:4), 12,000 out of each tribe. Dispensationalists find two distinct groups in this chapter - the remnant of Israel (7:1-8) and the gentiles who are saved during the Great Tribulation (7:9-17). Perhaps it is better to take these sections as two pictures of the same people - the first on earth and the second in heaven. (Notice that verse one says the angels are standing at the four corners of the earth, while verse nine speaks of people standing before the throne.) Thus, the 144,000 would stand for both the Jewish remnant and gentile Christians, or the entire Church of the end time. The first picture is of the Church Militant, and the second is of the Church Triumphant.

There is also a difference of opinion as to the interpretation of "the great tribulation" (7:14; the Greek has the definite article). Some take it as meaning the earthly experience of God's people (see Acts 14:22). Others think it refers to the Great Tribulation of three and a half or seven years at the close of this age. As already noted, the chief objection to the latter interpretation is that it places tremendous emphasis on such a short period of time, assuming that the bulk of Revelation is a description of it.

The former view finds support in the language of verse nine and what follows. This "great multitude that no one could count, from every nation, tribe, people, and language, ... wearing white robes, and holding palm branches in their hands" sounds very much like the redeemed of all ages. The description of the saints in glory (7:14-17) is one that we can all relish with eager anticipation as those who have "washed their robes and made them white in the blood of the Lamb" (7:14).

7. The Seventh Seal (8:1)

The opening of the seventh seal reveals the seven trumpets, sounded by seven angels. But, first, there is "silence in heaven for about half an hour".

The significance of this silence is difficult to determine. It may have been to hear the prayers of the saints (note 8:3-4). Probably it was a silence of fearful apprehension, the sudden calm before the storm. For the seven

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angels with the seven trumpets were about to announce the breaking of furious judgments on the earth.

SECTION 4.3 THE SEVEN TRUMPETS (8:2 - 11:19)

Verses 2-6 form an introduction to the blowing of the seven trumpets. An angel came and stood at the altar with a golden censer. This was filled with incense to mingle with the prayers of the saints upon the golden altar of incense - which was before the throne, as the ancient golden altar of incense was before the inner veil of the sanctuary in the Tabernacle and the Temple.

Why did the angel take fire from the altar and cast it on the earth? Perhaps to show that prayer would no longer avail. The period of probation was ended. The sentence against unrepentant sinners must now be served and executed. Judgment would replace mercy.

It will be remembered that in the case of the seven seals, the first four form a distinct group. They were successive visions of four horses (6:1-8).

The same feature attaches to the seven trumpets. The first four reveal catastrophes in nature, while the other three describe judgments of a different nature.

Also, in both cases, the fifth and sixth stand by themselves, and there is an interlude before the seventh. In the case of the seals, this parenthesis takes in all of chapter seven. With the trumpets, it is even more extended (10:1 - 11:14).

1. The First Trumpet (8:7)

   Graphic and vivid are the descriptions of these judgments. When the first angel blew his trumpet, there fell on the earth hail, and fire mingled with blood. As a result, a third of the trees and all the green grass were burnt up.

2. The Second Trumpet (8:8-9)

   This time it was the appearance of a great mountain burning with fire, which was cast into the sea. A third part of the fish in the sea and the ships floating on its surface were destroyed.

3. The Third Trumpet (8:10-11)

   When the third angel blew his trumpet, a great star (Wormwood) fell from heaven, blazing like a torch, and struck a third of the rivers and fountains. This resulted in a third of the waters becoming bitter, causing

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those who drank it to die (see Jeremiah 9:13).

4. The Fourth Trumpet (8:12-13)

   The fourth judgment was darkness, as a third of the sun, moon, and stars were struck. Then an angel announced that worse calamities were to follow.

   It will be noted that these first four trumpet judgments are somewhat similar to the plagues in Egypt. The first was like the seventh plague, that of hail and fire (see Exodus 9:13-25). The second was similar to the first plague, water turned to blood (see Exodus 7:14-25).

5. The Fifth Trumpet (9:1-12)

   When the fifth angel blew his trumpet, John saw a star that had fallen from heaven to earth. It is evident from what follows that this star represents a person. Some would identify it with Satan (see Isaiah 14:12; Ezekiel 28:12-19). This one had the key to the bottomless pit (the abyss). When he unlocked the abyss there came out of it a swarm of locusts. These were not literal locusts, for it is said that they were not to hurt green vegetation but rather "those people who did not have the seal of God on their foreheads" (9:4; also 7:3). Further, they were not to kill these people but torment them. Their torture was like that of a scorpion's sting. Some missionaries in India told of the agonizing hours of pain following being stung by a scorpion, though seldom does one die from it. In this case, it is stated that people will seek death and not be able to die (9:6). This reminds us of the terrible truth that all people are immortal and must spend an endless eternity somewhere. Man does not have the choice of ceasing to exist. Therefore, one should put in first place the eternal welfare of one's soul. "A charge to keep I have, A God to glorify, A never-dying soul to save And fit it for the sky." (Charles Wesley)

   The "five months" of torture (9:5) is a reference to the fact that the normal life of a locust is that long, from May to September.

   Ancient writers often mention the similar appearance of a locust's head to that of a horse (9:7). Their hair, like women's hair, refers to the feelers on their heads, teeth like lions to their destructiveness - even stripping the bark off trees and breastplates of iron to their hard scales (9:8-9).

   The king of the locusts, who is the angel of the Abyss [uh-BIS], is called "Abaddon" [AH-buh-dawn] in Hebrew and "Apollyon" [uh-POL-yuhn] in Greek, which means ''Destroyer". This name could very well be applied to Satan, who is the prince of the demons. Obviously, these locust-like

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creatures are none other than demons, such as we meet with in the Gospels.

6. The Sixth Trumpet (9:13-21)

When the sixth angel blew his trumpet, he was commanded to release the four angels which were bound at the Euphrates [yoo-FRAY-teez] River. This "great river" (9:14) of ancient times formed the ideal eastern boundary of Israel (Genesis 15:18). Beyond it lay the threatening empires, at various periods, of Assyria [uh-SEE-ree-uh] and Babylonia [ba-buh-LOW-nee-uh]. So now, from this quarter, at a definite hour of a definite day of a definite month of a definite year (9:15) would come the destruction of a third of humanity. God's clock always strikes on time; with him, nothing happens by accident.

The most tragic item in this description is not the devastation of human bodies but the degeneration of human souls. The survivors of these calamities, instead of repenting of their wickedness, became still further hardened in sin (9:20-21).

(Parenthesis, 10:1 - 11:14)

a. The Mighty Angel with the Little Book (10)

The description in 10:1 would seem to fit Christ very well. However, it seems doubtful that Jesus would be referred to as "another angel," though "the angel of the Lord" in the Old Testament often is used for God. The Hebrew word for foot can also mean leg. It would seem best to read "legs" (as in the NIV) rather than "feet" as pillars of fire.

What is the "little scroll" (10:2)? It may refer to the rest of the visions in the Book of Revelation. It probably is not the same as the sealed book of chapter five.

Opinions differ as to whether the utterances of the seven thunders - which John was forbidden to record (10:4) - consisted of secret predictions that could not be revealed as yet or whether they were simply unimportant matters unworthy of being recorded but just for John himself.

Setting his right foot on the sea and his left on the land indicating that the message he was about to utter was of worldwide significance - the angel swore that "there will be no more delay." This is often taken as meaning that eternity would begin - "and time shall be no more" - but a careful reading of what follows will quickly show

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that eternity does not begin at this point in the Book of Revelation. The correct meaning is, "There shall be no more delay." That is, the judgments of God are immediately to fall.

The "mystery of God" (10:7) probably means the plan of redemption provided for all people through Jesus Christ. That is what it signifies throughout the New Testament.

John was commanded to take the little book from the angel. The latter instructed him to eat it and informed him that it would taste sweet in his mouth but be bitter in his stomach (10:9; see also Ezekiel 2:9 - 3:3). The message that he was to give was a mixture of woes and blessings. That is what the proclamation of the gospel always is - death for those who disobey, life for those who accept.

b. The Two Witnesses (11:1-14)

John was told to "measure the temple of God and the altar, and the worshippers there" (11:1). But, he was not to measure the outer court because it had been given to the Gentiles. "They will trample on the holy city for 42 months" (11:2).

Chapter eleven has been called the most important and the most difficult in the Book of Revelation. Perhaps this would be a good time to pause and summarize the three different methods of interpretation and see how they apply to this chapter.

We noted that the preterists interpret the entire book as referring to events in the period when Revelation was written. The main theme, then, is the relation of Christianity to Judaism and to the Roman Empire (heathen religion). Here the preterists say the Temple symbolizes Judaism. John is concerned with the crucial problem in the Early Church (note Galatians) of the relation of Judaism to Christianity. The outer court is the Court of the Gentiles in the Temple at Jerusalem. The holy city had already been taken by the Romans (in A.D. 70). The forty-two months signify short, incomplete periods of time. The two witnesses (11: 3) represent the Law and the Prophets.

The historicist interpretation is far more complicated. Barnes (in his Notes) gives the following sequence. The first four trumpets (8:6-12) symbolize four Germanic invaders of the Roman Empire, resulting in its downfall in A.D. 476. The fifth trumpet (9:11) refers to the Mohammedan [muh-HAM-ih-duhn] conquest of the Middle East, and the sixth trumpet (9:13-21) to the rise of the Turkish power.

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Chapter ten describes the Protestant [PRAH-tuh-stunt] Reformation of the sixteenth century. The 1,260 days (42 months, 11:2) represent 1,260 years of papal [PAY-puhl] supremacy, ending in 1517.

As already indicated, futurists apply chapters 4-19 to the Great Tribulation period at the end of this age. The seven seals, seven trumpets, and seven plagues are all descriptions of the terrors of that time. The futurists generally identify the two witnesses (11:3) who prophesy 1,260 days (42 months) with Moses and Elijah, representing the Law and the Prophets. This identity is suggested by verse six. Elijah, in his day, shut the heaven so that it did not rain, and Moses turned water into blood and caused plagues to come to Egypt. Some have preferred Enoch and Elijah, as the two men in the Old Testament who did not die.

The beast out of the abyss (11:7) is interpreted by preterists as being the Roman Empire in its persecution of Christians. This beast is seen by historicists as being the papacy [PAY-puh-see] (of the Roman Catholic Church). Whereas, the futurists view the beast as being the Antichrist [AN-tee-kryst] at the end of this age. All three interpretations could well be valid. It should be remembered that most Old Testament prophecies had a nearer, partial fulfillment in the time of the prophet and also a distant, complete fulfillment in Christ - at his first or second coming, or both. It seems best always to recognize this "telescopic principle" of prophecy.

The murder of the two witnesses (11:7) may symbolize the fact that in all periods of Christian history, from the first century to the twentieth, God's faithful messengers have been put to death for their witness. It should be noted that our term "martyr [MAAR-tur] is the Greek word for "witness".

The refusal to bury the dead bodies was considered in Jewish circles the worst kind of insult. The significance of the three and a half days (11:9) is not clear.

7. The Seventh Trumpet (11:15-19)

After this rather lengthy interlude, the seventh angel blew his trumpet. Loud voices in heaven were heard proclaiming: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever." What a wonderful day it will be when this happens!

The name "Almighty" (11:17) occurs eight times in Revelation and

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only once elsewhere in the New Testament. It means "the All-powerful One". What a consolation it is to know that we have a God like that, who is stronger than all the forces of evil!

The ark, a token of God's covenant with his people, disappeared when the Temple was destroyed by the Babylonians [ba-buh-LOW-nee-uhnz] in 586 B.C. That was because the nation of Israel had broken its covenant with the Lord. Now it is seen in the Temple of God in heaven (11:19), evidence that God still keeps his covenant with those who are true to him.

There are many things in Revelation that no one living on earth understands. But, the main message of the book is crystal-clear: Someday, God will reign completely, supreme and eternal.

SECTION 4.4 THE SEVENFOLD VISION (12 - 14)

It might be expected that the Seven Plagues (chapters 15-16) would follow immediately after the Seven Seals (chapters 6-7) and the Seven Trumpets (chapters 8-11). Instead, there comes this long parenthesis that reveals the real nature of the conflict between God and Satan. In some sense, this is the core of the book, for it seems to summarize the entire Messianic [meh-see-A-nuhk] period, from the birth of Christ until the full establishment of his kingdom.

1. The Woman and the Child (12:1-6)

   The identity of the woman is again a matter of dispute. Some hold that she represents the true people of God of both Old and New Testament times. Others have claimed she represents the Church of Jesus Christ (12:5). It would seem that the woman is Israel.

   The determination of the great red dragon to devour the child as soon as it was born reminds us, of course, of Herod's slaughter of the innocent babes of Bethlehem (see Matthew 2:16-18), in the attempt to kill the infant Jesus.

   The last part of verse five probably refers to the ascension of Christ (see Luke 24:51). The Jews fled into the wilderness of the gentile world, where, in spite of perennial persecution, their identity has been preserved through the centuries. It is said that Napoleon was once asked to give proof in one word that the Bible is the true Word of God. His answer was: "Jews". They are one of the greatest miracles of history, punished more than any other people, yet indestructible.

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Admittedly the mention of 1,260 days here (12:6) is difficult to explain on the basis of this interpretation. Many writers refer to this as the preservation of Israel during the Great Tribulation.

2. The Dragon and the Woman (12:7-17)

   The scene opens with the war in heaven. Michael, the archangel (see Daniel 10:13), and the angels under him fight with the dragon and his angels. The outcome was the defeat of the dragon, who was cast out of heaven.

   The dragon is specifically identified as “the devil, and Satan” (12: 9). Devil means “slanderer, false accuser”. Satan, a Hebrew word taken over into Greek and then into English, means “adversary”. He is described here as the deceiver of the whole world. Only thus can one explain why it is that people knowing the penalty for sin, here, and hereafter, still go on sinning. Living up to his name, the devil is “the accuser” of our brethren “who accuses them before our God day and night” (12:10).

   Verse eleven is significant in several ways. As a general truth, it declares that the defeat of Satan will come through the atonement wrought by Jesus Christ. In its application to us as individuals, it suggests the importance of trusting only in the blood of Jesus - Satan can constantly accuse us of our faults - and witnessing our salvation in Christ.

   The expression “time, and times, and half a time” rather clearly means three years and a half. It is equivalent to the 42 months and the 1,260 days mentioned several times already in Revelation. Futurists refer to this as the Great Tribulation, when the Antichrist will rule the world.

3. The Beast out of the Sea (13:1-10)

   John saw a beast coming up out of the sea, symbolical of humanity. Its ten horns remind us of Daniel 7:7. The reference to the leopard and bear (13:2) is reminiscent of Daniel 7:5-6. Verse three reflects the legend that Nero, who committed suicide, had come back to life. The worship of the beast (13:8) has its background in the worship of the Roman emperors.

4. The Beast out of the Earth (13:11-18)

   The two beasts of this chapter are variously interpreted. Preterists say they represent, respectively, Roman civil power and Roman religious power (pagan priesthood and emperor worship). Historicists find here the Roman Empire and the Roman Catholic Church, the latter seeking to exercise all the authority of the former (13:12). Futurists identify the

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first beast as the Antichrist, and the second as the false prophet. This interpretation goes clearly back to Irenaeus (second century). It is held that the reign of the Antichrist will last for three and a half years (13:5).

The number 666 (13:18) has been the occasion of endless speculation. In the early days, it was equated with the Hebrew of "Nero Caesar". (Hebrew, Greek, and some Latin letters have numerical values.) Other persons have been identified with the number of the beast. In the First World War, it was Kaiser Wilhelm. Later it was Mussolini, and then Hitler. The truth is that these men were fulfillments in a measure of what is said of the beast. All the traits will probably be exhibited supremely in a personal Antichrist at the end of this age.

5. The 144,000 (14:1-5)

   These are doubtless the same as those already mentioned in chapter seven. In contrast to those who receive the mark of the beast (13:16), these have God's name written on their foreheads. The application of this to us is that our personalities should be so deeply stamped with the nature of Christ that people can observe it. The song that only the 144,000 could sing is the song of the redeemed. "Redeemed - how I love to proclaim it! Redeemed by the blood of the Lamb! Redeemed thro' His infinite mercy, His child, and forever, I am." (Fanny Crosby)

   The language of the fourth verse should be taken as a description of the purity of the saints who will comprise the bride of Christ.

6. The Three Angels (14:6-13)

   The first angel (14:6-7) proclaimed the everlasting gospel, which is salvation through Jesus Christ. He urged all to worship God.

   The second angel (14:8) announced the fall of Babylon. This is a symbolic name for Rome. Preterists would refer to it as the Roman Empire. Historicists refer to it as the Roman Catholic Church. Futurists refer to the revived Roman Empire at the close of this age, with the Antichrist as its final head.

   The third angel (14:9-13) sounded a solemn warning against worshiping the beast or receiving his mark. It is worse than useless to try to identify the mark of the beast with any current organization, as was done commonly a few years ago.

   Many would die as martyrs. But, they were comforted with the assurance: "Blessed are the dead who die in the Lord" (14:13).

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7. The Day of Doom (14:14-20)

   Some interpret verses 14-16 as referring to Christ gathering his Church out of the world and verses 17-20 as describing the destruction of the wicked, both taking place at the close of this age. But, it is probably better to take this whole section as a twofold picture of the same process of judgment. The terror of it is pictured as deep blood flowing for 200 miles (14:20).

   The one "like unto a son of man" is usually identified as Christ. This seems to be the best interpretation, in view of the frequent use of the expression for Christ in the Gospels (twenty-five times in Matthew, fifteen times in Mark, nineteen times in Luke, and twelve times in John). It also echoes the language of Daniel 7:13, where it unquestionably applies to Christ.

SECTION 4.5 THE SEVEN PLAGUES (15 - 16)

The first verse of chapter 15 forms a heading for chapters 15 and 16. The seven plagues are described as the last! "with them God's wrath is completed".

Before the seven plagues are revealed one by one (chapter 16), the setting is given in chapter 15. This really consists of two visions. In the first (15:2-4), John saw the victorious saints standing by what looked like a sea of glass mingled with fire. They sang a song of triumph similar to what Moses and the Israelites sang after their deliverance from Pharaoh and his army (Exod. 15:1-21).

The second vision (15:5-8) showed seven angels coming out of the temple in heaven. To them were given seven golden bowls full of the wrath of eternal God. So great was the manifest glory of God that no one could enter the temple until the plagues were ended.

1. The First Plague (16:2)

   When the first angel poured out his bowl on the earth, there fell on those who had the mark of the beast "ugly and painful sores". The Greek says simply "bad and evil sore" (ulcer or abscess). This is similar to the sixth Egyptian plague (Exodus 9:8-11).

2. The Second Plague (16:3)

   The second angel emptied his bowl on the sea, and it became blood. This reminds us of the first plague in Egypt.

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3. The Third Plague (16:4-7)

   This plague is mainly an extension and intensification of the previous one. In this case, it is the rivers and fountains the sources of drinking water - that are turned to blood (see Exodus 7:20). The law of retribution receives a striking statement in verse six.

4. The Fourth Plague (16:8-9)

   The fourth bowl was poured out on the sun. The result was that people were scorched by its terrible heat.

5. The Fifth Plague (16:10-11)

   This bowl was emptied on the kingdom of the beast, bringing dreadful darkness (see Exodus 10:21-23). But, the judgment only hardened the sufferers in their rebellion against God.

6. The Sixth Plague (16:12-16)

   The great Euphrates River was dried up so that the kings of the East could invade the kingdom of the beast. The two forces met at Armageddon [aar-muh-GEH-duhn] (16: 16). The exact significance of this name is not known.

7. The Seventh Plague (16:17-21)

   The last plague is the most terrifying. The seventh angel emptied his bowl into the air. The language here holds special significance for us who live in the atomic age.

   There is some difference of opinion as to whether “the great city” (16:19) is Rome or Jerusalem. Preterists favor the former, futurists the latter. We have here an anticipation of the fall of “Babylon”. which is described in detail in chapter 18.

   The hail (16:21) reminds us of a similar plague in Egypt (Exodus 9:24). The weight of each is about a hundred pounds.

SECTION 4.6 THE FALL OF BABYLON (17 - 18)

As throughout most of the book (chapters 4 - 19), we note here three interpretations. Preterists identify Babylon as Rome or the Roman Empire. Historicists think it means the papacy or the Roman Catholic Church. Futurists suggest the revived Roman Empire under the rule of the Antichrist at the close of this age.

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That the first application in the mind of the writer was to the Rome of his day can hardly be doubted. But, we may well believe that in the mind of the inspiring Spirit, there was also a further application in the course of this age and a final focus at the end of the age. We can find here a meaning and message that has a relation to the past, the present, and the future. This appears to be the safest and also the most fruitful way to view the Book of Revelation. In any case, the main thing to avoid is speculation with regard to the meaning of minute details.

1. The Scarlet Woman (17)

   Seneca [SHE-nuh-kuh] and Juvenal [JOO-vuh-nuhl] both wrote that it was the custom of Roman harlots to wear their names on their foreheads. That Rome ("Babylon") was "THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH" (17:5) is well attested. Tacitus [ta-KI-tuhs] refers to "Rome, where all kinds of enormity and filthy shame meet together and become fashionable".

   The language of verse eight seems to be an allusion to the legend about Nera. The Antichrist would be like that wicked emperor. The "seven heads" (17:9) are often interpreted literally as the seven hills of Rome. Many scholars feel that the reference is to the seven emperors of the Roman Empire. Unfortunately, they cannot agree as to which seven are meant. The ten horns representing ten kings (17:12) are thought of as confederates of the Roman emperors or of the Antichrist. To seek to identify these kings with heads of countries in our day would only reveal our lack of understanding of the nature of prophecy. Each generation may make its own application, but only in a very limited way. The final fulfillment is yet to come, and the details of that we cannot yet see.

   What a thrill to realize that no matter how many forces are arrayed against Christ and Christianity, "the Lamb shall overcome them because he is Lord of lords and King of kings" (17:14). The final outcome of the age-long struggle between good and evil is already forever settled in the will of the Almighty. Of that much regarding the future, we can be certain.

   The language of the last verse of chapter 17 clearly indicates Rome. The great persecutor of Christianity finally fell.

2. The Doom Song of Babylon (18)

   In the Old Testament, the doom of Babylon is pronounced by the prophets (Isaiah 13; 21; 47; Jeremiah 1: 51). This chapter is an extension of that idea to the Roman Empire of John's day and probably also to the anti-Christian forces at the end of this age. There was a sense in which

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the Roman Empire was the climax of the great world empires before the time of Christ - Assyrian, Babylonian, Persian [PUR-zuhn], and Greek. But, it appears that we may also expect, at the end of this age, a still more powerful opposition to God and godliness. Communism has many of the earmarks of this anti-Christian world force. But, it is too early yet to identify the Antichrist.

The list of merchandise of Babylon (18:12-13) is significant. After enumerating the various articles of commerce, at the very bottom of the list, there is found: "and bodies and souls of men." People's souls and bodies are just so much "property", to be bought and sold like sacks of wheat. That is the attitude of communism today. It is one of the glories of democracy that it recognizes the Christian emphasis on the worth of the individual human personality. That was one of the distinctive features of Jesus' teaching.

What is here described happened to the Babylon of the Old Testament and the Rome of the New Testament. It will yet happen to every godless system that rears its head and raises its hand in defiance of heaven.

SECTION 4.7 THE TRIUMPH OF CHRIST (19)

This chapter is sometimes included in the section on the fall of Babylon. But, while this thought is reflected in the first six verses, the main emphasis of the chapter goes beyond that. In contrast to the tragedy of Babylon is the triumph of Christ.

1. Four Hallelujahs (19:1-6)

   The word "Hallelujah" means "Praise ye the Lord." It occurs twenty-seven times in the Psalms. Especially interesting is its occurrence at the beginning and end of the last five psalms. In this chapter, it is used four times (19:1, 3, 4, 6).

2. The Marriage Supper of the Lamb (19:7-10)

   This will be one of the greatest moments in the experience of every true saint of God. Don't miss it! Only those who are clothed in the white linen of Christ's righteousness (18:8) will be there. Peter wrote: "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible glorious joy" (1 Peter 1:8). If our joy down here can be described thus, what about the joy when we see him face to face! "Only faintly now I see Him, With the darkling veil between; But a blessed day is coming When His glory

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shall be seen. Face to face shall I behold Him, Far beyond the starry sky; Face to face in all His glory, I shall see Him by and by!" (Carrie E. Breck)

3. The Triumphant Christ (19:11-16)

   There is no question this time (note 6:2) about the identity of the rider on the white horse. He is called "Faithful and True'' (19:11), "The Word of God" (19:13), and "KING OF KINGS, AND LORD OF LORDS" (19:16). The last of these is, of course, the basis for the great Hallelujah Chorus in Handel's matchless oratorio, The Messiah. Around the world today, people stand in awe and honor when that chorus is sung.

4. The Great Supper of God (19:17-21)

   What a terrible, tragic contrast this is with the other supper mentioned in this chapter! While the saints are enjoying the marriage supper of the Lamb in heaven, on earth, sinners will be suffering awful destruction in the great supper of God. This is often identified with the battle of Armageddon.

   The beast and the false prophet will both be cast into the lake of fire (19:20). Thus, will end their campaign of deceiving all the people on the earth (see 13:14).

SECTION 4.8 THE FINAL JUDGMENT (20)

Six times in the first seven verses of this chapter, we find the phrase "a thousand years". Certainly, it must have some significance. Many deny the idea of a millennium [muh-LEH-nee-uhm]. But, that is just the Latin term for a thousand years. How can such account for its frequent occurrence in this chapter?

There are three major views regarding the millennium:

i. the premillennial [pree-muh-LEH-nee-uhl], that Christ will come for his Church before (pre) his reign of a thousand years on earth;

ii. the postmillennial [pohst-muh-LEH-nee-uhl], that Christ will come after (post) there has been a thousand years of peace on earth;

iii. the amillenial [ah-muh-LEH-nee-uhl] (or nilmillennial [nil-muh-LEH-nee-uhl], that there will be no literal millennium on earth. The phrase "a thousand years" is taken figuratively.

But what then is to be done with the statements about what will happen after the thousand years (20:5, 7)? Others have simply stated they don't know. These

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are sometimes referred to as “pan-millennials” because suggest things will “pan out” at the appropriate time.

1. The Binding of Satan (20:1-3)

   During the millennium Satan will be bound in the abyss (bottomless pit). This is evidently the penal part of Hades [HAY-deez]. His influence on Earth will be shut off for a thousand years.

   The enemy of God and righteousness is here described by four names: the dragon, that old serpent, the devil, and Satan. Many deny the existence of a personal devil. But, it has been recognized increasingly in very recent years that the only way to account adequately for the dominance of evil in the world is to believe in a malign spirit of evil constantly at work.

2. The First Resurrection (20:4-6)

   The righteous dead are raised before the millennium. This is “the resurrection of the just” (see Luke 14:14) or “the resurrection of life” (see John 5:29). Only those who are holy have a part in this resurrection (20:6).

3. The Battle of Gog [gaag] and Magog [MAY-gaag] (20:7-9)

   After a thousand years, Satan will be released for a short time. He will gather his forces together against the saints of God. But, fire from heaven will destroy his armies.

4. The Final Doom of Satan (20:10)

   The devil is a powerful foe, and we do well to recognize that fact. But, he is not all-powerful. What a consolation to realize that someday he will be cast into the lake of fire, never more to tempt mankind!

5. The Judgment of the Great White Throne (20:11-15)

   John saw God sitting as Judge on a white throne (symbol of purity and power). The books of record were opened. It is a solemn, sobering truth to realize that all we do, say, or even think is recorded in heaven. Thank God for the blood of Jesus that will erase every sin against us, if we only confess and believe! How sad when the way is so simple that the masses refuse to accept it!

   Death and Hades are finally cast into the lake of fire (20:14). It is obvious that “Hell” is not the best translation for Hades. By “Hell,” we mean today, the place of eternal torment. Hades, the place of departed spirits,

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is cast with death into hell itself.

The closing warning of this chapter is perhaps the most important in the Bible: "If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire" (20:15).

Is your name written there? That is the greatest question that will ever confront you. You can know that your name is in the Book of Life. "Whoever believes in him (Jesus Christ as Son of God and Savior) shall not perish, but have eternal life" (John 3:16). Have you accepted him as your Savior? "Is my name written there, On the page white and fair? In the book of Thy Kingdom, Is my name written there?" (M.A. Kidder)

SECTION 4.9 THE NEW HEAVEN AND THE NEW EARTH (21:1 - 22:5)

The closing vision of Revelation is a new heaven and earth. This will not be brought about by man's efforts but by God himself. It will be the final and complete fulfillment of all of man's highest hopes and aspirations. And, it is guaranteed by the promise of God.

1. All Things New (21:1-8)

   John saw "the holy city, new Jerusalem, coming down from God out of heaven" (21:2). This symbolized the truth that now God was to dwell among his people in a more manifest way than ever before (21:3). The former things - tears, death, sorrow, suffering - has "passed away" (21:4). Then comes the great declaration from God on the throne: " I am making all things new!" (21:5)

   Each of the messages to the seven churches of Asia (chapters 2-3) ends with a promise to the overcomer. Here is the final, full one: "He who overcomes will inherit all this, and I will be his God, and he will be my son" (21:7). What more could mortals desire? The one who knows that he is going to inherit all things can afford to pass by some things on earth.

   He is no fool who gives up what he cannot keep to gain what he cannot lose.

2. The Holy City (21:9-27)

   The New Jerusalem is a symbolical picture of the bride of the Lamb, the Church of Jesus Christ (21:9; see also Ephesians 5:25). The city had

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twelve gates (21:12; see also Ezekiel 48:31), suggesting abundant access into the Church. It also had twelve foundations (21:14), symbolizing that the foundation of the Church (1 Corinthians 3:11) is strong and complete. The twelve apostles (21:14) would represent the totality of the Church. The "twelve tribes of the children of Israel" (21:12) may suggest the fact that the Old Testament saints will be included in the kingdom of God, or they may be taken as representing the new Israel, the Church.

The city was 12,000 "stadia" in length (21:16). Literally, this would be 1,500 miles. But, the number may simply mean an infinite multiple of 12. The city was a cube in shape (last part of verse 16), as was the holy of holies in the Tabernacle.

The twelve jewels of the foundation (21:19-20) represented the twelve signs of the zodiac, according to Philo and Josephus. But, a better parallel is found in the twelve jewels on the breastplate of the high priest (Exodus 28:17-20). It is also stated that the twelve gates were twelve pearls and that the street of the city was pure gold, like transparent glass (21:21). These terms, of course, are not to be taken in a literal, materialistic sense. They are symbols (see note on 1:1), used to suggest something of the overwhelming beauty and glory of the Church as the bride of Christ. Human language cannot possibly describe the reality.

The New Jerusalem had no temple (21:22), for the entire city was a sanctuary. Just as the ancient Tabernacle represented God's presence in the midst of his people, so the holy city here described is a symbol of God's dwelling among people (21:3).

Furthermore, the city did not need the sun or moon to shine on it, for the glory of God lighted it, and the Lamb was its Lamp (21:23). This reminds us of Jesus' statement, "I am the light of the world" (John 8:12). In this same connection it is declared that there is "no night there" (21:25). Time, with its division into day and night, will have given place to eternity.

Again, we are reminded that only those whose names are written in the Lamb's book of life can enjoy eternal bliss (21:27). What a tremendous contrast between this and the lake of fire (20:15)!

3. The River of Life (22:1-5)

The waters flowing from the throne of God and the Lamb are reminiscent of Ezekiel 47:1-12. The leaves of the Tree of Life were for the healing of the nations (see also Ezekiel 47:12). As a result of their disobedience, people were shut off from the Tree of Life (Genesis 3:24).

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Now, redeemed humanity has access to it.

The expression "no longer" (22:3) is especially significant in these last two chapters. The Book of Genesis, as the name indicates, gives us the beginning of things. "Genesis" is the Greek word for "beginning". In Revelation, we have the ending of many things that began in Genesis. The list includes no more sea (21:1), no more death, sorrow, or suffering (21:4), no sun or moon (21:23), no night (21:25; 22:5), and no longer … any curse (22:3).

The last sums up all the ills of humanity. All the sorrow and suffering that mankind has known from the beginning is due ultimately to sin. Man's body, mind, and spirit have all felt the effects of the Fall. The expression "no longer … any curse" means the end of all of these. That will be heaven.

We ought to rejoice in the glorious good news that Jesus has provided salvation that will ultimately give complete release and relief from all the consequences of sin. That is the gospel! It is a full salvation that includes regeneration, sanctification, and glorification for all who will follow Christ.

SECTION 4.10 THE EPILOGUE (22:6-21)

The Book of Revelation begins with a prologue (1:1-8) and ends with an epilogue, as does the Gospel of John.

1. Affirmation (22:6-9)

    a. The Divine Affirmation (22:6-7)

    John is assured of the authenticity of the words he has heard: "These sayings are faithful and true" (22:6). Again, he is told that these things "must soon take place" - a phrase found in the first verse of the book. The sense of immediacy is emphatic, as always in apocalyptic writings.

    b. The Human Affirmation (22:8-9)

    John declares that he himself has heard and seen the things he recorded. But, when he fell on his knees before the angel, he was warned, "Worship God."

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2. Admonition (22:10-16)

   The instruction not to seal up the words of this prophecy is the opposite of that given to Daniel (Daniel 8:26; 12:4, 9). The reason is that "the time is near" (22:10). Those who are determined to continue in sin will be permitted to do so; those who are holy may be made yet more holy (22:11).

   For the third time (see 1:8; 21:6), we find the phrase "Alpha and Omega" (22:13). The speaker identifies himself as Jesus (22:16).

3. Invitation (22:17)

   This verse needs to be read aloud carefully. First, the Spirit and the bride (the Church) say, "Come." Secondly, the one who hears this invitation is to pass it on to the sinner. Thirdly, Jesus gives the invitation directly to the thirsty soul to come to him. Now try reading it that way.

4. Warning (22:18-19)

   The penalties for adding to or taking away from the words of Revelation are solemnly stated. The Word of God is of divine authority and must be respected.

5. Anticipation (22:20)

   The last promise of the Bible is: "Yes, I am coming soon." Its last prayer is: "Amen, Come, Lord Jesus." It is our privilege to join in that petition.

6. Benediction (22:21)

   "The grace of our Lord Jesus Christ be with God's people." What greater blessing can be pronounced on any human individual? All the benefits we receive from God come to us through the grace of his Son, our Savior. "Thro' many dangers, toils, and snares, I have already come. 'Tis grace hath bro't me safe thus far, And grace will lead me home." (John Newton)

NOTES

cherubim [cheh-ruh-bm]
redemption [ruh-DEMP-shn]
Cataclysm [KA-tuh-kli-zuhm]
catastrophe [kuh-TA-struh-fee]
Abyss [uh-BIS]
Abaddon [AH-buh-dawn]
Apollyon [uh-POL-yuhn]
Euphrates [yoo-FRAY-teez]
Assyria [uh-SEE-ree-uh]
Babylonia [ba-buh-LOW-nee-uh]
Mohammedan [muh-HAM-ih-duhn]
Protestant [PRAH-tuh-stunt]
papal [PAY-puhl]
papacy [PAY-puh-see]
Antichrist [AN-tee-kryst]
martyr [MAAR-tur]
Babylonians [ba-buh-LOW-nee-uhnz]
Messianic [meh-see-A-nuhk]
Armageddon [aar-muh-GEH-duhn]
Seneca [SHE-nuh-kuh]
Juvenal [JOO-vuh-nuhl]
Tacitus [ta-KI-tuhs]
Persian [PUR-zuhn]
millennium [muh-LEH-nee-uhm]
premillennial [pree-muh-LEH-nee-uhl]
postmillennial [pohst-muh-LEH-nee-uhl]
amillenial [ah-muh-LEH-nee-uhl]
nilmillennial [nil-muh-LEH-nee-uhl]
Hades [HAY-deez]
Gog [gaag]
Magog [MAY-gaag]

STUDY QUESTIONS

NOTES

CHAPTER 1. INTRODUCTION TO REVELATION

1. According to the tradition of the Early Church, the writer of Revelation was:
   A. Peter
   B. Jude
   C. John
   D. James

2. The language and style of Revelation are strikingly different from those of the Gospel of John.
   A. True
   B. False

3. In the early chapters of Acts, we find Peter associated with John as the junior partner.
   A. True
   B. False

4. Tradition says that the Beloved Disciple spent the last part of his life at:
   A. Corinth
   B. Jerusalem
   C. Ephesus
   D. Rome

5. What is the probable date of the writing of Revelation?
   A. 35 AD
   B. 45 AD
   C. 95 AD
   D. 105 AD

6. What is the main method of interpreting the Book of Revelation?
   A. preterist
   B. historicist
   C. futurist
   D. all of these

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7. What is true of the preterist method of interpreting the Book of Revelation?
   A. This view emphasizes the present.
   B. This view emphasizes the future.
   C. This view emphasizes the past.
   D. none of these is true

8. What is true of the historicist method of interpreting the Book of Revelation?
   A. It sees the book as relating only to the first century.
   B. It holds that all the events of the book, beginning with chapter four, are yet future.
   C. It finds the fulfillment of the types and symbols of Revelation in events of the Church age.
   D. none of these is true

9. What is true of the futurist method of interpreting the Book of Revelation?
   A. It is valuable in emphasizing the occasion which caused the book to be written.
   B. It is correct in affirming that God is continually at work in history.
   C. It is the most satisfactory because it carries us forward to the climax of all human history.
   D. all of these are true

10. Based on Revelation 1:19, what is the outline of the book based on?
    A. The “things which you have seen” refer to the past, the vision of Jesus which John had just seen (1:1).
    B. The “things which are” related to the present condition of the seven churches of Asia when John wrote (1:2-3).
    C. The “things which shall be hereafter” describe the future events (1:4-22), whether during the Church age or at its close.
    D. all of these

11. What is true of the purpose of the Book of Revelation?
    A. It was written to believers who were undergoing persecution.
    B. It was written to strengthen the believers.
    C. It was written to encourage the believers.
    D. all of these

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CHAPTER 2. THE THINGS WHICH YOU HAVE SEEN (1)

12. The correct full title of Revelation should be: "The Revelation of St. John the Divine."
    A. True
    B. False

13. This book is not the Revelation of John but to John.
    A. True
    B. False

14. The key that unlocks the Book of Revelation is the recognition that its message is given to us in signs and symbols.
    A. True
    B. False

15. The word "revelation" is a translation of the Hebrew word "apocalypsis."
    A. True
    B. False

16. The Book of Revelation is often referred to as:
    A. "The Final Book"
    B. "The Signs of the Times"
    C. "The Apocalypse"
    D. all of these

17. What is true regarding the Members of the divine Trinity mentioned in the salutation (1:4-8)?
    A. The Father is referred to as "him who is, and who was, and who is to come" - the Eternal One.
    B. By "the seven Spirits," it means the Holy Spirit in all his perfection.
    C. The blessings of grace and peace also come "from Jesus Christ."
    D. all of these

18. Alpha and Omega (1:8) are the middle letters of the Greek alphabet.
    A. True
    B. False

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19. What is true of the place where the vision of Christ was received (1:9-20)?
    A. It was "the island of Patmos."
    B. It was a small, rocky island off the southwest coast of Asia Minor.
    C. It was ten miles long and six miles wide.
    D. all of these

20. John received the vision with the help of the Holy Spirit.
    A. True
    B. False

21. John received the vision on the seventh day of the week ("The Sabbath day").
    A. True
    B. False

22. The Greek word "Angelos" means "messenger."
    A. True
    B. False

23. What is not true of the portrait of Christ given in 1:13-16?
    A. It reveals his weakness in the flesh (1:13).
    B. It emphasizes his eternity (1:14).
    C. It reveals his glory (1:15).
    D. It emphasizes his beauty (1:16).

CHAPTER 3. THE THINGS WHICH ARE (2 - 3)

24. What is true of the church in Ephesus (2:1-7)?
    A. Ephesus was the leading city in Asia.
    B. Its church was the mother church of that province.
    C. It was founded by Paul and was pastored by him for the first three years.
    D. all of these

25. What is not true of the church in Ephesus?
    A. It was weak in good works and doctrine (2:2).
    B. I had forsaken its first love.
    C. Jesus called it to "Repent" and do the things it did at first.
    D. all of these are true

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26. What is true of the church in Smyrna (2:8-11)?
    A. It typified the period of persecution.
    B. It would go through a short period of testing and tribulation.
    C. Jesus admonished it to "Be faithful, even to the point of death."
    D. all of these

27. What is not true of the church in Smyrna?
    A. Jesus promised it, "I will give you the crown of life."
    B. Jesus describes himself as the one who "was dead and is alive" (2:8).
    C. Jesus called it to "Repent" and do the things it did at first.
    D. all of these are true

28. What is true of the church in Pergamum (2:12-17)?
    A. It was located in Pergamum, which is referred to as "Satan's seat" (2:13).
    B. It was located in an early center of emperor worship.
    C. It is highly complimented by Jesus: "You remain true to my name."
    D. all of these

29. What is not true of the church in Pergamum?
    A. It renounced its faith in Jesus.
    B. Two serious heresies were tolerated in this church.
    C. Jesus calls it to "Repent."
    D. Some were involved in idolatry and immorality.

30. What is true of the church in Thyatira (2:18-29)?
    A. It was located in Thyatira which was a noted center of the worship of Apollo.
    B. The church is commended for its works.
    C. The church is commended for its love.
    D. all of these

31. What is not true of the church in Thyatira?
    A. The church is commended for its service.
    B. The church is commended for its faith.
    C. The church is commended for its impatience.
    D. They were tolerating the presence of a wicked prophetess, Jezebel.

32. What is true of the church in Sardis (3:1-6)?
    A. This church was in bad shape.
    B. It had the reputation of being alive but was actually dead.
    C. It was exhorted to repent.
    D. all of these

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33. What is not true of the church in Sardis?
    A. Most of the believers in Sardis had "not soiled their clothes" (3:4) with impure living.
    B. Only a few of the believers qualified to walk with Jesus in pure white raiment.
    C. It was exhorted to repent.
    D. all of these

34. What is true of the church in Philadelphia (3:7-13)?
    A. This church is highly commended.
    B. It is strong on works.
    C. Jesus placed before it an open door.
    D. all of these

35. What is not true of the church in Philadelphia?
    A. The believers were suffering persecution from the Jews.
    B. The faithfulness of the Philadelphians will be rewarded.
    C. Jesus exhorted it to repent.
    D. all of these

36. What is true of the church in Laodicea (3:14-22)?
    A. The church at Laodicea had nothing to commend it.
    B. It was the lukewarm church.
    C. It gloried in its material wealth, having need of nothing.
    D. all of these

37. What is not true of the church in Laodicea?
    A. It was self-complacent.
    B. It was self-satisfied.
    C. It considered itself as self-sufficient.
    D. It was full of God's true riches.

38. What is Jesus' promise in Revelation 3:20?
    A. "Come up here, and I will show you what must take place."
    B. "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in."
    C. "I counsel you to buy from me gold refined in the fire, so you will become rich."
    D. "I am coming soon. Hold on to what you have, so that no one will take your crown."

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CHAPTER 4. THE THINGS WHICH SHALL BE HEREAFTER (4 - 22)

SECTION 4.1 THE VISION OF HEAVEN (4 - 5)

39. Chapters 1 - 3 of the Book of Revelation describe both the state of the churches in the first century and the general conditions throughout the Church age.
    A. True
    B. False

40. At the beginning of chapter 4, the scene shifts to hell.
    A. True
    B. False

41. John was “in the spirit” when he received the vision of heaven.
    A. True
    B. False

42. Around the throne were seated twenty-four elders (4:4), representing all the judges of every age.
    A. True
    B. False

43. The sealed book in chapter 5 represents “redemption”.
    A. True
    B. False

SECTION 4.2 THE SEVEN SEALS (6:1 - 8:1)

44. The sixth chapter describes the opening of the first three seals.
    A. True
    B. False

45. The seven seals have been called “History’s Pageant of Suffering”.
    A. True
    B. False

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46. What is true of the parenthesis of 7:1 – 8:1?
    A. It reveals the sealing of God's servants.
    B. There were 144,000 sealed (7:4).
    C. The 144,000 stands for both the Jewish remnant and gentile Christians.
    D. all of these

SECTION 4.3 THE SEVEN TRUMPETS (8:2-11)

47. What is true of the introduction to the blowing of the seven trumpets (8:2-6)?
    A. An angel came and stood at the altar with a golden censer.
    B. The incense was to mingle with the prayers of the saints.
    C. An angel took fire from the altar and cast it on the earth.
    D. all of these

48. The first four trumpets reveal catastrophes in nature.
    A. True
    B. False

49. When the first angel blew his trumpet, hail and fire mingled with blood there on the earth.
    A. True
    B. False

50. When the second angel blew his trumpet, half of the fish in the sea and the ships floating on its surface were destroyed.
    A. True
    B. False

51. When the third angel blew his trumpet, a third of the waters became bitter, causing those who drank it to die.
    A. True
    B. False

52. When the fourth angel blew his trumpet, a third of the sun, moon, and stars were struck with darkness.
    A. True
    B. False

53. When the fifth angel blew his trumpet, John saw the moon falling to earth.
    A. True
    B. False

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54. When the sixth angel blew his trumpet, four angels were released to cause the destruction of a third of humanity.
    A. True
    B. False

55. What is true of the parenthesis of 10:1 – 11:14?
    A. A mighty angel with a little book utters a message of worldwide significance.
    B. A mighty angel announced that the judgments of God are immediately to fall.
    C. John was commanded to take the little book from the angel.
    D. all of these

56. What is true of the two witnesses in 11:1-14?
    A. The two witnesses (11:3) represent the Law and the Prophets.
    B. The two witnesses are murdered.
    C. The two witnesses are denied burial.
    D. all of these

57. When the seventh angel blew his trumpet, loud voices in heaven proclaimed: "The kingdom of the world has become the kingdom of our Lord and of his Christ."
    A. True
    B. False

SECTION 4.4 THE SEVENFOLD VISION (12 - 14)

58. What is true of the sevenfold vision?
    A. There were the woman and the child.
    B. There was a war in heaven.
    C. A beast came out of the sea.
    D. all of these

59. What is NOT true of the sevenfold vision?
    A. A beast came out of the sea and the earth.
    B. Only 1,000 people could sing the song of the redeemed.
    C. A day of doom is announced.
    D. all of these are true

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60. What is true of the three angels in 14:6-13?
    A. The first angel proclaimed the everlasting gospel.
    B. The second angel announced the fall of Babylon (Rome).
    C. The third angel sounded a solemn warning against worshiping the beast or receiving his mark.
    D. all of these

SECTION 4.5 THE SEVEN PLAGUES (15 - 16)

61. What is true of the seven plagues in chapters 15 and 16?
    A. In the first plague, those who had the mark of the beast experienced "ugly and painful sores."
    B. In the second plague the sea became blood.
    C. The third plague was mainly an extension and intensification of the second plague.
    D. all of these

62. What is not true of the seven plagues in chapters 15 and 16?
    A. In the fourth plague, the people were scorched with the sun's terrible heat.
    B. In the fifth plague, the kingdom of the beast experienced dreadful darkness.
    C. In the sixth plague Jordan River was dried up so that the kings of the East could invade the kingdom of the beast.
    D. The seventh plague is the most terrifying as the seventh angel empties his bowl into the air.

SECTION 4.6 THE FALL OF BABYLON (17 - 18)

63. What is true of the three interpretations of the fall of Babylon in chapters 17 and 18?
    A. Preterists identify Babylon as Rome or the Roman Empire.
    B. Historicists think it means the papacy or the Roman Catholic Church.
    C. Futurists suggest the revived Roman Empire under the rule of the Antichrist at the close of this age.
    D. all of these

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64. What is not true of the fall of Babylon in chapters 17 and 18?
    A. There was a scarlet woman.
    B. The great persecutor of Christianity finally falls.
    C. Babylon refers to Jerusalem.
    D. all of these are true

SECTION 4.7 THE TRIUMPH OF CHRIST (19)

65. What is true of the triumph of Christ in chapter 19?
    A. There are four hallelujahs.
    B. There is the marriage supper of the Lamb.
    C. There is the great supper of God.
    D. all of these

66. What is not true of the triumph of Christ in chapter 19?
    A. He is called "Faithful and True."
    B. He is called the "Bread of Heaven."
    C. He is called "KING OF KINGS."
    D. He is called "LORD OF LORDS."

SECTION 4.8 THE FINAL JUDGMENT (20)

67. Six times in the first seven verses of chapter 20, we find the phrase "a thousand years."
    A. True
    B. False

68. What is true about the millennium in chapter 20?
    A. The premillennial view is that Christ will come for his Church before (pre) his reign of a thousand years on earth.
    B. The post-millennial view is that Christ will come after (post) there has been a thousand years of peace on earth.
    C. The amillenial view is that there will be no literal millennium on earth.
    D. all of these

69. During the millennium Satan will be bound in the abyss (bottomless pit).
    A. True
    B. False

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70. "If anyone's name is found written in the Book of Life, he will be thrown into the lake of fire."
    A. True
    B. False

SECTION 4.9 THE NEW HEAVEN AND THE NEW EARTH (21:1 - 22:5)

71. The closing vision of Revelation is a new heaven and earth brought about by God himself.
    A. True
    B. False

72. The New Jerusalem is a symbolic picture of the groom of the Lamb, the Church of Jesus Christ.
    A. True
    B. False

73. The leaves of the Tree of Life were for the healing of the nations.
    A. True
    B. False

SECTION 4.10 THE EPILOGUE (22:6-21)

74. John is not sure of the authenticity of the words he has heard.
    A. True
    B. False

75. The last promise of the Bible is: "Yes, I am coming soon."
    A. True
    B. False

METHODS OF STUDY

Have you enjoyed this study of the Book of Revelation? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the authorship of the Book of Revelation to John's other writings.
2. Compare the relationship of the Book of Revelation to Ezekiel.
3. Compare the relationship of the Book of Revelation to Daniel.
4. Compare the preterists, historicists and futurists' interpretations of the Book of Revelation.
5. Examine further the premillennial, post-millennial, amillenial, and pan-millennial views of Chapter 20.
6. Examine the 52 uses of the number 7 in the Book of Revelation.

May Jesus, the Head of the Church, become even more influential in your life as you study the Book of Revelation!

PRONUNCIATION GUIDE

NOTES

Abaddon [AH-buh-dawn]
Abyss [uh-BIS]
Alexandria [a-luhg-ZAN-dree-uh]
Alpha [AL-fuh]
amillenial [ah-muh-LEH-nee-uhl]
Antichrist [AN-tee-kryst]
Antioch [an-TEE-aak]
Antipas [an-tuh-puhs]
Apocalypse [uh-PAA-kuh-luhps]
Apollos [uh-PAA-low]
Apollyon [uh-POL-yuhn]
apostolic [a-puh-STAA-luhk]
Armageddon [aar-muh-GEH-duhn]
Assyria [uh-SEE-ree-uh]
Babylonia [ba-buh-LOW-nee-uh]
Babylonians [ba-buh-LOW-nee-uhnz]
Balaam [buh-LAAM-isuhm]
Cataclysm [KA-tuh-kli-zuhm]
catastrophe [kuh-TA-struh-fee]
cherubim [cheh-ruh-bm]
Clement [KLEH-muhnt]
Domitian [duh-MIH-shuhn]
Ephesus [EH-fuh-suhs]
Euphrates [yoo-FRAY-teez]
futurist [FYOO-chruh-uhst]
Galilean [GAL-uh-lee-uhn]
Gnosticism [NAHS-tuh-SIZ-um]
Gog [gaag]
Hades [HAY-deez]
heresies [heh-ruh-seez]
Irenaeus [ee-ruh-NAY-uhs]
Jezebel [JEH-zuh-bel]
Juvenal [JOO-vuh-nuhl]
Laodicea [lay-aa-duh-SEE-uh]
Magog [MAY-gaag]
martyr [MAAR-tur]
martyrdom [MAAR-truh-duhm]
Messianic [meh-see-A-nuhk]

PRONUNCIATION GUIDE

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millennium [muh-LEH-nee-uhm]
Mohammedan [muh-HAM-ih-duhn]
Nicolaitanism [ni-koh-LAI-tuhn-ism]
Nicolaitans [ni-KOH-lai-tuhns]
nilmillennial [nil-muh-LEH-nee-uhl]
Omega [ow-MEH-guh]
Origen [AW-ruh-jen]
papacy [PAY-puh-see]
papal [PAY-puhl]
Patmos [PAT-mus]
Pergamum [PUR-guh-muhm]
Persian [PUR-zuhn]
Philadelphia [fi-luh-DEL-fee-uh]
Philadelphia [fi-luh-DEL-fee-uh]
postmillennial [pohst-muh-LEH-nee-uhl]
premillennial [pree-muh-LEH-nee-uhl]
preterist [PREH-uhr-ist]
preterist [PREH-uhr-ist]
Protestant [PRAH-tuh-stunt]
redemption [ruh-DEMP-shn]
Sardis [SAR-dis]
Seneca [SHE-nuh-kuh]
Smyrna [SMUR-nuh]
Smyrna [SMUR-nuh]
Tacitus [ta-KI-tuhs]
Thyatira [thai-uh-TEE-ruh]
Tribulation [tri-byuh-LAY-shuhn]