

REVELATION

Book note for Revelation

Written ca. A.D. 96.

Dr. Peter Ruckman maintains that Revelation is divided in three parts, and that in the middle part there are four accounts of the tribulation, just as there are four accounts of the ministry of Jesus Christ (the Gospels). The three sections of Revelation are:

Chapters 1-3: the Church Age
Chapters 4-19: the Tribulation
Chapters 20-22: the Millennium and new heavens and earth.

Supporting these divisions are the facts:

the heavens open two times --

1. Rev. 4, when John (who types the Church) goes up
2. Rev. 19, when Christ comes down

John was told to write in three tenses:

1. what he had seen
2. what he was seeing
3. what God was going to show him.

The first of the four accounts of the tribulation (Ruckman) is under the seals and ends at Rev. 6.

The second is under the trumpets, running Rev. 7-11.

The third discusses the work of the antichrist (Rev. 12-14), the last 3 1/2 years of the Tribulation.

The fourth is under the figure of the vials (Rev. 16-19).

That Israel does not repent before their regathering into the land.

It is commonly thought that there will be no regathering of Israel in the land unless the entire nation repents. We note, however, that Israel was to be regathered into the land 70 years into their exile (Jer. 29:10-14). That regathering was unconditional. Now it turned out that most Jews did not want to return to the land, that only a remnant returned. Indeed those that chose to return were Jews who were more likely to take their relationship with the LORD more seriously than those who remained in exile.

Chapter note for Revelation 1

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

Rev 1:1

“Revelation:” note the upper case.

“Shortly” ==> that the events started shortly after John wrote. As a matter of fact, the letters to the churches reflect the history of the church up to the modern (Laodicean) era, starting with churches which existed when John wrote.

Rev 1:3

“Keep those things” implies the words and things are preserved, as they are worth keeping.

“Time is at hand” means that the things written in Revelation were about to begin, were imminent. The first phase is the Church age, covered in chapters two and three. It has now (2008) been 2009 years since Jesus’ birth and 1975 years since both the crucifixion--when Jesus descended into hell and rose the third day--and the birth of the church at Pentecost. Two days in the Lord’s eyes (2 Pet. 3:8). Even as Jesus preached two days in hell, so his bride has preached two days in it’s hell, even the world. Infinitely more than ever before, that era of grace seems drawing to a close, if not for the churches around the world, at least for those in the USA. Thus the time is at hand (22:7).

Rev 1:4

“Is to come” ==> Christ’s return.

This is the first occurrence of “Seven spirits.” Isa. 11:2 lists them:

the spirit of the LORD

the spirit of wisdom

the spirit of understanding

the spirit of counsel

the spirit of might

the spirit of knowledge

the spirit of the fear of the LORD.

The remaining occurrences are in Rev. 3:1; 4:5; 5:6. Compare v. 12, which speaks of seven churches as seven candlesticks. In the tabernacle and temple, the Holy Ghost is represented as one candlestick with seven lamps that were to be perpetually burning (Ex. 25:31 v.f.). In the church age, however, the Holy Ghost is given to men, whereas the Spirit was given by measure to the Jews. As such, the church is a light unto the world, and each of the seven churches represents a separate light of the candlestick in the oracle.

-- **JOHN**

QV error: A.V. has all upper case, JOHN.

Rev 1:7

Na. 1:3 (clouds); return, Zech. 9:1; 12:10; 13:6; Mat. 24:30.

Pierced: Zec. 12:10; Jn. 19:37.

Rev 1:8

Isa. 44:6; Rev. 22:13; Isa. 41:4. ==> deity of Christ, Isa. 9:6.

Note literary allusion. Isa. 48:12.

Cf. note to v. 18 re. the Almighty.

Rev 1:9

Patmos = oak. John was exiled to the island by the emperor Domitian and released by Domitian’s successor, Nerva. Upon his release, John went to Ephesus and is reported to have died at age 100 (cf. note to Jn. 21:23).

Re. kingdom of Christ, cf. Eph. 5:5. N.B., this is not necessarily a reference to the kingdom of Christ, the antecedent to Christ is “patience.”

Preterists claim that John was exiled before the fall of Jerusalem in A.D. 70. The early writers tell otherwise. For instance, Irenaeus (c.130-202) wrote:

“We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen not very long time since, but almost in our day, towards the end of Domitian’s reign.” [*Against Heresies*, Bk. 5, Ch. 30. Also quoted by Eusebius (260-341) in *Ch. Hist.* Bk. 3, Ch. 18.]

Domitian reigned from 81-96 and did not persecute Christians until 90. His successor, Nerva, released John. The traditional date for the death of John is AD 100.

Other sources supporting against the pretence of the Preterists:

1. Hippolytus (236), *On the Twelve Apostles*, Ch. 1, v. 3.
2. Victorinus (270), *Commentary on the Apocalypse of the Blessed John*, ch. 10.
3. Jerome (340-420), *Illustrious Men*, ch. 9. Also, *Against Jovinianus*, bk. 1.
4. Sulpitius Severus (360-ca 423), *Sacred History*, Bk. 2, ch. 31.

These all testify that the Revelation was written after the fall of Jerusalem and during the years of Domitian’s persecution.

Rev 1:10

Contrast 4:2.

Implies that the Holy Ghost is not the same as the holy Spirit since the former remains.

Lord's day is Sunday, the first day of the week.

Rev 1:11

We know that there were other churches at the time. The only apparent reason for singeling out these seven is that they probably the spiritual state of any church at some time. The observation that the order listed here is the same order as they appear in chapters two and three signify that their order may trace the major spirit of the local churches throughout the history of the church from the writing of the book of Revelation to the rapture. An individual church may pass from one state to another, not necessarily even in the sequence listed.

Rev 1:12

Seven gold candlesticks: seven churches or seven church ages, v. 20.

Rev 1:13

Dan. 7:13; 10:5.

Rev 1:14

Dan. 7:9; 10:6.

Rev 1:16

V. 20.

Rev 1:18

Christ = God = LORD: compare speaker's title in v. 8. If Christ was less than God then he would not be Almighty; but when did the Almighty God then die? Contra Jehovah's Witnesses.

"Evermore" ==> eternally more (increasing).

Contra Catholicism: the pope doesn't have the keys, nor does Peter (who's dead at the time of the writing).

Rev 1:19

A prophetic document not limited to the first century.

Rev 1:20

Mal. 2:7; Psa. 91:11.

There is a very subtle spiritual truth at play here. Daniel 8-11, and Eph. 6 teach that everything on this earth has an *appearance* in heaven. There the angels, as men, fight with the prince of Persia (Dan. 10:13) and another prince of Persia, Michael, helps him (Dan. 10:13). The fight continues over the generations (Dan. 10:20, the Grecian empire being many years away). The vision that was given Daniel was the view from heaven of events happening on earth. The angels addressed here are akin to those seen by Daniel, only in this case their responsibility is to the churches instead of to princes.

Now to further see the connection, consider Mat. 18:10 where Jesus, speaking of children, says "their angels do always behold the face of my Father which is in heaven." If we come to faith as little children (Mat. 18:3), we, too, have such angels. It is through those angels that God sees us, they serve as his eyes. In summary, whatever we do or whatever happens to us is revealed (appears) to the Lord through our angles who behold the face of God and stand to minister. This makes special sense when one realizes that the "brethren" of Mat. 25:40 and 45 are the Old Testament, New Testament, and millennial saints; those who are empowered to become the sons of God and thus Christ's brethren.

The conclusion is that these angels are not pastors, but spirits, the driving or leading motivation, which fulfill their role as stated in Heb. 1:14.

Here we expressly see the spirit tied to light, something that is implicit in other passages such as Lu. 11:33 and 15:8, etc. This has implications in physics for the created light.

The seven stars are the angels of the churches. There is an allusion to the Pleiades here, complete with the disappearance of one (2:5). There are also seven wandering stars visible to the naked eye and those are Mercury, Venus, Mars, Jupiter, Saturn, Sun and Moon.

Mercury is also known as Hermes, from which comes the word "hermeneutics," the interpretation of God's words. The planet Mercury is hard to see since it is usually lost in the glare of the sun's light. Mercury is also one of the two morning stars, the other being Venus. Mercury is the closest planet to the sun, and the warning in Rev. 2:5 is given to the church age closest in time to Jesus. That morning star will be given to another (Rev. 2:28). It is

significant that currently (in the Laodicean church age) there is a strong emphasis on returning to the first church age. Could it be that a Thyatirian will open the door towards the end of that church age?

Chapter note for Revelation 2

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

Chapters 2 and 3 apply *doctrinally* to seven local churches in the great tribulation. *Spiritually* these chapters apply to the Church Age. They are a perfect picture of the Church Age, in type. They also apply to the state of an individual believer at any particular time in the believer's walk.

Starts with a purposed church
which works hard to do right
but has cooled in their personal relationship with Jesus Christ
Ends with a totally apostate church
professing orthodoxy
has plenty of things & brags about what they have
God says they're in the worst position of all the churches
Starts with total reliance on grace
without God we can do nothing
Ends with a return to works
"See how rich I am because I'm serving God."

There are tribulation overtones in these messages to the angels of the churches. Many Christians are confused by this and think that our salvation is maintained by works. The Devil's most subtle trick is to use the Bible against people who believe it by taking verses that do not apply to them and making them think that they do apply to them. For example, James 1:1 says that the book is addressed to "the twelve tribes which are scattered abroad," meaning it is addressed to the Jews, particularly in the tribulation. Luther, thinking he is the true Jew, thinks that James tries to get him saved by works and thus dismisses the book as "an epistle of straw." All this I say because of the emphasis on works at the end of each message.

Even as the churches of this chapter and the next represent individual churches throughout the Church Age, and stages in the history of the Church, the Bride of Christ, so they also document the problems and blessings of the relationship between husband and wife. And as each Church Age was dominated by a particular set of characteristics, so marriages in that age were dominated by the same.

Rev 2:1

Ephesian church age runs from A.D. 33 to about 200. **Ephesus** means "full purposed" and has overtones of city of the moon. This, the first church addressed, and the last church (3:14) are addressed as "the church of" their respective city. All the other churches, including the two of whom the Lord has nothing bad to say, are addressed as "the church in" their respective city.

It was commended for:

intolerance: it didn't allow every claim (vss. 2, 6)

"proved all things" (v. 2)

esp. apostolic claims

papacy & Charismatics claim it by succession

Campellites, Jehovah's Witnesses, Mormons, RCC (via. Mt. 16)

by laying on of hands

Apostolic signs and wonders must be present (2 Cor. 12:12; Mk. 16:15-18).

working and laboring (v. 2)

Enter ritualism and formalism (v. 4).

grows cooler.

-- CANDLESTICKS

The candlesticks are the churches, 1:20.

Rev 2:5

He has fallen not from salvation. True, Gal. 5:4 refers to those who have "fallen from grace," but the context is that of a Christian reverting to the works of the law for sanctification. We are saved *by* grace, but grace is not salvation.

The message is to the angel, the candlestick is the church. It does not say that the Christians will lose their salvation, it just says that the candlestick (the church) will be removed out of his place (power & influence, the light thrown off by the candle). There are two steps in returning to the first love: firstly, the church is to repent of indifference, indecision, and indulgence; and secondly, after repenting, the church is to think back on what Jesus did for it when he saved them, how they began to live for the Lord and began to work for Christ. Recall his suffering and horrible death, his grace, and recall that it is personal, and that if I think he did not die for me, I call God a liar.

Note that it is the church, the candlestick, which will be given to another spirit. See note to Rev. 1:20 for an exposition of that act.

Rev 2:6

Nicolaitan = conqueror (overcomer) of the common people. The Nicolaitanes are the priestly ruling class. The early church knew that all believers are priests and that there could not be a priesthood higher than that among men. We are priests of the order of Melchisedec (Heb. 5:7). Here the deeds are mentioned, in verse 15 it's the doctrine. In essence, Nicolaitanes lord it over the laity by usurping the Holy Scriptures. Examples are rabbis, Greek grammarians, lexicon authors, popes, Greek scholars, and Bible revisers.

On page 289 of his *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John*, Sir Isaac Newton wrote that the references to Nicolaitanes refers to Nicholas, reported to be one of the twelve deacons at Jerusalem. Nicholas had "a beautiful wife, and being taxed with uxoriousness [excessively submissive or devoted to one's wife], abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The *Continetes* afterwards embraced the doctrine of AEons and Ghosts male and female, and were avoided by the Churches till the fourth century; and the Church at Ephesus is here commended for hating their deeds."

Whether the story is real or apocryphal, it seems unlikely that this verse and verse 15 refers to the followers of Nicholas, especially in light of verse 14 which lists fornication, a thing contrary to continence. What seems more likely is that the dogma of celibacy in the Roman Catholic church stems from the *Continetes*, that is, the "continent ones."

Rev 2:7

Christians are all overcomers according to 1 Jn. 4:4 and 1 Jn. 5:5. There is no need for a Christian, who possesses eternal life, to eat from the tree of life. This is because of grace. It is a Christian's "reasonable service" (Rom. 12:1) to overcome, and there is no reward for that.

Towards the end of the Apostolic and post-Apostolic age, arose a hint of the coming heresies. Irenaeus was subject to a dozen or more heresies including acceptance of the "Pastor of Hermes" (a.k.a. "Shepherd of Hermes") as canonical and the belief that water baptism is needed for salvation. Tertulian, too, held to some of those but he repented and became a Montanist, that is, he became a pre-millennialist.

Re. paradise see note to Lu. 23:43. 2 Cor. 12:4.

Rev 2:8

Smyrna = myrrh, which is used for embalming. It types bitterness and death.

The Smyrnan Church age runs from about **A.D. 200 to 325**, the Antenicene era. It is an uncompromising, faithful, persecuted church. During this time were the last five of the ten official Roman persecutions, which included the worst of them all, that of Trajan (249-251). The more Christians Rome killed, however, the more Christians there were. Also during this time, the antichurch (headquartered in Alexandria and Rome) started active persecution of the Antiochian believers.

In 313 Constantine tries to get the Christians to join up with the world in order to shut their mouths. Eusebius handed the Church over to him.

The counterfeit bibles such as the LXX and the Alexandrian text started in this era. People started defending the faith instead of preaching it. In the Christian line we have Ignatius (107), Lucian (312), and Chrysostom (345).

Rev 2:9

3:9. This church is a poor, persecuted church; but God calls it a rich church. Contrast this with the Laodicean church in 3:17.

During the Ephesian church age there were those who claimed apostolic succession. That church didn't buy it. Now these secessionists, the Nicolaitanes or conquerors of the common people, started claiming that since the

Christian is a *spiritual* Jew (Rom. 2), he is also a physical Jew; inherits all the promises of the Jews and so God is through with all the children of Abraham, Isaac, and Jacob. Thus started A-Millennial and Post-Millennial theology. Those who taught such were Cyprian (200), Jerome (345), Origen (182), Clement (200), Didymus (313), Athanasius (297), and Cyril of Jerusalem (380).

The Gentile Roman “Catholic” can thus persecute the Jew, take his property, send Crusades against him, etc. But these are not Jews but are of the synagogue of Satan. Significantly, Jews headed the inquisition in Spain, supplied Spanish Catholic and Islamic Moor alike with weapons with the permission of the Pope, and head the Illuminati which works with the Jesuits and other Catholic-dominated organizations such as the Masons. Here this is called *blasphemy*.

Rev 2:10

“Fear none...” cf. Mat. 10:28.

The verse says “crown of life,” not “eternal life.” A Christian is not of this state for God promised to confirm him unto the end (1 Cor. 1:7-9).

Rev 2:11

A Christian is not subject to the second death, again because he has eternal life and has overcome (1 Jn. 4:4 and 1 Jn. 5:4-5). 20:6, 14.

At the end of this Church Age, there were three movements:

- 1) Heresies and tremendous opposition to the word of God from philosophers and scholars.
- 2) Very many Christian martyrs, dying for the faith, being killed by Rome.
- 3) An increasing body of Church Fathers who think they are more authoritative than the word of God.

Rev 2:12

Pergamos = much marriage, elevated by marriage, mixed marriage; modern dictionaries say fortified tower; 2 Cor. 6:14-16. **A.D. 325-500.** The Post-Nicene Church Age. Faithful, holding fast.

The age starts with the founding of the Roman Catholic Church at the council of Nicea in 325. Augustine (350) defines its theology. Hislop, in *Two Babylons*, traced the Babylonian priesthood to Pergamos, where it moved to in 133 B.C. Now in 313 it moved to Rome, as the worship of the emperor became joined with Christianity by Constantine. The Babylonian priests thus merged with the Bishop of Rome.

Note the reference to the two-edged sword, which is the Bible.

At the time of the writing, Pergamos

Rev 2:13

The Pope speaks *ex cathedra*, out of the chair: Satan’s seat.

The reference to Satan’s dwelling could refer to one of the following: (1) the great altar of Zeus, which depicted a battle between giants and gods. The excavated altar was in Berlin until after World War II when the Russians took it to Moscow. It is not on public display there. Is it in use again? In 1924 the architect Stjusef used it as a model for Lenin’s sepulchre. (2) the temple of AEsculapius, whose emblem was the serpent and whose representation was on the coins of Pergamos; he was also referred to in Latin as *Pergameus Deus*. (3) the worship of the emperor, or (4) all three.

Antipas = for the father. It is reported that he was the bishop of Pergamos. Annually, all the religions of the Roman Empire had to send a representative to Pergamos to pledge fidelity to Satan (the Emperor), hence Satan’s seat. Antipas was also commanded to attend, but he would not pledge allegiance to Satan and so was martyred.

Rev 2:14

Balaam = swallower (confounder) of the people (Num. 25:1-8 & Num. 31:8).

Balac = annihilator, waster. Balaam’s doctrine was to enlarge the church by compromise and absorption. Also, the exaltation of the clergy over the laity; the former is the doctrine of Balaam, the latter of the Nicolaitanes.

The Pergamon Church is wedded to the world and has fornication and idols as part of its worship, and also a clergy-over-the-laity situation.

Re. fornication, cf. note to Mat. 5:32.

Rev 2:15

See note to v. 14 for the doctrine and to 2:6 for their deeds.

Rev 2:16

Num. 22:23, Balaam and the sword.

Jerome, Augustine, Clement, etc. thought that since the persecution stopped, and they were now worshipping in big buildings with gold, silver, and jewels, that the Millennium had come. The church lost its testimony and nearly lost its Bible for the next 1,000 years. Thus in the Apostles' Creed of 325, there is no detailed statement on the return of Christ.

Rev 2:17

Ancient custom was that a white stone meant one was innocent while a black stone meant guilty ("blackballed"). The stone is Christ and we have a new name in Christ. The hidden manna can be the deeper things of the word. These are spiritual applications. Literally? Who knows?

Preachers of this time include Chrysostom (407), a Greek preacher who used the Antiochian Greek text. He prayed his way out of prison and was exiled to the Black Sea where he translated the Bible into Russian.

John of Antioch (441). Patrick of Ireland (389), who used the Old Latin, Columba, Alban, Cuthbert, Finan, etc.

Rev 2:18

Thyatira = odor of affliction. A church which on the one hand accepts correction and on the other commits spiritual adultery. **A.D. 500-1000 or 1200**, first half of the Dark Ages also known as the Middle Ages which ran from 500-1500, right in the middle of 0-2000 range.

The Dark Ages is characterized by the religious Fascism of the RCC

Persecuted the body of Christ as never before

The Holy Roman Empire established under Charlemagne (732-814)

Mary is deified

Baptismal regeneration declared an absolute truth

Rev 2:19

Works mentioned twice, the last works are more than the first.

Rev 2:20

Rev. 17-18.

Jezebel (1 Ki. 16:31) = counsel of Bel (Baal); without chastity, without (co)habitation. (Strong's Concordance says "chaste," but can't justify it.) She calls herself a *virgin*, and we see her as the Queen of Heaven (and the Queen of Hell).

Her teaching originates from Ham via Dan.

- 1) Dan is called a serpent (Gen. 49:17)
- 2) Dan is called a lion's whelp (Deu. 33:22)
- 3) Satan is called a serpent (Gen. 3) and a lion (1 Pet. 5).
- 4) Tribe of Dan gets a young man as priest for the tribe (Judg. 18)
 - a) the priest is called "father" (Judg. 18:19)
 - b) the father takes care of idols as an aid to worship (Judg. 18:20)
- 5) Tribe of Dan settles near Zidon and Tyre (Dan) on the Phoenician coast (Jdg. 18:28)
- 6) Jdg. 18:30-31, Dan in apostasy for nearly 700 (till David & Solomon, then to exile) years
- 7) Hamites (Canaanites) had set up Baal worship in the region (Gen. 10:19)
- 8) Ahab marries the daughter of the king of Zidonians
& serves Baal (1 Ki. 16:29-33)
- 9) Baalites worshipped from 10:00 (or 11) A.M. till noon. (1 Ki. 18:26)
- 10) They worshipped the fire of the sun on the sun's day (Sunday) (1 Ki. 18:24-25)
- 11) They mutilate themselves for penance (1 Ki. 18:28)
- 12) wear long robes called *vestments* so they have vestrymen, and vestrys (2 Ki. 10:22)
- 13) (Jer. 10:1-5) worship Baal (sun god -- Dec. 25 is his birthday) with

decorated tree
14) (Jer. 44:17-19, 25) women bake cakes to the queen of heaven to serve Baal.
She teaches same thing as Balaam
“Sacrificed unto idols,” v. 14.

Rev 2:21

The space for repentance was 325-500. Her fate is in Rev. 18:1-8.

Rev 2:23

Death through disease and pestilence such as the Black Death. Romanism is characterized by the poverty and death in Catholic countries.

Rev 2:24

“Depths of Satan:” Eze. 32:31 says “Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.” Note Zidon in the context (v. 30).

None other burden... than necessary

Rev 2:26

Note, keep the works. This means creation, Bible, and the gospel of the Lord Jesus Christ.

Thyatira was in danger of abandoning the work of God, of the gospel. Nearly everyone in this era believes that the RCC is right when it says that the Bible is too hard to understand

Believing preachers of the age were Bernadino of Sienna, Henry of Lausanne, Tanchelm, the Nestorians, Leuthard and Raymond Lull (1235) a missionary. They used Old Latin from the Byzantine text.

Eventually the Philadelphian church overcomes and obtains the “power over the nations.”

Rev 2:27

“Rod of iron” Rev. 12:3-6.

Shivers = splinters, shards. Rom 9:21 v.f.

Rev 2:28

The morning star is Jesus (Rev. 22:16). Here it presages the second coming of Christ. The passage suggests that in church history, the foundation for the morning star, the expression of the Word of God, will be laid here. Because of that, John Wycliffe is called “The Morning Star of the Reformation. Wycliffe set the stage for the English Bible, the Authorized Version, which evangelized the world during the Philadelphian church age. By extension, the A.V. should never be surpassed, though it may be replaced by Lucifer’s counterfeit for at time (Isa. 14:12-14). Also see note to Rev. 1:20.

Chapter note for Revelation 3

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

Rev 3:1

Sardis (plural of sard) = a clear or translucent, deep orange-red to brownish-red variety of chalcedony. The Sardinian Church age runs from **A.D. 1000 to 1500** and is the bloodiest in the history of the Church. Isa. 11:2 lists the 7 Spirits. Rev. 1:4; 5:6.

This era spawned the Spanish Inquisition and saw the massacre of the Huguenots in France, the Bartholomew Day Massacre, where the Pope gave a medal to armed Catholics who killed unarmed Protestants.

It starts with the Crusades and with the invasions of Saladin and Ghengis Khan.

The Crusades brought Hindu and Moslem philosophy and learning.

The Hundred Years War (1337-1450) between England and France occurred in this time.

In this age the Greek text of the Bible, the "Textus Receptus," multiplied, emanated from the Greek Orthodox Church, and traveled up through Hungary, Bohemia, and Bulgaria into Luther's Germany.

Those of this era include Wycliffe, John Huss, and Savanarola.

The church membership was growing but its members were not growing.

Made of believing remnant in RCC who had a name for "orthodoxy" but were dead orthodox. The Catharists, Huguenots, Waldensians, & Albigensians kept it from being buried.

Charismatic churches fall into this group, as do Protestants and liberal churches.

Rev 3:2

That is, keep and strengthen the old ways.

Rev 3:3

"...what hour I will come..." signifies tribulation significance, since it matches Rev. 16:15 which goes with Mat. 24:43 for "thief in the night."

Rev 3:4

These white robes are "the righteousness of the saints" (Rev. 3:18; Rev. 16:15; Ps. 45) after he is saved (2 Cor. 5:1-10). They are earned works, not the "white robes washed in the blood of the Lamb" (Rev. 6:11). These Paulicans, Anabaptists, Waldensians, Lollards, etc. were branded heretics by RCC.

Rev 3:5

6:11.

"...[B]lot out his name" doesn't say that if you don't overcome your name will be blotted out. Remember, Christian has overcome.

Rev 3:7

Philadelphia = love of the brethren, brotherly love. This church age ran from **1500-1900**. Isa. 22:22.

This church age brings the Scriptures into common language, recovers the Textus Receptus, rediscovered America, the Renaissance, complete secularization of human life, the Industrial Revolution, Agricultural Revolution, Scientific Revolution. The betterment of life is so prevalent in this age that the unsaved think it due to evolution! Christians who believed in evolution believed the Bible *evolved*, too; through scholarship. So many missionaries such as Carey, Judson, Goforth, and Taylor went out that some Christians actually thought they were "bringing in the kingdom" by preaching the Gospel to the ends of the earth.

Re the key of David, does it relate to Jer. 30:9, namely, David's resurrection and return to the throne at Jerusalem?

Rev 3:8

The Philadelphian Church has an open door, the Laodicean, a shut door (Rev. 3:20). The King James Bible is that open door, the new versions, starting with the R.V. (1884) and the A.S.V. (1901), shut the door by rejecting God's word for man's scholarship.

The King James Bible, with several other Reformation Bibles, was produced in the early days of the Philadelphian church age. As such, those Bibles, with the A.V. in particular, have this seal on them that they are produced by men who kept the word of God. As this was not said of the Apostolic church, the Ephesian, and was certainly not true of the Laodicean church today, the implication is that the King James Bible is more authoritative in textual matters than are the ancient manuscripts. Recall the corruption of the Greek text by the (eastern) Orthodox churches, and the corruption of the Old Latin by Jerome's Vulgate in the west.

Since the Textus Receptus originated in this church age, too, is it not of greater authority as it's in the original language? The problem is that there are several editions of the T.R. which differ from one another. These were done by Erasmus, Beza, Colinaeus, Elzevir, and Stephanus. At least some of these had several revisions. The changes in the Holy Bible which was authorized by King James I & VI for reading in the churches and admissible as a standard of law on court, those changes are trivial by comparison.

Rev 3:9

2:9. The synagogue of Satan is the RCC which claims to be the true Jewish synagogue. (See notes to Smyrna in 2:9.) The RCC worked to undermine the Bible through higher and lower criticism, culminating in the corrupt Satanism of Westcott and Hort. The RCC was nearly wiped out. After its failure to win World War I the Vatican was bankrupt. Mussolini gave it a couple of hundred million dollars and bailed it out after the war, *in the Laodicean Church age!* This, that Bible prophecy about the end times may be fulfilled. Rome came back into full power in 1980, when Reagan handed over the United States to the Vatican.

Rev 3:10

Mat. 24:42; Mat. 25:13. To be kept from the hour of temptation implies to be kept from it by the rapture. In terms of the time of the Tribulation, it means there will be no temptation to give in.

Rev 3:11

The crowns, or rewards, can be lost. (2 Jn. 1:8.)

Rev 3:12

Father (God the Father) and mother (New Jerusalem) -- Gal. 4:20. The establishment of the eternal kingdom of heaven, chapter 21:2 v.f., of which the millennium is a figure.

Rev 3:14

Col. 2:1 v.f. Parallels Hos. 4.

Laodicea = people's ranks; rights or judgment of the people, literally the *civil rights* of the people as opposed to God's rights or God's judgment or vengeance. For location see note to Col. 2:1. **A.D. 1900-present.** In this church, God has no rights.

As the church was on fire in Ephesus and Smyrna, and "went to pot" in Pergamos and Thyatira, the church is "on fire" in Sardis and Philadelphia, and goes to pot again in Laodicea.

The "Amen" addresses the established doctrine. The Laodicean era is one that does not tolerate sound doctrine.

"...the faithful and true witness..." signifies the word is preserved. The Laodicean era rejects the revealed, preserved word of God.

"...[T]he beginning of the creation of God." says Jesus is the first of whatever God does, not that he is the first thing created (Col. 1:15-18). In this context, the heresy of theistic evolution is addressed.

Rev 3:15

The church professes orthodoxy while going into apostasy.

Professes belief in the fundamentals of the faith while siding with Rome

Bible criticism

Scholasticism

Warm pews on Sunday, live like the Devil the rest of the week.

Christians who dare nothing for fear of upsetting someone

The church lusts for

popularity with the world

2 Tim. 3:1-4 This know also, that in the last days perilous times shall come.

- 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

education

2 Tim. 3:7 Ever learning, and never able to come to the knowledge of the truth.

success

2 Tim. 3:5 Having a form of godliness, but denying the power thereof: *from such turn away.*

“I would ... or hot” -- God is an extremist
 How many pastors will say “boo” to the blasphemy of Evolution?
 Quarter that to find the number who speak against Charismatic Movement or Ecumenism
 Quarter those will doom Rome from their pulpits
 A fifth will stand for the Authorized Bible
 They’ll not endure sound doctrine (2 Tim. 4:3).
 Turned unto fables (2 Tim. 4:4).

Rev 3:16

Note: “thou” implies the angel (v. 14) will be spued out of Christ’s mouth. Indifference appears to be the greatest of all infidelities.

A Christian is not in God’s mouth; he’s part of Christ’s body (1 Cor. 12:27 “Now ye are the body of Christ...”; Eph. 5:30 “For we are members of his body, of his flesh, and of his bones.”)

For the Laodicean church age, Jesus spues them out with an apostate Bible (Mk. 10:4, q.v.--“bill of divorcement”). Starting in the 18th century and coming to fruition at Princeton University in the 1850s is the idea that only the original autographs are inspired. Thinking themselves rich in brains and scholarship, this started the quest for the long-lost “originals.” In the 1880s the apostasy was so great that God gave them what they wanted, a bill of divorcement in the form of an apostate Bible, the Westcott and Hort text of the N.T., and the Kittel O.T. He gave it to them in a form their pride did not, and still does not, allow them to perceive. He gave it to them in the “original Greek,” a *biblion apostasion*, so it would be “much clearer” to them, one of the “great riches” of the “original text.” Today (2005) the apostate bibles come in more than 200 versions and more than 20 editions of the apostate Greek (Nestle’s primarily), ranging from the overt (Jerusalem Bible & revisions) to the covert (New Scofield KJV and NKJV).

Rev 3:17

Jas. 4:6. Contrast this with the Smyrna church in 2:9. Today the Smyrnan church would be looked down upon as a poor failure, persecuted for disobeying God.

Laodicean church considers
 size as indicative of spiritual wealth;
 increase with goods as indicative of God’s blessing;
 not to need God or his instruction.

See Hos. 12:8.

At the end of the church age, the church is as naked as Israel was in Eze. 16:7 v.f. Also see Gen. 2:25 where Adam and Eve will shortly find themselves in the same predicament (Gen. 3:7).

Rev 3:18

Re. gold:

- trial of our faith 1 Pet. 1:7.
- a golden candle stick for the Holy Ghost (Zech. 4:2-6).
- a golden vial of prayer (Rev. 5:8).

Re. clothing cf.

- Watch and keep garments Rev. 16:15 [bear in mind this is primarily a tribulation reference]
- dress in white Eccl. 9:8
- Don’t be found naked 2 Cor. 5:3.
- Zech. 3:1-5 (Joshua the high priest’s filthy garments are replaced).
- Isa. 61:10 speaks of the garments of salvation.

Re. eyesalve see

Jn. 9:6-8 (Jesus makes mud salve)

Sol. 1:3 -- "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee."

Spiritual discernment 1 Cor. 2:14.

Rev 3:19

Heb. 12:6-8.

Rev 3:20

Compare Ex. 33:7.

Jas 5:9. At the end of the church age, Christ is outside of the door. This passage applies not just to the door of the individual believers, as evangelists use it, but to the door of the church itself. Compare Heb. 13:13. See doors in v. 7 and the alternate door in 4:1. Pr. 8:3.

This is the only place in the Bible where the church is spoken of as a literal building. The congregation has shut Jesus out, yea, locked him out, and unless a man opens the door from the inside, or requests that Jesus break the door down, Jesus can't get in. When the Laodicean church doesn't open, a door in heaven is opened (4:1). This is most likely the rapture, as true Christians will be outside the church -- i.e., outside the camp (Heb. 13:13) -- with Christ. With this we see the stage set in the book of Esther, viz. the demise of Vashti.

Rev 3:21

Overcome the great falling away of 2 Thess. 2:3. For Christians see 1 Jn. 5:4-5.

Rev 3:22

The church is not encountered again until 22:16, where it refers back to the message of the angel to the churches, that is, this book of Revelation.

Chapter note for Revelation 4

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

Rev 4:1

See 3:20 for more context.

This is the first of two times that a door is opened in heaven in Revelation. This time somebody goes up, the next time (19:11), Christ comes down. There is a voice as a trumpet (1 Thess. 4:15-18; Num. 10:4; 1 Cor. 15:52). The church is not present in Chapter 7 as seen by Jer. 30:7 (q.v.)

Geocentric because the earth is at the focus of the "Come up hither" command.

Rev 4:2

Num. 10:4 for the first of 7 trumpets.

"Spirit" is lower case, whereas it was upper case in 1:10.

A spiritual body (1 Cor. 15:49-52),

changed immediately, "in a moment, in the twinkling of an eye" (1 Cor. 15:52).

==> rapture. See Psa. 90:10-11.

Three "come up hithers"

Prov. 25:7 -- Rapture of the Old Testament saints (Mat. 27:50-54; Eph. 4:8-12)

Rev. 4:1 -- Rapture of the New Testament saints (1 Cor. 15:49-53; 1 Thes. 4:13-18)

Rev. 11:12 -- Rapture of the Tribulation saints (Rev. 11:12-15; Mat. 24:40-44)

First is "firstfruits" (1 Cor. 15:23)

Second is harvest

Third is gleanings (1 Cor. 15:24)

The last enemy (1 Cor. 15:26) is death at the end of the Millennium.

Also see Deu. 16:16. unleavened bread, feast of weeks (Pentecost), feast of tabernacles.

John as a type of the body of Christ:

He's especially beloved

close to the heart of Christ

is to tarry till the return (Jn. 21:21-24)

he's in the Spirit

on the Lord's day (taken to the Day of the Lord)

Rev 4:3

Last and first of the stones in the ephod (Ex. 28:17-20). The emerald is the first stone of the second row (Ex. 28:18).

Rev 4:4

Crowns, connected to crowns of rewards. White raiment connected to judgment seat of Christ and the marriage of the Lamb

The 24 elders represent saved people from the Church Age which have been redeemed by the blood of the Lamb (5:9). See Psa. 107:32; 1 Chr. 24:1; 1 Pet. 5:1; Ex. 3:18; Heb. 11:2 to help identify them.

There are also 24 Levitical orders in 1 Chr. 24 and 1 Pet. 2:9 reflects a shadow of this, the priesthood after the order of Melchisedec.

Rev 4:5

Isa. 11:1-3. 1:4.

Rev 4:6

15:2.

Job: the sky is like a molten looking glass (Job 37:18; 38:30). Paul: we see through a glass darkly (1 Cor. 13:12).

The four beasts apparently are the seraphims of Isa. 6:2, although most commentators take them to be the cherubims. The seraphims have six wings (v. 8) and cry "Holy, holy, holy," as do these beasts (v. 8). The main objection against either identification is that the creatures here are said to be beasts. For more similarities and differences see v. 7.

Rev 4:7

Eze. 1:11; 10. Like the cherubims but those had four wings and four faces, these have one face each and each have six wings (v. 8). Those in Ezekiel had wheels, these don't. There are four here, and four in Eze. 1 and 10; but there were five (Eze. 28:14-15), the fifth was "over the throne" while the other four were **about** the throne. That one is the serpent, Satan. He is anointed (antichrist). In Ezekiel they have the feet of a calf, which is why Satan is called "old split foot" by some. See note to Eze. 10:14.

The four parallel the gospels: Matthew presents Christ as the king, the Lion of Judah, Mark as the servant, the ox or calf; Luke as the Son of Man, the man; and John as the discernor, overseer, the eagle.

Modern versions prefer "living beings" to "beasts" and thus lose the above cross-references.

Rev 4:8

Cf. note to Isa. 6:2. These four beasts are stationary and has six wings instead of the four mentioned in Eze. 1:6; and these have no wheels.

One holy for each person of the Trinity.

Rev 4:10

The scene when the Church arrives in heaven.

Chapter note for Revelation 5

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

Rev 5:1

The Father's right hand.

What is the book? If Revelation were seven seals of 3 chapters each, the 22nd chapter would "on the backside." The division of the Bible into chapters, paragraphs, and verses was done between 1200 and 1600. Because of this it is claimed that the divisions are not inspired. But the division of the Old Testament into paragraphs (Parashas) was done before the birth of Christ. There's also a division found in the "Eusebian Canons," (before A.D. 400) dividing the New Testament off into certain sections.

A Holy Bible always had seven seals on its spine.

Rev 5:2

Sealed also has in it the sense that no man can understand it. Compare Luke 24:45 where Jesus "opened" the understanding that the men on the way to Emmaus "might understand the scriptures." Also see Acts 16:14 where the Lord opened Lydia's heart so that she "attended unto the things which were spoken of Paul."

Rev 5:5

Jesus prevailed in the wilderness over the Devil, he prevailed at Calvary over sin and death, and he prevailed at Gethsemane to recover what Adam lost in Eden (garden).

Rev 5:6

John sees a literal lamb. Jesus can transfigure himself at will. Satan can, too.

The phrase, "as it had been slain," suggests that Jesus will bear the marks of Calvary for ever. Thus the only "imperfect" body in the sense of blemished, will be that of Jesus who took our sins upon himself. John 20:27 shows that Jesus still had the marks after his resurrection, for Thomas's sake!

Re. seven eyes, seven spirits: Zech. 3:9; 4:10; Isa. 11:2; Rev. 1:4; 3:1; 4:5.

Rev 5:9

Note, they sing about the blood, not water baptism as cleansing, not about the church, not about Mary, etc.

Rev 5:10

Some modern versions change the tense here from future (shall reign) to present ("and we reign on the earth," ASV). Amplified Bible (a-millennial baby-sprinkling Reformed Church) says "they shall reign" (evidently the translators knew they would not?).

Rev 5:11

More than 102 million.

Rev 5:13

At this time all the creatures audibly praise God, even as Balaam's ass spake to him.

Chapter note for Revelation 6

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

The four horsemen parallel the four beasts of Daniel 7.
Cf. Zech. 6.

Rev 6:1

[The seals are highlighted in pink in my version of QuickVerse.]

The beasts are those of 4:6. Evidently the lion-like beast speaks first.

The start of Daniel's seventieth week (Dan. 9), "the time of Jacob's trouble" in Jer. 30:7, and "the time of trouble" in Dan. 12:1.

[Draw a 12-inch line. Draw an arrow coming down but not touching the line at the 1-inch mark

Lord descends from heaven with a shout to meet his saints in the air (drawn as a line going up at the 1" mark)

This line is drawn as an arc to the 10-inch mark.

From 10-12 inches is millennium

Draw another arrow going up at the 7.5 inch mark

Rapture of trib saints

Divide 1-8 inch into 7 equal parts for 7 years (trib.)]

Rev 6:2

The rider of each of the horses is Satan, the false Christ.

These also relate to the four beasts of Daniel 7:4 v.f.

This rider is not the same as the one in 19:11 v.f., so it's not Jesus Christ: e.g., single crown here, many there; bow here, sword, there; from heaven there, not here; followed by the armies of God there, by sword, hunger, death, and beasts of the earth here (v. 8b); this rider is followed by bloodshed (next three riders) while Jesus is followed by 1,000-year peace; etc. This error is taught by most Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Church of God, Assemblies of God, Catholics, Mormons, Seventh Day Adventists, Jehovah's Witnesses, etc. This is Post-Millennialism, that Jesus is now king, is now conquering, and the kingdom is gradually spreading over the world. (Darwinism)

Has led to major wars: Revolutionary War, Civil War, WW I, WW II, etc. Pope & his church have 2 crowns (worldly and spiritual).

Rev 6:3

The second beast was the calf-faced one, the replacement of Satan in the Cherubic line-up (4:7).

Rev 6:5

Re. balances: Daniel 5:27 "TEKEL; Thou art weighed in the balances, and art found wanting."

The third beast is the man (4:7).

Rev 6:6

Herodotus wrote that a penny was a day's wages for a Roman soldier.

Perhaps tribulation people will get no more to eat than a Roman soldier does in one day. As for the oil and the wine, these cost money so the idea may be that the poor are persecuted while letting the rich go (Job 24:11). Also see 2 Chr. 2:15; Hos. 12:1; Eze. 4:11, 16.

Rev 6:7

The fourth beast was like an eagle (4:7).

Rev 6:8

The only rider who's named is Death. The angel whose job is "killing" is Satan (Heb. 2:14). An old man with a sickle, riding on a pale horse. Hell is also personified. In Isa. 28:15 the Jews make a covenant with Death and Hell and that covenant is broken in the middle of the tribulation by the Antichrist.

This refers to a pale horse. Pale horses typically have a greenish tint. Indeed, the Greek is the same word from which we derive "chlorophyll." Interestingly, the United Nations is symbolized by a horse. Javier-Perez DeCuellar,

the fifth Secretary-General of the U.N. said the following to the General Assembly: *“The United Nations is a patient horse, but it should not be ridden to a standstill without thought of consequences.”* Also, outside the United Nations building in New York is a statue of a horse and rider. The rider is holding a fig leaf, and the entire statue is green. The U.N. has started one conflict on earth averaging every 92 days since its inception.

Globalism

The political party known as “the Greens” have power in Europe. Gorbachev (Russia) founded the Green Cross while Islam came up with the Green Crescent. The Federal Reserve is headed by Greenspan. When Clinton and Gore went to Cairo for a terrorism summit, the banner on the platform merged from black on the left to green on the right, emblematic of the ascent of the fourth horseman. Then there are the environmental terrorist group, Greenpeace; an arbitrage technique called “greenmail;” a rise of the occult teaching of the mystic Hildegard of Bingen, called “Greening in the spirit;” the autoimmune deficiency syndrome came from the “green monkey;” and a recent (this is 1996) UN “grassroots” program called the “Green Brigades.”

“Power was given unto them” signifies that the four horsemen are alive concurrently, although their reigns may be sequential. This agrees with Daniel 7:12 “As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

A wild shot: since Hell is capitalized, will inhabitants of hell spue out of the earth during the last half of the tribulation? E.g., Rev. 9:1-13 has inhabitants of the bottomless pit (locusts) coming up. Does a spirit in hell undergo deterioration to animal form? (Isa. 34:8-17, 34:9-10 pictures the lake of fire.)

If a Christian is like his Father, is a child of Satan like his father, a dragon, serpent (Jn. 3:14; Rev. 12:9), red worm (or maggot, de-evolution) of Psa. 22:6; Isa. 66:24.

Rev 6:9

The altar is in a literal temple (11:1-2). For Tribulation temple see Mat. 24:15; 2 Thes. 2:3-8. These were slain by decapitation (20:4). It is “the death” mentioned in 12:11. Evidently they’re beheaded right there, before the Devil professing to be God. All sacrifices have their heads cut off according to Lev. 1:8, 15. They’re up in heaven in 7:9-14 -- raptured. Their prayers (v. 9) figure in the censer of Rev. 8:3-5.

Rev 6:10

Lu 18:7-8; 2 Thes. 1:6. These will be avenged at the judgment seat of Christ, the rest will be avenged at the great white throne judgment (Mat. 25:31-46; Rev. 20:12).

Rev 6:11

3:5.

Old Testament saints are the fellowservants; the brethren are the New Testament saints.

Rev 6:12

Eccl. 12:2; Joel 2:31; Mat. 24:29; Mk. 13:24-26; Lu. 21:25; Ac. 2:16-22. Note, “as blood”; the blood is figurative.

Rev 6:13

Isa. 34:4. Not all the stars fall, for there are those still in 8:10. This verse does not require all the stars to fall. Most likely it’s a meteor shower since there are still stars in heaven in chapter 12.

The Leonids? Next shower is around 2033, the 2000th anniversary of the crucifixion. It is not forecasted (as of 2003) to be spectacular, however.

Rev 6:14

Scientific: see Psa. 19:6. This did not happen at the time of the fall of Jerusalem in A.D. 70.

Departed normally signifies to leave. Scripture records that the heavens are stretched out, e.g., Isa. 42:5. The most literal interpretation of this verse which violates neither Scripture nor laws of physics is that the intermediary volume between the open (the lower atmosphere, Gen. 1:20, q.v.) and closed firmaments, probably corresponding to the windows of heaven, is torn along half of a great circle and, somewhat in the form of a cat’s pupil, rolls up like a scroll. If the energy released by the event was transferred primarily to the earth’s gravitational field, then severe earthquakes would result. There is not enough information to go much beyond this, such as how long the “scroll” stays rolled up, or what may or may not be seen through the “open windows”; neither is this the place to go into the

tentative geometry and math. This is speculative, as is every interpretation I have come upon for this event. We do know that the sun is still seen, that the wind still blows, and that stars still fall from heaven later, particularly Wormwood, that after this the atmosphere is still reckoned as the first heaven (Rev. 21:1). The physics of the windows of heaven which allows all these phenomena is beyond the ken of cosmology that the Lord has afforded me to this day.

Rev 6:15

Since this includes all men, believers must be out of the world, that is, this happens after the rapture.

Rev 6:16

Job 34:22; Lu. 23:30.

Chapter note for Revelation 7

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

Rev 7:1

This chapter is still part of the sixth seal, or it's parenthetical. It involves the sealing of the 144,000 Jews.

Rev 7:2

No action can proceed until the remnant is sealed and protected from the violence to come. Presumably the 144,000 have either not been effected by the first six seals, or they were sealed before the first seal was broken. Even so, the Church was raptured to protect her, for note that only Jews are preserved here, no Christians.

Rev 7:3

Eze. 9:4. The phrase, "The servants of our God" always refers to Israel. Since the only ones sealed are Israelites, the implication is that the church has been raptured. The manner of sealing is given in Eze. 9:3: they are marked on their foreheads with ink. The mark is the Father's name (Rev. 14:1). Contrast Gen. 4:15.

"Hurt not ...foreheads." Deu. 32:5. "And I heard the number ..." Isa. 49:6.

Rev 7:4

These are up in heaven in 14:1-4.

This passage is used by the Seventh Day Adventist, Mormons, and Jehovah's Witnesses to teach salvation by works -- with a little help from Jesus Christ. The JW's call these the Jehovah's Witnesses because they have the name of Jehovah on their foreheads. Rutherford and Russell wrote, "Millions now living shall never die," meaning that we're in the tribulation now and if we survive we shall reign on earth forever, in a mortal body.

Those sealed here are not Christians, nor Catholics, nor Seventh Day Adventists, nor J.W.s; they are the "Israel of God," and not just "spiritual Jews." They are of all the tribes. They're not "spiritual Israelites," not "Abraham's seed," spiritually. Furthermore, the "lost tribes" of Israel are not lost.

Rev 7:8

Tribe of Joseph implies a remnant of Ephraim (Judg. 18:31 & Hos. 4:17; 1 Ki. 12:29), as Manasses is listed in v. 6. Hosea tells about Ephraim. Ephraim -- from whom the Mormons claim to come, is not sealed in the Tribulation; they remain in their blood in Hos. 12:14! Ephraim no longer counts as a people according to Isa. 7:8.

Levi is one of the 12 tribes (v. 7) though Levi was the thirteenth under the law. Dan is missing. See Am. 8:14; Deu. 29:20; Lev. 24:11. According to Jacob's prophecy about Dan (Gen. 49:17), Dan is called a serpent and in Gen. 49:16 he "shall judge his people as one of the tribes of Israel," but he is not said to be himself one of the tribes. Levi, Ephraim, and Dan all figure in the tale of Micah in Jud. 17-18 (see note to Rev. 2:20 about Jezebel).

Rev 7:9

Verse 14. The 144,000 are not among them. These are the martyrs of 6:11; 3:4; and 3:18. They're under the altar in chapter 6, but here are in the third heaven.

19:8; Lev. 23:33 v.f., esp. v. 40.

A common error in modern versions (incl. NKJV & NIV) is to change "no man" to "no one," thus implying that God himself could not number them.

Rev 7:14

Note, "great tribulation," not *the* tribulation.

Subtle wording: the Christian's righteousness is the Lord Jesus Christ, and the Christian's "white robes" are his own righteousnesses which he earns after he is saved, and his salvation is not conditional on works. These, however, have "washed their robes" made their robes "white in the blood of the Lamb." They came through great tribulation, a special time (Mat. 24:21, 29-30 referring to end of Rev. 6; Ac. 14:22; 2 Thes. 1:7). Contrast the Christian who is "washed us from our sins in his own blood" (Rev. 1:5), not washed our robes.

Rev 7:15

They're not Christians. These serve in the temple, but Christians are the temple of the Holy Ghost in this age, and we, the church, as the Bride of Christ (2 Cor. 11:1-4; Eph. 5), we are the New Jerusalem (Rev. 21) in which there is no temple (Rev. 21:22). See 8:3 note for more.

Rev 7:16

Isa. 25:10; 49:10 both refer to Israel in the Millennium, not to the Christian in eternity.

Rev 7:17

The first of two times that God wipes away all tears which here is after the judgment seat of Christ. The second is in 21:4 after the Great White Throne judgment of the unsaved dead. Both are after the Church Age. There are tears in heaven, as here, but not in eternity which starts in Rev. 21. Recall that Christ wept over sinners and over Jerusalem (Mat. 23:37-39).

Chapter note for Revelation 8

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

Rev 8:1

Evidently the seventh seal is the seven trumpets, just like the seventh trumpet is the seven vials

Rev 8:2

See Num. 10:2 v.f. for seven trumpets.

Rev 8:3

A temple in heaven, Rev. 11:19. Compare 7:15. The altar here is not the brasen altar but a golden altar of incense before the throne. In the holy of holies there is a table for the shewbread before the mercy seat (throne of judgment) in addition to the candlestick. In the holy place there is a golden altar of incense over against the mercy seat, once separated by the veil (Ex. 30:6) but now, with the veil rent, directly before the throne.

Rev 8:4

Prayers as incense: Psa. 141:2; Lu. 1:10; as a memorial in Ac. 10:2-4. The prayers of those in 6:9-10.

Rev 8:6

Seven trumpets highlighted in blue.

Rev 8:7

Hail mingled with fire in Ex. 9:23. Some see a nuclear war in this verse.

Rev 8:8

Ex. 7:17 v.f., waters to blood. A literal sea, not “peoples.” Contrast 17:15 which speaks of “waters” as peoples, but here the context is sea which is not a type of peoples. Usually “the sea” in the Bible is the Mediterranean (13:1, the antichrist).

Rev 8:9

Interestingly, a third part of the ships were destroyed at the Bikini Atoll nuclear bomb tests.

Rev 8:10

Direct reference to Jer. 9:15 (wormwood) and indirect to Jer. 51:25.

Rev 8:11

Ex. 15:23, waters of Marah (bitterness). Wormwood is mentioned in Deu. 29:18, q.v. for definition; Pr. 5:4; Jer. 9:15; 23:15; Lam. 3:15, 19; and Am. 5:7. Wormwood is bitter. The star could be a carbon-rich comet that has a bitter compound in its ices or is transformed into wormwood by the heat generated by passing through the air. It seems most likely that the star here called Wormwood is a comet. It would most likely be broken to pieces by earth’s gravity or man’s attempts to break it to pieces so that its fall would not be localized. In that way, pieces could fall into fresh-water lakes as well as the ocean, thus affecting a third of the waters.

Rev 8:12

Ex. 10:21. Note, speed of light $\gg c$ here or star light is timed. (12:4, third part of the stars). Shortened days: Psa. 89:45; 102:23; Mat. 24:22; Mk. 13:20.

Rev 8:13

One “woe” for each of the next three trumpet judgments (9:12).

In some modern versions an eagle is said to speak instead of an angel. The Greek is angel.

Chapter note for Revelation 9

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

Rev 9:1

The star is a person, "him." (An angel?)

Re. bottomless pit: Isa. 14:15 speaks of "sides of the pit" as if it had no bottom. (= hell). The bottomless pit is usually pictured as a shaft straight through the earth. This would only work if the shaft goes from north pole to south pole. At an angle from the poles, the shaft would have to be an elliptical or circular toroid (donut). This is so because of the rotation of the universe about the earth. Basically, the pit would have to be in the shape of an orbit around the earth interior to that point. Here hell releases the locusts, in 6:8, hell itself follows death. Also see Eze. 28:8 and Rev. 20:3.

Rev 9:2

Air shines, it's called *air glow*.

Rev 9:3

Not ordinary locusts as ordinary locusts are stifled by smoke, and ordinary locusts have no king (Prov. 30:27) while these have a king (Rev. 9:11). These are half human, half monster. Chinese, Mongolian, Tartar, German, and Italian traditions have hordes of invaders coming from the center of the earth. There is a legend that Ghengis Kahn will come up out of the earth and take over sometime in the future; and his hordes will roll over Europe again. The troops of this chapter come from the East (vv. 14-16), they are horsemen (v. 16), and they are called the "kings of the east" (16:21). In Greek mythology, Apollo is supposed to come up from Hades. The *Zohar*, a mystic bible of Jewish tradition, says that the "Messiah" is underground in paradise, awaiting to save Israel. In the Babylonian Talmud (Sanhedrin, 98, Section A), it says that the Messiah will appear at the gates of Rome! This means that unbelieving Israel will accept a Roman pope as Messiah in the future (see Jn. 19:15).

Rev 9:4

As per 7:3. 14:1.

Rev 9:5

The fifth angel opens the pit, and in verse 5 torment will last 5 months. Nebuchadnezzar destroyed Jerusalem on the fifth day of the fifth month. The number 5 applies to death (Gen. 5:5, death of Adam). In this case death flees those in torment until the sixth month.

There were originally 5 cherubims, four around the throne and one over the throne. That last one has the power of death (Heb. 2:14). Devil, Satan, death, and fifth each have 5 letters. Ac. 5:5, (fifth N.T. book) has first recorded death of a Christian. Brasen altar was 5 cubits square (Ex. 27:1). Jesus had five wounds. Also see note to Gen. 2:21.

Rev 9:6

Compare Job 3:21; Rev. 6:16

Rev 9:9

I'm inclined to believe these are literal locusts, but if they are not, with v. 10 they certainly have many of the hallmarks of **hel**-icopters.

Rev 9:11

Is the king the star of v. 1? (See note to 6:8.)

Abaddon = destruction, perdition.

Apollyon = perdition, as seen in 2 Thes. 2:3; Jn. 17:12; Rev. 17. Recall Greek myth related in v. 3.

Rev 9:15

Note, there's over a year left in the wrath of God.

Rev 9:16

200,000,000 men from the east. Evidently not human horsemen (v. 17), even as the locusts were not natural locusts. These horsemen belong to the four angels (v. 15).

Rev 9:17

Compare Isa. 5:26-30 and Psalm 57:4 “My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.”

Brimstone is sulfur, one of the ingredients in gun powder.

Rev 9:19

The description is not one of cavalry horses and horsemen.

Rev 9:20

They kept worshipping devils, idols of gold, silver, brass (cars, guns), stone (buildings), wood (houses, TVs, furniture), and looking to these for security, unity and togetherness. They ignored the fact that God is wiping them out. Worship, in Greek, means to kiss.

Rev 9:21

Fornication = voluntary sexual intercourse between partners (in restricted sense an unmarried man) who are not married to each other. In Scripture extended to adultery. Among the peripheral meanings are harlotry and lechery. In a circa 1450 reference listed in the *Oxford English Dictionary* the word is applied to David’s adultery with Bathsheba. Etymologically, the word is said to stem from the Latin for arch and is presumed to have been characteristic of brothels in Rome. Beyond that, though, the word appears to stem from the Greek word used in the New Testament, *porneia*, from which we get our word pornography.

Chapter note for Revelation 10

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

Rev 10:1

In 1:14-16 Jesus is described in terms similar to those applied to this angel:

<u>Item</u>	<u>Rev. 1</u>	<u>Rev. 10</u>
Clothing:	garment to the foot	cloud
Head:	white hair	rainbow on his head
Face:	as the sun	as the sun
Feet:	fine brass, burning	as pillars of fire
Voice:	as a trumpet	as a lion

==> the angel of the Lord, the Lord Jesus Christ. The Old Testament teaches that sometime during the tribulation Christ is going to manifest himself to Israel and Israel is going to be “born in a day,” converted as a man, and then the nation is going to bring forth fruit, as a “woman in travail” brings forth a “man-child.” See Isa. 66:7-8; Mic. 5:3; Rev. 12. Jesus appears some time during the tribulation (Eze. 43:2; Psa. 50:2-6). When is not revealed.

Rev 10:3

Possibly related to the seven voices of the Lord listed in Psa. 29.

Rev 10:4

Judge Rutherford tried to interpret these seven thunders and tried to tell Christians what the seven thunders were going to do. The only hints are in Isa. 59:1-4 and Psa. 29.

John was about to write, meaning that he was writing during the vision.

Rev 10:5

Mediterranean Sea and Palestine. These span the three continents God gave to Shem, Ham and Japheth.

Rev 10:6

Many claim that this verse teaches an end to time, but that is not required (cf. note to Mic. 5:2). Indeed, we have still a thousand years of time remaining. The next verse gives us the context, the time allotted the mystery of God is coming to an end, for when God dwells with man, as in the millennium, the mystery is gone, for men shall then first walk by sight and second by faith. The faith in the unseen will be gone, but faith to the everlasting gospel of Rev. 14:6) shall thenceforth be needed for salvation.

Rev 10:7

“As he hath declared ... prophets:” evidently an Old Testament prophecy. The mystery of God probably refers to the millennial restoration of the nation of Israel, including the resurrection of David as ruler of Israel.

See Rom. 16:25; Eph. 3:3-4, 9; 5:32; 6:19; Col. 1:26-27; 4:3; etc. where it involves the gentiles and the gospel of Jesus Christ. (The word *mystery* occurs 22 times in the Bible, all in the New Testament.) Furthermore, see Rev. 11:15 where the seventh angel sounds! Rev. 12:10.

Rev 10:8

This voice came from above the angel. (Compare Mat. 3:16-17.)

Rev 10:9

We don't know what the little book is, but we can compare it with Eze. 2:9 & 3:3; Jer. 15:16; Psa. 119:103..

Rev 10:10

Reading the Bible and believing it leads to bitter persecution.

Rev 10:11

Presumably this was written towards the end of John's life, yet here, in this context, he is told that he must prophesy again. Indeed, he is told to measure the temple and omit the courtyard which will be trodden by the Gentiles for 42 months (11:2). Is John one of the two witnesses of 11:3? Or will he have a future fulfillment?

Chapter note for Revelation 11

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and an half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

Rev 11:1

“The reason why Catholics and Campbellites get ‘messed up’ in the Book of Acts, the Book of Matthew, and the Book of Hebrew -- as many Presbyterians, Southern Baptists, Northern Baptists, Methodists, Lutherans, Episcopalians, and Protestants -- is because they have refused to believe the Book of Revelation, which opens the Old Testament passages connected with these books.”

No major denominational seminary in the world teaches that the temple is going to be rebuilt at Jerusalem, even though that is taught right here!

This temple exists during the tribulation. This implies that the Jewish temple must be rebuilt before or during it. It is not the heavenly temple of 8:3-5, which is mentioned again here in 11:19.

Was John the man witnessed by Ezekiel as reported in Eze. 40:3 v.f? It is not recorded there that the “utter court” was measured, just the inner court.

Rev 11:2

The outer court is given to the gentiles; evidently they’ve treaded Jerusalem under foot for fewer than 42 months now, and it seems likely that this is the time since the temple’s construction. Lu. 21:24.

Also, temple worship will literally be re-established in the future.

It is of this temple that Jesus spoke Mat. 25:15 referring to the “abomination of desolation.” (Also see 2 Thess. 2:4 in contrast to the reference to the old in Heb. 9:3, 12.) This was not fulfilled in A.D. 70.

-- the gentiles did not trample Jerusalem underfoot for 42 months = 1260 days (v. 3)

-- Herod’s temple, destroyed in 70, had four courts

-- here Jerusalem is still called the holy city, in v. 8 she’s spiritually Sodom and Egypt because she rejected Jesus.

Rev 11:3

The same length of time is accounted in Rev. 12:6.

The speaker is the angel (v. 1) of 10:1, 9, 11.

Mormons believe one witness is the Bible, the other is the *Book of Mormon*. Mary Baker Patterson Eddy said one was the Bible and the other was her *Key to the Scriptures*. Rome says the Bible is the first and the *Apocrypha* is the second. The Christ-rejecting Jew says the Bible is the first and the *Talmud* the second. Mohammedans think the first is Abraham, Isaac, Moses, and the Law and the second is Mohammed. They all ignore the cross references: Zech. 4:11-14 (the two olive trees are “two anointed ones, that stand by the Lord of the whole earth” -- present tense about 480 years before Christ was born). That implies that they are Elijah and Moses (see note to v. 6).

The possibility that John may be one of the witnesses (10:11) remains, but there are a couple of arguments against the possibility. First, John died, albeit his death is not recorded in Scripture. There is the mysterious mention of his “not dying” at the end of the gospel of John (Jn. 21:21-23, q.v.)

Rev 11:4

Cf. note to v. 3.

Rev 11:5

Fire does not proceed from the mouths of the *Book of Mormon*, *The Apocrypha*, or the *Key to the Scriptures*. No pope stood by the Lord in 480 B.C.

Rev 11:6

Jas. 5:17 -- Elijah withheld rain for three years and six months (1 Ki. 17:1 actually says “As the Lord God of Israel liveth, before whom I stand...”). He was present on the Mount of Transfiguration (Mat. 17:3 v.f.).

-- Moses had power to turn waters to blood and to smite the earth with plagues.

-- Of Moses, the Lord said “Behold, there is a place by me” (Ex. 33:20-21).

-- Both Elijah (2 Ki. 1:10) and Moses (Num. 16:35) called fire from heaven.

-- Moses and Elijah were both anointed, Enoch wasn’t.

-- M & E stand by the Lord of the whole earth, not Enoch.

- M&E destroyed their enemies by fire, not so Enoch.
- M & E smote the earth with plagues and drought, not Enoch.
- M&E were on Mt. Sinai 40 days and 40 nights, not Enoch.
- M&E went for 40 days with nothing to eat or drink, not Enoch.
- M&E had ministers to take up their ministry (Joshua and Elisha), Enoch didn't.
- M & E appeared on the mount of transfiguration, Enoch didn't.
- M & E are the last two humans mentioned in the Old Testament (Mal. 4).
- Enoch is the only man who never died and never will die as he is the type of a Christian who is living when Christ comes and he never will die.

Re. prophecy of Elijah's return fulfillment at the first advent:

- Mat. 17:11 says Elijah will come again to restore (cf. Ac. 3:20-21).
- John the Baptist himself denied he was Elias (Jn. 1:19-21) which seems to contradict Lu. 9:18-20 except see Lu. 1:15-17 (the spirit of Elijah).
- If the Jews had accepted their Messiah by the gospel in Acts 2-7, the John the Baptist would have been Elijah.

Jesus probably was on Mt. Sinai in the wilderness for forty days and nights in Mat. 4 and Lu. 4.
Moses died east of Jordan on Mt. Pisgah. Elijah evidently ascended from there.

Rev 11:7

This is not the spirit of Antichrist but this man is called the beast. He is the Antichrist (1 Jn. 2:18 v.f.), the king of the North (Dan. 11:6 v.f.), the son of perdition (2 Thes. 2:3).

Who is the beast?

- It is not the revived Roman Empire (Scofield etc.)
 - It doesn't come from the bottomless pit.
 - Can say that about it his domain.
 - the beast is a man (666, the number of **a man** in 13:18).
 - Dan. 7:3 four beasts are four kings, before they are identified as kingdoms.
 - the beast is the king mentioned in 9:11.
 - Abaddon (in Hebrew)
 - Apollyon (in Greek).
 - the man of sin (2 Thes. 2:3).
 - = son of perdition (= Judas in Jn. 17:12).
 - Judas was **a** devil (Jn. 6:70-71).
- He comes to a literal temple at Jerusalem (vv. 1-3; 2 Thes. 2:4, 9).

This verse marks the fifth reference Arthur Pink uses to identify a resurrected Judas as the Antichrist (see Psa. 55:12). He writes: "In Rev. 11:7 we have the first reference to 'the Beast' in the Apocalypse: 'The Beast that ascendeth out of the bottomless pit.'" After some doubtful equating of the bottomless pit with the deep, which he calls an "abyss," he continues with: "How did he get there? and when was he sent there? We answer. When Judas Iscariot died! The Antichrist will be Judas Iscariot reincarnated. In proof of this we appeal to Acts 1:25 where we are told, 'that [Matthias] may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.' Of no one else in all the Bible is it said that at death he went 'to his own place.' Put these two scriptures together: Judas went 'to his own place', the Beast ascends out of the Abyss. [Pink's note continues at Rev. 17:8.]

Rev 11:8

Jerusalem is here, in this tribulational dispensation, called Sodom and Egypt, though it will be restored for the Millennium. During the dispensation of grace, the spiritual capital of Judaism is Caesar's capital because the Jews declared Caesar their king in Jn. 19:15. The capitals of Rome are Babylon for the foundation of its church-state model, and Alexandria for its theology; thus the wording here.

Elijah dies for the first time. Moses dies twice. He died and was buried on Mt. Pisgah, his body was taken up (Jude 1:9), and he'll come back to earth and die again in the tribulation. (Heb. 9:27 -- appointed unto men once to die -- is not a doctrinal statement for there is a second death.)

Rev 11:10

In December, Christmas time (Est. 2:16, 18)?

Rev 11:11

Is this at Christmas time? Even non-Christians observe Dec. 25.

Re. three days and an half: Hos. 6:2; Mat. 17:23.

Rev 11:12

Another rapture. The cloud is present in Acts 1 where Jesus was taken up into it, in Mat. 17:5 (transfiguration), and in Rev. 14:15-16. Also, note the pillar of cloud in Ex. 13:21 etc.

Ruckman thinks that the rapture of the two witnesses is accompanied by the rapture of tribulation saints, that is, that it is the coming of the saints mentioned in Zec. 14:5. (an earthquake, mentioned there, occurs in v. 13).

Rev 11:13

Zech. 14:5, the rapture of tribulation saints. The wise virgins are raptured, the foolish ones stay behind (Mat. 25:1-10).

Rev 11:15

Contra Catholicism et al. which say that the kingdoms are **now** God's. Now they belong to Satan as per Luke 4:5-6 and 2 Cor. 4:4. Also, here they belong to the Lord Jesus Christ, again not to the Roman Catholic church. Dan. 7:18.

Rev 11:17

When Jesus said that all power in heaven and earth were given to him, he included the power over Satan, the god of this world.

Rev 11:18

The nations...persecuting the believing Jews (and Christians before the rapture) and the two witnesses.

The dead will be judged: Christians first, tribulation saints, the rest of the dead (Rev. 20:11-12). The last is the sheep and goat judgment.

"Fear thy name": Mal. 4:2 is a tribulation reference. Nowhere in the New Testament does Paul mention fearing God's name. Compare Rev. 14:6-7. Paul said to believe on God's name.

Rev 11:19

Rev. 8:3.

Chapter note for Revelation 12

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child. 6 When she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

In Rev. 11 the primary concern was about the ministry of the two witnesses. In this chapter it's the place of Israel in the Tribulation. In Chapter 13, it is the ministry of the Antichrist. It is the traditional Christ of the Roman Catholic Church.

Rev 12:1

See note to 10:1. Bear in mind that the sun is a type for Christ. Gal. 4:26.

Ac. 9:6 tells of the conversion of Paul, who saw Christ (as seen here) "as of one born out of due time" (1 Cor. 15:8). Paul types the remnant of Israel that is saved during the Tribulation. He's not a type of the church; he's a Jew, saved "out of season." Paul's not "one of the twelve" apostles; he's an additional apostle. Paul will not sit on the 12 thrones to judge the 12 tribes, as in Mat. 19:28. Paul has a ministry to the gentiles, as did Jonah, and both type the Jewish remnant that will be saved in the tribulation (the 144,000, see Job typology below).

Joseph, as a type of Christ, revealed himself to his brethren in the second year of a seven-year period. Joseph was rejected by his brethren the first time (they sold him) and accepted the second time.

In Job, -- forty-two chapters corresponding to 42 months = 3.5 years -- Job is persecuted by Satan for most of the book, until Job 42:10 when God "turned the captivity" of Job and he prayed for his gentile friends. God speaks to Job starting in Job 38 which, if 42 chapters is 42 months, is four months before the end of the tribulation. More in v. 3 note, re. leviathan.

Catholics claim that the woman here is Mary. But this woman is in the wilderness only 3.5 years, not 2,000 years.

Protestants claim that the woman is the Church. But then the Church has a child before the wedding! Again the Church is here in the wilderness for only 3.5 years. Here, too, the church is said to keep the commandments of God (Old Testament, v. 17). The church is never referred to as a "woman." She is called "wife," "bride," or "virgin."

The text says that whoever the woman is, she has to bring forth Jesus Christ (who will rule with a rod of iron -- Psa. 2:9). She will flee into the wilderness, with wings, and she'll be fed there for 3.5 years.

In Gen. 37:9, Joseph dreamt that the sun, moon, and the *eleven* stars made obeisance to him. In Gen. 37:10 the sun is Israel, the moon is Joseph's mother, Rachel, who was already dead (and in heaven) since Benjamin was the last-born of the twelve and she died giving birth to him; and the stars are his brethren. So the woman is Israel, who is allured into the wilderness (Hos. 2:14-15) where "she shall sing there...as in the day when she came up out of the land of Egypt." When she came out of Egypt she came on eagle's wings according to Deu. 32:11 (see Rev. 12:14 here).

Finally, there appears to be a secondary fulfilment to an unidentified prince (closing chapters of Ezekiel, etc.) who ascends during the tribulation and rules during the Millennium. Also see notes to the scapegoat in Lev. 16. The events here may re-institute the scapegoat, this child being the "lot of the LORD" in Lev. 16:8 where the first advent was the scapegoat. (This is speculative and needs to be researched in much greater depth than I am able to undertake at this time.)

Rev 12:2

Jn. 16:21.

Mary brought forth the Lord Jesus Christ, but this is the only verse in the whole chapter into which she fits. As seen above, the woman is Israel. Jesus is said to be the seed of woman in Gen. 3:15, but he is also called "the seed of Abraham" (Gal. 3), and the "seed of David" (Rom. 1:1-6), and "the chosen one of Israel." Through the parentage of Mary, he is the seed of woman, Abraham, Isaac, and Jacob. So Israel brings forth the Christ.

Rev 12:3

Psa. 74:13-14; Dan. 7:7, 20, 24; Rev. 17:12 v.f. Also Dan. 2:42, 44.

17:3. The dragon is identified in v. 9. He is Satan. See below for comments on the dragon. (Mal. 1:3, Rev. 12:4, 7, 9, 13, 16, 17)

Red types blood wherever you find it in the Bible.

Dragon

Lucifer was the anointed cherub, fell, and became a “red dragon.”
When he appears he appears as “an angel of light” (2 Cor. 11:11-14).

Even so, the Devil was not an angel but a cherubim

He has wings, angels don't.

He is the leviathan of Job 41:1.

Leviathan has many heads (Psa. 74:14). Here he has seven heads (this verse).

Isa. 27:1 -- leviathan is the piercing serpent, crooked, the dragon that is in the sea.

Leviathan is the king over the prideful (Job 41:34).

He's not affected by weapons (Rev. 13:4 with Job 41:27-29). (The only weapon is the word of God, Heb. 4:12.)

He's anointed (cherub, Eze. 28:14) therefore a “christ.”

The 7 heads are:

Nimrod, king of Babel (Gen. 10:10).

Pharaoh, king of Egypt (Ex. 5:2). (He's called a dragon in Eze. 29:3.)

Sennacherib, king of Assyria. (Antichrist is called “the Assyrian” Isa. 10:5).

Nebuchadnezzar, king of Babylon, who, with Sennacherib is called a dragon (Jer. 50:17-18; 51:34)

Darius, king of Medo-Persia, who befriends the Jews just as the antichrist befriends them for 3.5 years.

The “rough he goat” of Daniel 10:20; 11:2; 8:20-21. Alexander the Great.

Rome, Caesar Augustus who was declared Pontifex Maximus, head god; Constantine claimed to be the God of Christianity. Domitian was emperor of Rome when John wrote, note “is” of 17:10. Note 1 Pet. 5:13, by which the Catholic church admits Rome = Babylon.

Rev 12:4

Dan. 8:10, angels cast down.

Ex. 1:16; Mat. 2:16. Child saved.

Stars are angels. A third of them follow Satan, the anger of God. The angels appear as men and likely, when come to earth, will be mistaken as space aliens by the Hollywood-indoctrinated earthlings.

Dragon: v. 7.

Rev 12:5

Psa. 2:9. Lu. 24:51.

The Lord Jesus Christ. He was caught up in Acts 1:9, and came from Israel. Ac. 7:55.

Rev 12:6

Psa. 55:7; Hos. 2:12.

Rev. 11:3 also involves 3.5 years.

This didn't take place in Ac. 1 after the ascension. The woman is Israel, former wife of God, and her life in the wilderness is described in Lamentations (see references below). These are saved Hebrew Jews, to whom the book of Hebrew is primarily addressed. God will bring Israel back into the wilderness and feed her as he did with Moses (Mic. 7:14-15; Jer. 50:19-20; Eze. 20:30-37; 1 Sam. 25:2). In Mat. 24:20 Jesus commands Israel to pray that the time of this flight into the wilderness may not be in winter or on the sabbath day (q.v.).

Although the man child is not present here nor is he mentioned when this account resumes in v. 13, Dr. Peter Ruckman thinks that there is a hint that a man, typed by Jeremiah, will be born of Israel and will be sent later to minister to Israel during the Tribulation, to tell them how it's going to be, and that he is not the Lord Jesus Christ. For evidence see:

Gen. 17:9-14

1 Sam. 1:11

Job 3:3

Isa. 66:6-8 (with Jer. 1:6).

Jeremiah is a man in the tribulation prophesying to Israel. Many thought Jesus Christ was the second coming of Jeremiah (Mat. 16:14)! Jeremiah prophesied during the time of the king of Babylon (antichrist type), and he disappears into Egypt to pronounce the final prophecies of the second advent, “the day of the Lord” (Jer. 50-52).

Lam. 4:19-21--the Jews are pursued in the wilderness, the anointed of the Lord was taken in their enemies' pits, and they are in the land of Uz, Job's land. Also see wilderness reference in Lam. 5:9.

Rev 12:7

Dragon: v. 4, 9.

The Lord is a man of war (Ex. 15:3).

Michael is Jewish in his operations:

Daniel 10:13 "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

Daniel 10:21 "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

Daniel 12:1 "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Jude 1:9 "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Rev 12:9

Dragon, v. 7, 13.

Will they float down to earth or come in space ships? The "visitors from outer space" will come to earth and gather men into the Ecumenical church of Rome.

Devil = maligner; accuser.

Satan = adversary, opponent.

Eze. 29:3; Rev. 13:2.

Compare v. 13 and 13:11 "into" here is consistent with "unto" in v. 13.

Rev 12:10

Satan is the accuser; the prosecuting attorney (Job 1, 2). The brethren have Jesus as their advocate (1 Jn. 2:1).

Rev 12:11

They overcame the dragon in three ways: the blood of the Lamb and the word of their testimony (as John says he's there for the testimony of God), and they loved not their lives unto **the** death (beheading during the tribulation).

Of the twelve apostles (class 1), three were inner circle (class 2) of whom one (John, class 3) didn't ask "Lord is it I?" when hearing during the last supper that one of them would betray the Lord. He asked "Who is it?" He had a clear conscience.

Also see the three types in Mat. 13:8 where the good fruit brought forth "some and hundredfold, some sixtyfold, some thirtyfold."

In John 15 Jesus says a Christian can bear "fruit" (v. 4), class one; "more fruit" (v. 2), class two; or "much fruit" (v. 8) class three. Those who serve the Lord out of fear serve him as slaves. Those who serve just to get rewards or wages serve as hirelings. Those who serve because they love him, serve as sons.

The same distinctions are found in Rev. 17:14 (called, chosen and faithful).

See note to Ex. 24:18.

Rev 12:12

The time element is given in v. 14, Satan has 3.5 years left. The Devil will not show up as a beast (those come from below).

Rev 12:13

Dragon: vv. 9, 16.

Note the hatred Satan has for Israel. The Saviour came from Israel, the Bible was written by men from Israel, Israel is promised this world, the world that now belongs to the "god of this world" (2 Cor. 4:4-5).

"Unto" ==> a condition imposed on a being. Compare 13:11 and 12:9.

Rev 12:14

Lu. 17:37. Ex. 19:4; Deu. 32:11; Isa. 40:31; Mat. 24:20.

God carried Israel from Egypt into the wilderness on the wings of an eagle, just as she leaves the secular jews into the wilderness here. Remember that Jerusalem is referred to as Egypt in 11:8. Airplanes?

Rev 12:15

A literal flood described in Dan. 9:26; Job 40:23; Jer. 12:5 (Jordan river swells); 46:7-8 (from Egypt). Recall Ex. 15-16.

The parallels are now evident:

- 1) Moses and Aaron <--> Moses and Elijah
- 2) Pharaoh <--> antichrist
- 3) Red Sea parted <--> earth swallows flood
- 4) Israel fed by manna both times
- 5) Israel will return to Palestine again & possess the land which Joshua <--> Jesus delivers for them.

Rev 12:16

Re. dragon & flood: Job 40:23. Dragon, vv. 13, 17.
Num. 16:30.

Rev 12:17

Re. dragon: (12:16, 13:2).

The commandments are the Old Testament ten commandments. In the O.T., the holy Spirit came unto men and left them (as with Saul), came and did not leave them (as with David), or came, left, and came again (as with Samson). There is no doctrine in the O.T. of eternal security, but the Holy Ghost will never leave, even though he may be grieved.

Chapter note for Revelation 13

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

Rev 13:1

2 Thess. 2:3-12. Compare Rev. 17:11-12 where the beast is the eighth kingdom with 10 kings. Here he is the eighth and we see him arise in v. 11. Contrast Ex. 28:36-38 where "Holiness unto the Lord is engraved on the forehead plate.

"The beast" is a man (v. 18) and primarily a king. It may represent a kingdom, but never a kingdom only (Dan. 7).

==> not revived Roman Empire
the description matches leviathan (Psa. 74:14; Job 41:1).

From Dan. 7: this beast is presented as four beasts --

They came from the sea (Dan. 7:3)

sea <> peoples which are "waters" (Rev. 17:5)

First three are lion, bear, & leopard (v. 2, reverse order).

Fourth is not named but has 10 horns (Dan. 7:7-8)

here the dragon has 10 horns

Dan. 7:17 says they're kings from the earth (q.v.)

then kingdoms in Dan. 7:23.

The beasts start with Persia, not Babylon (Dan. 7:1).

Antichrist appears in Dan. 7:25.

Here in v. 11

"The end" in Dan. 7:26, 28 is as found in Heb. 3:14; Mat. 24:13 --

"But he that shall endure unto the end, the same shall be saved."

In 12:3 he has seven crowns upon his seven heads

no crowns on his 10 horns, here each horn has a crown

In Rev. 12 it's Satan, in Rev. 13 it's antichrist

note the dragon (Satan) gives him his power (13:2).

When Judas was with Jesus Satan entered into him (Lu. 22:3)

but Judas was "a devil" (Jn. 6:70).

The spirit of Judas is the Antichrist, Satan incarnate

false trinity -- dragon, beast, false prophet (16:13).

Leviathan, Psa. 74:14; Job 41:1.

Rev 13:2

V. 4; Dan. 7:5-6, 9.

Re. dragon: (12:17, 13:4). His seat is found in 2:13.

The beast's primarily like a leopard

spotted, Jesus was without spot or blemish

lamb is white, leopard is black (panther)

to yellow (Mongoloid),

brown (Negroid) spots (Eph. 5:27, w/o spot or wrinkle)

and white underside (Caucasian)--a composite man.

Rev 13:3

Job 3:8 "mourning," (<--> Job 41:1 v.f.)

The early church thought that this was Nero, Caesar of the Roman empire, who'd come back to preside over a restored Rome. Of the seven kings or heads, founders of their religio-political systems -- Nimrod, king of Babel; Pharaoh king of Egypt; Sennacherib king of Assyria; Nebuchadnezzar, king of Babylon; Cyrus, king of Persia; Alexander, king of Greece; and Constantine first "Christian" Pontifex Maximus, a marriage of Nimrod and Nebuchadnezzar. One of the nations that was cut off will revive.

Rev 13:4

Re. dragon, (v. 2, v. 11).

Rev 13:5

Psa. 31:15. The false prophet. He's a wolf in sheep's clothing typified by Deu. 18:21-22.

Rev 13:7

2 Thes. 2:11.

Rev 13:8

Re. foundations of the world, see 2 Sam. 22:16.

Rev 13:10

V. 18; 14:12 (patience). It is this verse which leads to the slogan "those that live by the sword shall die by the sword," but that is not what this verse says. It says that at that time, those that kill with the sword must be killed with the sword. The sense even at the uttering of this verse is future tense. It speaks for a war against the saints.

The last sentence reminds us of the patience of Job (Jas. 5:11).

Rev 13:11

Re. dragon, (v. 4, 16:13). Dragon is the name of an office in some Masonic orders such as the K.K.K. The Devil has power to work miracles (Rev. 16:13-14). False prophet, 19:20.

Rev 13:13

Job 1:16.

Rev 13:14

Sword: Rev. 2:16; Judg. 3:21 (Eglon). The use of images is why he is called the idol shepherd in Zech. 11:17. Note there that the context is Judas (Zech. 11:13) which supports the idea that the antichrist is a second coming of Judas.

Image: see Daniel 3.

Rev 13:15

The Devil gets permission to "give life unto the image of the beast."

Rev 13:16

Lev. 19:20; Job 11:15.

Leopards, bears, and lions (v. 2) all mark trees (men, Psa. 92:12-14; 37:35; Mk. 8:23-24). Those men who are marked receive a plague, or pox (16:12): leprosy (spot in Lev. 13:13, bright spot in v. 26, =2x13, & v. 39 = 3x13) (note leopard).

Heb. for leopard is *nimur* = Nimrod in Gen. 10:9.

A leopard's spot is shaped like lip imprints of a kiss (Judas kiss).

Rev 13:18

Modern versions suggest that 616 has some authority, perhaps more so than 666, but the evidence for that is one corrupt uncial, one cursive copy, and one "Father" who argues for it. Not one ancient version actually does so. Irenaeus knew of the reading 616 but rejected it. 666 is found in all the best and oldest copies. Even the apostate Origen accepts 666, as do Victorinus, Primasius, Eusebius, Hippolytus, Andreas, and Arethas.

(Jn. 6:66!) This verse number is 6x3 and the chapter number is 13, the number of Satan. This man's soul is Satan, spirit is Judas, and his body is a Catholic father.

Triple digits:

111 Caesar

222 ?

333 Charlemagne

444 Napoleon

555 Hitler (his Nazi card number was 555)
666 Antichrist
777 Jesus Christ
888 Eternity, completion
999 ?

Also, see note to Sether in Numbers 13:13.

Chapter note for Revelation 14

1 The Lamb standing on mount Zion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and winepress of the wrath of God.

Rev 14:1

7:3; 9:4, now in heaven (before the throne, in v. 3) or raptured here from mount Zion. The Lamb is Jesus.

Re. mount Zion: a heavenly counterpart, as with the heavenly Jerusalem of Heb. 12:22-27; Psa. 48:2 (note "sides of the north"). Also see Isa. 14:13.

Rev 14:2

More on harps: Rev. 15:2-3

Rev 14:3

The Song of Moses; 15:3; Deu. 31:30 v.f. This is a new song, not one of the church age.

Rev 14:4

Note, they are men and they are virgins. See Mat. 25:1 (kingdom of heaven like 10 virgins). They are not the Bride (Mat. 25:6). Also see Psa. 45:13-14; Sol. 6:8-9, one bride.

Rev 14:5

Nathanael was such a man (Jn. 1:47), and so was Jesus (1 Pet. 2:22). Also see Psa. 32:2; 34:13; and 1 Pet. 2:1; 3:10.

Most new versions tend to omit "before the throne of God," denying the place of judgment.

Rev 14:6

Deu. 32:3; Psa 107:15. Pr. 3:6.

[The ten gospels note continues here.] Of all the gospels, this is the only one said to be everlasting. The everlasting gospel: evidently the way of salvation in the millennium and the new heaven and new earth, or else is this an example of "another gospel" preached by an angel accursed under Gal. 1:6-8? If so, any Christians on earth at the time must declare this a counterfeit gospel. Clearly this is not so, because Paul's gospel was only for the Church age. Likewise, Jesus preached the gospel of the kingdom to the Jews before they killed and rejected him.

To see why the rapture is pre-trib, see note to 1 Thes. 4:17. [The gospels trail continues at Gen. 18:18.] Est. 1:9 note.

"On the earth:" generally it's "in" the earth.

Rev 14:7

The message to the remaining peoples makes no reference to the commandments, albeit that this statement is itself a commandment. Note, too, the creationist reference since at the end time all the world will be given over to atheistic evolution.

Rev 14:8

Isa. 21:9. Note, "is fallen" signifies that Babylon's already fallen. 18:2.

Re. fornication, cf. note to Mat. 5:32.

Rev 14:9

How the gentiles and Jews left behind are to "endure to the end."

Rev 14:10

Cup of his indignation: the cup Jesus did not want to drink in the garden of Gethsemane (Mat. 26:39). See Jer. 25:15 and Isa. 51:17.

Hell fire: 19:20; 20:10; 21:8; Mat. 25:41

Rev 14:11

19:3, q.v.

Rev 14:12

13:10.

Need both the commandments of God and the faith of Jesus (crucifixion, resurrection, etc.)

Rev 14:13

A Christian's works go ahead of him and he'll meet them at the judgment seat of Christ. These works follow them. They are judged at the great white throne judgment (Rev. 20:12).

Rev 14:14

Mat. 3:12.

"Like unto the Son of man," an angel. He doesn't return until Rev. 19:11.

Isa. 17:6; 66:8; Jer. 6:9; Jas. 5:7; Mat. 13:39 (the angel) as a post-trib rapture here and v. 15 and second advent [?] in vv. 15-16.

Rev 14:16

Joel 3:13-17.

Rev 14:18

Deu. 32:32, the "vine of Sodom and the fields of Gomorrah;" Deu. 32:33, "their wine is the poison of dragons and the ... venom of asps" (Psa. 16:4; Deu. 32:38). Jer. 24:2, the vine God has no use for.

Rev 14:19

Winepress: Isa. 63:1-4, 6; Jer. 25:30; Rev. 19:13, 15.

Rev 14:20

Psa. 68:23; Judg. 5:21; Hos. 2:15; Gen. 9:26; Isa. 63:1; 34:5; Hab. 3:15.

1600 furlongs = 177.78 miles. One cubic foot = 6 gallons.

Chapter note for Revelation 15

1 the seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

Rev 15:1

“Seven last plagues” implies a sequence of the seals, trumpets, and vials.

Men have already taken the mark (16:2).

Start no earlier than the middle of Daniel’s 70th week

This starts the wrath of God, and Christians are not “appointed ... to wrath” (1 Thes. 5:8-10).

Rev 15:2

4:6; 1 Cor. 13:12.

Re. glass, see note to 4:6 (molten looking glass of Job 37:18, 38:30) & “see through glass darkly” 1 Cor. 13:12.

Note, these people are either raptured to heaven at mid-tribulation or later or go directly to heaven upon death.

Rev 15:3

Ex. 15:1; Deu. 31:30; 32:1-43. The terms of the song have yet to be fulfilled.

Jesus is the King of saints. In the dispensation of grace he is never referred to as a King.

He’s king over the Kingdom of Heaven, a body of Jews

He’s king of the Jews

He’s not King of kings and Lord of lords until Rev. 19.

Christians are part of a body in the Kingdom of God that is subject to Jesus Christ as Head of the body.
(Eph. 5; 1 Cor. 12:13).

Christians are kings and priests.

At this point it looks as if the Jews have been raptured.

Rev 15:4

Second coming. Theme of Zec. 14; Isa. 2:1-4; Mic. 4:1-2; Psa. 72; 110; 96; 97.

Rev 15:5

The temple mentioned in Rev. 8:3-5; 11:19; 14:17.

Rev 15:8

2 Chr. 7:2.

Chapter note for Revelation 16

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

Rev 16:1

Compare with the trumpet judgments item by item (Rev. 8-9).

Vial = a small container, usually with a closure, used especially for fluids (Am. Heritage Dict.)

The vials are poured at vv. 2, 3, 4, 8, 10, 12, and 17.

Rev 16:2

Noisome = malignant, grievous; deep, painful, hard. A spot (sore) for the mark. Lev. 13:2-4's "bright ... white spot."

Compare with trumpet judgment 8:7, and with the sixth plague of Egypt, Ex. 9:8, boils.

Ruckman believes that, based on Naaman, people can be saved from this by being baptised in water (by Elijah and Moses). He supports this by 1 Cor. 10:1-4 which mentions Moses' baptism, Elijah's crossing the Jordan, Peter's baptism for the Holy Ghost in the context of Ac. 2:38 and Joel 2 (tribulation reference). Also 1 Pet. 3:21 which pairs with Ac. 2:38.

Rev 16:3

If their souls died, none were saved. The soul was formed on land (Gen. 2:7), and here dies in the water.

Living things have souls, cf. Num. 31:28; Job 12:10; Rom. 2:9. Compare Rev. 11:6.

Compare with trumpet judgment 8:8; Ex. 7:20-25 (Nile), the first Egyptian plague.

Rev 16:4

Compare with trumpet judgment 8:10; Ex. 7:20-25 (Nile).

Rev 16:6

Many of them will drink the blood, even as many do today. The Roman church claims to drink blood.

Rev 16:8

Compare with trumpet judgment 8:12.

Isa. 30:26, sun seven times as bright.

Will and eclipse protect the Jews from the fire? (Mal. 4:1.)

Rev 16:9

Rev. 14:7. Does this relate to the snow and hail of Job 38:22-23 via v. 21 of this chapter?

Rev 16:10

Compare with trumpet judgment 9:1.

A plague which also hit Egypt (Ex. 10:20-23). The seat of the beast is in 2:13.

Rev 16:11

Ex. 9:8-11; Jer. 17:9, the desperately wicked, deceitful heart. Psa. 39:5.

Rev 16:12

Compare with trumpet judgment 9:13.

Similar to the sixth trumpet in Rev. 9:13-14. Therefore Ruckman thinks trumpets and vials are the same but told from two perspectives.

Rev 16:13

Re. dragon: (13:11, 20:2). See Num. 22:41 note for more on the Satanic trinity. Note reptilian appearance.

Satan is a dragon to imitate the Father, a beast to imitate the Son (Lamb), and a false prophet and frog to imitate the Holy Ghost.

The expression, "Frog in my throat" comes from this verse.

Rev 16:14

Probably 10 kings (v. 12; 17:10-12). Working miracles: healing, speaking in tongues, raising the dead, apparitions such as Fatima, etc.

Rev 16:15

Showing that Mat. 24:43, 50 is of the Jewish tribulation, not Christian. A post-tribulation rapture, with Mat. 24:29-31.

Rev 16:16

Armageddon = hill of the crowded: Zech. 12:11; Joel 3:11-16.

Rev 16:17

Compare with trumpet judgment 11:15.

There is a temple in heaven, as per Heb. 8:13.

Rev 16:18

Isa. 24:1-23.

Rev 16:19

Babylon is destroyed in 18:2, is said to have fallen in 14:8 ("great city" = Babylon), and is here said to be split. Rev. 17-18 is a description of these events.

Rev 16:20

6:14.

Rev 16:21

A talent = 74.844 lbs. Cf. note to Ex. 38:26.

Hail is also found in Josh. 10:8-13 which is a picture of the Second coming. The hail may have formed as a result of the heat of v. 9.

Re. blasphemy: cf. Psa. 18:13; Lev. 24:16; Rev. 11:19; 2 Pet. 3:9.

Chapter note for Revelation 17

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

Re. the great whore. She is “that great city, which reigneth over the kings of the earth (v. 18), built on seven hills (v. 9). The “woman” is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus’ (v. 6); her colors are purple and scarlet (v. 4); and her symbol is a “golden cup” (v. 4). Only Rome fits the description in detail.

This is not the pagan Rome which John experienced and who was expected to kill Christians. This is a Rome which claims to be the Christian Church yet is the chief killer of Christians.

She is a whore because she has sold herself for money. In order to gain political control over the political kingdoms, sold out Jesus Christ, and sold out his Bible. They sold themselves to be a worldly church, thus gaining favor with the world.

Rev 17:1

Isa. 46-47; Nah. 3:4.
“Waters,” v. 15.

Rev 17:2

18:9. Compare 1 Jn. 2:15 (love not the world) with Jer. 51:7 where the nations drink of her cup, showing her primary sphere is political, not religious.

Re. fornication, cf. note to Mat. 5:32.

Rev 17:3

Note similarity of this beast to the red dragon of 12:3. It is the same beast with seven heads and ten horns (v. 3). He’s Satan (12:9).

Rev 17:4

Jer. 51:7

Rev 17:5

Ac. 19:35

Catholics claim that this Babylon is either Jerusalem or a rebuilt Babylon on the plain of Shinar. But neither of those consists of seven mountains. Even extra-biblical writings attest that Babylon is a code name for Rome, for it is so said in the *Sibylling Oracles* (5, 159f.); *Apocalypse of Baruch* (2, 1); and 2 Esdras 3:1. (According to Karl Keating, *Catholicism and Fundamentalism - The Attack on “Romanism” by “Bible Christians”*, Ignatius Press. There’s no hint of Rome in the verse).

Rev 17:6

John is fretting about the success of the ungodly.

Rev 17:8

The beast is Judas. Satan here shows up as a man to counterfeit Isa. 7:10-15.

-- Judas is called “the son of perdition” in Jn. 17:12.

-- In 2 Th. 2:3 “the son of perdition” is called “the man of sin” who must still be revealed.

-- Rev. 11:7 speaks of the beast coming out of the bottomless pit which shall kill the two witnesses. Here the beast shall ascend out of the bottomless pit and go into **perdition**.

-- Judas was, and now is not (in the bottomless pit), but yet is (in the person of Satan).

-- In v. 11 he is a king (man), corresponding exactly to Rev. 11:7. Also see 13:18 (666 = number of a **man**).

This is Satan’s counterfeit second coming.

-- he is the angel of the bottomless pit and is a devil

-- he has a Hebrew and Greek name (9:11)

-- Judas is from Kerioth, a city of Moab, east of Jordan, then in Syria. (See note to Josh. 15:25).

-- likely a half-breed Syrain Jew

This verse marks the sixth reference Arthur Pink uses to identify a resurrected Judas as the Antichrist (see Psa. 55:12). He continues: "In Rev. 17:8 we read, 'The Beast that thou sawest was, and is not: and shall ascend out of the Bottomless Pit, and go into perdition.' This verse is generally understood to refer to the revived Roman Empire, and while allowing that such an application is warrantable, yet we are persuaded it is a mistake to limit it to this. In the Apocalypse, the Roman Empire and its final and satanic Head are very closely connected, so much so, that at times it is difficult to distinguish between them. But in Rev. 17 they are distinguishable. In v. 8 we are told that the Beast 'shall ascend out of the Bottomless Pit, and that he shall go into perdition.' In v. 11 we are told, "And the Beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition.' Now nearly all expositors are agreed that the Beast of v. 11- the 'eighth' (head, and form of government of the Roman Empire- is the Antichrist himself; then why not admit the same of v. 8? In both, the designation is the same- 'the Beast;' and in both, we are told he 'goeth into perdition.'

"We take it, then, that what is predicated of 'the Beast' in 17:8 is true of both the Roman Empire and its last head, the Antichrist: of the former, in the sense that it is infernal in its character. Viewing it now as a declaration of the Antichrist, what does it tell us about him? Four things. First, he 'was.' Second, he 'is not.' Third, he shall 'ascend out of the Bottomless Pit.' Fourth, he shall 'go into perdition.' The various time-marks here concern the Beast in his relation to the earth. First, he 'was,' i. e. on the earth. Second, he 'is not,' i. e. now on the earth (cf. Gen. 5:24, 'Enoch was not for God took him; that is, 'was not' any longer on the earth). Third, he shall 'ascend out of the Bottomless Pit,' where he now is, which agrees with 11:7. Fourth, he shall 'go into perdition.' We learn then from this scripture that at the time the Apocalypse was written the Beast 'was not' then on the earth, but that he had been on it formerly. Further, we learn that in John's day the Beast was then in the Bottomless Pit but should yet ascend out of it. Here then is further evidence that the Antichrist who is yet to appear has been on earth before. [Pink's note continues at Rev. 19:20.]

Note that Satan, too, will be cast in the bottomless pit at the start of the millennium and will arise from it at the end for a "little season" (20:3).

The world wonders because of this: the antichrist, the beast of Rev. 13, is gone (implied by 16:10, the vial on the seat of the beast) plus that the Rev. 13 beast came from the sea but this one will come from the bottomless pit. Thus they wonder at his "resurrection."

"... that was, and is not, and yet is": a state akin to a lie.

Re. foundations of the world, see 2 Sam. 22:16.

Rev 17:9

Similar wording as applied to recognition of the mark of the beast in Rev. 13:18.

Some have suggested that the seven hills are the seven continents. More likely they are the seven hills upon which Rome is built, although Brussels is also built on seven hills. Some think Jerusalem, but Jerusalem is built on two or three hills.

Rev 17:10

See list in Rev. 12:3 note.

Nimrod, Babylon

Pharaoh, Egypt

Sennacherib, Assyria

Cyrus, Persia

Alexander the Great, Greece

Caesar, Rome

5 have fallen means Alexander (Greece) is on throne, but Rome is on throne both when John wrote and at this point in the Revelation

But note, Babylon is counted twice, counting it once puts Rome as sixth.

The seventh is yet to come.

Rev 17:11

Dan. 7:11. The eight are: Nebuchadnezzar, king of Babylon; 2) Darius, king of Medo-Persia; 3) Alexander the Great, Greece; 4) Caesar of Rome (these from Daniel 2). From Dan. 7:4-6 we derive: 5) Great Britain; 6) Russia; 7) [Ruckman says United States -- leopard implies otherwise? but as a melting pot, see note to Rev. 13:2]; 8) Roman

Catholic church with Satan at its head. This last is the beast which was (as Rome) and is not (as an empire), and was of the seven (as #4), and goes into perdition (it's not mentioned again after its destruction).

Rev 17:12

Dan. 7:24; the toes of Dan. 2:42-44?

Rev 17:14

Every Christian is called (Rom. 8:29-30). Not every one of the called is chosen for a job. Not every chosen one is faithful. (See note to 12:11.) Also see note to Ex. 24:18, where Moses is called.

Rev 17:15

Verse 1. The first birth, the birth by water (Jn. 3:3-6).

Rev 17:16

They hate the whore but love the beast. Isa. 47:3.

Note, the demonic kings eat her flesh (Catholics) as they ate Jesus Christ in the mass.

Rev 17:17

The ten kings get together with the Devil and give their federated kingdom to the beast (Satan) instead of to the whore (Rome or Babylon).

Rev 17:18

Rome's original name was Saturnia. Saturn stems from Heb. *Satan*, the (hidden)adversary, along with Heb. *satah*, to turn aside or hide from one's duty. Thus Saturn means *hidden lie*. Likewise, the Greek word for Latin, *Lateinos*, means "hidden ones." At this point in the narrative of Revelation, Satan is in charge.

Chapter note for Revelation 18

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgments of God upon her.*

Clarence Larkin draws a distinction between an ecclesiastical Babylon, which is Rome, and a literal Babylon which will be rebuilt at the site of the former city of Babylon. The basis for this is Zec. 5:5-11.

A critique of his position by Ruckman: If this chapter is an extension of chapter 17, then the city is built on seven hills, not a plain. Rome is not just an ecclesiastical center because it is called "that great city." All the blood of the saints are found in her according to 18:24. The religious system could be, but not the original site. "All roads lead to Rome."

Characteristics of the city in this chapter:

- 1) a filthy city, v. 2.
- 2) drunken, v. 3.
- 3) commercial, v. 19
- 4) pagan, v. 4
- 5) has a "cup," v. 6.
- 6) proud, v. 7.
- 7) popular, v. 9.
- 8) mighty, v. 10.
- 9) rich, v. 12.
- 10) doomed, v. 21
- 11) under the curse and wrath of God Almighty, v. 5.

Rev 18:1

Isa. 46-47.

Rev 18:2

14:8. Isa. 34:14; Jer. 50:39 especially. Re. cage, Isa. 14:23; Mk. 5:2-3.

Devils and unclean spirits are like birds. The Holy Ghost is connected to a dove, which is a clean bird. See Mat. 13:4, 19, the parable of the sower and the seed. Also Mat. 13:31-32 where the worldly faith attracts unclean spirits (grain of mustard seed parable about the kingdom of heaven).

Rev 18:3

Re. fornication, cf. note to Mat. 5:32.

Rev 18:4

"My people" are the Jews, but one can make a Christian application by saying that Christians should come out of the Roman system. This is how Luther took the verse. The original context, Jer. 51:5-7, is a reference to Israel getting out of Babylon (Rome) at the end time.

Gen. 19:12; Isa. 48:20; 52:11; Jer. 50:8; 51:6; 2 Cor. 6:17.

Rev 18:6

Double: the first portion in recompense and the second to leave her in the state she intended to place others forever.

Rev 18:7

Isa. 47:7-9 says this Babylon is Chaldean, not Jerusalem as many falsely claim.

Rev 18:9

17:2.

Rev 18:12

The list of merchandise begins with gold and ends with the souls of men (v. 13). Rome is least interested in the souls of men, thus Christmas and Easter are *commercial* "revivals." Priests try to convert *families* to

Catholicism, not individuals, because it's better *commercially*. Extreme unction is the only time that a priest gives the plan of salvation.

Rev 18:13

Second and last occurrence of "Slave" in the Bible. The other is in Jer. 2:14.

Rev 18:18

Spain, Mexico, the United Nations etc. are upset that the "bottom has dropped out of the market."

Rev 18:21

Shades of Atlantis.

Rev 18:22

Compare the use of "craft" here with the antichrist "craft" in Dan. 8:25. Also see Dan. 11:43 and Jer. 50:28.

Rev 18:24

Because of 1 Tim. 6:10.

Chapter note for Revelation 19

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

Many prophecies are fulfilled in this chapter.

Gen. 3:15 -- "it shall bruise thy head..."

Rom. 16:20 -- Paul refers to it in the future.

Gen. 6 -- days of Noah with Lu. 17:26 -- as it was in the days of Noe, so shall it be also in the days of the son of man."

Gen. 19 -- days of Lot with Lu. 17:28-30, the "day when the Son of man is revealed."

Gen. 14:1-10 -- first type of the second coming in a battle.

Gen. 49:9-12, 17-18, 24 which as the shepherd (1st coming) & stone (2nd coming).

Ex. 4-10, plagues parallel those of the tribulation.

Ex. 15:1-19 is a type of Armageddon. The song of Miriam is a celebration of the second coming.

Ex. 17:16 is a type of the second coming.

Lev. 26:1-12 have promises of millennial blessing, Lev. 26:14-43 are promises of the wrath of the tribulation.

Num. 21-24 deal with second advent, esp. Num. 24:22-23.

Deu. 27-28 list curses of tribulation and in Deu. 28:1-2 the millennia. blessings dependent on Israel's conversion, with the rest of the chapter dealing with what will happen to Israel during the church age up to the second advent. Deu. 19 continues with the curses of the tribulation.

Deu. 30:1-9 on the second coming as do Deu. 32-33.

Josh. 6 types the fall of Babylon.

Josh. 10 types Armageddon

Judg. 5 types second coming

Judg. 7 types Armageddon & second advent

Ruth shows second coming as a "threshing floor."

In first & second Samuel David types Christ's advent against Philistines.

2 Sam. 8:3 David goes to recover the border at the river Euphrates belonging to Abraham-Jacob.

etc. etc.

There are more references to the second advent than to the first; it's much more important to God.

Rev 19:1

Alleluia is two Hebrew words (praise JEHOVAH), so the language of heaven seems to be Hebrew, see Ac. 26:14.

Rev 19:2

Deu. 28:63; Jer. 51:43.

Re. fornication, cf. note to Mat. 5:32.

Rev 19:3

Connecting, via 14:11, Rome with the antichrist & Satan. Isa. 34:10 links the smoke to the wrath of God and the judgment of nations.

Rev 19:5

"Our God" is a standard Old Testament Jewish reference (Ac. 2:39). It may be used by Christians occasionally.

"All ye his servants," as found in 6:11 and 11:18.

Rev 19:6

He reigns now as the earth is now his kingdom rather than the prince of the air's or man's.

Rev 19:7

The Bride is a "glorious church, without spot or wrinkle" (Eph. 5:27), a chaste virgin (2 Cor. 11:1-3). Done by purging and cleansing done at the Judgment Seat of Christ (1 Cor. 3:10-16; 2 Cor. 5:10-11; Rom. 14:10-12).

Rev 19:8

Job 29:14; Isa. 61:10; Rev. 1:5.

When we are saved we receive the righteousness of Christ. It never leaves us, but what we do after we are saved is our righteousness, the righteousness of saints. See Zech. 3:4-5 for a type of the former. Some Christians will be caught naked (Rev. 3:17-18; 16:15; also 1 Jn. 2:28 which is in the context of the raputer as per 1 Jn. 3:1-4).

Rev 19:9

Lu. 22:16-30 (last supper and promise to not eat of it until the kingdom come). The wedding is described in Psa. 45.

-- The Bride of Christ is caught up at the rapture to be judged at the Judgment Seat of Christ.

-- Next she is married to Jesus Christ at the end of the Tribulation

-- Before she comes back to earth to reign with Jesus in a 1,000-year honeymoon, she is met in heaven the Tribulation saints who have been caught out. They are "the virgins, her companions that follow her" (Psa. 45:14). Present at this marriage is the whole family of God, which is mentioned in Eph. 3:15.

-- The "friends of the bridegroom" (Jn. 3:29).

-- The concubines (people saved under grace before the law in the O.T.)

-- The virgins (Tribulation Jews)

-- the guests (Tribulation Gentiles -- Sol. 6:8).

-- the Millennial saints don't appear until after the second coming & so aren't present.

Rev 19:10

Contra kneeling to and the worship of saints.

Note the testimony of Jesus is the spirit of prophecy which means saints know where they're going when they die (Rom. 8:38-39; 2 Tim. 1:12; 1 Cor. 1:9; 1 Thes. 5:23-24; Jude 1:24; 1 Jn. 3:2-3).

Rev 19:11

Re. opening of heaven: contrast the antichrist's counterfeit, 6:2 v.f. Also Ac. 7:56 note that apparently the heavens are "naturally" closed. Mat. 3:16. This is the second time heaven has opened in Revelation; Rev. 4:1. Josh. 5:14.

Rev 19:12

Psa. 45:2-5. The name of JEHOVAH? (Cf. LORD in v. 16.) [Yahweh of the moderns is a conjectured tribal deity, a god of crops or a well.]

Rev 19:13

Isa. 63:2-3; Isa. 63:1-5; Rev. 14:10. From the winepress of the wrath of God [200 million horsemen and horses].

The Word of Jn. 1:1.

Rev 19:14

2 Ki. 2:11; 6:15.

The army is the Church as per verse 8. Sol. 6:13.

Our weapons are spiritual (2 Cor. 10:4; Sol. 6:10 v.f., esp. Sol. 6:13)

cf. "... but now is my kingdom not from hence" of Jn. 18:36.

Now's omitted in most modern versions

The warfare of Joel 2:1-11

Rev 19:15

Psa. 110:5.

The sword: Isa. 30:31; 34:5, the iron rod; Rev. 2:27. The quote is from Psa. 2:9.

Re. winepress: 14:20.

Rev 19:16

Nebuchadnezzar was a king of kings (Eze. 26:7).

Rev 19:17

Job 39:19-30; Eze. 39:1-22, esp v 17. Recall relationship between devils and birds. Also Mat. 24:28 and Lu. 17:37.

Rev 19:18

Verse 21.

Rev 19:19

Rev. 9:15-17; 16:12-16; 17:13-14. Also Judg. 5:17-22.

Rev 19:20

13:11-12. The beast and false prophet (typed by Baalam, Bar-Jesus, and Simon the sorcerer; Ac. 8, 13) are nearly always mentioned together (e.g., Rev. 13:1, 11).

For a description of the lake of fire see Isa. 34:9-15. Rev. 20:10, 14-15.

This verse marks the seventh reference Arthur Pink uses to identify a resurrected Judas as the Antichrist (see Psa. 55:12). He continues: "... This gives the last, word concerning the Antichrist. It makes known the terrible fate which awaits him. He, together with his ally, will be cast alive into the Lake of Fire. This is very striking, and confirms what has been said above, namely, that the Antichrist will be one who has already appeared on earth, and has been in "the Abyss" [i.e., bottomless pit, not to be confused with the abyss referring to the deep] during, the interval which precedes his return to the earth. And how remarkably Rev. 19:20 corroborates this. The Antichrist will not be cast, eventually into the Abyss, as Satan will be at the end of the Millennium (Rev 20 :1-3), but into the Lake of Fire which is the final abode of the damned. Why is it that he shall not be cast into the Abyss at the return of Christ? It must be because he has already been there. Hence, the judgment meted out to him is final and irrevocable, as will be that of the Devil a thousand years later, see Rev. 20:10.

Rev 19:21

Verse 17; Eze. 39:4, 17.

Chapter note for Revelation 20

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

Chapter 20 deals with the millennium

Chapter 21 deals with eternity -- the *consummation* (bring to completion, fruition, fulfillment) of all things as per Dan. 9:27.

Rev 20:1

Mat. 25:31 v.f. Verse 3.

Re. chain: 2 Pet. 2:4, "...the angels that sinned ... delivered ... into chains of darkness" -- literal chain though likely not a physical one.

Re. bottomless pit, see Isa. 14:15.

Rev 20:2

Re. dragon: (16:13, Deu. 32:33). See Isa. 14:12-18 (Lucifer).

"Thousand years" occurs six times in this chapter (vv. 2, 3, 4, 5, 6, 7), one for every creation day and one for every 1,000 years since the creation. A- and post-millennialists make light of these six references and try to symbolize them away. One common claim is that the millennium, the thousand year reign of Christ (with David over Israel in Jerusalem) on earth, was invented by Scofield in the late nineteenth century. Others, less ignorant, acknowledge that the idea is old but attribute it to Cerinthus. The account is found in Eusebius's *History of the Church from Christ to Constantine*, book 3, 28.1. He quotes from the *Disputation*, attributed to Gaius. Cerinthus is said to have been a Judaizing gnostic, though Gaius (Gallus, A.D. 160-230) was a Roman associated with Zephyrinus, Bishop of Rome, and wrote that Peter was also martyred and buried at the Vatican. His basis? there were at the time monuments to both "victorious apostles" who "founded this church." (Quote from Eusebius, book 2, 26.2.) Gaius also denied that the apostle John wrote Revelation, claiming it was another, more prideful John, even though the book fulfilled a prophecy Jesus gave to his disciples (Mat. 16:28).

Cerinthus was reputed the most abominable example of an early millennialist. Of him Gaius wrote: "Then there is Cerinthus, who by revelations purporting to have been written by a great apostle...." This could refer to the Revelation and John. Omitting things Gaius says are "alleged," the next statement with authority is "He declares that after the [believers'] resurrection the kingdom of Christ will be on earth, and that carnal humanity will dwell in Jerusalem, once more enslaved to lusts and pleasures. And ... he foretells a period of a thousand years given to wedding festivities."

But Cerinthus was not alone. According to Eusebius, Nephos, an Egyptian bishop, held that the promises to the saints included a fulfillment in accordance with Jewish ideas and that there would be a millennium of "bodily indulgence on this earth." Gaius was respectful of Nephos, saying that he held that "Christ's kingdom will be on earth," with which Gaius disagreed. All in all, the basic millennial view is there. It is conceivable that the Alexandrian heretics, admired by Eusebius, may have embroidered the account by Gaius, perhaps even with the "indulgence of the flesh" emphasis. Since the Alexandrians were gnostics, and gnostics denied that Jesus was God manifest in the flesh because God would defile himself doing so, it makes sense that they would tar opponents with that brush. One thing is clear, though, and that is that during the millennium there will still be sin in earth.

Rev 20:3

Re. bottomless pit, see Isa. 14:15; Eze. 28:8; & Rev. 9:1. Hell is its sides.

This is the "seventh day" Millennial rest spoken of in Gen. 2:1-3; Hos. 6:2; and Heb. 4:9.

Little season, about 3 months? He finds men, ready to cooperate with him (Isa. 26:9-10). The corruptness of man's Adamic nature.

Rev 20:4

The beheading of the Jewish saints during the Tribulation is the logical response to their rejection of their head, King Jesus. Note the lower case on "word," signifying the Scripture.

Church age saints & tribulation saints together.

The thrones were promised to the Christians of this age: to the Apostles in Mat. 19:27-30 to judge Israel.

Mat. 8:11 refers to the manifestation of the Kingdom. These are the crowns and thrones promised the Christians in Rom. 8:17 and 2 Tim. 2:12.

Rev 20:5

Note, the thousand year reign is the first resurrection which is not “spiritual” (new birth) as maintained by some such as Hymenaeus and Philetus (2 Tim. 2:17-18; 1 Tim. 1:20).

For more see 2 Tim. 4:1; Lu. 20:35; Mk. 9:9-10; Jn. 11:23-26; Dan. 12:2; Ac. 24:15; Rev. 11:12. Here all three parts of the first resurrection are completed and so “this is the first resurrection.” The third part was in vv. 1-4. The same three parts are found in Deu. 16:16 and 1 Cor. 15:22-25.

Rev 20:6

The second death (2:11) is the separation from the life of Jn. 14:6, which is the death of the soul (Gen. 2:7).

Thousand years, the millennium pointed to in Isa. 11:5 v.f. and as promised Israel in Lev. 26:44-45.

When Jesus died he died as a prophet. After his resurrection he became our high priest in heaven. Now that he’s back as King of kings and Lord of lords. This means that in this present dispensation Christians are prophets since priests and kings are here listed for the Millennium.

Rev 20:7

The innate depravity of man:

if a man is given knowledge of good and evil he murders (Cain)

if made a political leader he’ll organize against God (Gen. 11)

if God makes them a chosen people they’ll complain against him (Ex. 15 - on)

if God gives a law to teach about sin, man uses it to justify himself (Gal. 5:4)

if God sends a righteous healer they crucify him

if God gives them 2,000 years of grace they set Antichrist over themselves

There is no new birth in the Millennium when salvation’s by works because there’s no faith (Rom. 8:24 in contrast). Salvation plan then is Mat. 5-7. During the millennium if a man takes you to court you’re to give him everything you have.

When Satan comes up he finds people who are tired of a military dictatorship, griping about the authority of Christ. They do not like his harshness, discipline, or power and so they follow Satan.

Rev 20:8

Eze. 38-39 describes this battle. Gog is the chief prince of Meshech and Tubal (Eze. 38:3) and Magog his region (cf. Gen. 10:2).

Psa. 72:8-9 says Christ has enemies during the millennium. The wicked will not come to see him (Isa. 26:9-11); the rebellious exalt themselves (Psa. 66:7).

Zech. 14:16-19 speaks of people left over from the Tribulation who enter the millennium, but not all are saved. Some do escape (Dan. 11:41-42 in contrast). Some helped the Jews during the tribulation (Mat. 25:34, 40, 46; sheep & goat judgment). The nations are made up of the descendents of these 3 types of people.

Rev 20:9

The fire which destroys the earth (2 Pet. 3:7, 10 q.v.) Psa. 11:4.

Geocentric: God’s reference point.

Rev 20:10

The beast and false prophet are still there after 1,000 years (19:20), in the hell prepared for the Devil and his angels (Mat. 25:41). Jude 1:7.

Rev 20:11

Job. 14:12.

Compare 2 Pet. 3:7, which has heavens. One heaven rolls up and this is a second.

Rev 20:12

Jn. 5:28-30 -- resurrection of life and resurrection of damnation, these of the latter are still dead. These are judged by works, thus not Christians. People in this judgment include saved people saved by faith and works during the Tribulation and the Millennium. 2 Thes. 1:6. Mat. 25:31 v.f. Furthermore, Jesus is said to be God here, as Jesus is the judge (Jn. 5:27).

Job 34:22; Pr. 20:8-9; Dan. 7:9-10 (see comment below); 1 Cor. 6:3 judges angels along with men, Jude 1:6; 2 Pet. 2:4, 9; 3:7.

Re. the books, see note to Jer. 17:13.

In Dan. 7:9-10 is a reference to the great white throne is in evidence, and it is in heaven, but in Dan. 7:11-13, mention is made of the beast and judgment at the end of the Tribulation. Then in Dan. 7:18 the eternal kingdom cannot be the millennium but must be the new heavens and earth. **Is Satan going to be the prosecuting attorney at the great white throne judgment?** After all, he is the anger of the Lord (2 Sam. 24:1 with 1 Chr. 21:1). Jesus is then the defense advocate. Does the picture extend to the end of the Tribulation judgment, too? Also see Zech. 3:1-5.

Books is plural (Dan. 12:1; Ex. 32:32; Mal. 3:16). One book contains works, the *Book of Life* contains names (Psa. 87:6). The names are also written in the age of grace (Phil. 4:3). Jn. 12:45

Rev 20:13

Three classes: sea, death and hell.

Sea: those who died in the flood (sons of God of Gen. 6, too).

Dead: saved people in Abraham's bosom (Mat. 27:50-54).

Probably includes Millennial saints,

There's no indication that any man saved in the Tribulation gets a glorified body.

Hell: the unsaved who rejected the grace of God (Ac. 2:27).

Is the sea mentioned here the sea at the edge of the universe? In that case, the dead there are most likely angels.

Rev 20:14

Isa. 66:24.

Re. second death, see note to Eze. 18:4.

Rev 20:15

Ex. 20:5 with Sol. 8:6. Mat. 13:15. Mat. 10:28; Dan. 2:2;; Ex. 32:32.

Origin of the English expression, "Go jump in the lake."

Chapter note for Revelation 21

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

Full circle. The Bible starts with the tree of life and it shows up here again in 22:2.

Abel's lamb was slain and the lamb shows up in 21:23

In Genesis it was paradise lost, here paradise restored

In Genesis God created the heaven and the earth, here a new heaven and a new earth

God begins with man in Gen. 1 and ends with man in Rev. 22.

Rev 21:1

Isa. 65:17; 66:22; 2 Pet. 3:13. all of those references refer to heavens in the plural. Here it is singular. We note that there is no destruction of the first heaven in Rev. 6:14; where it is written that the heaven rolled up as a scroll, not that it vanished.

Contra. gap theories, for according to them, this is the *second* heaven and *second* earth, which would have passed away into the third, not the second. 2 Pet. 3:6 mentions world, not earth.

The sea may refer to the waters above, the sea of glass? Isa. 57:20; Jude 1:13.

Rev 21:2

Verse 10; Isa. 4:5-6; 52:1-2; Mat. 23:37. The many mansions of Jn. 14:2. Occupants: Heb. 12:22 v.f.

New heaven, earth, and Jerusalem who is the mother of every born-again believer (Gal. 4:26).

The marriage of the Lamb was in 19:7-8

New Jerusalem is not a bride, but adorned like one.

Three separate places of abode and service (1 Cor. 10:32)

The new earth is for the Jew

The new heaven for the gentile

The new Jerusalem is for the Christian (there's no temple in it v. 22)

According to the Roman Catholic church, Rome (today, in this world) is the New Jerusalem.

Rev 21:3

Eze. 37:27-28, tabernacle of God w. Israel & men (Lev. 26:11; 23:33).

Rev 21:5

Re. "all things new": not all new things. The new heaven and earth's things will have eternal "newness," never becoming old. I.e., no boredom!

Rev 21:6

The water of life is freely offered here in all dispensations. See 22:17. Also see Jn. 4:13-14 (woman at the well, note reference to Jerusalem there in Jn. 4:21 v.f.)

Rev 21:7

"He that overcometh" is true of Tribulation saints in Rev. 2-3 and of the Christian in 1 Jn. 4:4 and 5:4.

Rev 21:8

Note, unbelievers are here, as are the fearful. Those afraid to trust Christ are classed with murderers and whoremongers.

Rev 21:9

Note, in 2 Cor. 11:2 she is "espoused;" in Rev. 19:7 she "hath made herself ready" for the marriage; now she is his wife and is likened to a city. (Women are likened to cities and cities are likened to women. The Devil has a bride, Babylon. She is a woman and a city. Jerusalem is a woman and a city.)

Jn. 2:1-11.

Rev 21:10

V. 2.

Rev 21:11

Paul is the twelfth apostle, and through him the Gentiles are grafted in.

Rev 21:12

Twelve dozens start with this verse.

- 12 gates (this verse)
- 12 angels (this verse)
- 12 tribes (this verse)
- 12 foundations (v. 14)
- 12 apostles (v. 14)
- 12 thousands (v. 16)
- 12 dozen (v. 17)
- the dozen (v. 17)
- 12 stones listed in vv. 19-20
- 12 pearls (v. 21)
- 12 manner of fruits (22:2)
- 12 months (22:2)

Rev 21:14

Re. 12 dozen, see v. 12.

Isa. 8:16.

Rev 21:16

Re. 12 dozen, see v. 12.

A furlong = 220 yards, so 12,000 furlongs = 1500 miles. (Seattle along 49th to Chicago, covers southernmost tip of Texas and back west.)

The city is of pure gold (vv. 18 and 21).

Rev 21:17

Re. 12 dozen, see v. 12.

144 cubits = 222 feet if an 18.5-inch cubit is meant (man's), or 264 feet if the royal 22-inch cubit is meant.

Either the thickness of the 1500-mile-high wall is meant or a wall that high surrounded it.

One of the clearest verses in the Bible equating angels to men. (Gen. 6:2). Also see 22:8-9; Lu. 1:26 with Dan. 9:21.

Rev 21:19

Re. 12 dozen, see v. 12. Compare the stones with those on the breastplate in Ex. 39:10 v.f. There are some differences.

Rev 21:20

Sardonyx: see note to onyx in Gen. 2:12.

Rev 21:21

Re. 12 dozen, see v. 12.

Street is singular.

Rev 21:23

Psa. 19:1.

Rev 21:24

That is, those saved from the Great White Throne judgment. (Rev. 20:13). Re. kings of the earth, Isa. 66:22-23; however, this may also be a time, 30 days (new moon to new moon) plus a week to cleanse the temple just before the Millennium starts.

New versions omit “of them which are saved,” in violation of Mat. 25:32, and “honour.”

Rev 21:25

Context is eternity, not the Millennium.

Rev 21:27

The reference is to those who come out of the Tribulation and the Millennium. Why? Because those who come in will come in to get something they need for eternal life (22:14). They have to come in, but the Christian is already there.

Chapter note for Revelation 22

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, not taken therefrom.

It is claimed that none of Erasmus' manuscripts had the last of Revelation 22, so he translated it from the Latin into the Greek. However, Herman Hoskier (*Concerning the Text of the Apocalypse*, London: Quaritch, Vol. 1, pp. 474-477; Vol. 2, pp. 454, 635), one of the few men who have ever done a full collation of the manuscripts for Revelation, affirms that Erasmus used Greek manuscript 141 (or 2049). The majority of Greek manuscripts now support Erasmus's inclusion of the word "Christ" in 22:21 and "that do his commandments" in 22:14.

Rev 22:1

This is after the millennium, in the new heaven and new earth.

Rev 22:2

Re. 12 dozen, see 21:12.

Verse 17.

This tree has to be huge, starting from the midst of a street (the gold one?) and branching out to both sides of the river. I picture something like a Banyan tree. It's immensity is required by having to support billions of people who are members of the nations that shall be.

The nations are those of 21:24. It is clear that in eternity there will be people who can only maintain eternal life by eating of the tree of life and drinking the water of life (Jn. 4:14). This is not the same river as told of in Eze. 47:12, for the city here is 12,000 furlongs square while the one in Ezekiel 44-48 is 18,000 measures, a perimeter of about 9 miles, much smaller. The land is divided in Ezekiel, but not here. Also, Ezekiel speaks of a temple in the city, none is present here (21:22). There is one tree here, many in Eze. 47:7. This tree is to heal the nations that are saved (Rev. 22:14; 21:24; 21:16). It is located inside the city (see vv. 14-15).

This final dispensation is the one referred to in Eph. 1:10-12 as "the fullness of times." Presumably based on Deu. 7:9 which speaks of 1000 generations, some (e.g., Larkin) think that there will be 33,000 years (33 yrs./generation) before eternity begins.

Those saved in the Church age will not need to eat of the tree of life in order to stay alive, according to Jn. 5:24.

Rev 22:3

The curse of Gen. 3.

Rev 22:5

Dan. 7:14, 18. Effectively this makes for one (eternal) day. Thus in Genesis there is no evening or morning to the seventh day.

Though not needed in the city, the sun and moon are still present according to Psa. 89:29-37. Eternal security is conditioned on the sun and moon.

Rev 22:6

Refers to the entire book of the Revelation (v. 16). The "shortly be done" refers first to the start of the seven church ages and last for those in the Tribulation.

Rev 22:7

Primarily refers to the book of New Testament, cross-referencing Mat. 1:1 (q.v.). It refers to the entire Bible secondarily (vss. 18-19), and to Revelation lastly (1:11).

Rev 22:8

The angel is a man (v. 9). Also see note to 21:17. In the resurrection the saints are as the angels (Mat. 22:30). Since Daniel had a little book which he was told to seal to the time of the end (Dan. 12:4), and since the time is at hand (v. 10), it is possible that the angel is Daniel himself.

Rev 22:9

Preservation is implied by keeping.

Rev 22:10

“The time is at hand” is in the context of eternity.

Rev 22:12

Mat. 16:27.

Rev 22:13

1:8; Isa. 44:6; 48:12.

Rev 22:14

Note they need to earn the right to the tree of life. To Adam, God said he might “freely” eat of every tree in the garden, including the tree of life. Only the tree of the knowledge of good and evil was forbidden. Contrast the water of life in v. 17.

Most modern versions change “do his commandments” to “wash their robes,” violating the terms of the everlasting gospel of 14:6-7 and the works-based salvation of the millennium.

Rev 22:15**DOGS IN SCRIPTURE****Dogs and Jesus...****...as the Passover lamb**

Exo 11:7 “But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.”

a 22:16 “For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.” [The dogs would have lapped the Lord’s blood that dropped from the cross, even as they did Naboth’s (1 Ki. 21:19)]

...as the Good Shepherd

Psa 22:20 “Deliver my soul from the sword; my darling from the power of the dog.” [The darling is the little flock of the Good Shepherd, the Bride. The power of the dog is that of greedy false teachers, false prophets, false pastors, and the humanistic teachings of the heathen.]

Job 30:1 “But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.” [Their fathers, who failed to discipline them, are thus worse than dogs.]

Isa 56:11 “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”

Dogs as false prophets

Job 30:1 See above

Isa 56:10-11 “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.” [They cannot or will not bark a warning, afraid that their income will be hurt if they do.]

Mat 7:6 “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” [Dog is a type of false prophet; cf. 2 Pet. 2:1, 22 (also swine there). Pearls in Mal. 3:17; Mat. 13:46, = living stones. The admonition is to not turn over believers to unsaved females (sows), nor take God’s things and give them to unsaved male preachers or ministers.]

Php 3:2 “Beware of dogs, beware of evil workers, beware of the concision.” [Dogs attack, esp. in packs.]

Rev 22:15 “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” [The saints dwell in the city, and without the city lies the kingdom that is the reward of the White Throne judgment. They are the ones that will look upon those, among whom those listed here, in the lake of fire (Isa. 66:24). The fact that the mercy of God is ever enduring (1 Chr. 16:34; etc.) suggests that the new kingdom dwellers will continue to have children, and will live as long as they eat of the tree of life. Among those there will be a faction that sin and fall in the categories listed in this verse. Otherwise, since the saints no longer need mercy (Psa. 23:6) -- their sins having been forgiven -- how is that accounted as an enduring (longsuffering, patient, forbearing) mercy?]

Dogs and holiness

Exo 22:31 “And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.”

Deu 23:18 “Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.”

Mat 7:6 “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

Deprecating expressions about dogs...

...personal

1 Sam 17:43 “And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.”

1 Sam 24:14 “After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.”

2 Sam 9:8 “And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?”

2 Sam 16:9 “Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.”

2 Ki 8:13 “And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath showed me that thou shalt be king over Syria.”

[Note that the Israelites say “dead dog,” while others say “dog.”]

... dog’s head

2 Sam 3:8 “Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog’s head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?”

Isa 66:3 “He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.”

... dog’s vomit

Prov 26:11 “As a dog returneth to his vomit, so a fool returneth to his folly.”

2 Pet 2:22 “But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

Dogs and the wrath of God...

...against the spirit of anti-christ

1 Ki 14:11 “Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.”

1 Ki 16:4 “Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.”

1 Ki 21:19 “And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.”

1 Ki 21:23-24 “And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.”

1 Ki 22:38 “And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.”

2 Ki 9:10 “And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.”

2 Ki 9:36 “Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:”

... and Israel

Psa 68:23 "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." [In defense of Israel.]

Jer 15:3 "And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy." [Against Israel; thus fulfilling Jer. 8:2, that they'd be for dung.]

Dogs and the heathen

Psa 59:6, 14 "They return at evening: they make a noise like a dog, and go round about the city. ... And at evening let them return; and let them make a noise like a dog, and go round about the city." [People will bark "Oo, oo, oo" when pleased or in anticipation of something pleasant.]

Mat 15:26-27 "But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Mark 7:27-28 "But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs."

Miscellaneous

Judg 7:5 "So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

Prov 26:17 "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

Eccl 9:4 "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion."

Luke 16:21 "And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

In English, we have a word, *churl*, meaning a miserly, surly, boorish person. Some Hebrew scholars and etymologists believe that its Old English form, *ceorl*, derives from the Hebrew word, *kiylay* (H3596), which is related to the Hebrew, *keleb* (H3611), which means dog. If that is so, we add three more verses into this collection, namely:

1 Sam 25:3 "Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb."

Isa 32:5, 7 "The vile person shall be no more called liberal, nor the churl said to be bountiful. ... The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

Also see Php. 3:2 and 2 Pet. 2:22.

Rev 22:16

Some hold this verse as evidence that the Church is going to go through the Tribulation, but this is a summary of the entire book and harkens back to the opening chapters of the revelation. (Cf. v. 6.)

"Root" signifies the precedence of Christ, the firstborn from the dead.

For counter to Lucifer see Isa. 14:12. The morning star appears in the east (Mat. 2:2). Christ is compared to a star, as in Num. 24:17, for the light of nature and of grace. "[H]e is light itself, and in him is no darkness at all; and to a bright *morning* star, which shews the night is going off, and the day is coming on, and is the phosphorus, or bringer of light; as Christ by his first coming, who was then the dayspring from on high, put an end to the night of Jewish darkness, and spring the great Gospel day ..., so by his second coming to which this character refers, he will put an end to the night of antichristian darkness, Pagan, Papal, and Mahometan; so that there shall be no more night, and shall make an everlasting day. ...The dawn of light at the Reformation was a presage to this, ch. 2:28, called there the morning star." [Gill's *Expositor*, vol. 9, p. 871.]

Rev 22:17

V. 2. The water of life is free, unlike the fruit of the tree of life in v. 14. The bride is the Church, and so this applies to all dispensations. See 21:6.

Rev 22:18

Pr. 30:6.

The whole Bible is meant here because of the cross references, namely: Deu. 4:2; 12:32; and Prov. 30:6. Furthermore, there is no such warning at the end of any other book of the Bible, and this is the last book of the Bible.

Rev 22:19

See Moses' comment about the book of life in Ex. 32:32. 1 Jn. 5:16. A loss of rewards and not loss of salvation is probably what is meant here.

Modern versions say "tree of life" instead of "book of life," but *Receptus* says "book of life," and "tree of life" is sheer conjecture. For example, Nestle's *Critical Apparatus* gives no alternate readings, and the Revelation is missing from the so-called "oldest and best" manuscripts.

Rev 22:21

For critical apparatus see Chapter note.

For the grace, see 2 Cor. 8:9.

The Old Testament ends with a curse, the New Testament ends with a blessing.