

Notes and Study Guide Questions

The Book of Daniel

The Olivet Discourse

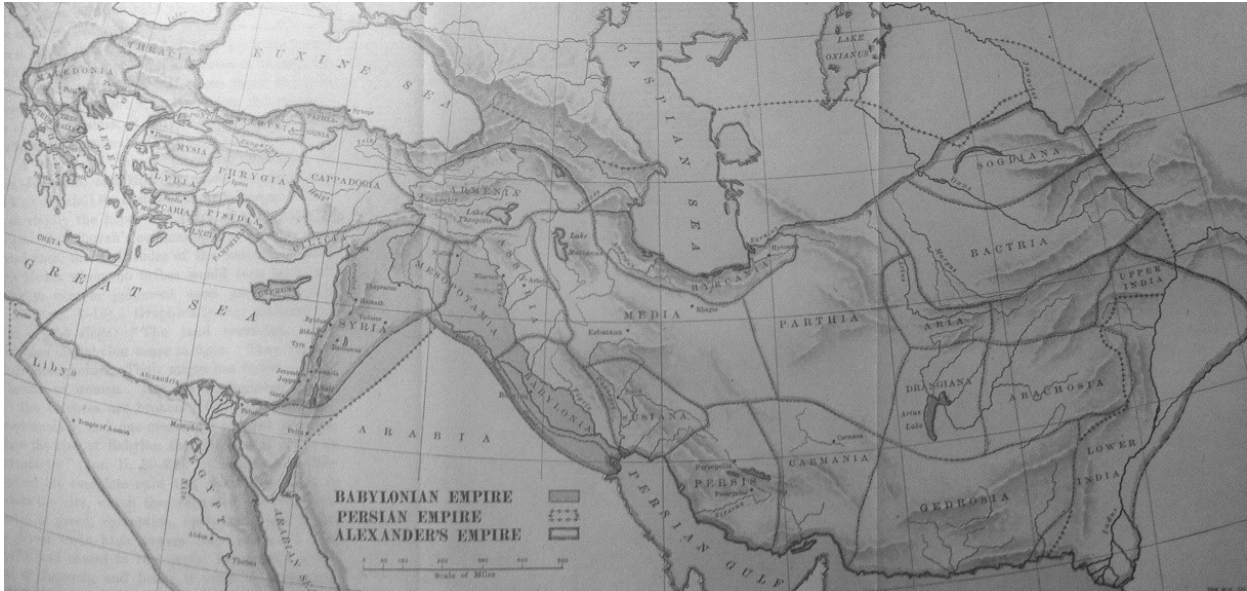
The Book of Revelation

By Harley Voogd
Poipet, Cambodia, 2016

Contents

The Book of Daniel3
The Olivet Discourse20
The Book of Revelation24

Notes on the Book of Daniel



Daniel was brought over to Babylon when Nebuchadnezzar was the king in 605 BC. Daniel lived throughout the span of the Babylonian empire and into the time of the Persian empire. He prophesied much about the future of Babylon, Persia, Greece, the Roman empire, and even Jesus. Daniel's prophesies probably go no further than AD 70, when the second temple was destroyed by the Romans.

Chapter One

- Nebuchadnezzar took control of Judah by God's authority (vs. 2), not by his own. Nebuchadnezzar was a powerful king, but he needed reminding that he only had his power because God allowed it. Nebuchadnezzar was often tempted to steal God's glory.
- Nebuchadnezzar raided the temple, but he did not destroy it yet. The destruction of the temple came about 20 years later (see Jeremiah 52).
- Daniel, like Joseph, refused to "prostitute" himself with Babylon (vs. 8). Daniel is a new Joseph — a true witness to the Gentile world.
- Vs. 5 — Nebuchadnezzar wanted the young men to be trained in his wisdom, but they refused. Because Daniel and his friends remained faithful to God, they received God's wisdom — see vs. 17.
- Vs. 8 — Daniel refused to eat of the king's delicacies - see Ps. 141:4
- Vs. 1 to vs. 21 — Nebuchadnezzar to Cyrus = Daniel's entire time in captivity (about 70 years). Daniel stayed faithful for the entire time. Will you stay faithful in your time?

Chapter Two

- Nebuchadnezzar had his disturbing dreams. He called in all of his wise men. They spoke to him in Aramaic (a Gentile common language at the time). From Daniel 2:4 to the end of chapter 7 the book is written in Aramaic, while the other sections are in Hebrew. Why is 2:4 – 7:28 in Aramaic? Possibly because that section has to do with the Gentile nations, while the other sections have to do with the Jewish people.
- Nebuchadnezzar asked the impossible (vs. 5-6), and when his wise men can not fulfill the request, he orders for all of them to be killed, including Daniel.
- Vs. 14 — Arioch had the same position as Potiphar — see Gen. 39:1. Daniel = Joseph
- The vision came to Nebuchadnezzar in the night, as well as to Daniel — the angel of death came in the night in Egypt — this is like another passover.
 - Things are settled at midnight. Night begins to turn to day at midnight — from death to new life.
 - " Lot and his family left Sodom during the night, and as day broke, Sodom was destroyed but they were saved. The Israelites left Egypt as the day broke after the Passover night, while the Egyptians mourned the destruction of their future (their sons). At midnight Boaz awoke to Ruth (Ruth 3:8). At midnight King Ahasuerus decided to honour the Jews (Esther 6). At midnight God restored Israel in the person of Joshua the High Priest (Zechariah 3, at the center of the night visions of Zechariah 1-6)...in Daniel 7 the Ancient of Days takes His seat at midnight and history changes. In Matthew 25:6, the bridegroom arrives at midnight. At midnight an earthquake shook the Philippian jailer to his senses (Acts 16:25). At midnight Paul raised a fallen son to life again and served the Christian passover meal (Acts 20:7-12). At midnight Paul challenged the Romans to abandon the ship of Rome and put their trust in Jesus, and served them bread (Acts 27:27-44)."¹
- The vision:
 - A great image — Head of gold: Babylon
Chest and arms of silver: Media/Persia
Belly and thighs of bronze: Greece
Legs of iron and feet and iron and clay mixed: Rome
- Vs. 34 — a stone was cut out with our hands — an altar (see Ex. 20:25) — cut from a mountain (vs. 45) — Jesus was begotten of God — the stone smashes the image and grows to fill the whole earth — Christ's kingdom.
- When the stone strikes the image, the image is destroyed in reverse order (vs. 34-35), but the whole image is destroyed at once. The empires of the image were layered into one: the Roman empire (just as the four beasts in Daniel 7 are layered into one in Revelation 13:1-2).
- Gold to Silver to Bronze to Iron (Heaven to earth) — the empire increases in power but decreases in Godliness. (2 Chron. 12:9-10 — Solomon's gold is replaced with bronze — less Godly).

Chapter Three

- Nebuchadnezzar sets up an image of gold — probably because of the vision — he has become proud and is stealing from the Father.

- Nebuchadnezzar set up a false temple complex: the image = ladder to heaven; the fiery furnace = altar; the instruments = the Levitical orchestra; satraps, administrators, governors, counsellors = Levites (see 1 Chron. 9:26; 23:4ff.) A false temple is set up by the Jews in Zech. 5:5-11 as well, but where as Nebuchadnezzar was wise enough to shut down his false temple, the unbelieving Jews were not (see Revelation 17 — the woman in Zech. 5 and the woman in Rev. 17 are the same).
- Vs. 5-7 — the repetition of all the musical instruments is comical and is mocking pagan worship.
- Nebuchadnezzar was furious that Shadrach, Meshach, and Abed-Nego would not worship the image. Vs. 19 — full of fury, Nebuchadnezzar ordered the flame to be made seven times hotter — he was building up his own fury — but his own fury only served to kill his own men (vs. 22) — God's fire saves, like the burning bush (vs. 25).
- Afterwards, the three men came out unharmed — their garments were not affected (vs. 27), they still held office — the smell of fire was not on them, no smell (sweet odour) of the sacrifice (see Lev. 1-7).
- Vs. 25 — "the Son of God" = God's anointed ruler (see Ps. 2:7-12).

Chapter Four

- Vs. 4 — Nebuchadnezzar is flourishing — like a tree (HB. ra'anan: green). Nebuchadnezzar sees a tree in his vision (vs. 10) — the kingly tree = the Tree of the Knowledge of Good and Evil (see 2 Sam. 14:17; 1 Kings 3:9).
- Vs. 12 — the beasts of the field found shade under the tree — compare to Jer. 27:5-6; 28:14 — Nebuchadnezzar is the tree, but only by God's command.
- Nebuchadnezzar again believes he is powerful by his own might — he is stealing from God again. He needs to die (vs. 14; compare to Acts 12:20-23). But, will he be resurrected (vs. 15a)? Yes, Nebuchadnezzar is baptized (vs. 15b — dew of heaven - see 1 Peter 3:20-21). But first he must be judged (vs. 16 — he becomes a beast, like Adam clothed as a beast). Then he rises again with understanding (vs. 34) and a new heart (Daniel 7:4). Also compare vs. 33 (eagle's feathers) to Daniel 7:4.
- Nebuchadnezzar is fully resurrected (vs. 36) and is converted to the worship of Daniel's God. Vs. 36 is Nebuchadnezzar's last words in the Bible; don't be surprised if you meet him in Heaven.

Chapter Five

- Belshazzar was probably Nebuchadnezzar's grandson (see Jer. 27:6-7).
- The feast being held was not some drunken orgy; it was probably a very somber event. Belshazzar knew that Darius the Mede was coming (vs. 30). Belshazzar probably brought out all the gods so that hopefully one of them could help him. One God did speak to Belshazzar, but it was not a good message.
- The lampstand was brought out — the lampstand in the temple was always lit and it sat opposite the table of showbread — the table of showbread represented Israel — God was always

watching Israel.

- The lampstand at the feast was probably lit and it shone onto the wall where God wrote the words (vs. 5).
- Vs. 5 — a hand appeared (vs. 23: this hand holds Belshazzar's breath) — compare to ch. 4:35 — "No one can restrain His hand..."
- Vs. 6 — when the king saw the hand, "his countenance changed (his head — head of gold), his thoughts troubled him (his heart — chest/arms of silver), the joints of his hips were loosened (belly/thighs of bronze), and his knees knocked together (his legs — legs of iron)"
- Vs. 6 — "the joints if his hips were loosened" — he soiled himself — compare to Isaiah 45:1 — Cyrus loosened Belshazzar's belt (see note on vs. 31)
- Vs. 10 — the queen: probably Belshazzar's mother and Nebuchadnezzar's daughter as all Belshazzar's wives were already at the feast (vs. 2b) — she remembers her father's conversion and remembers Daniel. Daniel is being contrasted to Belshazzar here — Daniel (Beltshazzar) is a faithful son while Belshazzar is not.
- Vs. 12 — "explaining enigmas" or "solve difficult problems" (NIV) — HB. literally says "to unravel" or untie knots — this writing on the wall would untie Belshazzar for good (vs. 6), also in vs. 16
- Vs. 13 — "Are you that Daniel who is one of the captives of Judah, whom my father the king brought from Judah?" — this was an insult to Daniel as Daniel was a powerful man in the empire.
- Belshazzar, despite knowing what happened to Nebuchadnezzar, still was proud before God, and worshipped the "gods of the image" (vs. 23b — "silver and gold, bronze and iron, wood and stone")
- The riddle could not be understood — God was "speaking in tongues" (see Isaiah 28:11-12 and 1 Cor. 14:20-22) — Babel
- The riddle: "Mene, Mene, Tekel, Upharsin" — Reckoned, Reckoned, Weighed, and Assessed — Belshazzar was weighed and found to be too light. Belshazzar does appear to repent (vs. 29), he does not reject Daniel's words.
- Vs. 31 — Who was Darius the Mede? Media was an empire east of Babylon, and was initially a greater empire than Persia. Persia joined with Media, and over time Persia became more dominant. So, there were Median kings who came to power over the Persian empire. "Darius" was probably not a proper name, but rather was a title for a Median king. It is probable that Darius was Cyrus, Cyrus being his Persian name.
 - For example — In Gen. 20:3 we read of Abimelech. Abimelech was not a proper name but rather a title — see introductory note on Psalm 34 and compare to 1 Sam. 21:10-15. "Pharaoh" was also a title, not a proper name.
 - Daniel 6:28 in the Hebrew could also read: "So this Daniel prospered in the reign of Darius, *that is*, the reign of Cyrus the Persian."
 - If this is true then Darius the Mede is the same Cyrus who allowed the Jewish people to rebuild

Jerusalem and the temple.

- It would appear that Daniel knew Darius the Mede for some time even before Darius took over Babylon. Daniel was immediately given power over 1/3 of the kingdom (if Darius didn't know Daniel he probably would have killed him along side Belshazzar). Also, Darius grieved much when Daniel was thrown into the lion's den (an event which happened only a few weeks after Darius took power). Daniel 5:31 is actually 6:1 in the Hebrew text implying that Daniel was put in power by Darius immediately after Darius took power.

Chapter Six

- This story can obviously be compared to the death and resurrection of Jesus. We can also compare Darius to Pilate — Darius knew that Daniel was innocent and tried to save him (vs. 14) — Pilate did the same for Jesus (John 18:38-39; 19:12-15) — Darius grieved and fasted for Daniel and, in the morning, rushed to the lion's den to see if Daniel's God had saved him (vs. 18-20) — Pilate washed his hands of the matter (Matthew 27:24).
- Darius believed God would save Daniel — Nebuchadnezzar did not (Daniel 3:15b).

Chapter Seven

- Vs. 2-4 — the saints (four winds) burst upon the nations (1 Kings 19:15 - Elijah given authority to anoint Gentile kings, and the exile) — the Beasts are called up to be a protecting "ark" for God's people (Jonah — Jonah went out on a boat into the "Gentile sea" to convert Nineveh, the capital city of Assyria, 70 years before Assyria took northern Israel into captivity. Babylon took over Assyria and took Judah into a captivity. Israel remained in exile until the time of Rome, when Jesus, the true Israel, came and freed the covenant people [see Chapter 3, "Eschatology of Israel"]. The "ark" [Assyria, Babylon, Persia, Greece, Rome] begun with Jonah sank in Acts 27.)
- Vs. 4-5 — Nebuchadnezzar is converted — Persians take over
- Vs. 6 — Third beast = Greece — Four Heads = 1) Alexander; 2) Greek Syria (King of the North - Daniel 11); 3) Greek Egypt (King of the South); 4) Hellenistic/Republic Rome — Jews scattered throughout the empire on the wings of Greek culture (Zech. 2:1-6)
- Vs. 7-8 — Imperial Rome rises — still maintains much of Greek culture (language, gods) — Rev. 13:2a — little horn rises (Herod and the wicked Jews) — they take over Israel
- Vs. 9-10 — Ancient of Days (Jesus? Or the Father?) — if Jesus, then this is His ascension to the throne — "garment was as white as snow" = priestly garment — "hair of His head was like pure wool" - compare to Rev. 1:14 — vs. 9b compare to Ezekiel 1:16 — vs. 10b - the books - compare to Rev. 5-7
- Vs. 11-12 — Jewish powers oppose Jesus and His people — Jewish beast (the little horn controls the beast in its relation to God) slain and body destroyed in fire - see Lev. 21:9 - beast is a feminine word in the HB. (AD 70) — Gentile beast loses its rule (AD 70 - Jesus now rules - vs. 14a) but is allowed to continue until God's purpose is done for them (fall of Roman empire?)
- Vs. 13-14 — The Saints ("One like the Son of Man" - Jesus? Or the Saints? - Ezekiel was called the

Son of Man ninety-one times) — receive the kingdom (see vs. 18, 22, 25-27) — the thrones (vs 9; Rev. 4:4) are vacated by angels (Rev. 5-19) and are taken by the Saints — vs. 13a - coming on the clouds of heaven, not from heaven to earth, but from earth to heaven - like an ascension offering (Lev.16) - quoted by Jesus in Matthew 26:64 — vs. 14b compare to Daniel 4:3, 34

- Vs. 15 — Daniel is troubled as he now knows his own people will stand against God's kingdom
- Vs. 16-18 — Angel summarizes the vision
- Vs. 19-22 — Roman beast devouring and destroying — Jewish power persecuting the Saints
- Vs. 23-24 — the Roman beast will be different - it will rule in an absolute way
- Vs. 24-25 — the Jewish power will rise and try to change the decree that God's people will rule (God decreed that the Saints would rule - vs. 22) — he will have power for a time (time of Jesus), times (apostolic age), and half a time (the great tribulation from Pentecost to about AD 67 - Matt. 24:21-22)
- Vs. 26 — AD 67 - AD 70
- Vs. 27-28 — The Saints will rule with Jesus forever

Chapter Eight

- The script is now back to Hebrew
- Vs. 1 — the third year - third = time of judgement
- Vs. 3-5 — these animals are not "beasts" but rather cattle, domesticated animals - clean animals - sacrificial animals (see Ex. 12:5; Lev. 4-5; Num. 28-29) — the animals represent Gentile powers but the focus is on Israel — the male goat comes from the west - west of what? - west of Israel — the ram = Media/Persia (vs. 20) — the male goat = Greece (vs. 21) — the two horns on the ram, one higher than the other, and the higher came up last = Media was first, but Persia grew more powerful later — the one horn on the male goat = Alexander the Great
- Vs. 9 — a little horn = a Jewish power — vs. 11 - the daily sacrifices were taken away - only a Jewish power could do this - As long as the Jewish people remained faithful to God, God was with them and protected them from their enemies. If the people were unfaithful, and they offended God (an abomination), God would leave the temple (desolate the temple) and hand the Jewish people over to their enemies. If a Gentile power ever entered the temple to raid it it would only be because God allowed that to happen.
- Vs. 11 — the "daily sacrifices" — actually called the "continual sacrifices" in the Hebrew — the continual sacrifices were made each morning and evening at the temple (vs. 14)
 - "What is the theology behind all this imagery? It is this: The calling of Israel was to pray for and bring offerings near to God on behalf of the nations of the world. The ox was particularly for the High Priest and for Israel as a whole (Lev. 4). But the daily offerings and the continual annual cycle involved the nations of the world, especially after the establishment of the Oikoumene (Assyria, Babylon, Media/Persia, Greece, Rome empires). The meaning is this: As long as the

Jews are faithful and pray for the nations, offering rams and he-goats for the imperial leaders, then they will have good rams and he-goats as emperors. First the ram of Persia would come and deliver them from Babylon. Then, when the ram had ceased to do God's bidding, a buck from Greece would arise and deliver them from Persian oppression (see Zechariah 9:1-8). But after the Greek deliverance, there would come a time when some evil Horn would wreck the Continual offerings. Such an evil horn can only be a Jewish, and indeed priestly person, because no one else could wreck the system. Some pagan king putting a temporary halt to the offerings would count for nothing in God's eyes. It was only His anointed priests who could defile the worship. In other words, the fact that the horn is able to wreck the sanctuary and pervert the Continual makes it clear that he symbolizes, at least in part, a Jewish power."²

- Vs. 13 — "How long will the vision be, concerning the daily (continual) sacrifices and the transgression of desolation (offending God to the point where He abandons the temple), the giving of both the sanctuary and the host to be trampled underfoot?"
- Vs. 14 — "And he said to me, 'For two thousand three hundred days (HB. evenings and mornings): then the sanctuary will be cleansed.'" — 2300 days = just over 6 years — Herod's temple was complete in AD 64 - there was a lot of Jewish persecution towards the Church at that time - Nero also began his persecution of Christians that year - approximately 6 years later the temple was destroyed.
- Vs. 15-22 — the vision is explained — after Alexander died his empire was divided
- Vs. 23-26 — this is a good description of the Herods — the Herod kings were part Jewish, part Edomite (Esau - brother/brother) who ruled over Israel leading up to and during the time of Christ.
- Vs. 19 — "Latter time" and "end time" — the latter time and end time refer to the last days of the Old Covenant world, not the return of Jesus.
- It is good to study the history of the time around Jesus' first advent. Recommended reading: "A History of the Jewish People in the Time of Jesus Christ" by Emil Schürer (see bibliography).

Chapter Nine

- Vs. 1 — Darius or Cyrus (?) - his first year in power
- Vs. 2 — 70 years - see Jer. 25:11ff. Also see Ezra 1:1ff. Why 70 years? - See 2 Chron. 36:20-22; Lev. 25:1-7; 26:34ff.
- Daniel knows his people should start going home now, but that hasn't happened yet. He is compelled to pray on behalf of his people.
- Vs. 4 — Daniel "made confession". He wants God to remember His covenant with Israel - see Lev. 26:40-42
- Vs. 11 - compare to Num. 5:18-24

- Vs. 13-19 — Daniel prays for forgiveness for the sins of his people and he asked God to vindicate Himself. God can only be vindicated if He returns to dwell in His temple. God has to find a way to forgive.
- Vs. 24 — The answer to Daniel's prayer — 70 weeks are determined for your people (the Jewish people) — that is, 70 weeks of years, not days - 490 years — 70 sabbatical years and 10 jubilees — "With reference to the seventy years of captivity, as they had been so long kept out of the possession of their own land, so, being now restored to it they should seven times as long be kept in the possession of it. So much more does God delight in showing mercy than in punishing."³
 - "To finish transgression" — Apostasy / Rebellion — The fullness of sin/apostasy came when humanity rejected Jesus - focused in His own people, the Jews.
 - "To make an end of sins" — To seal purifications (purification offerings) — Jesus was the final sacrifice. Jesus sealed, or authenticated, all the previous animal sacrifices.
 - "To make reconciliation for iniquity" — To cover — Jesus covered, once and for all, our punishment deserved (liability).
 - "To bring in everlasting righteousness" — Christ's kingdom
 - "To seal up vision and prophesy" — All Old Testament prophecy is about Jesus, and Jesus fulfilled all Old Testament prophesy.
 - "And to anoint the Most Holy" — Jesus anointed as the Holy of Holies — Messiah.
- Vs. 25
 - "The command" — Cyrus — Ezra 1:1-4. Also see Isaiah 44:23-28; 45:1-13.
 - "Messiah the Prince" — Messiah = Anointed One — Prince = Commander (HB nâgîyd) — Jesus
 - "There shall be seven weeks" — From Cyrus's decree till the end of Nehemiah.
 - "And sixty-two weeks" — From end of Nehemiah to Jesus.
- Vs. 26
 - "Messiah shall be cut off" — Jesus' crucifixion and excommunication.
 - "And the people of the prince who is to come..." — The people = the Roman armies? The Church? — The prince who is to come = or, the coming commander (HB) = this is still Jesus.
 - "...Shall destroy the city and the sanctuary." — Jerusalem and the temple — AD 70 — Jesus' judgement on unbelieving Israel — the vindication of Jesus.
- Vs. 26a is parallel with 27a, and 26b is parallel with 27b.
 - 26a "Messiah shall be cut off" = 27a "He shall bring an end to sacrifice and offering."
 - 26b "The end shall be with a flood" = 27b "...poured out on the desolate."
- Vs. 27
 - "Then he (Jesus) shall confirm a covenant..." — confirm = to be strong (HB gâbar) — a mighty covenant — this is probably the covenant made with Abraham - the covenant made after Babel separating the Hebrews apart as God's priestly nation (see Matt. 5:17).
 - "...with the many for one week." — The many = the Jews — for one week = the final week (or final 7 years) of the 70 — First 3 ½ years being Jesus' ministry, after which He is crucified, the second 3 ½ years being the time the gospel is preached exclusively in Judea (to the Jew first) by the apostles ending with the stoning of Stephen (?) after which "a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles." (Acts 8:1)
 - "But in the middle of the week He shall bring an end to sacrifice and offering." — Jesus' death on the cross - no longer is there any need for the memorial animal sacrifice - now we have the Lord's

Supper.

- "And on the wing of abominations..." — wing = priestly garment (?) (see Num. 15:37-41 — "make tassels or fringes on the corners of your garments" — tassel = HB tsytsith = a wing like projection).
- The 490 years, if beginning from Cyrus's decree and running till the stoning of Stephen, can not be taken literally. The first seven weeks, or 49 years (vs. 25) and the last week, or 7 years (vs. 27), can be taken literally, but the middle section of 62 weeks, or 434 years, is too short to be taken literally (the decree of Cyrus was given ca. 537 BC making the 434 years about 83 years too short). There is no reason why we have to take these years literally in prophecy. Perhaps what is being shown is God's mercy in the prolonging of the 434 years with an additional 83 years. The 70 weeks of years is given in contrast to the 70 years in captivity (see note on vs. 24 above).



Greek Empire Around 270 BC

Chapter Ten

- This is the third year of Cyrus — the decree to rebuild Jerusalem and the temple is already over two years old.
- Vs. 2-3 — Daniel ate no meat or wine - he cut himself off from the bread and wine of God's kingdom — nor did he anoint himself - cut off the anointing of God's work. Daniel's fast was

over the passover time — he was willing to die for his people. Fasting is related to sorrow - something is terribly wrong.

- Vs. 4 — Daniel is by the Tigris river in the vision — he is not back in the promised land yet — God meets him out here — why? — something has gone wrong — Ezra 4
- Vs. 5 — "a certain man" = Jesus — compare to Rev. 1:12-15
- Vs. 7 — compare to Acts 9:7
- Vs. 8-9 — "Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigour was turned to frailty in me, and I retained no strength." — frailty = destruction (HB *mashchîyth*) or corruption, like in Sheol — Daniel dies — deep sleep = near death, like when Adam was put to sleep when God created Eve (Gen. 2:21). Compare to Dan. 8:18.
- Vs. 10-11 — "...a hand touched me..." — "...stand upright..." — Daniel is resurrected. "And he said to me..." — he = an angel, possibly Gabriel again.
- Vs. 13 — "the prince of the kingdom of Persia" — this probably refers to a fallen angel who had authority over Persia, where as the "kings of Persia" probably refer to human rulers. The angel (Gabriel?) had to convince the kings of Persia to serve God rather than the Prince of Persia.
 - "Michael, one of the chief princes..." — Michael is the angel with authority over the Jewish people (Daniel 12:1) — Michael and Gabriel are the only angels named in the bible — Michael is the only angel called an archangel (Jude 1:9) — Some have taught that there were three archangels: Michael, Gabriel, and Lucifer (who, before the creation of the world, fell and became Satan). I disagree with that.⁴ Michael is probably Jesus.
- Vs. 14 — "the latter days" — of the Old Covenant world.
- Vs. 20 — "the Prince of Greece" = the fallen angelic overlord of Greece.

Chapter Eleven

- First year of Darius the Mede or Cyrus (?)
- Chapters 10-12 are one large prophecy. The prophesy of chapters 10-12 fits Greek/Roman history so well that liberal scholars (those who disbelieve in the inerrancy of scripture) have used this as a reason to say that Daniel was not the author and these prophesies were written many years after the events had happened. But, we believe that God gave Daniel these visions, and that is why they are so accurate.⁵
- Vs. 1 — would make more sense if this verse was actually 10:22 as this is still the angel speaking.
- Vs. 2 — "three more kings" for Persia: Cambyses, Smerdis, Darius I⁶ (not the same man as Darius the Mede) — "and a fourth...": Xerses I (?)
- Vs. 3 — "a mighty king shall arise" — Alexander the Great.
- Vs. 4 — compare to Dan. 8:8.

- Vs. 5 — "the king of the south" — south of Israel — Egypt (controlled by the Greeks at this time - called the Ptolemaic Kingdom) — Ptolemy II Theos.
- Vs. 6 — "the daughter of the king of the south" — Bernice - about 250 BC — Bernice was married to the Syrian king, Antiochus II (king of the north - also controlled by the Greeks at this time - called the Seleucid Kingdom), but then they divorced.
- Vs. 7 — "a branch from her roots" — Bernice's brother, Ptolemy III Euergetes.
- Vs. 9 — "the king of the north" — Greek Syria — Seleucus II Callinicus (242 BC).
- Vs. 10b — "...he shall return to his fortress and stir up strife." — he = Antiochus the Great (222-187 BC).
- Vs. 11 — "the king of the South" — Ptolemy IV Philopater (221-203 BC).
 - "...go out and fight with him..." — "...but the multitude shall be given into the hand of his enemy." — Ptolemy IV Philopater fought against Antiochus the Great in a battle at Raphia (an Egyptian Palestinian stronghold) in 217 BC - Syria (Antiochus) lost.
- Vs. 12 — Ptolemy IV Philopater did not pursue his victory.
- Vs. 13 — Antiochus the Great comes back.
- Vs. 14 — "many shall rise up against the king of the South" = anti-Egypt Jews (?) — "violent men of your people" = pro-Egypt Jews (?) — "the vision" = a false prophesy (?) - Deut. 13.
- Vs. 15-16 — Antiochus the Great conquered Egypt in 199 BC. — "Glorious Land" = Judea.
- Vs. 17 — Because of the rising power of Rome defending Egypt, Antiochus the Great was not able to fully control Egypt. So, he gave his daughter in marriage to the then Egyptian king Ptolemy V in the hopes of using her to corrupt Ptolemy's power or perhaps to assassinate him. But, she became loyal to her husband and turned her back on her father.
- Vs. 18 — "But a ruler shall bring the reproach against them..." — "a ruler" = Rome.
- Vs. 19 — After being defeated by Rome, Antiochus the Great began to pay tribute to them. It is unknown exactly how he died, but historians say he was killed while attempting to rob a pagan temple.
- Vs. 20 — "There shall rise in his place..." — Antiochus the Great was replaced by his oldest son Seleucus IV Philopater (187-175 BC). He raised taxes to pay tribute to Rome. He reigned for only 12 years and was poisoned to death by his own treasurer.
- Vs. 21 — "a vile person" — Antiochus Epiphanes IV (175–163 BC) — this man was not wanted to be king, even by his own family.
- Vs. 22 — "the prince of the covenant" — the High Priest - Onias III — Antiochus IV removed the High Priest from power when he was paid to do so by another man who wanted to be priest.

Many Jews supported this act as many Jews of the time wanted Jerusalem to become a more Greek type of city. This act would have greatly offended God (the abomination), causing Him to desolate the temple (leave the temple) (?) From the time Onias was removed till the time the temple was destroyed (AD 70), no true High Priest from the line of Zadok served in the temple, only false ones. This means there was no true Day of Atonement (where the High Priest went into the Holy of Holies once a year) and the sins of Israel and the nations were not atoned for but built up and up until the true High Priest (Jesus) came and paid for them all.

- Vs. 25 — "king of the South" — Ptolemy VI Philometer (180–146 BC)
- Vs. 27 — After Ptolemy VI Philometer was defeated by Antiochus IV he was replaced by Ptolemy VII. Ptolemy VI and Antiochus IV then entered a peace treaty together to defeat Ptolemy VII. But the treaty was based on lies.
- Vs. 28 — Antiochus IV, returning home, robbed the temple and killed many Jews. (170 BC)
- Vs. 29-30 — Cyprus = Rome — "In 168 BC , Antiochus (IV Epiphanes) undertook another expedition against Egypt. But this time the Romans took the field against him. The Roman general, Popilius Laenas, had sent him a decree of senate, in which he was required, if he were to avoid being an enemy of Rome, to abandon once for all his schemes against Egypt; and when Antiochus answered that he wished time to consider the matter, Popilius gave him that well-known brief ultimatum, describing (drawing) a circle around him with his staff and addressing him with a determined, *"Before you step out of that circle give me a reply to lay before the senate."* Antiochus was thus compelled, whether he would or not, to yield to the demands of the Romans. The result of this blasting of his plans with regard to Egypt was that Antiochus directed his energies immediately to a war of extermination against the Jewish religion."⁷
- Vs. 31 — "The destruction of the Jewish population of Jerusalem was only a means towards the chief end after which Antiochus was striving. Throughout the whole land the Jewish religion was to be rooted out, and the worship of the Greek gods introduced. The observance of all Jewish rites, especially of the Sabbath and circumcision, was forbidden on the pain of death; the Jewish mode of worship was abolished. In all the cities of Judea sacrifices were to be offered to the heathen deities. Officers were sent into all the districts, charged with the duty of seeing that the commands of the king were strictly obeyed. Wherever any one showed reluctance, obedience was enforced with violence. Once a month a rigorous search was instituted: if a copy of the book of the law were found in the possession of anyone, or if any one had had his child circumcised, he was put to death. In Jerusalem...in December 168 BC, at the great altar of burnt offering a pagan altar was built, and...a sacrifice was offered upon it (see 1 Maccabees 1:54-59). This sacrifice, according to the account given in the second book of Maccabees, was rendered to the Olympic Zeus, to whom the temple of Jerusalem had been dedicated."⁸
- Vs. 32-33 — "the people who know their God shall be strong (or take action), and carry out great exploits." — Faithful Jews opposed what was happening to the priesthood and temple, and fought back.
- Vs. 34 — "aided with a little help" — the Maccabean revolt — the Maccabees were a Jewish family which drove off Antiochus and ruled Judea up until the time of the Herods. The Maccabees did not restore the true High Priest, which they could have done as Onias IV was alive. Instead, the Maccabees made themselves kings and High Priests.

- "...many shall join with them by intrigue." — As the faithful get stronger, deceitful men join them.
- Vs. 35 — "time of the end" = end of the Old Covenant age.
- Vs. 36 — "Then the king..." — a different king now as the events ascribed to this king do not fit Antiochus IV - not forgetting that Antiochus was a king of the north - Syria (see vs. 40 - the king of the north comes against this king [Antiochus could not come against himself]; also see vs. 44).
- Some reformation commentators believe this king refers to the Catholic Pope, and the Anti-christ, and the end of the world, but we do not want to equate the "end" of western history with the end of world history (not 500 years ago and not today). Some believe this is talking about Rome.
- For these notes we will go with James Jordan's commentary⁹ and say this king is Herod and equate this king with the little horn in Daniel 7 - see note on Daniel 7:7-8 above. By this time in the prophesy narrative, Rome had taken control of Syria, and the king of the north from this point forward is no longer a Greek power, but a Roman one.
- Vs. 37 — "He shall regard neither the God of his fathers..." — this implies a Jewish king (Herod) — "...nor the desire of women." — perhaps he was a homosexual, or he had no care for children (children are the desire of women), or he had no desire for the Messiah (Haggai 2:7 calls Jesus the "desire of all nations", Gen. 3:15).
- Vs. 38-39 — Herod built the temple which was both the true temple (for the righteous believers) and a false temple for the unbelievers - see Zech. 5:5-11 - the spiritual house built at Shinar (Babylon) is the physical temple in Jerusalem. The temple became a false god to the unbelieving Jews. See Luke 21:5.
- Vs. 40 — this verse could be referring to Cleopatra (king of the South) and Octavian (Augustus) Caesar (king of the North).
- Vs. 41 — Herod the Great, who formerly supported Cleopatra and Marc Anthony, switched sides to Octavian. Octavian sent armies against Edom, Moab, and Ammon joined with men from Herod. They failed in taking those lands.
- Vs. 42 — Octavian conquered many other lands, including Egypt. Cleopatra and Marc Anthony committed suicide.
- Vs 43 — Rome went on to conquer Libya and Ethiopia. Rome takes dominion. The 4th beast of Daniel 7 comes to power (imperial Rome).
- Vs. 44 — "news from the east and the north shall trouble him" — Herod again (?) — trouble from the east = Magi (Matt. 2:2-3) (?) — "destroy and annihilate many" = Matt. 2:16-18 (?); Rev. 12 (?)
- Herod builds his home in Jerusalem, but that will not protect him. The true Jerusalem belongs to God. See Psalm 48.

Chapter Twelve

- Vs 1— "At that time Michael shall stand up..." — Michael is probably Jesus.
- "And there shall be a time of trouble..." — See Matt. 24:21 — the "Great Tribulation"

- Vs. 2-3 — What is this resurrection?
 - According to James Jordan, there are six possibilities:¹⁰
 1. The physical resurrection and judgment of all persons at the end of history (Jesus' second advent). The problem is that this event takes place at the end of the period being described, when Michael delivers Israel and brings the gospel. Also, it applies to "many," not to "all," alluding back to Daniel — it is Daniel's people who are spoken of. (Also, in verse 3, it says, "Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever." So, it would appear that the gospel is still being preached after this resurrection, and so can not refer to the final resurrection.)
 2. N.T. Wright has suggested that verse 2 is a promise of eventual resurrection, placed here because Jesus' own resurrection involves the eventual resurrection of all mankind to blessing or judgement. That is, the physical resurrection of all mankind is part of the reality brought by "Michael," and so it is mentioned here, though it only happened to Jesus Himself at this time.¹¹ The problem again is that only "many" are raised.
 3. The general spiritual resurrection of believers. This won't work because wicked people are also being raised.
 4. The "life from the dead" resurrection of Roman 11, when a large number of Jews repent and turn to Christ. I (Jordan) believe this event took place before the destruction of Jerusalem and is also portrayed in Revelation 7.¹² The resurrection spoken of in Romans 11, however, applies only to the saved, and wicked people are also raised here in Daniel 12:2.
 5. The emptying of Sheol into heaven when Christ ascended there. (That is, the righteous dead of the Old Testament time were taken out of "Abraham's Bosom" [the pleasant part of Sheol] and brought up to heaven by Jesus after He descended there after His death, and then went up to heaven from there. This assumes that the righteous dead of the O.T. could not enter heaven until Jesus had completed His work on the cross. The wicked dead of the Old Testament time remain in Sheol until the final judgement.)
 6. The resurrection here is a national resurrection like the one portrayed in Ezekiel 37. This (according to Jordan) is the only credible possibility.
 - According to Matthew Henry, there are three possibilities:¹³
 1. When God works deliverance for His people from persecution it is a kind of resurrection; so the Jews' release out of Babylon was represented in vision (Ezek. 37) and so the deliverance of the Jews from Antiochus (IV Epiphanes), and other restorations of the Church to outward prosperity; they were as life from the dead.
 2. When, upon the appearing of Michael, his gospel is preached, many of those who sleep in the dust, both Jews and Gentiles, shall be awakened by it to take upon them a profession of religion, and shall rise out of their heathenism or Judaism; but, since there will be always a mixture of hypocrites with true saints, it is but some of those who are raised to life to whom the gospel is a savour of life unto life, but others will be raised by it to shame and contempt, to whom the gospel of Christ will be a savour of death unto death, and Christ Himself set for their fall.
 3. The general resurrection of the last day: The multitude of those that sleep in the dust shall awake, that is, all, which shall be a great many... The Jews themselves understand this of the resurrection of the dead at the end of time...

- Vs. 4 — "seal the book" - see Rev. 5:1ff. — "time of the end" - end of old creation — "knowledge shall increase" - a better understanding of the prophesy - people living in the time of Jesus knew that Daniel's prophesy's were coming to fruition. There were many false messiahs at that time (see Matthew 24:4-5, 23-26).
- Vs. 5 — "two others, one on this riverbank and the other on that river bank." - compare to vs. 7 - "he held up his right hand and his left hand to heaven" - compare to Ex. 17:12.
- Vs. 7 — see chapter 7, "Notes and Questions on the Book of Revelation", note on Rev. 10:5-7.
 - "time, times, and half a time" — Persian time, Greek times, Roman time (?)
- Vs. 9 —compare to vs. 4
- Vs. 11 — see note on Daniel 11:31
- Vs. 11-12 — 1290 days = 430 X 3 — see Ex. 12:40 - "Now the sojourn of the children of Israel who lived in Egypt was 430 years." — also see Gal. 3:17 — three more "Egyptian" captivities (?) - see Matt. 2:14-18.
 - 1335 days - 1290 = 45 more days — 1) 430 days - *time*; 2) 430 days - *times* (1 of 2); 3) 430 days - *times* (2 of 2); 4) 45 days - *half a time* - time cut short - Great Tribulation (?) - Matt. 24:22 - wilderness time (?) — the Jews (the elect) would have no choice but to live out the 1290 days, but would they remain faithful throughout the additional 45 days? Even after the second temple was built, the Jews were still in exile. They waited for God to redeem them. The whole book of Malachi is about this. Would they believe in the Messiah when He actually came to save them? Or would they reject Him? See 2 Peter 3.¹⁴
- A comparison of the "Former days" to the "Latter days"...¹⁵

Former Days	Latter Days
Flood	Destruction of Jerusalem
Babel	Daniel 5
Abram enters land	Cyrus's decree
Patriarchal era	Persian era
Descent into Egypt	Ptolemy takes treasures
Exodus/conquest	Antiochus III restores land
Judges era	Antiochus IV Epiphanes
Philistine dominance	Post Antiochus era
Saul	Herod
David	Michael

¹ Jordan, James B. *The Handwriting on the Wall*. Powder Springs: American Vision, 2007; pg. 172-173.

² *Ibid.*, pg. 420-421

³ From the *Matthew Henry Commentary* of Daniel.

⁴ Imagine Adam and Eve in the garden, and here comes along Satan the serpent. Satan being a serpent, I believe, was simply Satan in his naturally created form. Not all angels look alike, it would seem, and not all angels resemble men. The Cherubim and Seraphim are mighty dragon-like angels (Seraphim means "fiery serpent" in Hebrew). Satan himself is called a dragon in the book of Revelation. I also believe that Adam, Eve, and Satan all fell into sin at the same time. There's no biblical reason to believe that Satan and the angels existed for millions of years before the creation (if there was such a thing as years before the creation), and that at some point in that time Satan fell. I was always taught that the angels existed before the creation week and that there were three arch-angels ruling each over a third of the angels. The three archangels were Lucifer, Gabriel, and Michael. At some point Lucifer fell and his third of angels fell with him. There is no biblical reason to believe this.

Firstly, Lucifer is not a proper name. Modern translations do not even use the word (except the NKJV but with a footnote). You will find it in the KJV in Isaiah 14:12. The KJV uses the old Latin word "lucifer" which really means "morning star" or "day star". Why did the KJV translators use Lucifer? Some scholars say it's because they just didn't know what to do with the word from the Latin. The same term "morning star" is used in 2 Peter 1:19, and there it is clearly not referring to Satan. Jesus calls Himself the "morning star" in Revelation 22:16. The Isaiah 14 passage is a prophecy against the king of Babylon, and there's no reason to not just leave it at that (compare Isaiah 14 to Daniel 4).

Secondly, the only angel that the bible actually calls an archangel is Michael (Jude 1:9). The only other time the word "archangel" is used in the bible is in 1 Thessalonians 4:16, and that's a reference to Jesus. One could make a strong argument from the bible that Michael is actually Jesus — the angel of the LORD over Israel in the Old Covenant time (Daniel 12:1). I'm not going to make that argument here though.

Thirdly, the fact that Gabriel is the only other angel named in the bible does not necessarily mean that he is more important than all the other angels. It just means that he was an angel who was directly involved with the covenant people's storyline in the bible. The bible tells a very specific story and leaves out any details that have nothing to do with the story. Who knows how many angels have been at work doing what for God in the earth since creation?

Fourthly, there's no reason not to believe that the angels were created during the six days of creation. Perhaps they were created on the fourth day (Gen. 1:14-19) or perhaps the first day (Job 38:4-7). Angels are not like men. Angels do not grow and mature over time. They were created as finished products. Satan did not need a million years to fall, he only needed a moment in the garden.

So, imagine Satan (but not yet Satan - "the Accuser"), an un-fallen angel, coming into the garden. Why was he there? Perhaps God sent him to be a tutor to Adam and Eve. When we were children, we were under tutors. God told Adam and Eve to increase and multiply and to fill the whole earth. Perhaps they needed a tutor who was a crafty beast from the field to teach them what the world was like outside the garden. We don't know how long Satan spoke to Eve, but at some point in the conversation, I believe, Satan realized what God had planned for mankind and he became jealous. Satan did not fall because he was jealous of God, he fell because he was jealous of Adam.

I believe God created the universe to prepare a bride for His Son. Notice I use the word "prepare" a bride. The Church has to grow in maturity before she can be the bride. We are not like angels. We were not created as finished products. We have to go through a time of maturation. But once we reach the stage where we are ready, great things happen. I believe Satan caught a glimpse of the greatness planned for humanity in his conversation with Eve and he became jealous, fell, and plotted to destroy God's plan.

⁵ For a more detailed commentary of Daniel 10-12, see John Gill's commentary — <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/daniel-10/>

⁶ This man is possibly the king at the time of Esther.

⁷ Schürer, Emil. *A History of the Jewish People in the Time of Jesus Christ; First Div.; Vol. One*. Peabody: Hendrickson, 2012; pg. 205-206.

⁸ *Ibid.*, pg. 207-208

⁹ *The Handwriting on the Wall*

¹⁰ These six possibilities are taken from *The Handwriting on the Wall*, pg. 616-617.

¹¹ Wright, N.T. *The Resurrection of the Son of God*. Minneapolis: Fortress, 2003; pg. 109ff.

¹² See James B. Jordan, *The Future of Israel Reconsidered*. Biblical Horizons Occasional Paper 18 (Niceville, FL: Biblical Horizons, 1994).

¹³ These three possibilities are from *Matthew Henry's Commentary* on Daniel.

¹⁴Is 2 Peter 3 about the end of history, or about the end of the Old Covenant world?

¹⁵*The Handwriting on the Wall*, pg. 612

Notes and Questions on the Olivet Discourse



The "Olivet Discourse" is found in all of the gospels except John. It is a conversation between Jesus and His disciples concerning certain times and events. It is one of the main passages used in the study of eschatology. The version found in Matthew 24 is often the most used text. Here, we will also mainly look at Matthew, but we will refer to the other texts as well.

Matthew 23

- Read Matthew 23. Who is Jesus speaking to in this chapter?
- How many "Woes" are there in this chapter? Briefly discuss each one.
- In vs. 31-35, what does Jesus accuse the Pharisees of? Jesus promises to send more prophets. Who were these prophets? (See Matthew 10:16-20)
- In vs. 36, Jesus said that the punishment for murdering all the prophets (from Abel to Zechariah) would come "upon this generation." What generation was that?
- In vs. 37-39, Jesus said that their house was "left to them desolate" (vs. 38), how does this relate to the "abomination which causes desolation"?¹
- What did Jesus mean when He said, "...you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'" (See Psalm 118:26; also see John 4:21-24.)

Matthew 24

- Beginning in chapter 24, Jesus walks out of the temple, but is still standing near it when his disciples point out the buildings. Jesus told them that the temple was going to be destroyed. Why would this have been so shocking to His disciples?
- Jesus then went and sat on the Mount of Olives with His disciples (this is where the term "Olivet Discourse" comes from). The Mount of Olives overlooked the temple.
- In vs. 3, the disciples asked Jesus three questions. The disciples were disturbed at what Jesus said about the temple, so we can imagine that they blurted out all these questions at the same time to Jesus. We don't have to consider these questions as being well thought out, or given to Jesus in order.
 - The three questions are:
 1. When will these things be?
 2. What will be the sign of Your coming?
 3. What will be the sign of the end of the age?
 - "When will these things be?" — This question was referring to everything Jesus said in chapter 23 and what He said about the destruction of the temple.
 - "What will be the sign of Your coming?" — What does "Your coming" refer too?
 - Read Matthew 10:1, 5-7, 17, 22-23.
 - Read Matthew 16:21, 24, 27-28.
 - Read Daniel 7:13-14; Psalm 110:1. Compare this to Matthew 26:62-65; Acts 7:55-56.
 - What does the word "Gospel" (Greek: euaggelion) refer to?
 - "What will be the sign of the end of the age?" — The "age" they referred to is the Jewish age, their own age, which would end when the temple was destroyed (AD 70) — the end of Daniel's 70 weeks. The word "age" in the Greek is *aiōn*, which refers to a length of time. For the Jews, the destruction of the temple would be the end of their world.
 - In vs. 34, Jesus said, "Assuredly I say to you, this generation will by no means pass away till all these things take place." Jesus was talking about all the things He had described in chapter 23 and up till 24:34. The generation Jesus said would not pass was the same generation mentioned in chapter 23:36 -- the generation living at the time of Jesus.
 - In vs. 14, Jesus said, "And this gospel of the kingdom will be preached in all the world (Greek: *oikoumenē* — at the time of Jesus this referred to the Roman empire) as a witness to all nations, and then the end will come." This verse refers to the gospel being preached throughout the Roman empire, and the "end" refers to the end of the Jewish age.²
 - Vs. 4-5... The Jews were expecting the Christ, or Messiah, to come in Jesus' day. Messiah means "anointed one", as in a king. They knew that Daniel's 70 week prophesy was coming to its end. For the Jews, the Messiah would be the one who would establish Israel as a powerful nation again, like David and Solomon did. They also believed the Messiah would usher in a time where the Gentile nations would come to Israel for salvation. Any man in Jesus' day coming forward and leading a revolt against the Romans would have been seen as a potential Messiah.
 - Vs. 6-8... Any conflict within the Roman empire would be seen as a potential downfall for the

Roman power. There were many such conflicts in the Roman world. There were also natural disasters at the time which would have been seen as signs by the Jews as a possible destruction for the empire. But, as Jesus said, these were not signs of the end but rather signs of the beginning of sorrows for the Jewish people.

- Vs. 9-13... Compare vs. 9-10 to Matthew 10:16-23; 23:34. There were many false prophets in the early Church days. John called them "antichrists".
- Vs. 15-22... The abomination of desolation spoken of by Daniel — Read the account in Luke 21:20-24. Luke replaces "abomination of desolation" with "Jerusalem surrounded by armies". We are reminded here of the acts of Antiochus (Epiphanes IV) spoken of in Daniel 11:31 (see note on Daniel 11:31 in chapter five of this text book).
 - An abomination is something which angers God enough to leave (or desolate) the temple. Only the Jews could anger God in this way, just like only a wife can commit adultery against her own husband. Antiochus's actions were not an abomination, they were a result of the desolation. Likewise, the Roman armies surrounding Jerusalem in AD 70 was not an abomination, it was the result of desolation, of Jesus leaving the temple.
 - What was the abomination that caused God to desolate the temple leading to its destruction in AD 70? Jesus already declared desolation on the temple back in Matthew 23:38. So the abomination could be all the "woes" listed in that chapter. Or, the abomination could be that the Jews were still sacrificing animals in the temple after Jesus' work on the cross. Or, it could refer to the stoning of Stephen and the persecution of the first Christians. It is probably a combination of all these things.
 - Vs. 16-22 instruct the believers what to do when they see Jerusalem surrounded by armies. And indeed, the Christians did flee the city on that day.³
 - Vs. 22 — See note on Daniel 7:25 in chapter five of this textbook.
- Vs. 23-26... Another warning of false prophets.⁴
- Vs. 27-28... "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be." This verse could mean that everyone will see the coming of the Son of Man, just as everyone sees a flash of lightning. But, not everyone on the earth sees the same flash of lightning, and lightning doesn't flash from east to west. The Greek word for "lightning" here is *astrapē*, which means "of the gleam of a lamp." So, this verse could also be referring to the rising of the sun, which does happen in the east and moves to the west, and everyone on earth does see that.
- Vs. 29-30... The sun, moon, and stars darkened is symbolic language for the downfall of a nation — in this case Israel along with the whole Old Covenant world. See Isaiah 13:1-13; Ezekiel 32:2-8; Isaiah 51:15-16; Jeremiah 4:22-28.
 - The sign in heaven was a sign that showed that the Son of Man was ruling in heaven. The Church rises to power once the Old Covenant system is done with.
 - The tribes of the land⁵ (Israel) will mourn (see Rev. 18) when they see (Greek: *optanomai*, which doesn't just mean to see something, but rather to look at something intensively and inspect/ judge it) the Son of Man coming (Greek: *erchomai*, to arrive) on the clouds of heaven (see Daniel 7; Rev. 1:7).
- Vs. 31... The trumpet blast = the 7th trumpet in Revelation 11:15-18 (?) After Jesus took His throne at His ascension, the nations of the world were, and are, called to Him.

- Trumpets were used to gather people or to direct people to move in the Old Testament (Numbers 10:1-10).
 - Examples of God calling the nations to Himself: Psalm 22:27; 67:7; Isaiah 11:12; 13:5; 42:10; 43:6; 45:22; 49:18; 60:4; Zechariah 9:10; John 11:52; Ephesians 1:10; 2 Thessalonians 2:1-2.
 - The Greek word for angel: *aggelos*, means messenger. This word can apply to anyone — it is used to describe John the Baptist in Matthew 11:10. And the Hebrew equivalent, *mal'âk*, found in Malachi 3:1, also means messenger as angel, ambassador, prophet, priest, king, or teacher. Other uses of the word *aggelos*, used to refer to men, are found in Luke 7:24; 9:52.
 - The Greek word for "evangelist" is *euaggelistēs*, which, when broken down, means "joyful" (*eu*), "messenger" (*aggelistēs*). The same is true for the Greek of "gospel" (good news): *euaggelion*. The Christian gospel is the joyful proclamation that Jesus is now King.
- Vs. 32-35... The fig tree — when the branches become tender you know that summer is near. When the people saw all that Jesus had been describing thus far, they would know that the Old Covenant world was drawing to a close and that the New Covenant world (the kingdom of God - see Luke 21:31) would soon begin (the summer).
 - In reference to the three feasts in Israel, Jesus was crucified at Passover, fifty days later the first fruits (Pentecost) was celebrated at the beginning of summer, and the final harvest (Tabernacles) was celebrated at the end of summer. The end of the Old Covenant world would begin the time when Jesus would rule the world (the summer - the 1000 years of Rev. 20) which will last until the final judgement. See 1 Corinthians 15:20-28.
- Vs. 36-51... Some bible scholars believe the following verses refer to the 2nd advent of Jesus. Others say they still refer to events in the first century.
- Vs. 36-44... Like in the days of Noah — those who are taken are destroyed, and those who are left behind are saved.

¹ In Matthew 21:13, Jesus referred to the temple as "My house," but in Matthew 23:38, He referred to the temple as "Your house," as in the Pharisee's house. Jesus was abandoning the temple to them.

² The gospel needed to be preached to all the Jews scattered throughout the empire (*oikoumenē*) before the final judgement would come on the Jewish people. *Oikoumenē* does not mean the same thing as *kosmos* (the whole world), *oikoumenē* refers to a specific culture or economy.

³ "The Christians in Jerusalem and the surrounding towns and villages, 'in Judea,' availed themselves of the first opportunity for eluding the Roman armies, and fled to the mountain city of Pella, in Perea, where they were preserved from the general destruction which overthrew the Jews. There was no time to spare before the final investment of the guilty city; the man 'on the house-top' could 'not come down to take anything out of his house,' and the man 'in the field' could not 'return back, to take his clothes.' They must flee to the mountains in the greatest haste the moment that they saw 'Jerusalem compassed with armies.'" (Spurgeon, Charles. *The Gospel of the Kingdom*, pg. 215)

⁴ Many false messiahs appeared in the first century. For example: "In AD 70 the Romans conquered Jerusalem, and they led back to Rome thousands of captive Jews, including the man they regarded as the leader of the Jewish revolt, 'the king of the Jews,' a man called Simon bar Giora. He was led into Rome at the back of the triumphal procession, and the end of the spectacle was Simon being flogged and then killed." (Wright, N.T. *Surprised by Hope*. San Francisco: HarperOne, 2008; pg. 49.)

⁵ The Greek word use here for "earth" is *gē*, which means "land, the ground, land as opposed to the sea". Often, in the language of the bible, "land" refers to Israel, while the "sea" refers to the gentile nations. "Earth" should not be read in the bible as "planet earth." If the bible wants to refer to all of humanity, it will use the word *kosmos* (world) — for example, see John 3:16.

Notes and Questions on the Book of Revelation

“When the Truth had come, what further need was there of the shadow?”

~St. Athanasius



Introduction

When a tall building is being built, after the foundation has been laid, the workers will build up the first floor walls. Once the first floor walls are complete, the workers will then construct a scaffolding around the entire structure so that they have something to stand on in order to build the second floor walls. And, once the second floor walls are complete, the scaffolding is built up another level so that the workers can build the third floor walls. And this process continues until the building reaches its final height. The scaffolding is a temporary structure built in order to assist the workers in building a permanent structure. The scaffolding and the permanent structure rise together, but once the permanent structure is complete, the scaffolding is torn down.

In Genesis chapter fourteen, Abraham was met by a man named Melchizedek. The bible tells us he was the king of Salem and the priest of God Most High. Melchizedek blessed Abraham and Abraham gave Melchizedek a tenth of all he had.

In the next chapter of Genesis, God blessed Abraham with a promise:

“Look now toward heaven, and count the stars if you are able to number them.’ And He said to him, ‘So shall

your descendants be.'

And (Abraham) believed in the LORD, and He accounted it to him for righteousness." ~Genesis 15:5-6

Then, following this promise, God entered into a covenant with Abraham, promising him that his descendants would one day occupy the land where he was standing after their slavery in Egypt. And we know that the Jewish people were indeed taken out of Egypt under the leadership of Moses and given the land, the Law, and the Priesthood. And then, once the Jews took the land of Canaan, they built the temple and were a nation set apart for God.

As a nation for God, they were in covenant with God, like a marriage. God warned Israel that if they broke the covenant they would be cut off and the temple would be deserted by God.

"But if you or your sons at all turn from following Me, and do not keep my commandments and My statutes which I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them; and this house (the temple) which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples." ~1 Kings 9:6-7

We know that this did indeed happen to Israel when they were taken into captivity to Babylon. And, after their captivity they were once again allowed back into their land to rebuild Jerusalem and the temple. And we know what happened after that time from our study in the Lesson on Daniel.

What about Melchizedek? In Psalm 110 God the Father is speaking to Jesus:

"The LORD said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool.'

"The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek.'" ~Genesis 110:1, 4

The writer of Hebrews talks about this...

"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated 'king of righteousness,' and then also king of Salem, meaning 'king of peace,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils...

*Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity **there is also a change of the law...***

*For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, **in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.** For He testifies:*

*'You are a priest forever
According to the order of Melchizedek.'*

*For on the one hand there is an **annulling of the former commandment because of its weakness and***

unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.” ~Hebrews 7:1-19

For a time God singled out Israel and dealt only with them and allowed the nations to go their own way. And as God dealt with Israel He gave them the Law and the Priesthood. This Law and Priesthood (which included the temple and animal sacrifices) was never meant to be an end in itself. These things were used to set Israel apart, as a kingdom of priests, from the rest of the nations and to point to, and prepare the way for, Jesus. **The Law and the Priesthood were the scaffolding. Jesus is the permanent structure.**

Remember the promise and the covenant God gave to Abraham? Also, remember how God told Abraham that in him all the nations would be blessed? We who are Christians today are living in the promise and covenant that God gave to Abraham. We are Abraham’s descendants and we are the recipients of the blessing.

“...just as Abraham ‘believed God, and it was accounted to him for righteousness.’ Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed.’ So then those who are of faith are blessed with believing Abraham.” ~Galatians 3:5-9

Here we see how Jesus came as High Priest. Jesus is not a Priest coming out of the Old Testament system; He is a priest according to the order of Melchizedek. Melchizedek came before Abraham, and Abraham submitted to Melchizedek when he gave 10% of all he had to him. Abraham was the father of the Jews and all the Old Testament priests. In a sense, all the Old Testament priests tithed and submitted to Melchizedek through Abraham. Melchizedek was a priest of a higher order than the Old Testament priests. And so, Jesus is a Priest of the highest order. Jesus is the High Priest that the Jewish people were waiting for. The Old Covenant priests were types and shadows, Jesus is the true Priest. Jesus is the High Priest of endless life (resurrection and the Holy Spirit), not of fleshly commandment like the Old Testament priests were (law and animal sacrifice).

For us, the bible is divided into two parts: the Old Testament and the New Testament. We can also call these two sections the Old Covenant and the New Covenant. The Old Covenant refers to the Jewish priesthood and the law, while the New Covenant refers to being part of the person and work of Jesus Christ. In reality, the New Covenant is the older one as it’s the covenant God made with Abraham back in Genesis when He said, “In you all the nations will be blessed”. That is where the Scripture preached the gospel (the saving work of Christ) to Abraham. And, as already mentioned, we Christians living today live in this Abrahamic covenant. The Old Covenant then is the priesthood and law given to the nation of Israel. **The Old Covenant was the scaffolding and the New Covenant is the permanent structure.**

Once Jesus completed His work on the cross and ascended to His throne in heaven, everything shifted away from the Old Covenant to the New Covenant.

And here is the problem: Israel rejected Jesus. Israel fell in love with the scaffolding (the Old Covenant) and rejected the cornerstone of the permanent structure (the New Covenant). And Jesus lamented over this (Luke 19: 41-48), but it did not stop Him from tearing down the scaffolding—starting in His earthly ministry, then His death on the cross, His resurrection and ascension as King, and finalized with the destruction of the temple. Israel had the privilege of being God’s special people in bringing about God’s plan for salvation for the world, but when the time came, they rejected the Saviour in favour of a religious system which could never save anyone.

Take a moment to read all of Leviticus 26 and Deuteronomy 28.

In those chapters, God lays out the terms of the covenant with Israel, with both the blessings and the curses. Leviticus 26 and Deuteronomy 28 are covenant documents.

The prophetic book of Revelation is also a covenant document. It is a legal document describing God's "lawsuit" against unbelieving Israel, the adulterous woman. It describes the end of the Old Covenant and the establishing of the New Covenant.

The book of Revelation did not fall from the sky totally separate from the rest of the bible. The only way to understand Revelation is to understand the covenant between God and His people as described in the Old Testament.

The Context of Revelation

In the introduction of Revelation John wrote:

"The hiding of Jesus Christ, which God gave Him to confuse His servants—things which will take place in the distant future after microchip technology has been invented."

No. John did not write that. He wrote this:

*"The **Revelation** of Jesus Christ, which God gave Him **to show** His servants—things which **must shortly take place.**" ~Revelation 1:1*

Here in verse one, we are given the key to interpreting the whole book. It is a revelation, an unveiling, to show the Christians, living at the time Revelation was written, things which would shortly take place for them.

While there are parts of Revelation which describe events in our future (the completion of the millennium, our resurrection, final judgement, and Christ's consummation with the Church), most of Revelation refers to events which happened in the first century prior to the destruction of the temple.

There are other indications which show us this. Revelation 1:3 says of the prophecies in Revelation, the "time is near". At the end of Revelation in chapter 22:6, we are told again that the prophecies of Revelation "must shortly take place". And in the verse following, Jesus says, "I am coming quickly!" Jesus says He is coming quickly three other times in 3:11; 22:12; 22:20.

When we read the New Testament authors, there are passages where it is clear that they are talking about Christ's second coming. Paul speaks about the resurrection in 1 Thessalonians and 2 Corinthians, and there are other examples. Certain things will happen only at Christ's second coming. But then there are other passages where the apostles seem to be speaking of something much more imminent.

In 1 Corinthians Paul exhorted his readers to live pure lives and then, in order to warn his readers, he used examples of how God punished the Israelites in the past. Then he said...

*"Now all these things happened to them as examples, and they were written for our admonition, **upon whom the ends of the ages have come.**" ~1 Corinthians 10:11*

In James chapter five, James rebukes stingy rich people and then he encouraged his fellow believers to be patient...

*"Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, **for the coming of the Lord is at hand.***

*Do not grumble against one another, brethren, lest you be condemned. Behold, **the Judge is standing at the door!**" ~James 5:7-9*

Peter, in his first epistle, encouraged his readers to turn away from their past evil habits and to live

pure lives. And then he said...

"But the end of all things is at hand; therefore be serious and watchful in your prayers." ~ 1 Peter 4:7

John, in his first letter, encouraged his readers to not love the world, but rather love God. And then he said...

"Little children, it is the last hour; and as you have heard that antichrist is coming, even now many antichrists have come, by which we know it is the last hour." ~1 John 2:18

In Hebrews, the author encouraged the readers to remember what Christ accomplished for them, and then he said...

"...not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching." ~Hebrews 10:25

Jude, in his short epistle, warned his readers of false teachers and impostors who had infiltrated the early Church. Then, after describing those trouble makers, Jude wrote...

"But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts." ~Jude 17-18

Now, we can read these verses and say, "Well, the apostles thought that Christ's second coming was imminent, but they were wrong," which will naturally lead us to ask the question: "What else were they wrong about?"

One of our foundations as Christians is the unwavering belief that there are no mistakes in Scripture. And even though imperfect men wrote the bible, they were led and inspired by a perfect Holy Spirit. There are no mistakes in the bible. When we start to think that the apostles made mistakes in their theology as written in the bible, we will, in the best case scenario, develop a bad theology and start making incorrect assumptions about what the bible says (in this case about the end times), and in the worst case scenario, be led down a dangerous path of doubt and disbelief.¹

Another mistake would be to spiritualize these verses (it's God's timing, not our timing) and say, "These verses all talk about Christ's second coming, but... 'is now' means 'will be', near means far, this means that, you means them, here means there, now means then, and 'at hand' means at hand somewhere in the third heaven."

Or, we can correctly assume that the apostles knew what they were talking about and were referring to an event other than Christ's second coming. And what event would that be? It would have to be Christ's coming into His kingdom at His ascension, Christ coming in judgement against Jerusalem, the end of the Old Covenant world, and the establishing of the New Covenant world.

There was a period of about 40 years between Christ's ascension and the destruction of the temple when the Old Covenant and the New Covenant were overlapping. It is most likely that during this period all the New Testament books were written. There is no mention of the temple as having already been destroyed in any New Testament book. When the apostles wrote of "the last days", "the end of the ages", "the end is at hand", "the (imminent) coming of the Lord", and "the last hour", they were referring to the last days of the Old Covenant (the last days of Israel as a distinct nation unto God, the last days of the temple system, and the last days of the Adamic world order). And, the imminent event they were expecting was Christ's first official action as the new King: tearing down the Old and establishing the New.

The apostles knew that a new thing had started with Jesus, something that was for the whole world to come into. Why then, would they have thought that this new thing, just getting started, was all about to end? They knew that the old way was about to end, and they knew that the new way was just beginning.

When we read Revelation chapter thirteen, we read about a beast, and in verse eighteen John writes, "Let him who has understanding calculate the number of the beast, for it is the number of a man: his number is six hundred and sixty six (666)." John was encouraging the readers of his day, 2000 years ago, to calculate who/what the beast was. This means the beast was something existing at that time. John said, "If you're educated and have some biblical knowledge, you can figure out who I am talking about." Now, you can imagine a young Ephesian scholar staying up half the night working on figuring out who the beast was, and then, at two o'clock in the morning, when he finally figured it out, he would not have lifted his head and said, "Who is Barak Obama?!"

Again, in Revelation chapter seventeen, John writes, "Here is the mind which has wisdom... There are... seven kings. Five have fallen, one is, and another has not yet come." (Verse 9-10) John was referring to a king who was alive and in power at the time he wrote Revelation: the sixth king. And again, the readers living 2000 years ago were encouraged to understand who was being referred to.

You will notice that in both Daniel and Revelation, when the visions they saw were being explained, proper grammar was used—future events were explained with future tense words, and present tense events were explained with present tense words.

In Daniel chapter two, we learn how the second and third kingdoms in Nebuchadnezzar's dream were Media/Persia and Greece. We find that out by reading Daniel chapter eight—the vision of the goat with one horn (Greece) defeating the ram with two horns (Media/Persia). We know from history that the Greek commander, Alexander the Great, conquered the Persian empire in 331 BC. In Daniel's vision, after the goat defeats the ram, his one horn becomes four horns. We know from history that after Alexander died, four of his generals divided the kingdom into four parts. Then a little horn grew out of one of the four horns and became very great. Biblical scholars agree that this little horn refers to a Greek ruler named Antiochus Epiphanes IV,² who ruled one of the four kingdoms from 175-164 BC.

Daniel had this vision in 550 BC. So, from the time Daniel had his vision to the time it was fulfilled, there were about 400 years that had past. After Daniel had this vision, an angel told him to, "...seal up the vision, for it refers to many days in the future." (Daniel 8:26)

Near the end of Revelation, concerning the entire prophesy of Revelation, John is told by an angel, "Do not seal the words of the prophesy of this book, for the time is at hand." (Revelation 22:10) So, if Daniel was told to seal his vision because it referred to many days in the future (400 years), and John was told not to seal up his prophesy because the time was at hand, we can be sure that Revelation was fulfilled shortly after John wrote it, and is not still waiting to be fulfilled 2000 years later.

The prophesies given to Daniel led right up to Jesus' first coming. The Revelation vision was given to John soon after Jesus' first coming. Daniel saw the post-exile four great empires and the final days of the Old Covenant in his vision. John saw Christ's kingdom and the New Covenant being established in his vision. At the end of Daniel's vision, he was told to seal the book. Near the beginning of John's vision Jesus unsealed the book. It's the same book!

Finally, John as a prophet, would have been, and should still be today, held to the standard of all prophets. We read this standard in Deuteronomy 18:20-22. If John said that the events in Revelation were to "shortly take place" and then they didn't, there would be no reason for any Christian who's lived throughout the last 2000 years to take what he wrote seriously.

And as for we Christians who live today, if we rip John's prophesy out of its historical context, we can make it say what ever we want. That is not prophesy, that is soothsaying.

Chapter Overview



Chapter One

John had been exiled to the island of Patmos when he wrote the book of Revelation. Patmos was not a barren island with a prison on it. It was a busy place with a harbour. Many people travelling from Rome to Ephesus would stop at the island. Archaeological evidence shows that there was a training center for athletes and temples to the Greek gods of Apollo and Artemis. It is possible that, while John was not allowed to leave the island, he was allowed to move freely about parts of the island.

In the map above you can see the island of Patmos and also the cities where the seven churches of Revelation were located. These were real churches in real cities that existed at the time John wrote Revelation. The cities are listed in this order in chapter one: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. It was not an accident that John listed the cities in that order as that would have been the route the messenger carrying the letter would have taken when bringing Revelation to all the seven churches.

The area of the seven churches was known as being a center for the cult of Caesar worship. The Caesars demanded to be worshipped as gods. In fact, the Romans did not care what religion the Roman citizens followed as long as they placed Caesar above all other gods. The Jews and the Christians refused to do this and were often persecuted as a result.

"Inscription after inscription testifies to the loyalty of the cities towards the Empire. At Ephesus, at Smyrna, at Pergamum, and indeed throughout the province the Church was confronted by an imperialism which was popular and patriotic, and bore the character of a religion. Nowhere was the Caesar-cult more popular than in Asia." (H.B. Swete, "Commentary on Revelation", pg. 229)

In chapter one, Revelation is explained as being a prophesy. Jesus is introduced as Saviour and King. John is told to write the prophesy down and send it to the seven churches. Then we are given a powerful vision of Jesus which also introduces some of these images we will see later in the book.

Chapters Two — Three

- In these chapters we read the messages to the seven churches. Here Jesus addresses certain problems found in these churches. These churches were being persecuted and there was false teaching. Jesus encouraged the churches to stay strong and faithful, but also rebuked them and warned them to repent. For example, Ephesus was clearly a church which held to solid doctrine. Jesus compliments them on their intolerance of false teaching. But in this, they forgot their first love: Jesus Himself. They were loving their doctrine more than Jesus. So Jesus warned them to repent.
- Jesus also makes clear the fact that the Church is the true Israel, and that Christians are the true Jews. We need to understand that modern day Judaism is not Old Testament religion, while Christianity is New Testament religion. Christianity is both Old and New Testament religion. Judaism is simply a false religion.
- Some teachers of Revelation will say that the seven churches represent the entire church age from Pentecost till Christ's second coming—each church representing a period of time in Church history. Then, assuming we are living in the last of the last days, they conclude that the Church of today is the Laodicean church. But look at what Jesus said to the Laodicean church: "I will vomit you out... You are wretched, miserable, poor, blind, and naked" (Revelation 3:16 and 17). Is this really an accurate description of the worldwide Church today? Certainly many individual churches fit this description, but there are many more churches which are alive and thriving. The worldwide Church is growing faster today than it ever has.
- It is best to think of the messages to these seven churches as being messages specifically for them 2000 years ago. And, while the messages were addressed directly to them, they apply to all Christians throughout Church history. Has your church forgotten its first love? Then read what Jesus said to the church in Ephesus and apply that to yourself. Is your church undergoing persecution? Then read what Jesus said about that and apply it to yourself—just as you apply Paul's letters to yourself when you know he wrote those letters to a specific group of people 2000 years ago.
- The 'messages to the churches' section of Revelation is not separate from the rest of Revelation, in fact the whole rest of Revelation supports and supplements what Jesus said to the seven churches. The whole book is for the seven churches (see Revelation 22:16).

Chapters Four — Five

- We should note that from chapter four and onwards, the Revelation narrative moves forward, but not step after step after step. When a welder welds two pieces of metal together, he does not weld in a continuous line—he welds three steps forward, and then two steps back, and then three steps forward again, and then back again, and so on; this creates a good strong weld. The storyline in Revelation is like that—the story moves forward, then steps back a bit, then moves forward some more, and so on.
- We read that John is taken in the spirit up to heaven. He is then seeing everything unfold from the point of view of heaven, and so, he sees images of things which would not be seen in the material—he sees signs and symbols. He sees events unfold **from God's point of view**.
- The big imagery and profound language found in Revelation is coming from God's point of view, not fallen man's. Often people who deny that God is real point to the size of the universe and ask, "Why would God create this huge universe and only put life on one tiny planet?" But they are seeing things from man's point of view. God sees things differently. It is the same with the images

in Revelation. One might argue that Revelation must be talking of the end of the world because the images are so big, but God used the same kind of language in the Old Testament to describe judgment coming on a city which we would wrongfully consider small and insignificant today.

- In the tabernacle there were certain pieces of furniture. There were the throne, the incense altar, the golden lamp stand, the table of show bread, the bronze basin (or sea), and the bronze altar for sacrifice. The tabernacle was a representation of heaven on the earth.
- Reading chapter four, notice the items from the tabernacle—a couple of items are missing. Which two items are missing?
_____ and the _____
- Why were those two items missing?

- What is the scroll in chapter five? How does this scroll connect to Daniel?

- Why did John “weep much” when no one could open the scroll?

- The seven seals were wax seals with an image on them. Consider the seals:
 1. The White Horse
 2. The Red Horse
 3. The Black Horse
 4. The Green Horse
 5. Saints Under the Altar
 6. Judgement
 7. Silence in Heaven and the Trumpets

- The scroll is the 8th letter. Jesus gives seven letters to the seven churches and tells them to shape up before He comes to inspect them. If they don’t fix their problems before He comes He will fix their problems for them, i.e. shut them down. Then Jesus, speaking to the seven churches, shows them what He will do to the Old Covenant church in an 8th letter (the whole rest of Revelation).

Chapters Six — Seven

- Opening the seals:
 - 1) The White Horse
 - Jesus (the rider) rides out on the Church (the horse) to conquer the world with the Gospel.
 - 2) The Red Horse
 - This rider goes out to make war. It causes division. Jesus said He came to create division. He came to separate the believers from the unbelievers.
 - 3) The Black Horse
 - This rider has scales. The text says, “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.” Wheat and barley are Old Covenant

symbols (bread), while oil and wine are New Covenant symbols (oil=Holy Spirit; wine=the blood of Christ—"The cup of the New Covenant"). There is a partial famine here: the Old Covenant is being starved out, while the New Covenant is left unharmed.

4) The Green Horse

- This is final judgement on false Israel; those who would cling to the Old Covenant ways.
- If Jesus is the rider of the first horse, who are the riders on the following three? Could they all be Jesus? Are all horses the Church?

5) The Saints Under the Altar

- These are all the Old Covenant martyrs (Abel to Zechariah—Matthew 23:35). They are in Sheol or "Abraham's Bosom" (under the altar) waiting to be taken into heaven to be with Jesus. They are told to wait a little longer as there are still more of their number to be killed for the word of God (Jewish believers living in the time till AD 70). Those clinging to the Old Covenant on the land (Israel) were being given one last chance to repent.

6) Judgement is about to fall on unbelieving Israel.

- Sun, moon, stars—powers and governments, the sun darkened like it was in Egypt, the moon (a symbol of the Old Covenant) made bloody. The sky rolled up—the firmament between God and man taken away. All the people were terrified, they would rather be stoned to death than face the real Jesus (just like in hell).
- But, just as judgement was about to fall on Israel, it was put on hold. Why? Who are the four winds (see Zechariah 2:1-9)?
- Who are the 144 000? Why were they sealed (or marked) on their foreheads? Who are the great multitude?

Chapters Eight — Nine

- The seventh seal is opened. Why is there silence in heaven for a half an hour? How is the book of Revelation laid out like a worship service?
- The golden censor, filled with fire was thrown to the earth (or land) and there was loud noises and an earthquake. What was that censor? When did this happen in history?
- 50 days after the first passover in Egypt, God gave the law to the Israelites at Sinai. There were loud noises, smoke, and the mountain shook (Exodus 19:18-25). What happened 50 days after passover when Jesus was crucified?
- The Seven Trumpets:
 - 1) Hail and fire mingled with blood.
Hail: the firmament has collapsed.
Fire: the Holy Spirit. Israel has become a new Egypt and the High Priest has become a new Pharaoh.
Blood: the blood of the martyrs. The avenger of blood (Numbers 35:19). Jesus did not avenge His

own death, but He does avenge the death of His bride.

2) Something like a great mountain thrown into sea. The Gospel going to the Gentiles.

3) Wormwood, means bitter. This is Satan. Rivers and streams—think of Eden. Moving water is cleansing. This imagery is from the Temple. Satan has been lodged into the temple.

4) A third of the sun, moon, and stars struck—this is not a full judgement yet. The full judgement will come with the bowls. Sun, moon, and stars are political powers. Jesus will replace the sun later on in Revelation.

- Three woes remain (three more trumpets). Look at the first four again and compare to the seven days of creation:

- A. on the land — Lion — throne — earth without form
- B. on the sea — Ox — altar (mountain) — waters below the firmament
- C. on the water — Man — showbread — dry land ruined by bitter water
- D. lights — Eagle — lamp stand — heavenly lights darkened

- The old world was de-created.

5) A demonic army is released commanded by Satan.

- They were allowed to attack anyone without the seal of God on the forehead. What does this refer to? Read Ezekiel 9.
- What does their scorpion sting refer to?

6) Another army is released. If the army of the 5th trumpet is demonic, what is this army?

- The four angels bound at the river Euphrates are now released. Why the Euphrates?
- The 5th trumpet army had power in their tails, but the 6th trumpet army has power in both their mouths and tails. What does this mean?
- People seek death from the 5th trumpet army but can not find it. The 6th trumpet army gives death. One third of mankind was killed by this army.
- The text says, “But the rest of mankind, who were not killed by these plagues (from the 6th trumpet army), did not repent from the works of their hands...” This could imply that those who were killed were people who did repent. What could that mean?
- Do the 5th trumpet and 6th trumpet armies come at the same time?

Chapters Ten — Eleven

- Chapter ten is still under the 6th trumpet and begins with “another mighty angel”. Who is this?

- Read and compare Daniel 12:7 to Revelation 10:5-7.

Daniel 12

- 1) Both hands
- 2) Above the waters. The kingdom hasn't come yet.
- 3) Swore by Him who lives forever.
- 4) Time, times, and a half a time: Persian time, Greek times (four heads), Roman half a time.

Revelation 10

- 1) Only the right hand. Possibly because the right hand of the priest was bloodied (along with the big ear and big toe), or because the mark of the beast was on the right hand.
- 2) One foot on the land (Israel) and the other on the sea (the Gentile nations). The kingdom has come. Legs of fire = Pentecost.
- 3) Swore by Him who lives forever and ever, who created...(all things). The mystery which is about to be revealed will bring creation to its fullest intended purpose.
- 4) No more delay. No more times. The mystery of God (Jesus as King) is soon to be revealed.

- Jesus roared like a lion, and then the seven thunders spoke as well. John was about to write it down but was told to stop. Why?
- John was then told to take the little book out of Jesus's hand and to eat it, and then he was told that he "must prophesy again..." What was the little book? What did it say?
- Up until this point John had been taking dictation of everything he saw and heard, but then he was given the word to eat and preach. Was the roar of Jesus, the seven thunders, and the content of the little book all the same thing? If so, what is that to us today?
- As we go into chapter eleven, John began to become actively involved in what was going on. This is a result of him eating the scroll. He is then given a measuring rod to measure off the temple. He was told to measure the temple itself but to leave out the outer court. What does this mean?
- Who or what are the two witnesses? They have the power to shut up heaven and stop the rain, turn water to blood, and fire comes from their mouths. What two Old Testament men does this remind you of?
 - Word and Spirit
 - It is God's nature to do things by two or three witnesses
 - Sins against the Son will be forgiven, but blasphemy against the Holy Spirit will not be forgiven.
 - Kingly judgements (come first and are not final — "fear not him who can kill the body") and Priestly judgements (come second and are final — "fear him who can kill body and soul")
 - The trumpets in Revelation are kingly judgements — come with fire — not final
 - The bowls in Revelation are priestly judgments — come with blood — final
 - Elijah — fire; Moses — blood
 - Sodom — kingly judgement — fire — not final; Egypt — priestly judgement — blood — final
 - Two witnesses = the 144000 = the Church

- The Gentiles treaded the holy city under foot for forty two months, and the two witnesses prophesied for 1260 days — both these times are 3 1/2 years long. What does this mean? (See Luke 4:25)
- 42 months: months are governed by the moon — night time — trampling under foot
- 1260 days — day time — two witness time
- The time of Nero's persecution: AD 64-68; the time of the beasts (Ch 13)
- If anyone wants to harm the two witnesses, they must be killed by fire.
- Three kinds of sin: 1) sin against the Father: trespass (taking something that only belongs to God); 2) sin against the Son: a sin against your brother/sister (in the Church); 3) sin against the Holy Spirit: prostituting yourself with the world.
- Pentecost
- High handed sin:
 - Strange Fire — Leviticus 10:1-3
 - Numbers 16:35
 - Leviticus 21:9
 - Deuteronomy 13:12-18
 - Judges 20 (vs 40)
 - Sodom
 - Revelation 14:10
- Blasphemy/apostasy — must be killed by fire — God's fire — Pentecost fire. God lit the fire on the altar in the temple and that fire was kept going all the time. Sacrifices were burnt with God's fire, not strange fire.
- Power to shut up heaven:
 - The firmament is shut up
 - Rain is baptismal, cleansing, and blessing
 - Elijah stopped the rain, killed the prophets of Baal, and when it started raining again, the bodies of the Baal prophets were flushed out of the nation.
- Verse 8 — Sodom and Egypt — where also our Lord was crucified — Jerusalem
- Verse 9 — peoples, tribes, tongues, nations = Gentiles — won't let their body be put in the grave. Why not?
- Verse 10 — those who dwell on the earth (land) = Jews; giving gifts: counterfeit Purim feast (celebrating the deliverance from enemies in Esther)
- The two witnesses ascend to heaven (martyred)
 - No one saw Enoch ascend to heaven
 - Only Elisha saw Elijah ascend
 - Only Jesus's disciples saw Him ascend
 - All of the two witnesses's enemies saw them ascend to heaven
 - Everyone sees the bride of Jesus ascend to heaven
- Great earthquake — one tenth of the city: a tithe; 7000 killed — 7000 did not bow the knee to Baal

in Elijah's day.

- Verse 15 — the seventh trumpet is blown — Jesus is King; Verse 17 — if your translation says: "The One who is and who was and who is to come" it is wrong — "who is to come" is not in the original Greek and shouldn't be there — Jesus is already King.

Chapter Twelve

- The woman — Eve (pain in childbirth) — Israel (sun, moon, and stars)
- Think of all the women in the Old Testament. What common themes do we see? Barren women having miraculous births; the Serpent trying to corrupt the woman; the Dragon trying to kill the child; women crushing the heads of enemies.
- The Dragon — Satan — seven heads — ten horns
- The Sea Beast of Ch 13 is made in the image of the dragon and also has seven heads. His heads have names on them. What are the seven names of Satan?
- The seven names found in the order given in Revelation compared to the seven days of creation (reverse order):

1) Wormwood: bitter water/false teaching — corrupting the rivers of Eden	1) Sabbath day — Eden; 7 th day
2) Abaddon: Hebrew name — the land	2) Land rulers; 6 th day
3) Apollyon: Greek name — the oikoumene	3) World/Sea animals; 5 th day
4) Dragon: wants to destroy the child	4) Governors; 4 th day
5) Serpent: wants to corrupt the woman	5) Fruitful soil; 3 rd day
6) Devil: the tempter and slanderer	6) Firmament; 2 nd day
7) Satan: the accuser in court	7) Light; 1 st day

- Verse 4: the Dragon tried to kill Jesus, but the Dragon has always been trying to kill the seed of God's people.
- War in heaven. When did this occur in history? Who is Michael (Michael means: 'Who is like God')?
- Verse 10 — Satan is cast down as the accuser, because of Christ he can no longer accuse God's people — cast down — Wormwood — cast down to where? — Verse 9: the earth (land) — to deceive the whole world (oikoumene) — Satan was lodged in the temple
- Verse 15 — the Serpent spewed out water (bitter water/false doctrine) to corrupt the woman, but the land (Israel) swallows it up (Judaizers/anti-christs), and the woman escapes

Chapter Thirteen

- Remember that the chapter breaks in the bible were not put there by God. The narrative of chapter 12 carries on into chapter 13. Chapter 13 starts off by saying that the Dragon stood on the sand of the sea. If your translation says, "Then I (John) stood on the sand..." it is wrong.
- The Dragon is standing on the shore of the sea just as God hovered over the waters at creation.

The Dragon is about to “create” something in his own image: the Sea Beast.

- The Sea Beast
 - The Sea Beast rises out of the sea — sea = Gentiles.
 - This beast has seven heads and ten horns. Compare this beast with the four beasts in Daniel 7...

Daniel Beasts	Sea Beast
1) Lion	1) Mouth like a lion
2) Bear	2) Feet like a bear
3) Leopard with four heads	3) Like a leopard
4) Unlike anything and has ten horns	4) Has ten horns and seven heads
Total of seven heads and ten horns	Total of seven heads and ten horns

- The Sea Beast is the culmination of all the beasts in Daniel. It is Imperial Rome.
 - The seven heads:
 - 1) Lion = Babylon
 - 2) Bear = Persia
 - 3-6) Leopard = Greece
 - A) Alexander
 - B) Hellenistic Syria
 - C) Hellenistic Egypt
 - D) Hellenistic Rome
 - 7) The Ten Horned Beast = Imperial Rome

- The Sea Beast’s features:
 - His feet — Persia — Bear — what it does — power
 - His mouth — Babylon — Lion — what it says — authority
 - His general appearance — Greek
 - The ten horns = the first ten emperors of Rome.
 - One of its heads was wounded but was healed and all the land (Israel) marvelled at that. Head wound refers to some time in Rome’s history where it almost fell but was “brought back to life” again. Perhaps Julius Caesar’s assassination.
 - Notice 13:4 — “Who is like the beast?” and compare to Michael — “who is like God”. “Who is able to make war with him?” Michael can.
 - Sea Beast = Power Religion. Jesus Christ = Righteousness/Self-sacrifice Religion. The Old Testament was incomplete. You could choose how to complete it: 1) Jesus Christ and the New Testament; or 2) the man made oral law tradition.

- Land Beast
 - The Land Beast rises out of the land — land = Israel
 - Two horns: priest and king on the false prophet (Rev. 16:13). Think about Moses in Exodus 17 with Israel fighting the Amalekites. Moses, the prophet, had Aaron, the High Priest, and Hur, from the tribe of Judah (the kingly tribe), standing on either side of him.
 - Two horns = High Priest and Herod. Counterfeit of the Two Witnesses. Like a lamb = counterfeit sacrifice/counterfeit Christ.
 - Counterfeit of the Two Witnesses — Elijah and Moses — fire from heaven: false pentecost (Elijah) — image of the beast: false temple (Moses)
 - The Land Beast is a brother enemy. Sin against Father = stealing what’s God’s = in the garden; sin against the brother = brother murder = in the land; sin against the Spirit = inter-marriage/ adultery = in the world.

- Land context: Cain and Abel — Cain and Abel spoke together (Gen. 4:8) — Abel the righteous prophet — Land Beast the false prophet
- Jacob and Esau (Edom). Edom was not just another Gentile nation, it was a brother nation to Israel. The Herods descended from Esau.
- In Genesis 4, Cain built a city for his son — just as God planted a garden for Adam — Herod renovated the temple to gain favour from the Jewish people.
- The Herods chose and appointed the High Priests. Rome controlled the Herods.
- 2 Thessalonians 2:3-4 — “taking his seat in the temple” = High Priest; “displaying himself as God” = Herod.
- The Judaizers were Jews who liked the teachings of Jesus, but they wanted to hold on to the old ways and they did not believe Jesus was the Son of God (the anti-christs), and so they turned away from the Church and caused many to follow them in their apostasy (see 2 Thessalonians 2:3 — apostasy; 1 John 2:18-19 and 1 John 4:1-6 — anti-christs)

Comparison of the Sea Beast and the Land Beast in Revelation 13:1-18

Sea Beast	Land Beast
1b. And I saw a beast rising up out of the sea...	11a. Then I saw another beast coming up out of the earth (land)...
1c-2a. ...having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion.	11b. ...and he had two horns like a lamb...
2b. The dragon gave him his power, his throne, and great authority.	11c-12a. ...and spoke like a dragon. And he exercises all the authority of the first beast in his presence...
3-4. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world (the land) marvelled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?”	12b. ...and causes the earth (the land) and those who dwell in it to worship the first beast, whose deadly wound was healed.
5. And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.	13. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.
6. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.	14. And he deceives those who dwell on the earth (the land) by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth (the land) to make an image to the beast who was wounded by the sword and lived.
7. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.	15. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

<p>8. All who dwell on the earth (the land) will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world (the cosmos).</p>	<p>16-17. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.</p>
<p>9-10. If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.</p>	<p>18. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man (it is a human number): His number is 666.</p>

- With the previous table, we can learn about one beast by comparing it to the other.
- While the Dragon is a counterfeit of God as a whole, the Sea Beast, Land Beast, and Image are a counterfeit of the Trinity:
 - Sea Beast = Father; Land Beast = Son; Image = Spirit. Just as Jesus takes His authority from the Father, and the Spirit takes His authority from Father and Son, so the Land Beast takes his authority from the Sea Beast and the Image from the Sea and Land beasts.
- The Land Beast puts breath into the Image just like Jesus sends the Holy Spirit into the Church.
- The Land Beast caused people to worship the Sea Beast just as Jesus causes people to worship the Father. The Holy Spirit in the Church causes people to worship the Father and the Son, but the Image caused people to worship the Image (13:15). A true Church will always cause people to worship God, while a false church will cause people to worship itself. The Image in Revelation 13 is the Jewish temple.
- Not being able to buy or sell refers to worship. Compare Rev. 13:16-17 to 13:8 (see previous table). See Rev. 3:18.
- The mark of the beast:
 - The 144000 were marked in Rev. 7 to separate and protect them from destruction. Compare that to Passover and Ezekiel 9:4-6. Esau was marked for protection.
 - The High Priest had a mark on his forehead — read Exodus 28:36-38. The priests were not allowed to wear wool or sweat (like a beast — Ezekiel 44:17-18) — compare that to Adam after he sinned in the garden (sin against the Father) when he was clothed in animal skin (he became a beast) and was cursed to work by the sweat of his brow (mark of the beast).
 - Nebuchadnezzar was a glorious king who sinned against the Father (stole what was God's — glory) and he became a beast until God restored him (Daniel 4, 7:4).
 - Old Testament Israelites were commanded to put the law on their hands and foreheads (not literally, although modern day Jews do this literally) — see Deuteronomy 6:6-9, 11:18. Hands: your deeds; forehead: your mind.
- 666:
 - In Deuteronomy 17:14-17 God gave instructions to the Israelites about their future king. God said that the king must 1) never multiply horses for himself, 2) not multiply wives for himself, and 3) not multiply gold for himself.
 - Like Nebuchadnezzar, Solomon was a great king. In fact, at the peak of his kingship, Israel was doing exactly what God wanted them to do: be a kingdom of priests to the nations. But, Solomon fell. Solomon fell further than any king since he had the most wisdom of God, more than any king.
 - We read of the peak of Solomon's reign in 1 Kings 10:1-13, and then his fall from 10:14 into chapter 11.

- When Solomon begins to fall he breaks the three commands of Deuteronomy 17:14-17 starting with the gold.
- In 1 Kings 10:14 we read that Solomon had 666 talents of gold coming to him each year (666 talents = \$426 million US today). He built a great throne for himself with two lions on either side — like the throne of God (the ark) with the two cherubim on either side.
- We read that Solomon also multiplied many horses. Israel was not to be a conquering empire, they were to be a kingdom of priests to the nations. He bought the horses from Egypt (Deut. 17:16) and he sold horses to the Hittites and Arameans — Israel's potential enemies.
- And he had many wives who turned his heart away from God.
- Solomon oppressed his people (1 Kings 12:4)
- Revelation's original readers would have been directed back to the fall of Solomon when reading about the Sea Beast, and so should we.
- The fall of the oikoumene beast which was supposed to protect God's people — Nero Caesar was in power when the Roman beast went bad — Nero's fall = Solomon's fall. Nero Caesar spelled out in Hebrew can be worked into 666 through gematria.
- Adam (created on the 6th day) started out as a priest, but he was supposed to have matured (by faithfulness) to a king — he should have went from a six to a seven. 666 = stuck in 6 = stuck in childhood
- The giants (beastly humans) in the Old Testament had the number 6 associated with them — 1 Samuel 17:4, 7; 2 Samuel 21:20. The Israelites were afraid to take the land of Canaan because of giants (Numbers 13).
- In Daniel 3, Nebuchadnezzar built an obelisk type statue of himself which measured 60 x 6 cubits.
- Adam's sin = 6; Nebuchadnezzar's sin = 66; Solomon's sin = 666.
- It takes wisdom to solve the number. Solomon wrote the book on wisdom.
- The name of the beast:
- In Revelation 3:12 Jesus says of anyone who stays faithful: "I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God. And I will write on him My new name." — Father, Spirit, and Son.
- The names of Jesus (Revelation 19:11-16):
 1. Faithful and True
 2. a name which no one knows except Himself
 3. The Word of God
 4. King of kings, and LORD of Lords
- The names of the beast:
 1. 666; a name unknown
 2. False Prophet
 3. Babylon, Sodom, Egypt
- Names in the bible are not just used to distinguish one person/ thing from the next. Names in the bible always are used to describe and define one's character.
- 666 = the number of the Sea Beast's name = his character = the number is mankind's number = the king goes bad = Solomon
- What is the name written on the forehead or hand? Possibly "Babylon the great, the mother of harlots and of the abominations of the earth." (Revelation 17:5)

Chapter Fourteen

- Again, remember that the narrative carries on without being interrupted by chapter breaks. Here we see the 144000 again and we are reminded of the mark they received back in chapter seven. There mark is directly contrasted to the mark of the beast mentioned just one verse before. They are marked with Jesus’s name and the Father’s name.
- What is Mount Zion?
- Are the 144000 at this point dead or alive?
- Apart from the names, how is the mark of the beast different than the mark of God?
- A voice from heaven:

Revelation 14:2		Revelation 14:3
1) Like the sound of many waters.	<ul style="list-style-type: none"> - Revelation 1:15 — Jesus’ voice like many waters. - Near the throne - Waters above the firmament — sound coming though water — baptism — we are made of dust — rain falls on dust and makes things grow. 	1) Before the throne...
2) Like the sound of loud thunder.	<ul style="list-style-type: none"> - Revelation 6:1 — the four living creatures speak like thunder. - Near the throne — Revelation 4:6 	2) ...and before the four living creatures...
3) Like the sound of harpists playing their harps.	<ul style="list-style-type: none"> - Revelation 5:8 — the twenty four elders have harps. - Angels - Near the throne. 	3) ...and before the elders.

- A new song — in the Old Covenant singing was only for the circumcised (worship) — Jew and Gentile — Gentiles could be saved in the Old Covenant, but could not be priests — circumcision separated Jew and Gentile — baptism reunites Jew and Gentile.
- The 144000 were the first Jewish Christians (purchased from the land). Unbelieving Jews could not learn the new song. They could not understand — like at Pentecost.
- They did not defile themselves with women:
 - Women do not cause defilement, sex does (symbolically) because inner flesh is exposed (semen).
 - Exodus 19:15; Leviticus 15:16-18
 - Leviticus 11-15 list all the “unclean laws” — unclean in the flesh — flesh is not your skin, skin covers your flesh (like a firmament) — see Leviticus 13-14 — God does not like exposed flesh. Why not? — What did Paul mean when he talked about the flesh?
 - If you were unclean you could not: 1) go into the tabernacle courtyard; 2) go to passover; 3) go into the war camp.
 - Deuteronomy 23:9-14 — in the war camp — think about David and Uriah: 2 Samuel 11:6-13.
 - The 144000, like Uriah, did not defile themselves in a time of battle.
- The 144000 were the first fruit harvest. We are not the first fruit harvest today, we are part of the

rest of the harvest. Pentecost was the celebration of the first fruit harvest. Passover (Jesus)— Pentecost (the first fruits-wheat harvest-Jews-beginning of summer) — Feast of Booths (fruit harvest-Gentiles-end of summer) — one had to be a circumcised Jew to celebrate passover, but all the Gentiles could celebrate the Feast of Booths.

- The gospel goes forth — judgment comes onto heaven (the stars), land (Jew), sea (Gentile), and springs of water (garden) — the fourfold world.
- Compare the trumpets to the bowls:

Trumpets		Bowls
1) Rev. 8:7 (1/3 of earth and tress, all green grass)	Land/Earth	Rev. 16:2 (a sore on the men who had the mark of the beast)
2) Rev. 8:8-9 (1/3 of the creatures died)	Sea	Rev. 16:3 (all of the creatures died)
3) Rev. 8:10-11 (1/3 of waters became bitter)	Springs of Water	Rev. 16:4-6 (all the waters became blood)
4) Rev. 8:12 (1/3 of sun/ moon/stars struck)	Heaven	Rev. 16:8-9 (the sun scorched men with fire)

- The trumpets were a partial judgement (a kingly judgement — if you deny Jesus you will be forgiven); the bowls were a complete judgement (a priestly judgement — if you deny the Holy Spirit you will not be forgiven).
- Rev. 14:10-11 = the bowls
- Compare Revelation 8:4 to Revelation 14:11.
- The wicked are in the presence of God but they hate it.
- “Blessed are those who die from now on” — Christians who die from this point on go to heaven, not “Abraham’s Bosom” in Sheol — the saints under the altar (Rev. 6:9-11) no longer have to wait, their number is about to be complete.
- The 144000 are reaped — calling up the Avenger of Blood.

Chapter Fifteen

- Compare Revelation 11 with 14-16...

Revelation 11	Revelation 14-16
1) The Two Witnesses prophesy (11:3-6)	1) The 144000 witness (14:1-5, 13)
2) Martyrdom of the Two Witnesses (11:7-12)	2) Wheat harvest (14:14-16)
3) Martyrdom of the 7000 faithful (11:13)	3) Grape harvest (14:17-20)
4) Seventh Trumpet (11:15a)	4) Seven bowl angels appear (15:1)
5) Hymns in heaven (11:15b-18)	5) Hymns in heaven (15:2-4)
6) Temple open; Ark appears (11:19a)	6) Temple open; Ark appears (15:5)
7) Lightning, voices, thunder, earthquake, hailstorm (11:19b)	7) Seventh bowl (16:17-21)

- Again, remember to disregard the chapter breaks — the wrath of God mentioned in Rev. 15:1 is the direct result of the blood in Rev. 14:20 — the Avenger of Blood.
- In verse two we see those who have the victory over the mark of the beast? Who are they? Where are they? Where were they at the beginning of chapter 14? What changed?

- These people have harps — compare to Rev. 5:8.
- Verse five: the temple of the tabernacle of the testimony = the ark in the Holy of Holies.
- The veil blocking the Holy of Holies is now gone — this is good for believers, but it is not good for unbelievers — there is no more firmament protecting the wicked from God’s wrath.
- Out of the temple came the seven angels with the seven bowls — the bowls were given to them by one of the four living creatures and they were flu of the wrath of God — flaming sword.
- In Rev. 4:4 we see the 24 Elders. These are the angels who ruled the Old Covenant. Who rules over the New Covenant?

- In 1 Chronicles 24, under the leadership of king David, the priests were divided into twenty four sections. These priests performed different duties at different times throughout the year.
- In Revelation 4:10-11 we see the twenty-four elder angels before the throne. We can see these same twenty-four angels performing duties throughout Revelation. We can imagine these angels each performing their duties before the throne and then exiting out of the throne room.
- The twenty-four angels:
 - First strong angel (Rev. 5:12)
 - Four angels at the four corners of the earth (Rev. 7:1, 9:14-15)
 - Seven trumpet angels (Rev. 8-11)
 - Two heralding angels/judging angels (Rev. 14:8-9)
 - One calling angel (Rev. 14:15)
 - One reaping angel (Rev. 14:17&19)
 - Seven bowl angels (Rev. 16)
 - Second strong angel (Rev. 18:21)
- In Revelation 15:5-8 we see the last seven of the twenty-four angels exiting the temple throne room (tabernacle of the testimony). Now, at this point, the throne room is empty except for God Himself and possibly the four living creatures. The temple is filled the smoke of the glory of God and no one can go in. This is what happened when the tabernacle was finished (Exodus 40), and what happened when Solomon’s temple was finished (2 Chronicles 7). Why is this significant at this point in Revelation? The bowls are a final judgement (priestly judgement) on what?

Chapter Sixteen

- In the Old Testament we see that bowls were used to offer tribute and sacrifices to God. The bowls were a kind of mediator between man and God. In Revelation sixteen we see God rejecting the sacrifices and offerings by dumping the bowls back down on the people.
- The Seven Bowls:
 - 1) On the land/Israel; sores on their skin — think about leprosy in the Old Testament — Zechariah 5 — house leprosy comes on the thieves and the false worshippers — house of prayer = den of thieves — false worship = false buying and selling
 - 2) On the sea/Gentile world — the sea, which once gave life, now gives death — the Gentiles must choose Jesus as their source of life or die.
 - 3) On the rivers and springs — the garden/temple — Wormwood fell into the springs — Satan lodged in the temple — The people are forced to drink blood.
 - 4) On the sun — the sun becomes a curse — the fourth day of creation — the firmament (the atmosphere) protects us from the heat of the sun — the firmament has been removed and people are burned up = judgment from God — priests were burned with fire (Num. 16:35) — 2 Pet. 3 = the elements were burned with fire.

- 5) On the throne of the beast — the beast here is Satan who gave authority to the other beasts — the brightening of the sun with the fourth bowl now causes darkness on the beast empire = Jesus' kingdom shines more bright and those who hate Him are plunged further into darkness — people who hate God hate to be in His presence — they gnawed their tongues = they could not speak anything against Jesus — 5th bowl connects to 5th trumpet = the demon army.
- 6) The 6th bowl connects to the 6th trumpet = the army of saints — they come from the east and the river Euphrates — the kings of the sunrising (Jesus' army) fight with the kings of the whole earth/land (Israel) and the whole oikoumene (imperial Rome) — the frog army = demonic army — they are gathered at "har moged" which literally means "mountain of assembly" — Mount Sinai.
- 7) The 7th bowl is poured into the air — air is life (Gen. 2:7) — breath = spirit — the great city in three parts = given to the three frog demons — Babylon (the false Jerusalem) is remembered by God = remembering the covenant — the covenant had blessings and curses — no more island and no more mountain = no more Jew and Gentile, now there are only those inside the city and those outside the city — hail stones = the collapsing firmament — "It is done!" = Jesus is King and the old world has come to its end.

Chapter Seventeen

- There is a woman in the wilderness. Who is this woman? Read Zechariah 5:5-11. What is that all about. And how does it relate to Revelation 17?
 - The ephah (basket) =
 - The two women with stork's wings =
 - Shinar (Babylon) =
 - The house =
- The woman is adorned with purple and scarlet clothes and gold and precious stones. What/who should that remind us of?
- She is drunk on the blood of the saints and martyrs. What does this mean? See Matthew 23:29-39; Luke 13:33-35; Acts 7:51-53.
- She rides a beast with seven heads and ten horns. Who is this beast?
- She rides the beast (prostitutes herself with the nations) but in Revelation 17:15-17, the nations turn on her. Why? Read Jeremiah 4:30-31; Ezekiel 16:37-41, 23:22.
- Notice in Acts how the Church is always attacked by unbelieving Jews, but is protected by Rome. The unbelieving Jews were the Church's first enemy and the Church at that time was protected by the Roman oikoumene beast. But, approaching AD 70, the beast went bad and turned on the Jews and Rome began persecuting the Church afterward. In Revelation, the Sea Beast (Rome) and the Land Beast (unbelieving Jews) were both judged and destroyed. Yes, the Jewish people and the Roman empire continued, but not in covenant with God. Eventually the Roman empire did fall, and the Church picked up the pieces and a western christendom was formed.
- What is the city that reigned over the kings of the earth? What was God's city on earth? What is God's city now?

Chapter Eighteen

- Judgement has come upon Babylon. It has become a haven for demons and wickedness.
- Believers are warned to come out of Babylon. Why? Remember the third seal.
- Buying and selling refers to worship. All the kings of the earth (priests), all the merchants (apostates), and all those who travel by ship (the Gentile nations) mourn for Babylon, but the saints rejoice (18:20)
- Verse 21ff says a great millstone was thrown into the sea — the Old Covenant was written on stone — the New Covenant is written on hearts.

Chapter Nineteen

- This chapter begins with communion—the marriage supper of the Lamb. The Harlot has been judged and the Bride has been made ready.
- Then we see Jesus as King on His warhorse. With Him are His saints ready for battle.
- The weapon of warfare is the Word of God.
- And we see the Gospel going forth in conquest of the world.

Chapter Twenty

- Here we step back again and see a big picture of the world's history starting at Christ's first coming and ending at His final judgement (the 1000 years). And it is here where we begin to see events which are still to come in our future.
- At Christ's first coming He bound Satan—taking away his ability to deceive the nations, and Christ took the place as King and ruler of the nations. Before the final judgement, Satan will attempt to overthrow King Jesus again but will instead be cast into the lake of fire. (Gog and Magog)
- Then will come one final judgement for all people (believers and unbelievers).
- The first resurrection (vs 5-6) refers to being born again spiritually when one believes in Christ. The second resurrection is a physical resurrection at Christ's second coming. All people (believers and unbelievers) will be resurrected physically at Christ's second coming (at the end of the thousand years), but only believers take part in the first (spiritual) resurrection.
- Believers receive the first resurrection and rule with Christ as kings and priests for the thousand years.
- After the final judgement we see Death and Hades thrown into the lake of fire. Death is the last enemy (see 1 Corinthians 15:20-28).

Chapter Twenty-one — Twenty-two

- Here we see the new heaven, the new earth, and the new Jerusalem.
- The new Jerusalem is pure and without any kind of evil.
- The gates of the new Jerusalem are the twelve tribes of Israel and the foundations are the twelve apostles. The new Jerusalem is the true Church.
- Again Jesus says He is coming quickly and He is not referring to His second coming (compare

Revelation 22:12 with Matthew 16:27-28).

¹The famous atheist and philosopher, Bertrand Russell, wrote:

"I am concerned with Christ as he appears in the Gospel narrative as it stands, and there one does find some things that do not seem to be very wise. For one thing, He certainly thought that His second coming would occur in clouds of glory before the death of all the people who were living at that time. There are a great many texts that prove that and there are a lot of places where it is quite clear that He believed that His coming would happen during the lifetime of many then living. That was the belief of His earlier followers, and it was the basis of a good deal of His moral teaching." (Bertrand Russell. *Why I Am Not a Christian*, pg. 16)

²Antiochus Epiphanes IV was a very wicked ruler who banned circumcision for the Jews, banned temple sacrifice in Jerusalem, sacrificed a pig on the alter in the Jewish temple, placed a sacred object to Zeus in the Holy of Holies in the Jewish temple, burned copies of the Jewish Scriptures, and murdered many Jews who stayed faithful to God.