

Revelation:

Wait on the Lord

Unit Three: The Earthly View
Lesson Fifteen: The Dragon and the Woman
Text: Revelation 12:1-17

I. A woman gave birth (12:1-6).

- A. John saw a great sign in heaven, a woman in pain, ready to give birth (vs. 1-2).
 - 1. She is described as clothed with the sun and having the moon under her feet. She wore on her head a garland of twelve stars.
 - 2. Although the woman is not identified, it appears that she represents the faithful remnant within Israel, a group which was continued in the church (Deuteronomy 29:14-20; Micah 4:10; 5:3; Romans 11:2-5).
- B. Another sign appeared: a dragon who attempted to devour the newborn child of the woman (vs. 3-4).
 - 1. The great dragon was fiery red with seven heads and ten horns. He had diadems, crowns, on his heads (note his similarity to the sea beast - 13:1).
 - 2. His tail threw a third of the stars of heaven down to earth.
 - 3. He stood before the pregnant woman, prepared to devour her child just as soon as he was born.
- C. The failure of the dragon was pictured (vs. 5-6).
 - 1. The male child born was caught up to God and His throne, i.e., to heaven (vs. 5).
 - 2. The woman was provided for by God for a period of 1,260 days.

II. A war was fought in heaven and the dragon was defeated (12:7-12).

- A. Michael and his angels fought with the dragon and his angels (vs. 7).
- B. The dragon was defeated (see verse 11) and cast down to the earth.
 - 1. He is identified as the serpent of the garden of Eden, i.e., called the Devil and Satan (vs. 9).
 - 2. John heard a loud voice rejoicing in the victory of the saints over the dragon (vs. 10-11).
 - 3. The dragon was furious because he had only a little time (vs. 12).

III. The dragon sought to take out his wrath on the woman and her children (12:13-17).

- A. The dragon persecuted the woman who gave birth, but she was protected from him for a period of 3 ½ times (“time and times and half a time”; vs. 13-16).

- B. The dragon made war against the rest of the offspring of the woman, identified as those who “keep the commandments of God and have the testimony of Jesus Christ” (vs. 17).

Discussion Questions:

1. Describe and identify the dragon.
2. Who was the child to whom the woman gave birth? How do you know?
3. Who fought a war in heaven?
4. Why was the dragon unable to destroy the woman?
5. Why was there rejoicing in heaven?
6. When the dragon failed to destroy the woman, whom did he pursue instead?
7. What do you think is the purpose of chapter twelve?

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Unit Three: The Earthly View
Lesson Sixteen: Two Beasts
Text: Revelation 13:1-18

I. John saw a beast rise out of the sea (13:1-10).

A. John described this sea beast (vs. 1-3a).

1. He had seven heads and ten horns with crowns on its horns. On the heads is a blasphemous name (apparently on each of the heads).
2. The appearance of the beast is a combination of animals (body of a leopard, feet like a bear and mouth of a lion).
3. The beast received his authority, throne and power from the dragon introduced in chapter 12.
4. One of his heads had been wounded and yet had healed.

B. All the world marveled at the beast and worshipped both it and the dragon (vs. 3b-4, 8).

1. The beast was given authority to continue for a specific period of time (42 months).
2. He spoke blasphemous things and it was granted to him to make war against the saints and overcome them (vs. 5-7).

C. Despite the authority given to the beast, consolation is offered to the saints (vs. 9-10).

II. John saw another beast which came up out of the earth (13:11-18).

A. The earth beast had two horns like a lamb and spoke like a dragon (vs. 11).

B. The earth beast caused those who dwelt on the earth to worship the sea beast (vs. 12-15).

1. He performed signs (e.g., fire from heaven) by which he deceived those who dwell on the earth.
2. He caused the earth-dwellers to make an image to the sea beast and then caused it to speak.

C. John described the consequence to those who did not worship the sea beast or give their allegiance to it.

1. Those who refused to worship the image of the beast would be killed (vs. 15).
2. Those who did not have the mark of the beast could not engage in commerce (vs. 16-17).

D. Using gematria (see Unit One, Lesson Three, pages 16-17 for an explanation of this literary device), John identified the number of the beast - 666 (vs. 18).

Discussion Questions:

1. Describe the beast which arose up out of the sea. Compare this beast with the one in 17:3. Is it the same beast?
2. What was the relationship between the sea beast and the dragon?
3. What was the character of the sea beast?
4. What was the response of the world to the sea beast?
5. What was the work of the land beast?
6. What would the land beast cause men to receive?
7. What information does John give the reader regarding the “number of the beast”? What is the purpose of this number?

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Unit Three: The Earthly View
Lesson Seventeen: Two Reapings
Text: Revelation 14:1-20

- I. **John saw the Lamb and 144,000 individuals with Him (14:1-5).**
 - A. John had first seen these 144,000 individuals in chapter 7 (vs. 1-8) when they were being sealed on their foreheads.
 1. Redeemed from the earth and with the Lamb, these individuals had the name of the Father written on their foreheads. This identifies the “seal” of chapter 7.
 2. They were standing on Mount Zion (vs. 1); before the throne (vs. 3, 5) with the Lamb, singing a new song which no one else could learn (vs. 3).
 - B. The 144,000 were further described by John.
 1. They were pure virgins without deceit or fault, constantly accompanying the Lamb.
 2. They were the firstfruits to God and to the Lamb.
- II. **John saw three angels and heard their pronouncements (14:6-11).**
 - A. The first angel was flying in the midst of heaven (vs. 6-7).
 1. He had the gospel to preach to all men.
 2. He commanded that God be feared and glorified because the hour of His judgment had come (vs. 7). He also commanded that God be worshipped.
 - B. The second angel announced the fall of Babylon, “that great city” (vs. 8).
 1. The reason for her fall was because she had “made all nations drink of the wine of the wrath of her fornication” (NKJ; KJV; NLT).
 2. In other translations, the text merely acknowledges that she had involved others in her fornication (ESV; NIV; ASV; NAU; NET; NRS). Based on the original text, I believe this translation to be preferable.
 - C. The third angel announced the punishment of those who worshipped the beast and received his mark (vs. 9-11).
 1. They would drink of the wine of the wrath of God from the cup of His indignation.
 2. They would be tormented with fire and brimstone, having no rest day or night. Note that their torment takes place in the presence of the holy angels and the Lamb.
- III. **John heard a voice which pronounced a beatitude upon those who died in the Lord (14:12-13).**

IV. **John saw two reapings (14:14-20).**

- A. The first reaping was accomplished by the One on the cloud (vs. 14-16).
 - 1. He was told by an angel who came out of the temple (see verse 17) to use the sickle in His hand to reap the earth.
 - 2. This does not seem to be a reaping of judgment; the One who reaped wore a crown. See John 4:35-38 for a similar figure.
- B. The second reaping was accomplished by an angel with a sharp sickle who came out of the temple which is in heaven (vs. 17-20).
 - 1. This reaping does seem to symbolize judgment (vs. 19; e.g., Joel 3:13). Note that the vine of the earth (that which was reaped) was cast into *the winepress of the wrath of God* (vs. 19).
 - 2. In the Old Testament, the nation of Israel was represented as a vine (Isaiah 5 [esp. vs. 7]; Jeremiah 2:20-21).
 - 3. The reaping angel was commanded to reap by another angel who had power over fire.
 - 4. The vine with its cluster of grapes was cast into the winepress of the wrath of God and trampled, but the result of the treading was blood (vs. 20).
 - 5. 1600 furlongs (KJV; literally stadium in the Greek text, a distance of a little over 600 feet) is approximately 180 miles.
 - 6. In his description of the destruction of Jerusalem (Luke 21:24), Josephus recorded that *"the whole city ran down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood."* (Wars, 6, 8, 5).

Discussion Questions:

- 1. Whom did John see with the Lamb? What were they doing?

- 2. What did the second angel announce?

- 3. What did the third angel announce?

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Unit Three: The Earthly View
Lesson Eighteen: The Seven Bowls of Wrath
Text: Revelation 15:1 – 16:21

- I. **John saw a great and marvelous sign in heaven (15:1-8).**
 - A. The apostle saw seven angels having “the seven last plagues.” The wrath of God would be completed with the completion of the plagues of the seven angels (vs. 1).
 - B. In addition to the seven angels, John saw a sea of glass mingled with fire (vs. 2-4).
 1. There was a sea of glass mentioned in 4:6; it appears that this is the same sea although now it is mingled with fire. Fire is often a symbol of persecution, testing or judgment (see 1 Peter 1:7).
 2. Standing on that sea of glass were those who “have the victory” over the beast, his image, his mark and the number of his name.
 - a. They have harps.
 - b. They sang the song of Moses and the song of the Lamb. The words of the song are in verses 3-4.
 - C. John saw that the temple of the tabernacle of the testimony in heaven was opened. “Temple” is used in this context in the sense of the inner sanctuary, i.e., the Holy Place and Most Holy Place (vs. 5-8).
 1. Seven angels, clothed in pure bright linen with their chests girded with golden bands (vs. 6), came out of the temple.
 2. These angels were given golden bowls of wrath by one of the four living creatures (vs. 7).
 3. The temple was filled with smoke and no one could enter the temple until the seven plagues were finished.
- II. **The seven angels poured out their bowls of wrath (16:1-21).**
 - A. The angels were commanded by a loud voice from the temple to pour out their bowls of wrath on the earth (vs. 1).
 - B. Following is a summary of these seven bowls:
 1. *The first bowl* (vs. 1-2) - a foul and loathsome sore came upon those who had the mark of the beast and worshipped his image. The Jewish leaders had rejected Jesus and affirmed to Pilate their allegiance to Caesar, proclaiming him to be their only king (John 19:15).
 2. *The second bowl* (vs. 3) - poured out upon the sea, the sea then became blood and every living creature in the sea died.

- a. Note the similarity to the second trumpet (8:8-9).
 - b. In the second trumpet, only a portion of the creatures in the sea die; here the effect of the judgment is more complete.
3. *The third bowl* (vs. 4-7) - poured out upon the rivers and springs of water and they became blood.
- a. This plague is reminiscent of the first plague upon Egypt.
 - b. Note the reason given by “the angel of the waters” (the angel who poured out the bowl) for this judgment - vs. 6.
 - 1) See Matthew 23:34-36.
 - 2) The parallel between this passage and Matthew 23 is not the drinking of blood, but the responsibility for the shedding of the blood of saints and prophets.
 - c. Again, note the similarity to the third trumpet. In the third trumpet, however, only a third of the rivers and springs of water are affected (8:10).
4. *The fourth bowl* (vs. 8-9) - poured out upon the sun, men were scorched with great heat and fire.
- a. As previously noted, fire was often used as a symbol or even the agent of divine wrath (Leviticus 10:1-2; Numbers 16; Psalm 97:3). It can also represent persecution or testing.
 - b. The implications of the heat and fire are suggested in 7:16 by the contrast in the circumstances of the great multitude.
 - c. The reaction of men was not repentance or worship of God, but blasphemy against God.
5. *The fifth bowl* (vs. 10-11) - poured out upon the throne of the beast; his kingdom became full of darkness
- a. Darkness is often a symbol of ignorance, evil or confusion. It appears that the subjects of the beast are in pain because of the darkness (“they gnawed their tongues because of the pain”).
 - b. In the midst of the war against the Jews, the Roman empire was thrown into confusion and turmoil by the death of Nero (A.D. 68) and the fact that he had no clear successor.
 - 1) Civil war broke out in some sections of the empire.
 - 2) Roman armies marched on Italy and even the city of Rome in support of prospective emperors.¹
6. *The sixth bowl* (vs. 12-16) - poured out upon the Euphrates River; it then dried up.
- a. The sixth trumpet also had to do with the Euphrates River and the gathering of a great army (9:13-20).
 - b. Historically, many of Israel's enemies had come from the other side of the Euphrates River.

¹ Chris Scarre, *Chronicle of the Roman Emperors* (London: Thames & Hudson, Ltd., 1995), p. 56-63.

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Unit Three: The Earthly View
Lesson Nineteen: Babylon, the Great Harlot
Text: Revelation 17:1-18

I. John saw the great harlot (17:1-6).

- A. One of the seven angels who had the bowls of wrath offered to show John the judgment of the great harlot (vs. 1-2).
 - 1. The harlot was sitting on many “waters.” The meaning of this symbol (the waters) is given in verse 15; the waters are “peoples, multitudes, nations, and tongues.”
 - 2. The kings of the earth had committed fornication with the harlot.
 - 3. The inhabitants of the earth were made drunk by the wine of her fornication.
- B. Carried away in the Spirit into the wilderness, John saw a woman sitting on a scarlet beast (vs. 3-6).
 - 1. The beast had seven heads and ten horns. It was full of blasphemous names. This beast appears to be the same as the sea beast described in 13:1-3.
 - 2. The woman was clothed in purple and scarlet and adorned with precious stones.
 - 3. She had a golden cup full of abominations and the filthiness of her fornication (vs. 4).
 - 4. She was identified as Babylon the Great, “the mother of harlots and of the abominations of the earth” (vs. 5).
 - 5. She was drunk with the blood of the saints and the martyrs of Jesus (see Matthew 23:34-37; Luke 11:47-51).

II. The mystery of the harlot and the beast which carried her was revealed by the angel (17:7-18).

- A. John's reaction to the sight of the harlot was amazement (vs. 6b) and the angel asked why he was amazed (vs. 7).
- B. The angel explained the mystery of the beast.
 - 1. The beast was, is not, and will ascend out of the bottomless pit for destruction. Those whose names were not written in the Book of Life were amazed at the beast (vs. 8).
 - 2. The seven heads of the beast represented seven mountains and also seven kings (vs. 9-10).
 - a. The seven mountains serve to identify the beast.
 - 1) Rome, the capital city of the Roman empire at this time, was a city literally situated on seven hills.

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Unit Three: The Earthly View
Lesson Twenty: Judgment of the Harlot
Text: Revelation 18:1-24

- I. **The destruction of Babylon was announced (18:1-8).**
 - A. The wickedness of Babylon was identified (18:1-3).
 1. An angel with great authority and glory announced that Babylon had become a repository of wickedness and uncleanness, the dwelling place of evil men (vs. 2). Certainly this was the case with Jerusalem during the final siege of A.D. 70.
 2. The kings of the earth had committed fornication with her; the merchants of the earth had benefited from her lifestyle (vs. 3).
 3. This announcement is similar to that of 14:8.
 - B. God's people were warned to flee the city (18:4).
 1. The admonition to God's people to come out of Babylon is reminiscent of the warning that Jeremiah gave to God's people to flee from the literal city of Babylon in the Old Testament (Jeremiah 51:6, 45).
 2. It is also similar to the Lord's warning to His disciples to flee Jerusalem at the time of her destruction (Matthew 24:15-20 and Luke 21:20-22).
 - C. The judgment upon the harlot is just (18:5-8).
 1. Babylon would receive according to her works (vs. 6). The concept of "repaying double" may stem from the idea of balancing the scales of justice, rendering the punishment due for the infraction.
 2. Although she would not acknowledge her impending doom, the God who judged her is strong and thus her punishment was inevitable (vs. 7-8; see similar language in Isaiah 47:7-9 with reference to the literal city of Babylon).
- II. **There would be lamentations at the destruction of Babylon (18:9-19).**
 - A. The kings of the earth would lament her destruction when they saw the smoke of her burning (vs. 9-10).
 - B. The merchants would mourn at her fall because of the economic prosperity they had gained from her (vs. 11-16).
 1. Various merchandise in which she trafficked is listed (vs. 12-14).
 2. Although they lamented her destruction, they would do so at a distance, i.e., offering no assistance (vs. 15-16).
 - C. Those associated with her sea trade wept when they observed her destruction (vs. 17-19). Like the merchants, they would lament at a distance (vs. 17).

D. In the lamentations of these groups, the swiftness of Babylon's destruction is emphasized (“in one hour” - vs. 10, 17, 19).

III. With the destruction of Babylon, God's vengeance would be completed (18:20-24).

A. In contrast to the lamentations of those who participated in her wickedness or benefited from her luxurious lifestyle, there would be rejoicing on the part of those persecuted by Babylon and on the part of those in heaven.

1. Her destruction would represent God's vengeance for the blood of apostles and prophets shed by her (vs. 20, 24).

2. The request of the souls under the altar (6:9-11) is answered in this judgment.

3. Jesus preached that Jerusalem would be held accountable for the blood of apostles, saints and prophets (see Matthew 23:34-37 and Luke 11:49-51).

B. Babylon's fall would be both violent and complete (vs. 21).

C. The description of her destruction (vs. 22-23) is borrowed from Jeremiah (25:10; see also 7:34; 16:9).

D. In her is found the blood of prophets, saints and all who were slain on the earth, i.e., she is responsible for their deaths (vs. 24).

Discussion Questions:

1. What warning is given to the people of God?

2. What boast did Babylon make?

3. What groups lamented the destruction of Babylon? Why?

4. What did the fall of this great city represent (see verse 20)?

5. What was found in the great city?

6. Thought Question: It is said that the kings of the earth committed fornication with Babylon. What does this charge mean?

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Unit Three: The Earthly View
Lesson Twenty-One: The Fall of the Sea Beast
Text: Revelation 19:1-21

- I. **Praise and celebration took place in heaven at the judgment of the harlot (19:1-10).**
 - A. Praise was offered to God by a great multitude because of His judgment upon the great harlot (vs. 1-3).
 1. The judgment of the Lord was “true and righteous.”
 2. Note that the divine judgment was vengeance for the blood of His servants shed by the harlot.
 3. There was rejoicing at the destruction of Babylon (vs. 3).
 - B. The elders and living creatures (see chapter four) worshipped the One on the throne (vs. 4).
 - C. In response to the command to worship God, a great multitude spoke (vs. 5-8).
 1. Praise was offered to God for His power (vs. 6).
 2. Note that the marriage of the Lamb to His bride did not take place after the destruction of Jerusalem.
 - a. In the rest of the New Testament, the bride of the Lamb is the church (e.g., Ephesians 5:22-32; 2 Corinthians 11:1-2).
 - b. The establishment of the church took place on Pentecost.
 - D. John was given a beatitude (concerning the guests to the marriage supper; see Matthew 22:1-14 for a parable about a marriage supper) to write (vs. 9).
 - E. Ready to worship the one who spoke to him, John was stopped and warned to only worship God (vs. 10).
- II. **John witnessed the defeat of the beast and the false prophet (19:11-21).**
 - A. John saw heaven opened and, similar to the way the horses and riders were introduced in the opening of the first four seals (chapter 6), a horse is seen, whose color is revealed and then the horse’s rider described (vs. 11-16).
 1. Although the color white often represents purity, in this context it is probably a symbol of victory.
 2. The rider is described extensively:
 - a. Called “Faithful and True” (see 3:14)
 - b. He judges in righteousness.
 - c. Eyes like a flame of fire (see 1:14)

- d. Many crowns on his head
 - e. A name known only by himself (compare 2:17)
 - f. Clothed in a robe dipped in blood (compare Isaiah 63:2-4)
 - g. His name is called “The Word of God” (compare John 1:1, 14)
 - h. A sharp sword coming out of his mouth (see 1:16; Hebrews 4:12; Ephesians 6:17)
 - i. Rules the nations with a rod of iron (see 12:5; Revelation 2:26-27; Psalm 2:8)
 - j. The name “King of Kings and Lord of Lords” written on his robe and thigh
3. It seems abundantly clear that the rider is God the Son.
 4. The armies in heaven are clothed in fine white linen (compare verse 8) and also ride white horses (vs. 14).
- B. The birds of heaven were summoned by an angel to feast on the flesh of those who opposed The Word of God (vs. 17-18).
- C. John saw the outcome of the battle of the rider on the white horse and His armies against the beast, the kings of the earth and their armies (vs. 19-21).
1. The beast and false prophet (compare the description of the false prophet with that of the land beast in chapter 13) were captured and cast alive into the lake of fire burning with brimstone (compare 14:9-11).
 2. The followers (i.e., those who had enlisted in the devil's service) were killed by the sword which proceeded from the mouth of the rider of the white horse and the birds ate their flesh.

Discussion Questions:

1. What is the general atmosphere of the first part of this chapter? Why?
2. What beatitude was John instructed to write?
3. What was John forbidden to do?
4. Who are the combatants in the battle of the last half of the chapter?
5. What was the fate of those who were defeated?
6. There are two suppers mentioned in this chapter. How are they different?

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Unit Three: The Earthly View
Lesson Twenty-Two: Judgment of the Dragon
Text: Revelation 20:1-15

I. John saw Satan bound (20:1-3).

- A. An angel with the key to the bottomless pit (see 9:1-2, 11; 11:7; 17:8) and a great chain came down from heaven (vs. 1).
 - 1. The key is a symbol of the authority to open or shut the bottomless pit.
 - 2. The chain seems to be a symbol of that which restrains Satan.
- B. Satan was bound by the angel with the key and chain and cast into the bottomless pit for a thousand years (vs. 2-3).
 - 1. While bound in the bottomless pit, the dragon was unable to deceive the nations.
 - 2. The thousand years is probably a symbolic time period rather than a literal one.
 - 3. After the thousand year period, the dragon would be released for a little while.

II. The beheaded souls reigned (20:4-6).

- A. The souls of those who had been beheaded sat on thrones. They lived and reigned with Christ for a thousand years (vs. 4).
 - 1. These souls are those who did not worship the beast and had not received his mark. They had been beheaded for their witness to Jesus and for the word of God.
 - 2. The souls reign for the same time period that Satan is bound - 1000 years.
 - 3. Judgment was committed to these souls.
- B. The reanimation of these souls (“they lived and reigned” – vs. 4) is referred to as “the first resurrection” (vs. 5).
 - 1. It appears to be a figurative resurrection, perhaps the resurrection of a cause.
 - 2. The “rest of the dead” did not live again until the end of the thousand years.
- C. A beatitude was pronounced with regard to those who had a part in the first resurrection (vs. 6).
 - 1. The second death (see 20:14) had no power over them (compare 2:11).
 - 2. They serve as priests of God as they reign for the thousand years. Note the similarity between vs. 6 (“shall be priests of God and of Christ, and shall reign with Him a thousand years”) and 1:6 (“kings and priests” - or “a kingdom of priests”). See also 1 Peter 2:5, 9.

III. Satan was released and defeated (20:7-10).

- A. When he was released, Satan went out again to deceive the nations. Following the demise of the sea beast and the false prophet (19:20), Satan must turn to other means for confronting the church.
 - 1. Gog and Magog are references to Ezekiel 38-39 and represent the heathen nations.
 - 2. Fire came down from heaven and devoured those gathered together by the devil.
- B. The devil was tormented along with the beast and the false prophet in the lake of fire and brimstone forever and ever (vs. 10).

IV. John saw a scene of judgment (20:11-15).

- A. Much controversy exists as to the time and nature of the judgment pictured in the last part of this chapter. Interpretations include:
 - 1. The judgment is the final judgment of all mankind. The lake of fire is literally hell.
 - 2. It is a figurative scene designed merely to represent God's temporal judgment against Satan and his allies. As such, it may *resemble* details of the final judgment although not referring to the final judgment. Note the following comments:
 - a. "What we see in chapter 20 draws heavily, it seems, from the judgment scene of Daniel 7:9-14. Judgment scenes, whether an intermediate one or the final, ultimate judgment of God, will tend to resemble one another. Apocalyptic judgment scenes which are comprehensive, vivid and extensive generally picture an intermediate coming of the day of God." (Tony Mauck, *Revelation 19-22: The Triumph of the Redeemed*, outline published in 1995.)
 - b. "The whole vision, of course, was figurative, and must be applied in the sense of the visions which represented the deadly struggle of the church with the persecuting powers...The symbolism continued (in 20:13 - asd), the reference was not to the literal sea nor to physical death. Although the principles may be applied generally, the language belongs visionally to this apocalypse, and has direct reference to the judgment of the persecuting rulers and their subjects...Let it be impressed on the minds of the readers of Revelation, that these visions of resurrection; of second death and judgment; were all extraordinary and of special character. They were not intended for future and general application. They belonged to the apocalypse, and the apocalypse belonged to that period. The depiction of the *first resurrection* and the *second death* were not meant for expositions of the doctrine of the resurrection from the dead and the future eternal punishment of the wicked, abundantly taught elsewhere in numerous scriptures. Though the imagery has basis in these fundamental doctrinal truths, the visions of Revelation were limited in application to the pageantry of apocalyptic description of the fortunes of the early church and the divine judgments on its enemies." (Foy E. Wallace, Jr., *The Book of Revelation*, pp. 421-3)
- B. It is possible to press the stated timeframe of the book too much.
 - 1. The major story of the book is the judgment of the harlot and that judgment was imminent when John wrote the apocalypse.
 - 2. Saints who were suffering from other persecutors could point to these additional enemies of the saints and wonder if justice would also be served in their cases.

- a. God answered, through the apocalypse, that these other persecutors would also be judged.
- b. Revelation also pictures the divine judgment against the sea beast, the land beast (the false prophet) and the dragon.
 - 1) The sea beast clearly represents the Roman empire and yet the sea beast was judged, along with the false prophet, in chapter 19.
 - 2) Historically speaking, the Roman empire was not “judged” until the 5th century A.D.
3. Although the major story of the book was to be fulfilled shortly, the book also deals with some events which were in the future.
- C. Although a good case can be made that the judgment in the last part of Revelation 20 is a temporal one, my conclusion is that the judgment of the devil appears to be final and lasting (vs. 10 – “forever and ever”).

Discussion Questions:

1. What did the angel who came down from heaven do to the dragon and what was the consequence?
2. Who reigned for a thousand years?
3. What happened after the thousand years were completed?
4. What happened to the devil?
5. Who were Gog and Magog?
6. What happened to Death and Hades?
7. How were the dead judged?

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Unit Three: The Earthly View
Lesson Twenty-Three: The Holy Jerusalem
Text: Revelation 21:1-27

- I. **John saw a new heaven and a new earth (21:1-8).**
 - A. The expression “new heaven(s) and new earth” denotes a new order, new conditions (vs. 1).
 1. This is not the beginning of a utopian world, a restored “earth.”
 2. See Isaiah 65:17ff for similar language.
 - B. John saw the holy city, New Jerusalem, descending from heaven (vs. 2).
 1. The holy city is compared to a bride, adorned for her husband (see 2 Corinthians 11:2).
 2. John had seen a vision of the destruction of the old Jerusalem, the corrupt harlot, and then he saw New Jerusalem descending from heaven. The contrast is powerful and vivid.
 - C. The blessings of fellowship with God were described (vs. 3-7).
 1. John heard a voice from heaven announcing that God dwells with His people (vs. 3; see Leviticus 26:3, 11-12; 2 Corinthians 6:16-18; 1 Peter 2:9-10).
 2. This relationship with God is characterized as follows (vs. 4): no tears, no crying, no death, no sorrow and no pain.
 3. While the descriptions of this section certainly could also be applied to heaven itself, what is being described here is the condition of the person in fellowship with God. See Isaiah 60:19-20; 65:19 for similar language.
 - D. In contrast, those who yielded to the enemy were subject to the second death (vs. 8).
- II. **John saw the great city, the holy Jerusalem (21:9-27).**
 - A. One of the seven angels with the seven bowls of wrath showed John the bride, the Lamb’s wife.
 1. This section of scripture is often referenced to describe heaven, but it seems that John was not seeing the place of the redeemed; he was seeing the redeemed (vs. 9)!
 2. The church is elsewhere described as the bride of Christ (Ephesians 5; 2 Corinthians 11:2; Romans 7).
 - B. John described the city (vs. 11-27).
 1. It was immense in size and cubic in shape (vs. 16).
 2. It was constructed of precious metals and stones (vs. 18-21).

Revelation:

Wait on the Lord

Unit Three: The Earthly View
Lesson Twenty-Four: Life with God
Text: Revelation 22:1-21

- I. **John's visual tour of the glorious New Jerusalem continued (22:1-5).**
 - A. Additional features of the city include:
 1. The river of water of life which flows from the throne of God
 2. The tree of life bearing its fruits
 3. The leaves of the tree of life are for the healing of the nations (vs. 2).
 - B. The presence of God is emphasized (vs. 3-5).
 1. God's servants will see His face.
 2. There is no night there because God gives them light.
- II. **The book is concluded (22:6-21).**
 - A. The prophecy of the apocalypse would be fulfilled soon (vs. 6-13).
 1. The angel affirmed that the things of John's visions were faithful and true and concerned “things which must shortly take place” (vs. 6; see also verse 10).
 2. Jesus would come (in the judgment of the harlot) quickly (vs. 7, 12).
 3. John was so awed by the vision that he fell down to worship before the angel. In similar fashion to 19:10, the angel stopped John and instructed him to worship God only (vs. 8).
 - B. Spiritual blessings can be enjoyed by those who will (vs. 14-17).
 1. A beatitude was pronounced upon those who do the Lord's commandments (judgment will be according to each one's work - vs. 12); they will enter the holy city (vs. 14).
 2. The disobedient, however, would remain outside (vs. 15).
 3. Jesus identified Himself as the author of the apocalypse (vs. 16).
 4. An invitation was extended to quench one's thirst with the water of life (vs. 17).
 - C. A warning not to add or take away from the words of the prophecy was given (vs. 18-19).
 - D. It is again affirmed that the Lord's coming will be soon (vs. 20).

Discussion Questions:

1. Where was the river of water of life located?
2. Where is the tree of life elsewhere mentioned in the Scriptures?
3. What indications are there in this chapter that the timeframe of the fulfillment of the apocalypse was to be near its writing?
4. There are two beatitudes in this chapter. What are they?
5. What is the penalty for tampering with the contents of this book?
6. Is the “coming of the Lord” in this chapter a reference to the final coming of Jesus at the end of the world? Support your answer.

Revelation:

Wait on the Lord

Unit Three: The Earthly View
Lesson Twenty-Five: Comprehensive Review/Take Home Test
Text: Revelation 1-22

I. True/False (circle the correct letter)

1. T F One thousand two hundred and sixty days, forty-two months and “a time and times and half a time” all describe the same length of time.
2. T F The church at Philadelphia was the church of the “open door.”
3. T F The sea beast received his authority from the dragon.
4. T F The seven heads of the land beast represent seven mountains and also seven kings.
5. T F It is impossible to know the identity of the individual in the midst of the lamp stands in chapter one.
6. T F God’s plan for vengeance on the great harlot involved her demise at the hands of the saints.
7. T F In Babylon was found the blood of prophets and saints and of all who were slain on the earth.
8. T F The scroll sealed with seven seals evidently represents the divine plan for vengeance.
9. T F In the interlude between the sixth and seventh seals, John saw the 144,000 who came out of the great tribulation.
10. T F When the bowls of wrath were finally poured out upon men, their reaction was to repent because of the fierceness of the divine wrath.
11. T F Babylon is described both as an immoral woman and as a city.
12. T F The first five seals are all of the same general nature.
13. T F When the fifth trumpet sounded, one of the four living creatures opened the bottomless pit and smoke came out of the pit.
14. T F The name Neron Kesar (Nero Caesar), when designated by the Hebrew system of gematria, produces the number 666.

15. T F The two witnesses who prophesy for 1,260 days represent the law and the prophets and are killed by the dragon.
16. T F The first emperor of the Roman empire was Julius Caesar.
17. T F The rider on a white horse fought against the combined forces of the beast, the kings of the earth and the harlot Babylon.
18. T F In the first half of the book there are two series of “sevens,” i.e., seven seals and seven bowls of wrath.
19. T F Gog and Magog were the names of the two beasts of chapter thirteen.
20. T F John was commanded to seal up the things uttered by the seven thunders (see 10:4) because the time was at hand.
21. T F The great city, the holy Jerusalem, represents heaven itself.
22. T F Those who were aligned with the harlot received her mark on their forehead or on their right hands, i.e., the number 666.
23. T F The land beast caused men to worship the sea beast.
24. T F In chapter thirteen, when the first beast rises out of the sea, there is a woman, the great harlot, sitting on the beast.
25. T F The land beast of chapter thirteen is elsewhere identified as the false prophet.
26. T F The beast and the false prophet were killed in the great battle of Armageddon.
27. T F John was so amazed at some of what he saw that he fell down to worship at the feet of an angel.

II. Multiple Choice

1. Which of the following statements regarding the dragon is true?
 - a. Three unclean spirits like frogs came out of the mouth of the dragon.
 - b. The dragon was cast into the lake of fire burning with brimstone in chapter 19.
 - c. The dragon was thrown into the bottomless pit and bound for forty-two months.
 - d. The dragon was red with seven heads and ten horns.

2. Which of the following statements is true?
 - a. The fifth bowl of wrath was poured out on the throne of the beast.
 - b. The second and third bowls turned water to blood.
 - c. The effect of the sixth bowl was to dry up the Euphrates River.
 - d. All of the above
 - e. Neither a, b or c.

3. Who was cast into the lake of fire and brimstone?
 - a. The dragon
 - b. Those who worshipped the beast and his image
 - c. The false prophet
 - d. The harlot
 - e. All of the above except “d”

4. The great harlot Babylon was condemned because...
 - a. of her fornication
 - b. she was responsible for the deaths of prophets and saints
 - c. she was drunken
 - d. she had become a cage for every unclean and hated bird
 - e. all of the above

5. Which of the following statements is false?
 - a. There was rejoicing at the fall of Babylon.
 - b. At the end of the thousand years Satan again gathered the nations together for a battle against God.
 - c. The city of God had the dimensions of a cube.
 - d. The gates of New Jerusalem never close.
 - e. All of the multiple streets of the holy city, New Jerusalem, were made of pure gold.

6. Which of the following statements about Babylon is false?
 - a. The great city was divided into three parts.
 - b. She was responsible for making others drunken with the wine of her fornication.
 - c. She was carried by the beast with seven heads with diadems (crowns) on its heads.
 - d. She glorified herself.
 - e. None of the above.

7. The church criticized because she tolerated a false teacher called “Jezebel” was:
 - a. Pergamos
 - b. Thyatira
 - c. Smyrna
 - d. Laodicea

8. Two congregations who received no criticism were:
 - a. Ephesus and Sardis
 - b. Pergamos and Philadelphia
 - c. Smyrna and Ephesus
 - d. Philadelphia & Smyrna

9. The church which was instructed to be “watchful” was located in:
 - a. Smyrna
 - b. Sardis
 - c. Laodicea
 - d. Ephesus

10. The church of the “closed door” was:
 - a. Ephesus
 - b. Sardis
 - c. Thyatira
 - d. Laodicea

11. The letter in which the themes of life and death are contrasted was written to:
 - a. Sardis
 - b. Pergamos
 - c. Smyrna
 - d. Philadelphia

III. Which Chapter? (Write the correct chapter number in the blank; there is one and only one descriptive phrase for all of the chapters in Revelation)

1. Chapter ____ Seven angels were given bowls of wrath.
2. Chapter ____ John took the little book out of the hand of the angel and ate it.
3. Chapter ____ John saw New Jerusalem depicted as an immense and beautiful city.
4. Chapter ____ Letters to Sardis, Philadelphia and Laodicea
5. Chapter ____ The dragon tried to devour the male child, but God protected the mother.
6. Chapter ____ The seventh seal is opened and the first four trumpets are sounded.
7. Chapter ____ The dragon was bound for a thousand years.
8. Chapter ____ John saw two groups: the 144,000 and the great multitude.
9. Chapter ____ The proximate nature of the Lord's coming was emphasized.
10. Chapter ____ John saw the throne of God and described the four living creatures.
11. Chapter ____ The Word of God, mounted on a white horse, defeated His enemies.
12. Chapter ____ Letters to Ephesus, Smyrna, Pergamos and Thyatira
13. Chapter ____ The trampling of the holy city and the killing of the two witnesses
14. Chapter ____ The fall of Babylon was lamented by kings, merchants and sailors.
15. Chapter ____ The sounding of the fifth and sixth trumpets
16. Chapter ____ The seven angels poured out the plagues in their bowls of wrath.
17. Chapter ____ The opening of six seals

18. Chapter ____ One beast rose out of the sea and a second beast came out of the earth.
19. Chapter ____ The Lamb took the scroll out of the hand of the One on the throne.
20. Chapter ____ The mystery of the great harlot and the sea beast were explained.
21. Chapter ____ John saw One in the midst of the seven lamp stands.
22. Chapter ____ Two reapings took place, one of the saints and another of the wicked.

IV. Character Matching (only one match per character!)

- | | |
|-----------------------------|--|
| 1. ____ Harlot | a. Gave bowls of wrath to the seven angels |
| 2. ____ Sea beast | b. Full of names of blasphemy, having seven heads and ten horns |
| 3. ____ Wormwood | c. Carried to a great and high mountain |
| 4. ____ Mighty angel | d. Judged the dead, small and great |
| 5. ____ Dragon | e. Worthy to open the scroll |
| 6. ____ Woman clothed w/sun | f. Makes fire come down from heaven to deceive |
| 7. ____ Lamb | g. Represented by one of the two witnesses |
| 8. ____ Living Creature | h. A character from Ezekiel to represent the nations |
| 9. ____ 144,000 | i. Used the sea beast to make war against the offspring of the woman |
| 10. ____ Elders | j. Rode on the pale (green) horse |
| 11. ____ Ten Horns | k. Called the kings of the earth together to fight |
| 12. ____ Merchants | l. Gathered together to fight against the Lamb |
| 13. ____ Kings of the earth | m. Clothed in white robes with crowns of gold on their heads |
| 14. ____ John | n. Held one of the four destroying winds |
| 15. ____ Gog | o. Tormented men for five months |
| 16. ____ Michael | p. Protected by God in the wilderness |
| 17. ____ Unclean spirits | q. Hate the harlot and will make her desolate |
| 18. ____ One on the throne | r. Sang a new song before the throne |
| 19. ____ Land beast | s. Became rich because of the great city Babylon |
| 20. ____ OT prophets | t. Fought against the devil and his angels in heaven |
| 21. ____ Death | u. Arrayed in purple and scarlet |
| 22. ____ Locusts | v. Threw a great millstone into the sea |
| | w. A great star fallen from heaven which made waters bitter |

