

# REVELATION CHAPTER ONE

## BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Lesson 1

12-29-1999

### 1. Introduction

1.1 The study of the book of Revelation calls for more preliminary considerations than that of any other book in the Bible.

1.2 There is something paradoxical about the book of Revelation. It is a Book of acknowledged difficulty, and yet down through the ages it has been like a magnet, irresistibly drawing to its study Christians of every school of thought, laymen, clergy, and professors.

1.2.1 But then John Calvin refused to write a commentary on Revelation and gave it very little consideration in his massive writings. Luther for years avoided its teachings.

1.2.2 And yet at the same time, the book has compelled men to give prolonged study to its prophecies, and to go back again and again for a reconsideration of its themes and for a new grasp of its truths.

1.3 It is not only the last book in the canonical arrangement of our Bible, but it is the necessary conclusion to God's revelation to men.

1.4 Of all the books of the Bible, this is the one that certainly may be considered as the book for the end of the age.

1.4.1 As we approach the end of this Millennium, the western world itself, including its statesmen, scientists, economists, and essayists, has consciously recognized its importance.

1.4.2 This is especially true in regard to the use of the word apocalypse. This word has come to stand for an age of upheaval and a world fraught with fearful consequences.

1.4.3 The word apocalypse communicates an unleashing of vast powers which man himself is helpless to control and yet the word itself technically only means "a revelation of things to come."

1.5 Whenever there is a world crisis, whenever the State exalts itself and demands an allegiance which Christians know they cannot pay, we are reminded of the Revelation to John on the Island called Patmos.

1.5.1 Patmos is located off the coast of Greece in the Aegean Sea.



1.6 This is supremely a book which warns of one world, and surely now, at the end of the twentieth century, as we see approaching a one world condition, i.e., global this and global that, a new world order, ecumenical overtures etc. the book of the Revelation declares a special warning.

1.7 Frequently in the Apocalypse we come upon such ominous phrases as: "many peoples, and nations, and tongues, and kings," "kings of the whole world," "nations commit fornication with the harlot," "an economic boycott is enforced by the beast," "the beast from the sea having authority over every tribe and people and tongue and nation" and concerning the Beast of the Sea.

1.8 Now with all that who could deny that the spirit of the Antichrist is in the world today and were it not for you and me his programs would abound and proliferate with a fury and success.

1.9 This is preeminently a book for a troubled age (the Tribulation), for an age in which the darkness deepens, fear spreads over all mankind, and monstrous powers, godless and evil, appear on the stage of history but there is at the end comfort and encouragement.

1.10 God knows all things from the beginning, even the tribulations of his own people. However, the ultimate end of this conflict is determined by Christ, when He, is finally victorious.

1.11 Sin and Satan and all Satan's cohorts will be eternally defeated; and believers will be with the Son of God in glory forever.

1.12 This is the only book in the Bible that pronounces a blessing for hearing, reading, and obeying of its words: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." Rev 1:3; Rev 22:7.

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

1.13 It is in this book we have the final doom of Satan, the Antichrist, the False Prophet and all the enemies of God. All peoples and principalities shall fall at the feet of the Lamb of God.

1.14 The author is John inspired by the Holy Spirit but revealed directly by the Father first to Christ and then to John by Jesus Christ Himself.

1.14.1 Four times in this book the author's name is inserted. (Rev 1:1, 4, 9 and Rev 22:8)

Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John ...

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne ...

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. . .

Rev 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

1.14.2 As early as the first half of the second century, it was the conviction of the Church that John was the author.

1.14.3 Whatever may be the grammatical peculiarities of this book, there are innumerable similarities between the vocabularies of John's Gospel and the Apocalypse.

1.14.4 There have been different convictions concerning the time that this book was written. The unanimous verdict of the early church was that the Apostle John while banished to the Isle of Patmos by the emperor Domitian (A.D. 81 to 96), penned this final Revelation in about A.D. 95.

1.15 The word Revelation is derived from the Latin Revelare, ("to reveal or unveil that which has previously been hidden"). This was the title assigned to the book in the Latin Vulgate. As earlier seen the Greek title is Apocalypse, taken directly from the first word in the Greek text, **Apokalupsis**.

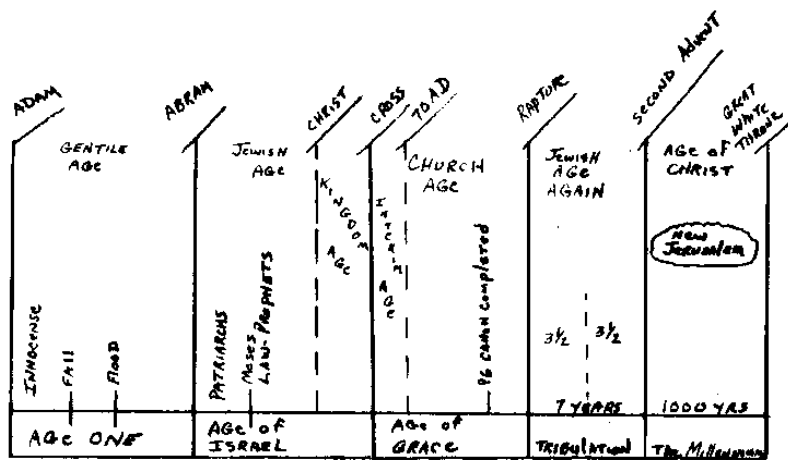
1.16 The Apocalypse is a book of prophecy.

1.17 In its unfolding of the future, it particularly emphasizes the repeated and increasingly violent worldwide attempts of earthly personalities and peoples to foil the plan of God.

1.17.1 The Book makes clear that this conflict is certain to end in the complete overthrow of these evil forces and the establishment of the everlasting kingdom of Christ.

1.17.2 This age long conflict, even involving war in heaven, is made up of a series of plots on the part of the enemies of Christ to defeat the King of kings.

1.17.3 Each plot ends in failure, followed by fearful divine judgment. And the long conflict terminates in the final judgment of the Great White Throne and the beginning of eternity.



1.18 The book of The Revelation, above every other book of the Bible, is a record of what the author had revealed in visions. All of us know how difficult it is at times to record what we have seen, especially when the sight is spectacular.

1.19. The many different Greek verbs meaning, "to see," "behold," or "perceive," occur 140 times in this book, beginning with "what thou seest write in a book." Rev 1:11.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

1.19.1 Immediately afterwards, John says: "I turned to see the voice that spoke with me and having turned, I saw," etc. (v. 12).

Rev 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks (verse 1:20 tells us the seven golden candlesticks are the seven churches of Asia);

1.19.2 At the beginning of chapter 4, a voice is heard from heaven saying to John, "Come up hither, and I will show thee the things which must come to pass hereafter" (4:1).

1.19.3 From this point on, there are numerous paragraphs, right down to the end of the book, beginning, "And I saw." Not only do we have here a series of visions, but the book is saturated with symbolic language.

Outline and Scriptures:

1. The book of The Revelation has nine major chapters. They do not coincide with the chapters in the English Bible. There are nine major thoughts in the Book. Let's get these thoughts in outline form and then study the Book under each such heading.

1.1 The first is the most important. Jesus Christ is the key to history and prophecy. This is the central theme of Revelation Chapter One.

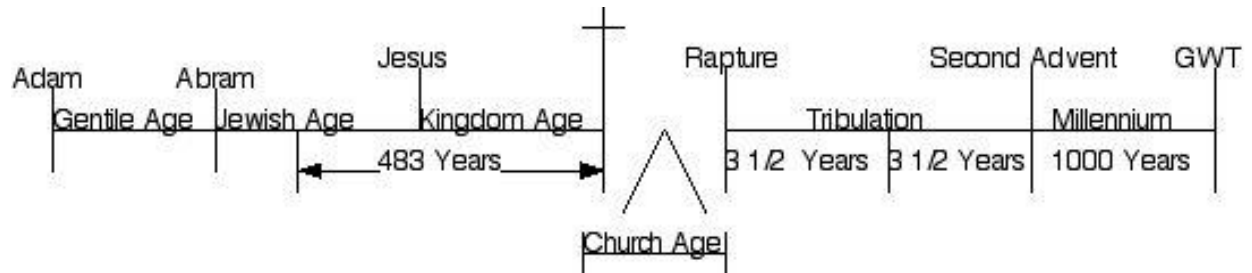
1.1.1 The introduction to the apocalypse - vss 1-8.

1.1.2 The occasion of the apocalypse - vss 9-11

1.1.3 The person of the apocalypse - vss 12-20.

2. The historical trends of the church on earth and the fact that the age of the church is a dead spot as far as prophecy is concerned is established in Revelation chapters 2 and 3.

2.1 Let's take a look at our dispensation chart which emphasizes the intercalation feature of the Church Age in between two Jewish ages.



2.1 Church at Ephesus - 2:1-7

2.2 Church at Smyrna - 2:8-11

2.3 Church at Pergamum - 2:12-17

2.4 Church at Thyatira - 2:18-29

2.5 Church at Sardis 3:1-6

2.6 Church at Philadelphia - 3:7-13

2.7 Church at Laodicea 3:14-22



3. The Church in heaven - Revelation chapters 4 and 5

End Lesson Taught 12-29-1999

Lesson 2

1-5-2000

1. Last week I began an introduction to the Book of The Revelation.
2. When time ran out we were looking at the outline of the Book.

3. Let's continue where we left off last week.

#### Outline and Scriptures:

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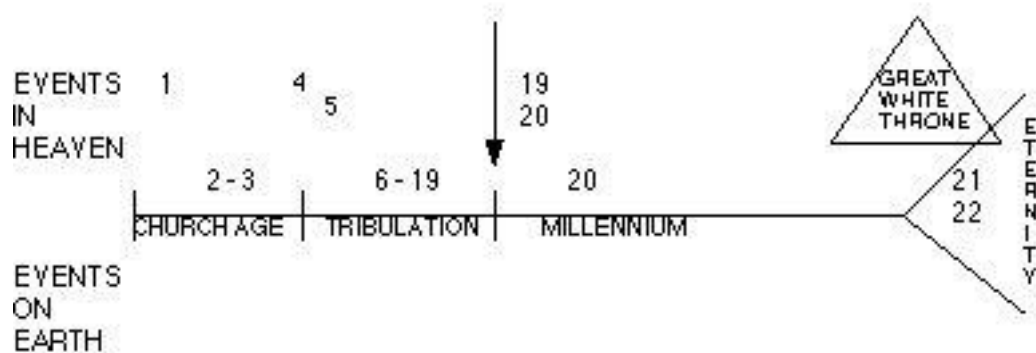
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2. The historical trends of the church on earth and the fact that the age of the church is a dead spot as far as prophecy is concerned. This is established in Revelation chapters 2 and 3.

### AN OVERVIEW OF REVELATION



2.1 Church at Ephesus - 2:1-7

2.2 Church at Smyrna - 2:8-11

2.3 Church at Pergamum - 2:12-17

2.4 Church at Thyatira - 2:18-29

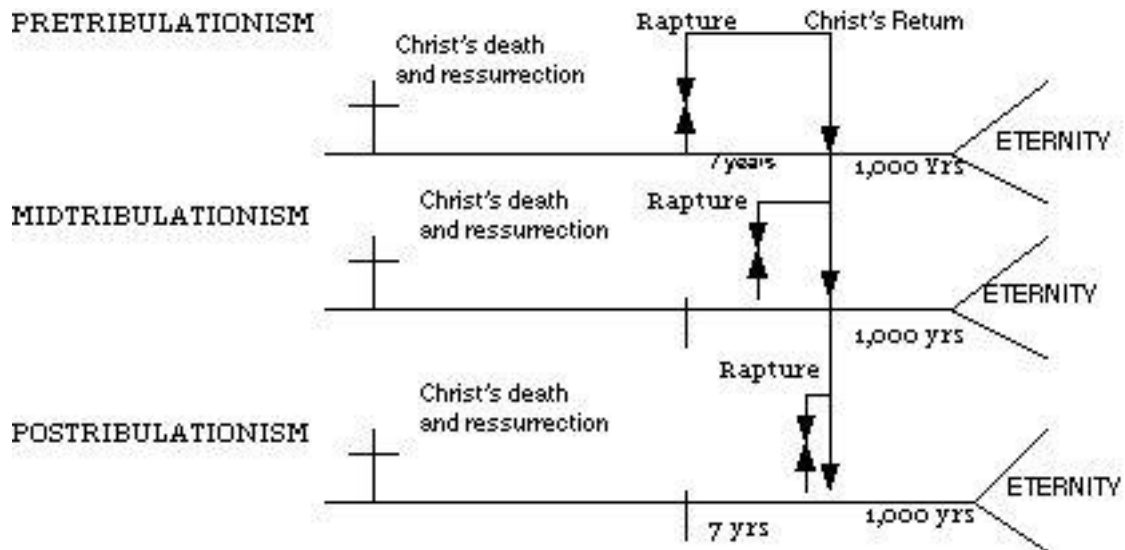
2.5 Church at Sardis 3:1-6

2.6 Church at Philadelphia - 3:7-13

2.7 Church at Laodicea 3:14-22

3. The Church in heaven - Revelation chapters 4 and 5
  4. The Tribulation in full sway is described in Revelation chapters 6 -18 -- It includes:
    - 4.1 The Panorama of the Tribulation Rev chapter 6.
    - 4.2 Evangelism in the Tribulation Rev chapter 7
    - 4.3 The trumpet judgments of the tribulation Rev chapters 8 - 10.
    - 4.4 The two witnesses and the seventh trumpet Rev chapter 11.
    - 4.5 The fall of Satan and the Armageddon motivation Rev chapter 12
    - 4.6 The two dictators are introduced Rev chapter 13
    - 4.7 The principle of grace before judgment Rev chapter 14
    - 4.8 The vial judgments Rev chapter 15 and 16
    - 4.9 The rise and fall of ecumenical religion. Rev 17 and 18
  5. The second Advent of Jesus Christ. Rev chapter 19
  6. The Millennium and the Last Judgment. Rev chapter 20
  7. The eternal state Rev 21:1-8
  8. The eternal Jerusalem. Revelation 21:9-22:5.
  9. The termination of the Canon of Scripture. Rev 22: 6-21.
  10. The study of The Book of The Revelation is facilitated when consideration is given to the fact chapters 6 though 11 emphasize the events of the Tribulation and chapters 12-19 emphasize the characters of the Tribulation.
  11. Dr. John Walvoord points out that there is a simple outline presented in the Book itself. I will quote: "Though many outlines have been suggested . . . none seems more practical than . . . the threefold outline given in verse 19 of Revelation one "Write . . . the things which thou hast seen, and the things which are, and the things which shall be hereafter . . .
- "The things referred to as having already been seen are those contained in chapter 1 where John had his preliminary vision . . . The second division, "the things which are" most naturally includes chapters 2 and 3 with the seven messages Christ delivered to the churches . . . The third division, "the things which shall be hereafter, "would naturally include the bulk of the book which was to be prophetic as anticipated in Rev 1:3 in the expression " the words of this prophecy."
- 11.1 It is helpful if not mandatory in the study of the Revelation to know the outline but one must also know "that the church is raptured at the end of the church age. The Rapture is the event which begins the Tribulation".
  - 11.1.1 Believing this makes one a Pre-Tribulationist and a Chiliast. A Chiliast believes in a literal millennium or the Chiliasm and a Pre-Tribulationist believes the church will be translated or raptured before the Tribulation begins.





12. Let's look at why we are Pretrib in our eschatological views.

1. Firstly, because of our assumption that the Scripture is literal in meaning, without error and absolute.

1.1 Scriptures must be considered literal unless the context demands a metonymic or allegorical interpretation.

2. We reject the false concept that the Church has replaced Israel.

3. We review Scripture from a dispensational perspective.

4. We recognize that in the Church Age God has no special Ethnos . . . rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

5. We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in the Millennium.

Rom 11:1 I say then, Hath God cast away his people? God forbid. ....

Rom 11:2 God hath not cast away his people which he foreknew.....

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

6. There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the Abrahamic, Palestinian, Davidic and New Covenants.

ABRAHAMIC:

Gen 12:1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Gen 17:2 I will confirm my covenant between me and you and will greatly increase your numbers."

Gen 17:3 Abram fell facedown, and God said to him,

Gen 17:4 "As for me, this is my covenant with you: You will be the father of many nations.

Gen 17:5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

Gen 17:6 I will make you very fruitful; I will make nations of you, and kings will come from you.

Gen 17:7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Gen 17:8 The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."..."

Gen 17:15 God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. Gen 17:16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her..."

Gen 17:19 Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.

#### DAVIDIC

2Sa 7:12 When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.

2Sa 7:13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

2Sa 7:14 I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

2Sa 7:15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

2Sa 7:16 Your house and your kingdom will endure forever before me; your throne will be established forever."

Psa 89:3 You said, "I have made a covenant with my chosen one, I have sworn to David my servant,

Psa 89:4 'I will establish your line forever and make your throne firm through all generations.'"

#### PALESTINIAN

Gen 12:7 The LORD appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to the LORD, who had appeared to him.

Gen 13:15 All the land that you see I will give to you and your offspring forever.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Gen 17:7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Gen 17:8 The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

## NEW COVENANT

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

End Lesson Taught 1-5-2000

## REVELATION

Lesson 3

1-12-2000

1. Last week I completed our study of the Outline to The Book of The Revelation and then I set out to summarize why we are Pre-Trib and Chiliast in our eschatological views.

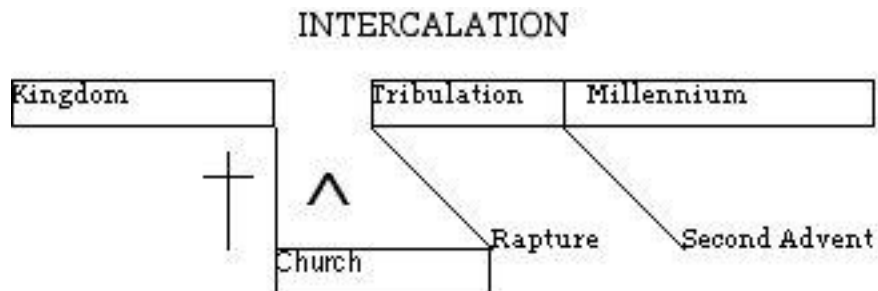
2. When time ran out we were looking at a chart describing the Four Unconditional Covenants to Israel. I want to first do a bit of review and then pick up where we left off last week.

3. Firstly, we are Pre-Trib because of our assumption that the Scripture is literal in meaning, without error and absolute.

3.1 Scriptures must be considered literal unless the context demands a metonymic or allegorical interpretation.

3.2 Further, we reject the false concept that the Church has replaced Israel.

3.3 We also believe the Scripture must be studied from a dispensational and categorical perspective.



Luk 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

4. We recognize that in the Church Age God has no special Ethnos . . . rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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5. We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in the Millennium.

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Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

5.1 We recognize then that there is a spiritual Israel and there is an ethnic Israel.

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Rom 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

6. There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the Abrahamic, Palestinian, Davidic and New Covenants.

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Gen 13:15 All the land that you see I will give to you and your offspring forever.

Gen 15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Gen 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:  
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6.1 The Abrahamic, Davidic, Palestinian and New Covenants are all related. Let me call your attention to the Board for a chart which speaks of this interrelationship.

6.2 I also have provided you with several additional Scriptures addressing several points earlier made.

6.2.1 As to His deliverance of Israel at the Second Advent:

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

Zec 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

Zec 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Zec 14:9 And the LORD shall be king over all the earth: in that day shall there shall be one LORD . . .

6.2.2 As to the certainty of the fulfillment of His covenants.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Eze 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Eze 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Eze 16:62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

#### 6.2.3 As to Israel's re-gathering and prosperity:

Eze 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Eze 34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

Eze 34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Eze 34:28 And they shall no more be a prey to the heathen, neither shall "the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

#### 6.2.4 As to David being Christ Executive Officer in the Millennium:

Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

#### 6.2.5 As to the world knowing there is a God in Israel Who prospers His people.

Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Eze 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

Eze 37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Hos 2:18 And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Hos 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

Hos 2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more.

#### 6.2.6 As to Christ building His Millennial Temple and the worship practices demanded even of the gentiles.

Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both...

Zec 6:15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

Zec 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Zec 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Zec 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

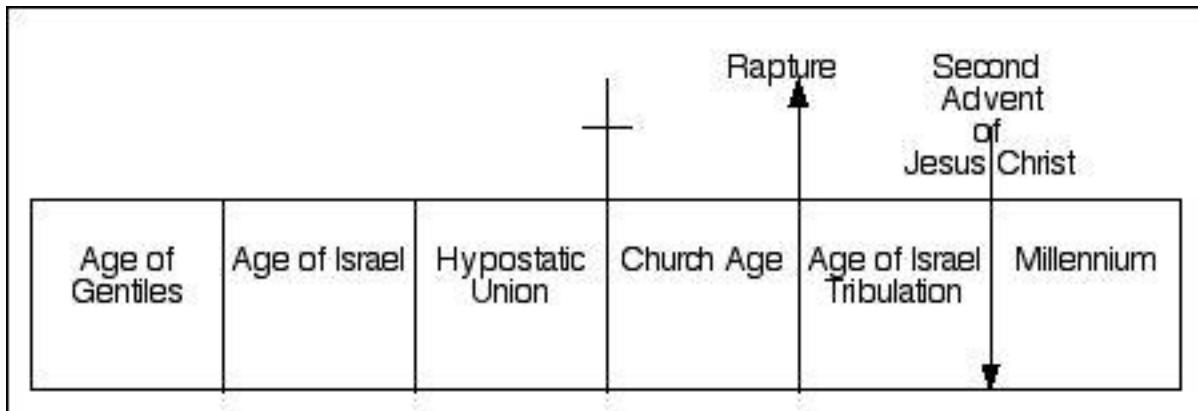
Zec 14:18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Zec 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

6.2.7 Continuing now with our reasons for being Pre-Trib and Chiliast:

7. The period following the Second Advent is a time of perfect environment as opposed to the Rapture where we find a time of tribulation following.

7.1 This would certainly indicate that the Rapture and the Second Advent are two events given the decidedly different conditions and events following each.



End Lesson Taught 1-12-2000

REVELATION

LESSON 4

1-9-2000

1. Introduction: A common question concerning the subject of eschatology is "why so many views concerning the events of the rapture, second advent and the millennium?" A simple answer to this complex question in a word is etymology. For example: in the Greek there are the following words used for the 1st advent, rapture and the Second Advent: Apokalupsis, Parousia and Epiphaneia. These words are used interchangeably for these events and on rare occasion where both are in view. The dilemma then requires careful categorical study and Scripture comparison. The task is indeed formidable.



2. For the several weeks we have been studying reasons "Why are we Pre-Trib and "Chiliastic" in our eschatological views. Let's review in summary fashion that which we earlier learned and then begin new material at point eight.

Reasons why we are Pre Trib:

1. Firstly, because of our assumption that the Scripture is literal in meaning, without error and absolute. Scripture must be considered literal unless the context demands a metonymic or allegorical interpretation.

2. We reject the false concept that the Church has replaced Israel.

3. We also believe the Scripture must be studied from an Isagogical, Categorical, Exegetical and Dispensational perspective.

4. We recognize that in the Church Age God has no special Ethnos . . . rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

4.1 When we get to the Tribulation, we will find in our study that believers are not called one in Christ they are either Jewish believers or gentile believers in this time of Jacob's trouble.

5. We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in a literal earthly Millennium.

6. We believe there are four literal unconditional covenants to Israel and that God will give them to His people when He returns at the Second Advent.

6.1 We recognize then that there is a spiritual Israel and there is an ethnic Israel.

6.2 There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the Abrahamic, Palestinian, Davidic and New Covenants.

6.3 Last week I spent a great deal of time on these covenants and their certainty of occurrence.

7. Because the period of time following the Second Advent is described as a time of perfect environment and the period following the Rapture is a time of trouble, the events must be different.

8. The events themselves are also described as significantly different. The Second Advent and the Rapture are significantly dissimilar thus again they must be separate events.

8.1 At the Rapture we meet the Lord in the air. 1Th 4:16-18

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

8.2 At the Second Advent Jesus will return to earth; He arrives from Heaven, His foot touching down at the very same place from where He left. This is a far cry from our meeting Him in the air. Zec 14:3-5 compared with Act 1:11.

8.2.1 His return is one of violence toward the forces of evil arrayed against His people Israel. Let's review again these events:

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

8.3 The Scripture makes clear that the 1st Advent, Rapture and 2nd Advent are different not only as to role and event but also as to timing:

9. The Book of the Revelation as we are going to see will make a significant distinction as to the timing of the Rapture and the Second Advent. They are two separate events, the Second Advent occurring seven years after the Rapture.

10. Paul's dissertation with the Church at Thessalonica concerning the timing of the events helps establish the Pre-Trib view. 2Th 2:1-10

10.1 The Thessalonian Christians were concerned for fear that the Rapture had already taken place and they were in the day of the Lord.

10.2 The persecutions which they were enduring, as referred to in the first chapters of both of Paul's letters apparently had motivated the embracing of this erroneous postulation.

10.2.1 Let me give you a couple of Scriptures:

1Th 1:6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

1Th 1:7 And so you became a model to all the believers . . .

2Th 1:4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.

2Th 1:5 All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering.

2Th 1:6 God is just: He will pay back trouble to those who trouble you

2Th 1:7 and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed (apokalupsis) from heaven in blazing fire with his powerful angels.

10.3 Paul writes to show them that such was impossible.

10.3.1 First he shows them in verse 3 that the day of the Lord could not take place until there was a departure of the saints from the earth.

10.3.2 Second he reveals there was to be a clear manifestation of the man of sin, the Antichrist, as a major player in the Tribulation.

10.3.3 Paul's argument in verse 7 is that although the mystery of iniquity was operative in his day, that is, the lawless system which would culminate in the person of the lawless one, this lawless one could not be manifested until the Restraint was taken out of the way.

10.3.4 The Restrainer is the Holy Spirit Who resides in us and at the Rapture He is removed.

10.3.5 It should be noted that the Holy Spirit does not cease His ministry with the removal of the church, nor does He cease to be omnipresent, but with the removal of the church His restraining ministry does cease and He operates like as He did during the Jewish Age proper.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

10.3.6 The word Christ in the KJV is in error. The Greek text has Lord and the better translation of "at hand" is "present". The former is most significant because the "day of Christ" is the rapture and it is near whereas the day of the Lord is the Tribulation. The Thessalonians remember believe they are in the Tribulation.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there ... come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then that Wicked One shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. The fact that the rapture has always been imminent even at the time of the writing of the New Testament and the fact that the timing is known only to God provide further reason for our being Pre-Trib.

11.1 The eschatological timing was not known even to the Incarnate Jesus. Mark records Jesus' answer to the question when will the end come?

Mar 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Mar 13:33 Take ye heed, watch and pray: for ye know not when the time is.

11.2 Imminency was preached for the church and signs for Israel. The Old Testament, the Gospels, and the Revelation are full of signs to precede the second advent of Christ.

11.2.1 Notice our Lord's testimony in the Book of Matthew beginning in chapter 24 where we have one such example. A very specific sign is given in the Lord's answer to His disciple's question: "tell us, when will this happen and what will be the sign of your coming at the end of the age? (here the Greek has Anion thus the KJV in error translates "world") The Lord tells when the age of Israel will end which is as early explained "the end of the last seven years God owes Israel". Again the Tribulation is an extension of the Jewish Age proper.

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:2 Pray that your flight will not take place in winter or on the Sabbath.

Mat 24:21 For then there will be great distress, unequaled from the beginning of the world until now--and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Mat 24:29 "Immediately after the distress of those days ""the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

11.2.1 In verse 29 there is a similarity to several events which occur just before the return of the Lord to end of the Tribulation. For example see Rev 8:10 and 11 where we see a star falling on planet earth.

11.3 The Rapture on the other hand has always been taught as imminent; there are no signs of its coming.

11.3.1 We studied last week numerous signs occurring in the Tribulation preceding His coming. There will be unique darkness, weird little horses which look and sting like scorpions, earthquakes that change topography, islands vanishing, water turning into blood, a witness calling fire down from heaven etc. The many signs for Israel provide its timing.

11.4 Throughout the New Testament the Rapture is always considered an event which might occur momentarily; there were never any signs given to precede the event we call the Rapture.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For you yourselves know perfectly well that the day of the Lord will come as a thief in the night.

11.5 Compare these passages in 1Th 5:1-6 with one written some 20 years earlier before the mystery doctrine of the Church Age had been taught. Note what a difference some 20 years makes.

Acts 1:6 When they, therefore, came together they asked of Him saying, Lord have you come to restore again the Kingdom to Israel.

Acts 1:7 And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

11.6 Compare the promises of an imminent Rapture with the command to Israel to look for signs, signs that would permit one to know when the Second Advent would occur.

11.7 We have seen our Lord's statement concerning the statute in the Temple found in Mat 24:15.

11.8 The Abomination of the Desolation as it is called in Mat 24 is mentioned by Daniel in chapters 9, 11 and 12 as that same act of the Anti-Christ when he builds an idol in the "Temple".

11.8.1 This occurs in the middle of the Tribulation when the treaty permitting Temple worship is abrogated by the Antichrist.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Dan 11:31 . . . and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

11.9 The 1290 days using the Jewish calendar is 3 and 1/2 years, i.e., the first half of the Tribulation.

11.10 Let me summarize "Imminence" and the Rapture:

11.10.1 Many signs were given Israel as those things which would precede the Second Advent, so that the nation might be living in expectancy when the time of His coming should draw near.

11.10.2 To the church no such signs were ever given.

11.10.3 The church was told to live in the light of the imminent coming of the Lord when He would translate His Family to be in His presence.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (note in heaven where He will be - not on earth where He will later be)

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1Co 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1Co 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ ( Note not the day of the Lord).

1Co 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

End Lesson 1-9-2000

## REVELATION

Lesson 5

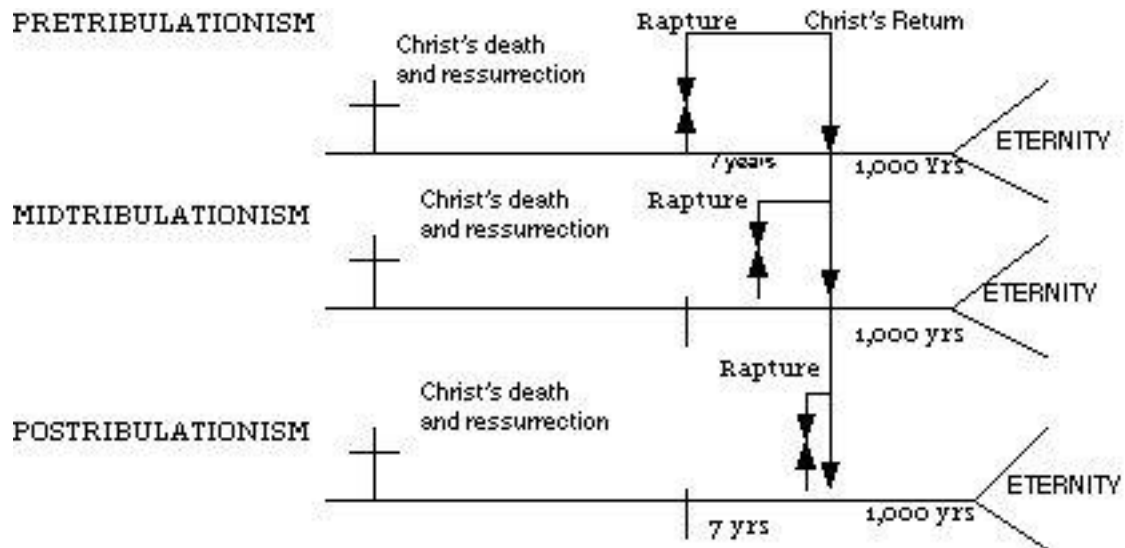
1-26-2000

1. Introduction: A common question concerning the subject of eschatology is "why so many views of the rapture, second advent and the millennium?"

1.1 A simple answer to this complex question in a word is etymology. For example: in the Greek there are several words interchangeably used for the First Advent, rapture and the Second Advent. We have Apokalupsis, Parousia and Epiphaneia so used. In one place the Rapture is described by Exanastasis.

1.2 These words are used not only interchangeably for but and on rare occasions a single word will be used to describe more than one of the appearances of Jesus Christ. The dilemma then requires careful categorical study and Scripture comparison.

2. For the past several weeks we have been studying reasons "Why we are Pre-Trib and "Chilistic" in our eschatological views. Let's look at a chart which describes the three eschatological views:



Let's review in summary fashion that which we earlier learned:

Reasons why we are Pre Trib:

1. Because of our assumption that the Scripture is literal in meaning, without error and absolute.
2. Because we reject the false concept that the Church has replaced Israel.
3. Because we believe the Scripture must be studied from an Isagogical, Categorical, Exegetical and Dispensational perspective.
4. Because we recognize that in the Church Age God makes no distinction of ethnicity; all believers are One in Christ - there is nether Jew nor Gentile. Gal 3:28 and Rom 10:12
- 4.1 Interestingly, when we study the Tribulation, we will find believers are not called one in Christ they are either Jewish believers or gentile believers. Quite a change indeed.
5. Because we recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in a literal earthly millennium.
6. Because we believe there are four literal divinely promised unconditional covenants yet to be provided to Israel. These are the Abrahamic, Palestinian, Davidic and New Covenants.
7. Because the period of time following the Second Advent is described as a time of perfect environment and the period following the Rapture is a time of trouble, logically then, the events must be different.
8. Because the events themselves are also described as significantly different. The Second Advent and the Rapture are patently dissimilar they therefore must be separate events.
- 8.1 At the Rapture we meet the Lord in the air. 1Th 4:16-18

8.2 At the Second Advent Jesus returns to earth; He arrives from Heaven, His foot touching down at the very same place from where He left. Acts 1:11

8.2.1 Christ then wages war on those who have come to Jerusalem to annihilate His people. Zec 14:3-5.

9. Because the Book of the Revelation and many Old Testament passages make significant distinction as to the timing of the Rapture and the Second Advent. The Scripture makes clear that the 1st Advent, Rapture and 2nd Advent are different not only as to role and event but also as to timing:

10. Because Paul's dissertation with the Church at Thessalonica regarding the timing of the events supports the Pre-Trib view. Let's review what we learned from Second Thessalonians chapter two.

10.1 The Thessalonian Church feared the Rapture had already taken place and they were in the day of the Lord.

10.2 The church was under great persecution.

10.2.1 Their trials are mentioned in chapter one of both 1st and 2nd Thessalonians.

1Th 1:6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

1Th 1:7 And so you became a model to all the believers . . .

2Th 1:4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.

2Th 1:5 All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering.

2Th 1:6 God is just: He will pay back trouble to those who trouble you

2Th 1:7 and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed (Apokalupsis) from heaven in blazing fire with his powerful angels.

10.3 Paul writes to show them that such was impossible.

10.3.1 First he shows them in verse 1 that the day of the Lord could not take place until there was a departure of the saints from the earth. The details of the departure involved "a gathering upon Him" and not His coming to earth and their being with Him.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him (Episunago Epi Autos - is better by our assembling together upon Him) . . .

10.3.2 The word Christ in the KJV of verse 2 is in error. The Greek text has Lord and the better translation of "at hand" is "present". The former is most significant because the "day of Christ" is the rapture and is always near whereas the day of the Lord is the Tribulation and cannot occur until the rapture takes place.

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ (Tou Kuriou) is at hand.

10.3.3 The phrase "that you not be soon shaken" in verse two again refers to their fear of being in the Tribulation.

10.3.4 Paul reveals there was to be a clear manifestation of the man of sin, the Antichrist, as a major player in the Tribulation and given his absence from the Thessalonians contemporary geopolitical setting, they could not be in the Tribulation.

10.3.5 In verse three he also reminds them there must first come an "Apostasia" translated in the NIV as "a falling away" and such is so great that great numbers are convinced that the son of perdition, the antichrist is god, sitting in the Temple as the Messiah incarnate.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;  
2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

10.3.6 As mentioned last week there are those who contend since "Apostasia" simply means a departing away from some one, some thing or some place; "Apostasia" would here mean the rapture. Such argument may have merit but becomes moot given 2Th 2:2 where we already have mention of "a gathering together upon Him"; it can only mean then the Rapture.

10.3.7 As an introduction to verses 6 and 7 let me read you what Charles Ryrie has written in his book *The Basis of the Premillennial Faith*.

" ... let it simply be noticed that, since according to 2Th 2:1-12 the lawless one who is an important personage connected with the beginning of the tribulation cannot be revealed until the Holy Spirit is removed, the Church, the bodies of whose members are the temples of the Holy Spirit, must also be removed before the tribulation period begins."

Dr. Ryrie then quotes from Thiessen:

"... that which withholdeth ... and " he who letteth"... is none other than the Holy Spirit. . . When the church is caught up, the Holy Spirit will be taken from the world in the peculiar sense in which He is present on earth ... He will not however be here in the same manifestation as today."

10.3.8 Paul's argument in verse seven is that although the mystery of iniquity was operative in his day, that is, the lawless system which would culminate in the person of the lawless one, this lawless one could not be manifested until the restrainer was taken out of the way.

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.  
2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

10.3.9 The restrainer is the Holy Spirit Who resides in us; at the Rapture He is removed.

10.3.10 It should be noted that the Holy Spirit does not cease His ministry with the removal of the church, nor does He cease to be omnipresent.

10.3.11 But with the removal of the church the Holy Spirit's restraining ministry does cease and He operates like as He did during the Jewish Age proper.

11. Because the rapture has always been imminent even at the time of the writing of the New Testament and the fact that the timing is known only to God provide further reason for our being Pre-Trib.

11.1 The eschatological timing was not known even to the humanity of Jesus. Mark records Jesus' answer to the question when will the end come?

Mar 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Mar 13:33 Take ye heed, watch and pray: for ye know not when the time is.

11.2 Imminency was preached for the church and signs for Israel.



11.2.1 The Old Testament, the Gospels, and the Revelation are full of signs to precede the Second Advent of Christ. Notice our Lord's testimony in the Book of Matthew beginning in chapter 24 where we have one such example.

11.2.2 A very specific sign is given in the Lord's answer to His disciples question: "tell us, when will this happen and what will be the sign of your coming at the end of the world? (here the Greek has Aion thus the KJV in error translates "world"). The Lord is predicting what will happen before the end of the Jewish Age, i.e., the Tribulation.

11.2.3 The Lord tells the disciples when the age of Israel will end.

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now--and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. . .

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

11.2.4 In verse 29 we find several events quite similar to those described just before the return of the Lord at the end of the Tribulation, not only in the Old Testament but also in the book of the Revelation. For example in Joel 2:10 we see a similar description of the moon and stars and in Rev 8:10 and 11 where we find a star falling on planet earth.

11.2.5 All of which and many more are signs for Israel of the Second Advent.

11.3 The Rapture on the other hand has always been taught as imminent; there are no signs of its coming.

11.3.1 We studied earlier numerous signs occurring in the Tribulation; all of which should alert the world to our Lord's 2nd coming.

11.3.2 There will be unique darkness, weird little horses which look and sting like scorpions, earthquakes that change topography, islands vanishing, water turning into blood, a witness calling fire down from heaven etc.

11.3.4 The Second Advent will be hard to miss even for the most insouciant.

11.4 Throughout the New Testament the Rapture is always considered an event which might occur momentarily; there were never any signs given to precede the event we call the Rapture.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For you yourselves know perfectly well that the day of the Lord will come as a thief in the night.

11.5 Compare the promises of an imminent Rapture with the command to Israel to look for signs, signs that would permit one to know when the Second Advent would occur.

11.6 Let me summarize "Imminence" and the Rapture:

11.7 Many signs were given Israel as those things which would precede the Second Advent.

11.8 To the church no such signs were ever given. The church was told to live in the light of the imminent coming of the Lord when He would translate His Family to be in His presence.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (note in heaven where He will be - not on earth where He will later be)

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1Co 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1Co 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ (Note not the day of the Lord).

1Co 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Now for our thirteenth reason why we are Pre Trib.

13. Because James said in A.D. 45 the rapture is near.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming (parousia) of the Lord is near.

14. Because we are directed toward Christ and never to the portents of His coming. Such passages as 1Th 5:6; Tit 2:13; and Rev 3:3 all warn the believer to be watching for the Lord Himself, not for signs that would precede His coming.

1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

14.1 The church mentioned in Rev 3:3 is Sardis. We will see later this church at Sardis also represents the church from A.D. 1517 to now and certainly in every age we have people in need of changing their minds about doctrine.

14.2 Many know so little about doctrine that they indeed will be fooled as to proper thinking regarding eschatology.

15. Because Rev 3:22 is the last time the Church is seen on planet earth. This gives further support to the Pre-Trib position since the Book of the Revelation from that point forward will describe the seven year Tribulation, the Second Advent, and events subsequent.

15.1 It is most significant then that the Church is never mentioned on earth after the last verse of Chapter 3 which is verse 22.

15.2 Keep in mind after Rev 3:22 the church is always seen in heaven, believers are either gentile or Jewish believers and the numerous mentionings of the church in chapters one and two of the Book of the Revelation are gone.

15.2.1 Its very startling to suddenly find the church in heaven and not mentioned again as being on earth.

15.2.2 Even more astonishing, is the fact that the word church is mentioned eighteen times in the first three chapters of the Book of Revelation and never in chapters four through through 21.

15.3 Why the missing "church" in the verses about the Tribulation? Because the church has been raptured and is in heaven.

16. Because Revelation 2:1-3:19 lists seven churches, which existed at the time of the writing in Asia Minor and a thorough analysis gives us another reason for being Pre-Trib.

16.1 Of the seven churches Dr. Dwight Pentecost writes: "A threefold purpose in the writing of the seven letters may be suggested.

a. John is writing to seven local congregations in order to meet the needs of these individual assemblies...  
b. These letters would reveal the various kinds of individuals and assemblies throughout the age...  
c. There is a prophetic revelation as to the course of the age in the letters... In the order in which they were given, they foreshadowed the successive predominant phases through which the nominal Church was to pass from the time when John saw the vision until the Lord came (at the second advent) . . . The seven churches, which were only seven of many which John could have chosen to address, seem to have been specifically chosen because of the significance of their names . . . The names themselves suggest the succession of the development of the periods within the age."

16.2 Given our hindsight I think there can be little doubt they are symbolic of seven distinct time periods; four of which time periods have been observed historically, a fifth partially observed and two, designated by the Church at Philadelphia and Laodicea, are future.

16.3 The time period for the Universal Church at the time of the Rapture is symbolized by the Church at Philadelphia as described in Rev 3:10

Expanded Translation:

"Because you have kept the Word of My patience, I also will keep you out from the time of testing of planet earth, which time of testing is designed to prove them who dwell upon the earth."

16.4 Now let's return to several other reasons supporting our position as Pre Trib and Chiliast.

17. Because the Tribulation in Scripture, is called the time of Jacob's trouble and the Philadelphia Church is "taken out" from this time when Israel is tried and proven.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

17.1 The Tribulation was always said to be designed for Israel and never is it related in Scripture to the Church.

End Lesson 1-26-2000

REVELATION

LESSON 8

2-9-2000

Last week I taught the Narrative of the Seventy Week, the 19th reason why we are both Pre Trib and Chiliast. When time ran out I had just begun to teach verses one and two of chapter one in the Book of The Revelation but first let me give you the complete Doctrine of the Rapture.

### Doctrine of the Rapture

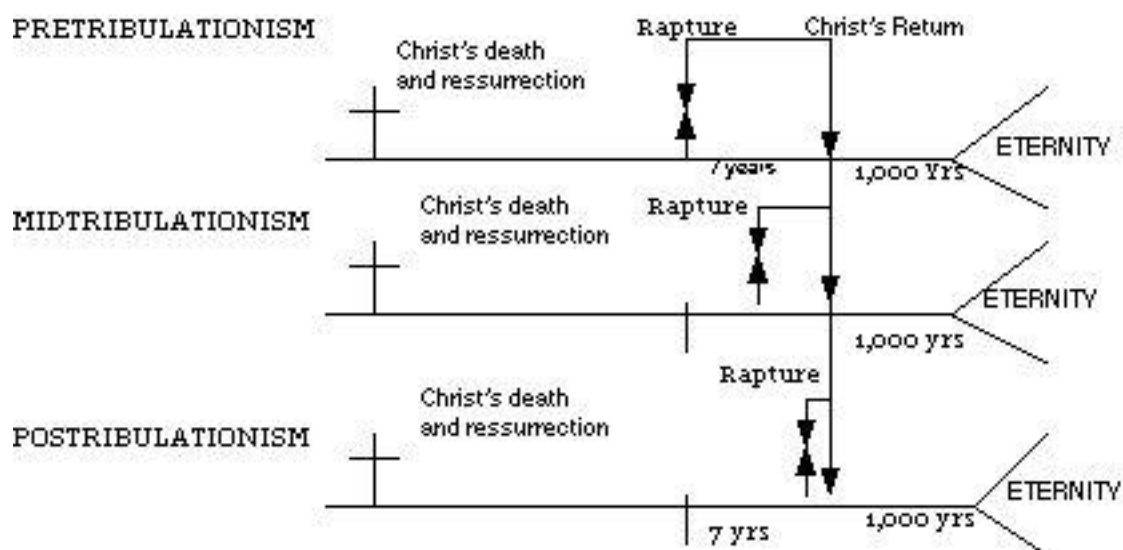
1. The word Rapture comes from the Latin word "Rapturo" meaning "the state of being taken away or the event when the taking occurs." It only appears in the Latin translation of the New Testament.

2. We can therefore disregard the etymology of the word Rapture.

2.1 The Latin verb "Rapto" means "to be snatched away."

3. There are four major theories of the Rapture among Christians:

3.1 Pre, Post, Mid and Partial although the Partial Rapturist tend to also be of the Mid-Tribulation persuasion.



3.1.1 There is also the Amillennialist who allegorizes eschatological Scriptures and therefore do not view the Rapture or the Second Advent as an event.

4. There are so many theories of the Rapture because the etymology provides no real key in a technical sense, for example:

4.1 There are three words used interchangeably for the eschatological events called "the Rapture" and "the Second Advent;" the three words are also used to describe events non-technical i.e. those uses which are not related to eschatology.

4.1.1 Parousia-to be near or to come along-side;

4.1.2 Apokalupsis-to reveal, uncover, or unveil;

4.1.3 Epiphaneia-to bring forth to light, to show forth;

4.2 Uses of Parousia:

4.2.1 Parousia-the word is used some 24 times in the New Testament.

4.2.2 Non-Technical in the sense that there is no eschatological meaning.

Stephanas and others arrive at Ephesus from Corinth:

1Co 16:17 I am glad of the "coming" of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

Titus did good:

2Co 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the "coming" of Titus;

2Co 7:7 And not by his "coming" only, but by the consolation wherewith he was comforted in you, when he told us of your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Weak am I:

2Co 10:10 For his letters, say they, are weighty and powerful; but his bodily "presence" is weak, and his speech contemptible.

I look forward to visiting you Philippians:

Phi 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my "coming" to you again.

You must live your own life whether I am there or not:

Phi 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my "presence" only, but now much more in my absence, work out your own salvation with fear and trembling.

4.2.3 Technical in the sense that it is used to describe an eschatological event:

Give us a sign: (Mat Chapter 24 is a dissertation primarily on the end of the Jewish Age but there are references to the Rapture and the Second Advent in these passages.

These passages being Mat 24:3-51

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy "coming," and of the end of the world (better translation is "age?")

You will know when I come (Second Advent). The Second Advent can be determined with great accuracy because of the Rapture which begins the count down and there are numerous signs of the Second Advent but none for the Rapture.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the "coming" of the Son of man be.

Things will be normal when I come at both the Rapture and the Second Advent.

Mat 24:37 But as the days of Noah were, so shall also the "coming" of the Son of man be.  
Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,  
Mat 24:39 And knew not until the flood came, and took them all away; so shall also the "coming" of the Son of man be.

Matthew Chapter 24 Overview

Signs of the End of the Age

Jesus Predicts The Destruction of The Temple - Mat 24:1-2

Mat 24:1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

Mat 24:2 "Do you see all these things?" he asked. "I tell you the truth, not one stone here will be left on another; every one will be thrown down."

The Disciples: When Will It Happen? & Tell About The Signs - Mat 24:3; They Assume His Coming Will End The World-They Know Nothing About Eschatology

Mat 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

Jesus Tells Them of The End Times & Daniel's 70th Week - Mat 24:4-14

Mat 24:4 Jesus answered: "Watch out that no one deceives you.

Mat 24:5 For many will come in my name, claiming, 'I am the Christ,' and will deceive many.

Mat 24:6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come.

Mat 24:7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

Mat 24:8 All these are the beginning of birth pains.

Mat 24:9 "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

Mat 24:10 At that time many will turn away from the faith and will betray and hate each other,

Mat 24:11 and many false prophets will appear and deceive many people.

Mat 24:12 Because of the increase of wickedness, the love of most will grow cold,

Mat 24:13 but he who stands firm to the end will be saved.

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

Christ Warns of the Middle of The Tribulation and The Abomination of Desolation - Mat 24:15-20

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel-- let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

Christ Tells of the Great Tribulation, Last 3 & 1/2 Years

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Mat 24:23 At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.

Mat 24:24 For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect-- if that were possible.

Mat 24:25 See, I have told you ahead of time.

Mat 24:26 "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.

#### King Jesus Will Return At End of Tribulation - Mat 24:29-31

Mat 24:29 "Immediately after the distress of those days ""the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

#### Parable of Fig Tree Mat 24:32-35

Mat 24:32 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

Mat 24:33 Even so, when you see all these things, you know that it is near, right at the door.

Mat 24:34 I tell you the truth, this generation will certainly not pass away until all these things have happened.

Mat 24:35 Heaven and earth will pass away, but my words will never pass away.

#### The Day and Hour Unknown - Watchfulness Enjoined Mat 24:36-51

Mat 24:36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Mat 24:37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

Mat 24:38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

Mat 24:39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

Mat 24:40 Two men will be in the field; one will be taken and the other left.

Mat 24:41 Two women will be grinding with a hand mill; one will be taken and the other left.



Mat 24:42 "Therefore keep watch, because you do not know on what day your Lord will come.

Mat 24:43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

Mat 24:44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

Mat 24:45 "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time?

Mat 24:46 It will be good for that servant whose master finds him doing so when he returns.

Mat 24:47 I tell you the truth, he will put him in charge of all his possessions.

Mat 24:48 But suppose that servant is wicked and says to himself, 'My master is staying away a long time,'

Mat 24:49 and he then begins to beat his fellow servants and to eat and drink with drunkards.

Mat 24:50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of.

Mat 24:51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

The Rapture, because it is imminent means it must occur before the highly specific traumatic events of the Tribulation thus the Church will not go through the Tribulation. Clearly, imminency supports the Pre-Trib view.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Now let's return to our word study of the technical use of Parousia.

At the Rapture I will be so proud of you:

1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his "coming?"

I hope to see your chest decorated with medals when you return with Jesus at the Second Advent to be introduced.

1Th 3:13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the "coming" of our Lord Jesus Christ with all his saints.

Our deceased loved ones will not miss the Rapture:

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the "coming" of the Lord shall not prevent them which are asleep.

The Lord will set you apart even until the Rapture:

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the "coming" of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

I can't believe you believed this silly lie about the Rapture having already occurred:

2Th 2:1 Now we beseech you, brethren, by the "coming" of our Lord Jesus Christ, and "by our gathering together unto him,"

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ (Kurios) is at hand.

a. Paul does not want them anxious because they think the "day of the Lord" has occurred.

b. The "day of the Lord" is the general term for the Tribulation, Millennium and the End of planet earth.

c. The "day of Christ" is the Rapture of the Church. The day of Christ is a bad translation. It is better "day of the Lord." The period of the "day of the Lord" extends from the Rapture to the passing of the heavens and the earth.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

The falling away first in verse 3 refers to either the apostasy of the Tribulation or the Rapture of the Church since the Greek word Apostasia can mean either.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only HE who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his "coming:"

The Wicked One here is the Anti-Christ and Parousia is used here for the Second Advent of the Warrior Jesus.

2Th 2:9 Even him, whose "coming" is after the working of Satan with all power and signs and lying wonders,

Be patient and wait for the Rapture:

Jam 5:7 Be patient therefore, brethren, unto the "coming" of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the "coming" of the Lord draweth nigh.

4.6 I told you the truth about the Second Advent:

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and "coming" of our Lord Jesus Christ, but were eyewitnesses of his majesty.

4.7 There are some who are cynical about the Rapture as well as the Second Advent.

2Pe 3:4 And saying, Where is the promise of his "coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

4.8 After the Great White Throne it will be something:

2Pe 3:12 Looking for and hasting unto the "coming" of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

4.9 Shame in a resurrection body at the Rapture - a true oxymoron:

1Jo 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his "coming."

5. Uses of Apokalupsis:

5.1 Apokalupsis-the word is used some 19 times in the New Testament.

5.2 Non-Technical Uses:

An old Spirit filled Kingdom Age Saint named Simeon makes a statement about the Baby Jesus:

Luk 2:32 A light to "lighten" the Gentiles, and the glory of thy people Israel.

"Gee how long do we have to wait" said Thumper to Bambi: Rom 8:19-22

Rom 8:19 The creation waits in eager expectation for the sons of God to be "revealed."

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

We are so fortunate:

Rom 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the "revelation" of the mystery hidden for long ages past,

Rom 16:26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey ...

If it does not communicate don't do it.

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some "revelation" or knowledge or prophecy or word of instruction?

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

Quit this vain babbling all the time--do it orderly and at best reservedly for communication of Doctrine is the best!

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a "revelation," a tongue or an interpretation. All of these must be done for the strengthening of the church.

1Co 14:27 If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.

1Co 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

So you think their visions and revelations are better than mine:

2Co 12:1 It is not expedient for me doubtless to glory. I will come to visions and "revelations" of the Lord.

Because of God's revelations to me I received a special demon to keep me humble.

2Co 12:7 To keep me from becoming conceited because of these surpassingly great "revelations," there was given me a thorn in my flesh, a messenger of Satan, to torment me.

What I know I received from the Lord:

Gal 1:12 For I neither received it of man, neither was I taught it, but by the "revelation" of the Lord.

The Lord said clear this matter up now:

Gal 2:2 I went in response to a "revelation" and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.

I thank God for you and pray He will give you knowledge of Him:

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and "revelation" in the knowledge of him:

I am pleased to be the communicator of the mystery doctrine to you for the special dispensation called the Church Age:

Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Eph 3:3 How that by "revelation" he made known unto me the mystery; (as I wrote afore in few words,

Eph 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

#### 6. Technical or eschatological Uses:

You people who at either God consciousness or Gospel hearing have elected to reject Him, do you think you are going to escape judgment at the Great White Throne.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and "revelation" of the righteous judgment of God;

Get some Bible doctrine in your soul so you can use your gift to produce rewardable Divine Good at the Bema which shall follow the Rapture.

1Co 1:7 So that ye come behind in no gift; waiting for the "coming" of our Lord Jesus Christ:

Jesus will be our terminator justly rewarding our enemies at the Second Advent.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be "revealed" from heaven with his mighty angels,

Get ready for the Rapture. 1Pe 1:7-10

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the "appearing" of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

And:

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the "revelation" of Jesus Christ;

If suffering now count it a blessing for at the Rapture there shall be joy.

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory "shall be revealed," ye may be glad also with exceeding joy.

Let me show you "things to come:"

Rev 1:1 The "Revelation" of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

## 7. Uses of Epiphaneia:

7.1 Epiphaneia-the word is used some 6 times in the New Testament:

7.2 Non-Technical uses in the New Testament:

Jesus appeared in the fullness of time and Paul became an Apostle, a Preacher, and a teacher of the gentiles. This appearance of Jesus is a reference to the 1st Advent of Christ. 2Ti 1:10-12

2Ti 1:10 But is now made manifest by the "appearing" of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:  
2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

7.3 Technical Uses:

The Anti-Christ will not have a chance at the Second Advent.

2Th 2:8 And then shall that Wicked One be revealed, (Apokalupsis) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the "brightness" of his coming:

Answer the bell even if you are so tired you can't lift your arms; Christ was our example before the "jack-leg-king" Pilate but you just wait. This is a reference to first the Rapture and then the Second Advent.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

1Ti 6:14 That thou keep this commandment without spot, unrebukeable, until the "appearing" of our Lord Jesus Christ:

1Ti 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Do your job because Christ is coming; you do not want to lose any of your rewards.

2Ti 4:1-3

2Ti 4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his "appearing" and his kingdom, I give you this charge:

2Ti 4:2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.

2Ti 4:3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

There is a crown for the believer who reaches spiritual maturity and for the Church Age Saint it will be awarded at the Rapture.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his "appearing."

This world is not our home; again we have a reference to the "Rapture" of the Church.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious "appearing" of the great God and our Savior Jesus Christ;

## 8. Why are we Pre-Tribulation Rapturist?

8.1 Firstly, because of our assumption that the Scripture is literal in meaning, without error and absolute.



8.2 We reject the false concept that the Church has replaced Israel.

8.3 We review Scripture from a dispensational perspective.

8.4 We recognize that in the Church Age God has no special Ethnos ... rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

8.5 We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in the Millennium.

Rom 11:1 I say then, Hath God cast away his people? God forbid ...

Rom 11:2 God hath not cast away his people which he foreknew ...

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

8.6 There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the Abrahamic, Palestinian, Davidic and New Covenants.

8.7 The period following the Second Advent is a time of perfect environment as opposed to the Rapture where we find a time of tribulation following, certainly to indicate two events followed by different conditions.

8.8 The Second Advent is described as a different event than the Rapture.

8.8.1 At the Rapture we meet the Lord in the air. 1Th 4:16-17

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

8.8.2 At the Second Advent Jesus will return to earth at the very same place He left as opposed to meeting His saints in the air. Zec 14:3-7 compared with Acts 1:11.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

Zec 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

8.8.3 The Scripture makes clear that the 1st Advent, Rapture and 2nd Advent are different not only as to role and event but also as to timing:

8.9 The Book of the Revelation makes a significant distinction of these events as to timing.

8.10 Paul's letter to the Church at Thessalonica concerning the timing of the events establishes the Pre-Trib view. 2Th 2:1-10

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

8.11 The fact that the rapture has always been imminent even at the time of Peter and Paul's writing and the fact that the timing is known only to God is another reason for our being Pre-Trib. The eschatological timing was also not known even to the humanity of Jesus.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The Day and Hour Unknown

Mat 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

8.12 An outline of the Book of Revelation compared with Rev 3:22 where the Church is seen for the last time on planet earth gives support to the Pre-Trib position.

Chapters 1-3 deal with the Church Age.

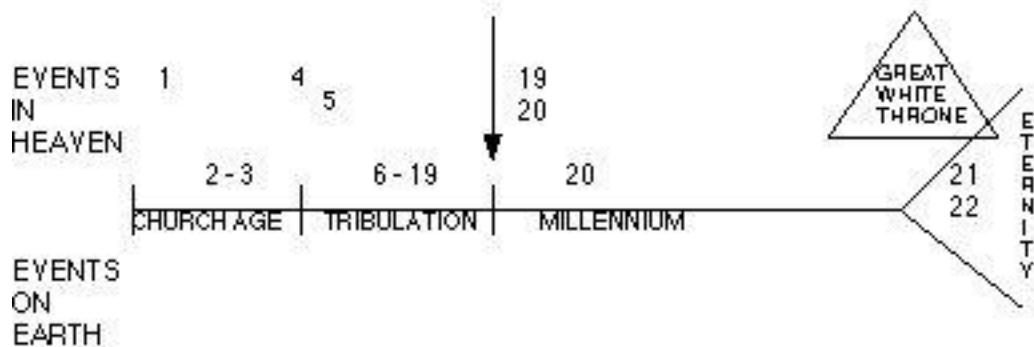
Chapter 4-5 deal with the scene in heaven.

Chapters 6-11 is a telling of events in the Tribulation and Millennium with emphasis on the events themselves.

Chapters 12-20 is a telling of the events of the Tribulation and the Millennium with emphasis on the characters involved in the story.

Chapters 21 and 22 deal with mainly the New Jerusalem, the topographical changes occurring during the Millennium, the new heaven and the new earth.

### AN OVERVIEW OF REVELATION



8.12.1 It is important to note that the Church is never mentioned on earth after the last verse of Chapter 3 which is verse 22.

8.13 Revelation 2:1-3:19 lists seven churches, which existed at the time of the writing in Asia Minor and gives us another reason for being Pre-Trib.

8.13.1 Of the seven churches Pentecost writes:

"A threefold purpose in the writing of the seven letters may be suggested. a. John is writing to seven local congregations in order to meet the needs of these individual assemblies ... b. These letters would reveal the various kinds of individuals and assemblies throughout the age ... There is a prophetic revelation as to the course of the age in the letters ...

In the order in which they were given, they foreshadowed the successive predominant phases through which the nominal Church was to pass from the time when John saw the vision until the Lord came ... The seven churches, which were only seven of many which John could have chosen to address, seem to have been specifically chosen because of the significance of their names ... The names themselves suggest the succession of the development of the periods within the age."

8.13.2 Given our hindsight I think there can be little doubt they are symbolic of seven distinct time periods; four of which time periods have been observed historically, a fifth partially observed and two, designated by the Church at Philadelphia and Laodicea, are future.

8.13.3 A Chart designating the seven churches by name, time period covered, meaning of the name, Scripture designation and remarks concerning each is attached.

<b>TIME</b>	<b>NAME</b>	<b>MEANING</b>	<b>SCRIPTURE</b> (Revelation)	<b>REMARKS</b>
32-100	Ephesus	Desired	2:1-7	Fair report, trial of Apostle. Time of sowing, organization & evangelism.
100-300	Smyrna	Myrrh	2:8-11	A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.
300-800	Pergamos	Thoroughly Married	2:12-17	A bad report as the Church marries the world. Papal domination
800-1517	Thyatira	Continual Sacrifices	2:18-29	A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion.
1517-just before Rapture	Sardos	Escaping Brothers	3:1-6	The reformation occurs. Terrible report, once alive but now dead.
At Rapture	Philadelphia	Loving Brothers	3:7-13	Good. Kept from time of trial.
Tribulation	Laodicea	People Ruling	3:14-19	Bad report. Religion prospers.

8.13.4 The Tribulation in Scripture, is called the time of Jacob's trouble and the Philadelphia Church is "taken out" from this time when Israel is tried and proven i.e. the Church is taken out from the time of Jacob's trouble.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

8.13.5 The time period for the Universal Church at the time of the Rapture is symbolized by the Church at Philadelphia as described in Rev 3:10

"Because you have kept the Word of My patience, I also will keep you out from the time of testing of planet earth, which time of testing is designed to prove them who dwell upon the earth."

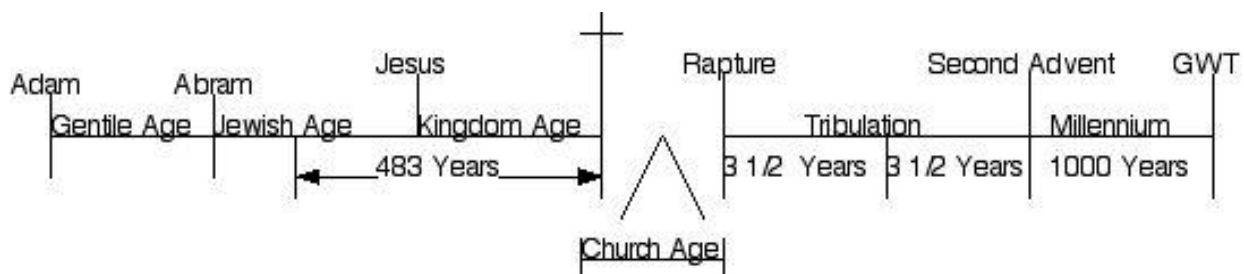
8.14 The Tribulation was always said to be designed for Israel and never is it related in Scripture to the Church.

8.15 Now let us look at the Narrative of the Seventy Weeks; another reason why we are Pre-Trib and Pre-Mil in our eschatological position.

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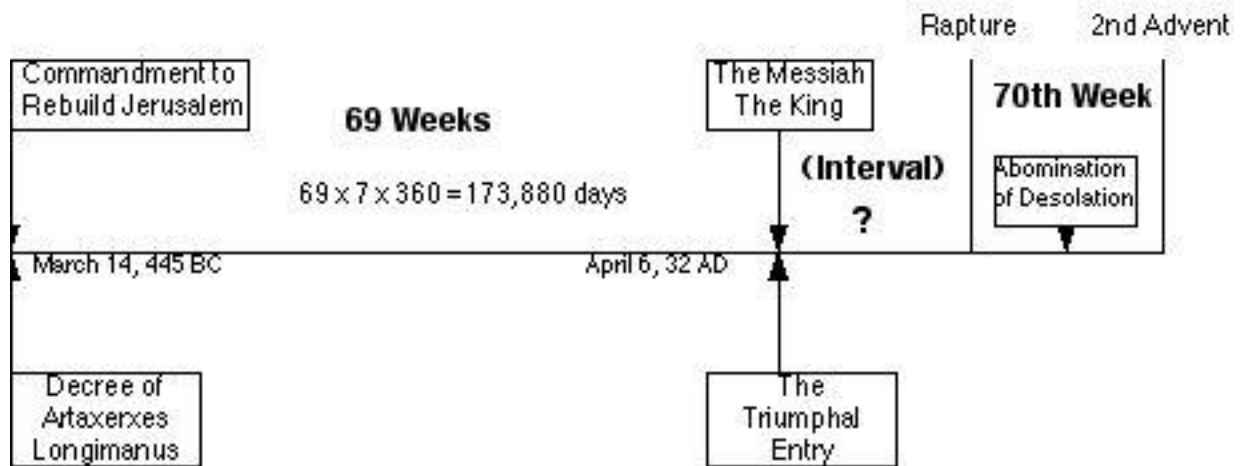
Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for evil, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most Holy.

8.15.1 Let's look at the various translations: Shabuayim, NIV= Seventy Sevens; Living Bible=490 yrs.; Jerusalem Bible "the weeks are weeks of years; Scofield = "the 70 weeks are weeks of years ... 490 or prophetic years."



8.15.2 Wycliffe's Seventy Week Commentary: "This prophecy is referred to by Josephus: "We believe that Daniel conversed with God; for he did not only prophesy of the future, as did the other prophets, but he also determined the time of their accomplishment" (Antiq. X. xi. 7). Jerome reports the Christian interpretations current in his time. They were as various as are ours today, although then, as now, all felt that the prophecy by Daniel refers to Christ.

### The Seventy Weeks of Daniel



8.16 Seventy weeks are determined. Dan 9:24

8.16.1 The Hebrew word for week (Shabuim) means "sevens" of years.

8.16.2 This interpretation was the common one in antiquity.

8.16.3 More importantly, if any literal meaning is to be attached to the weeks, no period less than weeks of years meets the contextual demands.

8.16.4 In concluding our study of Daniel's Seventieth Week I want to quote from Volume IV of Lewis Sperry Chafer's Systematic Theology.

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2 cf. Jer. 25:11-12) -- the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer . . . While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter... The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years.

“The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all. In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years ... is divided into three subdivisions, namely, (1) from the edict . . . to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or 7 years, which must follow the crucifixion.

“In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed Daniel's seventieth week, and is yet unfulfilled. In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth ... The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubled times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined," ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ... It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ..."

8.16.5 In conclusion let me give you an expanded translation of Dan 9:24-27:



Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once and that on the first of Nisan B.C. 445; from that day until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword ... in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in AD 70 is but a representation of what the future would hold for Israel. The destruction of the Temple and the city by Titus in AD 70 will begin an uncertain time gap in the 490 years. Many will later style it "the church age."

Dan 9:27 After the removal of the church from the planet the seven years owing your people will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that 7 year period the antichrist will break that treaty and all Temple worship will cease.

8.16.6 In Dan 9:25 and 26 two princes are mentioned; the first is named Messiah the Prince (vs 25); and the second is described as the prince who shall come (vs 26), a reference to the Anti-Christ whose people shall destroy the rebuilt Jerusalem at the end of the Tribulation. The people of the Anti-Christ are the Romans who in fact in A.D. 70 did destroy the city.

## 9. Rapture Summary:

9.1 There are no signs or events foretelling the time of the Rapture.

9.2 The Rapture is imminent. Paul, Peter, James, John and the writer of the Book of Hebrews all stress the imminence of the Rapture.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

9.3 Not even our Lord in His humanity knew the timing of the rapture.

The Day and Hour Unknown

Mat 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

9.4 Our job in the Church Age is to look for the Rapture because not everyone will experience death.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

And

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

10. This concludes our study of The Rapture and our basis for the Pre-Tribulation and Pre-Millennial Faith.

Now let's begin our "official study" of the Revelaton.

1. Recall we began by reviewing our outline. The introduction to the Apocalypse is covered in verses 1 through 8. I elected to begin the study of point one in our outline by first covering verses one and two. Let's look at verses one and two again:

Rev 1:1 The revelation of Jesus Christ, which God gave unto him to show his servants things which shortly must come to pass; and He sent and signified it by His angel unto His servant John,

Rev 1:2 Who bare record of the word of God, and of the testimony of Jesus C Whrist, and of all things that he saw.

1. Recall we noted that the word in the Greek from which we get the title of the book and our English word apocalypse is and means a "disclosure" or an "unveiling".

2. We noted last week the book is a revelation of truth about Christ Himself, a disclosure of future events; in the main the disclosure concerns His second coming and the events just preceding His coming, the Tribulation.

3. We saw also it is a revelation which comes from Christ Himself.

4. The revelation is described as given by God to Christ the Son and then revealed unto His 'servant' John.

5. The concept of a revelation from the Father to the Son we noted was hardly new. There are numerous Scriptures which not only recognize this concept but in fact we saw it was the modus operandi of the Godman.

5.1 We then reviewed numerous Scriptures which spoke of Christ being taught doctrine which came from the Father, taught by means of the Holy Spirit.

Joh 7:16 Jesus answered, "My teaching is not my own. It comes from him who sent me.

Joh 8:28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.

Joh 12:49 For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.

Joh 14:24 He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

Joh 16:14 The Holy Spirit will bring glory to me by taking from what is mine and making it known to you.

Joh 16:15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

6. That which Daniel in Dan 2:28-35 and Dan 7:4-12 described as occurring in the latter days is here in Revelation 1:1 described as "that which must come to pass shortly"; shortly in the Greek comes from Tachei and means rapidity of execution after the events start.

6.1 The events described by Daniel are four successive world empires which have already come to fruition and a fifth which will occur during the Tribulation.

6.2 Daniel in chapter two interprets a dream dreamt by Nebuchadnezzar in which we see five empires and then in chapter seven Daniel interprets his own vision in which he sees the same five empires but in different imagery.

6.2.1 In chapter two the imagery is a statute and in chapter seven the imagery will involve several creatures. The last being more terrible than the former and unlike any creature seen of man; even more ghastly than that conjured by a Stephen King.

6.3 The fourth and fifth empires, the Roman Empire and the Revived Roman Empire pertain more to our study than the first three.

6.4 That each of the first four successive empires came to pass as predicted provides authentication that the fifth will in fact occur. Daniel in chapters 2 and 7 makes difficult a dismissal of the Bible as The Word.

6.5 Let's look at these verses, for when we take our trek through the Book of The Revelation we will see that much of the same imagery is used to describe the Revived Roman Empire headed by the Antichrist.

Dan 2:28 . . . Daniel speaks to the King: "God has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you lay on your bed are these":

Dan 2:29 "As you were lying there, O king, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen.

Dan 2:30 As for me, this mystery has been revealed to me, not because I have greater wisdom than other living men, but so that you, O king, may know the interpretation and that you may understand what went through your mind.

Dan 2:31 "You looked, O king, and there before you stood a large statue--an enormous, dazzling statue, awesome in appearance.

Dan 2:32 The head of the statue was made of pure gold ( the Chaldean Empire ), its chest and arms of silver (the Medo-Persian Empire ) , its belly (the Graeco-Macedonian Empire of Alexander the Great ) and thighs of bronze ( the Hellenistic Monarchies that followed ),

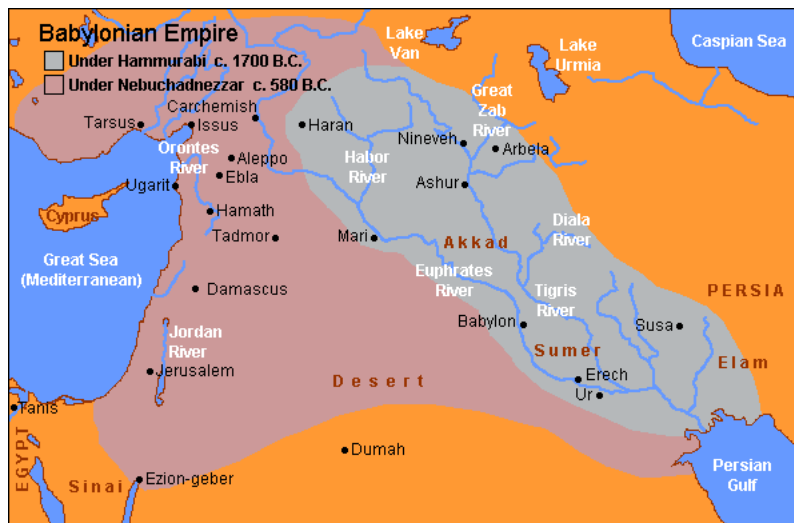
Dan 2:33 its legs of iron (the Roman Empire s), its feet partly of iron (Roman Empire Revived ) and partly of baked clay (undetermined nations which join with the Roman Empire to make up the Antichrist 's Kingdom ).

Dan 2:34 While you were watching, a rock (Jesus Christ ) was cut out, but not by human hands. It struck the statue ( at the Second Advent ) on its feet of iron and clay (if you break the feet the image falls ) and smashed them (at the last battle of Armageddon ).

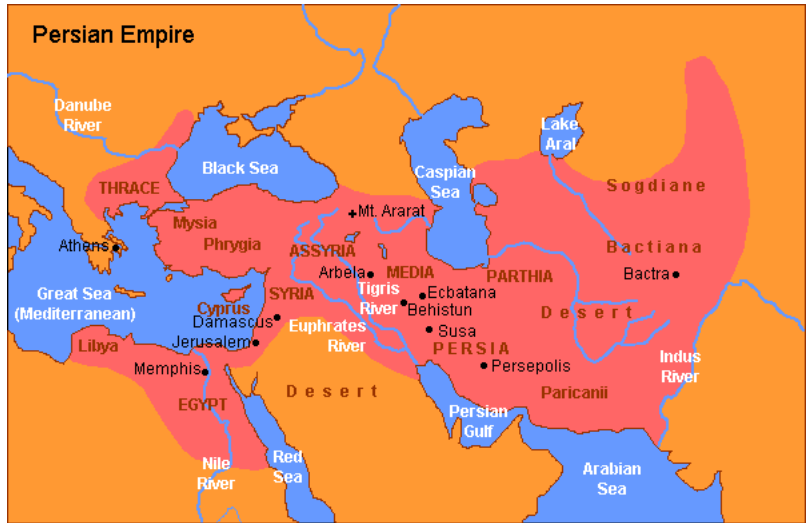
Dan 2:35 Then (at the Second Advent ) the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer ( Baptism of Fire for the unbelievers at the end of the Tribulation ) . The wind (judgment of the Second Advent ) swept them away without leaving a trace (not allowed to enter the Millennial reign of Christ ).

But the rock that struck the statue became a huge mountain and filled the whole earth (personal reign of Jesus Christ during the Millennium ).

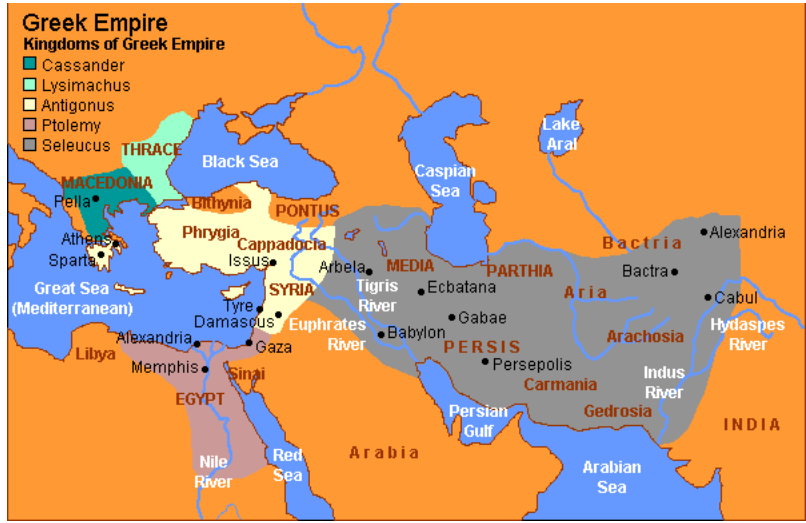
## 6.6 Empire of Babylon



## 6.7 Medo-Persian



6.8 Greek Empires



6.9 Empire of Rome



6.10 As mention there are companion passages in Daniel chapter seven where Daniel himself had a dream; the same five empires described by Daniel in chapter two (but with different imagery) and the coming of our Lord at the Second Advent are described again. Daniel saw four creatures.

#### 6.10.1 First World Empire Dan 7:4 Babylon

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given it.

#### 6.10.2 Second World Empire Dan 7:5 Medo-Persian

Dan 7:5 "And there before me was a second n beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

#### 6.10.3 Third World Empire Dan 7:6 Greece

Dan 7:6 "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

#### 6.10.4 Fourth Word Empire Dan 7:7 and 8 Roman

Dan 7:7 "After that, in my vision at night I looked, and there before me was a fourth beast (The Roman Empire)--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.

Dan 7:8 "While I was thinking about the horns, there before jme was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

#### 6.10.5 Christ's Coming Kingdom Dan 7:9-12

Dan 7:9 "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

Dan 7:10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

Dan 7:11 "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast (the Antichrist) was slain and its body destroyed and thrown into the blazing fire (at the GWT).

Dan 7:12 The other beasts (Satan and his demons) had been stripped of their authority, but were allowed to live for a period of time (at the end of the Millennium).

7. The channel through which the revelation comes is "by His angel unto His servant John.

8. The name of the angel is not given though for obvious reasons many have suggested Gabriel is the angel. This because Gabriel is found more often than not announcing things.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

Dan 9:21 while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.

Dan 9:22 He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.

Luk 1:26 In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee,  
Luk 1:27 to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.

9. The word translated "signified" in the Greek is *eshmanen* and while often meaning revelation through symbols, as in this book, it includes also revelation through words which communicate the meaning of visions.

10. The sentence begun in verse one continues now in verse two.

11. The expression "bare record" in verse two is the Greek *emarturhsen*, occurring three times in this chapter, meaning "to bear witness" or "to testify."

12. Not only is the Book the Word of God but it originated with God and has the added weight of being "the testimony of Jesus Christ; the record of John a complete recital " of all the things that he saw."

13. John, the writer of the Gospels and one of the twelve disciples, is the faithful eye witness.



Rev 1:1-2 Principles:

1. This last book of the Bible forms an amazing mosaic, of Old and New Testament themes.
2. It is estimated that of 404 verses in the book of The Revelation, 265 contain lines which embrace approximately 550 references to Old Testament passages; there are 13 references to Genesis, 27 to Exodus, 79 to Isaiah and 53 to Daniel.
3. The eschatological discourse of Jesus in Mat 24 and 25; Mar 13 and Luk 21 is generally agreed to be a key to the Apocalypse. It is called the Olivet Discourse. Let's look at Mark 13.

Mar 13:1 As he was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"

Mar 13:2 "Do you see all these great buildings?" £ replied Jesus. "Not one stone here will be left on another; every one will be thrown down."

3.1 Jesus predicted the destruction of the Temple in AD 70 although obviously He knew there would be an eschatological destruction.

Mar 13:3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately,

Mar 13:4 "Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?"

3.1.1 The disciples recall had not a clue about the Rapture. They believed in an imminent Messiah's return to set up the Jewish Kingdom.

3.1.2 The destruction of the Temple was to the disciples tantamount with the end of the world as it was known to them and the establishment of the Jewish Kingdom.

3.1.3 There is nothing in the Olivet Discourse about the rapture or any other part of the mystery doctrine of the church age.

3.2 Again we find Israel asking for signs.

Mar 13:5 Jesus said to them: "Watch out that no one deceives you.

Mar 13:6 Many will come in my name, claiming, 'I am he,' and will deceive many.

Mar 13:7 When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come.

Mar 13:8 Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

3.3 Historians often point out the numerous political upheavals between the A.D. 30 prophecy of our Lord and AD 70. There were threats from numerous Caesars and even threats of war from Alexandria; there were civil wars also in the regions of Palestine. In AD 44 there was a great famine in the land and all of these events were near term fulfillments. We know from hind sight there were also many far term and near term occurrences (even as I speak the same is "going on" today in spades).

3.3.1 But during the Tribulation as over against the Great Tribulation there will be those who come in Jesus' name, claiming, 'I am he,' and many will be deceived. There will be wars and rumors of wars, nations will rise against nation, and kingdoms against kingdoms. There will be earthquakes and famines but these things in the Tribulation are but the beginning of that which occur in the Great Tribulation .

Mar 13:9 "You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them.

3.4 The warning of events future for the early church where persecutions seemed to proliferate are no doubt the near term meaning and a direct result of the spirit of the Antichrist being in the world. Recall there were early in the church age many Jewish believers. For example think of the many martyrs like James and Peter and later Paul.

3.4.1 So we see today in Indonesia, Sri Lanka, China, India and the Soviet Union (and even Israel in the case of Christians) true Israel and ethnic Israel being persecuted.. There are in these countries and elsewhere significant persecutions of Jews and Christians. Think of the Holocaust.

3.4.2 Christians are often today brought before magistrates, others are often summarily killed and so it will also be during the Tribulation, particularly the last half of the Tribulation where the Antichrist is said to "wear them (the believers) out."

3.4.3 Certainly Jews like in Spain under Isabella were summarily killed if they did not believe or they were tortured by Torque Armada.

3.4.4 These persecutions are but the spirit of the Antichrist at work. In the great Tribulation there will be even greater persecutions. An uninhibited Antichrist because the He who restrains is removed out of the way.

End Lesson Taught 2-9-2000

REVELATION

LESSON 9

2-23-2000

1. Last week I taught much of the Olivet Discourse. This famous eschatological teaching is found in Matthew chapters 24 and 25; Mark chapter 13 and Luke chapters 17 and 21.

1.1 When time ran out last week we were looking at how the Apocalypse forms an amazing mosaic, of Old and New Testament themes.

2. Let's do a bit of review and then continue with our study. The first two verses of the Book of The Revelation in the NIV read as follows:

Rev 1:1 The revelation of Jesus Christ, which God gave unto him to show his servants things which shortly must come to pass; and He sent and signified it by His angel unto His servant John,

Rev 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. The Book of the Revelation, as we were noting, forms the climax of the prophecy of both the Old and the New Testaments."

3.1 This book is saturated with Old Testament prophecy. We would do well to observe some of these amazing Scriptural juxtapositions.

4. Last week we noted how the Babylon of Revelation chapter 18 has innumerable parallels with Jeremiah 51. For example:

Rev 18:2 With a mighty voice he shouted: "Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird.

Rev 18:3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

Jer 51:7 Babylon was a gold cup in the LORD'S hand; she made the whole earth drunk. The nations drank her wine; therefore they have now gone mad.

Jer 51:8 Babylon will suddenly fall and be broken. Wail over her! Get balm for her pain; perhaps she can be healed.

Jer 51:9 "'We would have healed Babylon, but she cannot be healed; let us leave her and each go to his own land, for her judgment reaches to the skies, it rises as high as the clouds.'

5. We saw last week that the two beasts of chapter 13, with their ten horns which are ten kings, derive directly from the beast visions of Dan 7 and 8.

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Dan 7:3 Four great beasts, each different from the others, came up out of the sea.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.

Dan 7:5 "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

Dan 7:6 "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

Dan 7:7 "After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

6. In Daniel chapter 8 there are parallel descriptions of the Antichrist with the descriptions of the first beast who rose out of the sea as seen in Revelation chapter 13.

Dan 8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

Dan 8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan (Susa of Esther's day) in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns (the Medo-Persian Empire): and the two horns were high; but one was higher than the other, and the higher came up last (the Higher is Persia and the Lower the Medes).

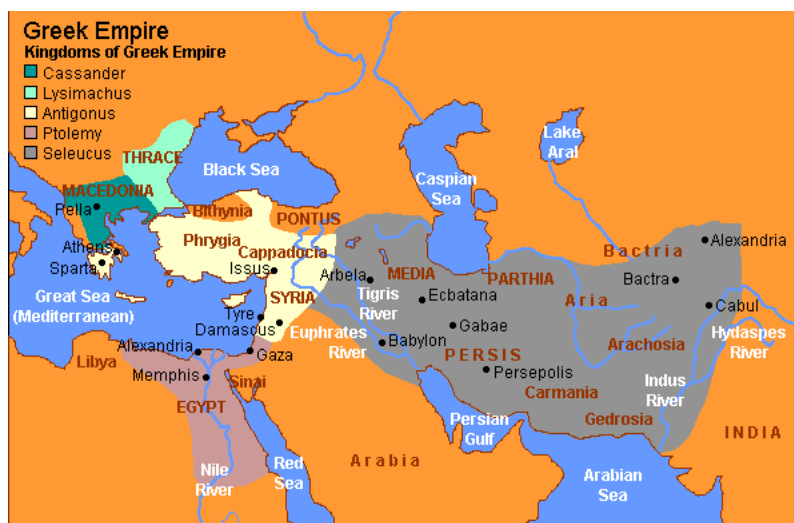
Dan 8:4 I saw the ram (Medo-Persian Empire) pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Dan 8:5 And as I was considering, behold, an he goat (Agog - the Greece of Philip and Alexander's day) came from the west on the face of the whole earth, and touched not the ground (imagery of speed like the leopard of Daniel's chapter seven vision): and the he goat had a notable horn (Alexander is this horn- remember a horn is a king, kingdom of king) between his eyes.

Dan 8:6 And he came to the ram that had two horns (the Medo-Persians), which I had seen standing before the river, and ran unto him in the fury of his power.

Dan 8:7 And I saw him come close unto the ram, and he was moved with fury against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Dan 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken (Alexander's death); and for it came up four notable ones (Cassandra, Lysimachus, Seleucus and Ptolemy) toward the four winds of heaven.



7. Now let me show you the interpretation and a description of the Antichrist.

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.

Dan 8:20 The two-horned ram that you saw represents the kings of Media and Persia.

Dan 8:21 The shaggy goat is the king of Greece, and the large horn between his eyes is the first king.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

Dan 8:23 "In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise. (the Antichrist in prophetic form and Antiochus in the near term)

Dan 8:24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

Dan 8:25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

Dan 8:26 "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."

7.1 Recall the similar description of the Antichrist as we just seen in Rev 13:1-4.

7.2 There are many appellatives for the Antichrist in Scripture which we will ultimately study in detail but a few are: The Antichrist, The King of Fierce Countenance, The Little Horn, King of the West, The Prince that shall come, The Willful King and as we have just seen The Second Beast.

7.3 The Book of the Revelation interrelates many Scriptures as you can now imagine. The mosaic continues:

8. Again in Rev 13:1-10 we find Daniel's prophetic description is further developed.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev 13:9 If any man have an ear, let him hear.

Rev 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

9. The vision of the two olive trees and two candlesticks (Rev 11) is a reframing of a vision of Zechariah in his chapter 4.

Rev 11:1 I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there.

Rev 11:2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If any one tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Zec 4:11 Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?"

Zec 4:12 Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"

Zec 4:13 He replied, "Do you not know what these are?" "No, my lord," I said.

Zec 4:14 So he said, "These are the two who are anointed to serve the LORD of all the earth."

10. The description of the last half of the Tribulation as to time, times and a half time can be found in Daniel chapter 12 and Rev chapter 12.

Dan 12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

11. Many of the events relating to the birth and flight of Jesus Mary and Joseph to Egypt and the hatred of Satan have been recapitulated in Rev 12:1-6 in eschatological imagery.

Mat 2:1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem

Mat 2:2 and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him."

Mat 2:3 When King Herod heard this he was disturbed, and all Jerusalem with him.

Mat 2:4 When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born.

Mat 2:5 "In Bethlehem in Judea" they replied, "for this is what the prophet has written:

Mat 2:6 "'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.'"

Mat 2:7 Then Herod called the Magi secretly and found out from them the exact time the star had appeared.

Mat 2:8 He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him."

Mat 2:9 After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stopped over the place where the child was.

Mat 2:10 When they saw the star, they were overjoyed.

Mat 2:11 On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh . . .

Mat 2:13 When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."

Mat 2:14 So he got up, took the child and his mother during the night and left for Egypt,

Mat 2:15 where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

Mat 2:16 When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi . . .

Mat 2:19 After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt

Mat 2:20 and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead."

Mat 2:21 So he got up, took the child and his mother and went to the land of Israel.

Mat 2:22 But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee,

Mat 2:23 and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

11.1 Note also the common use of the rod of iron in Rev 12:5 and in Psalm 2:8 and 9. This is a description of how the Lord will rule the nations at His Second Advent.

Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

12 Many of the judgments of the trumpets are amazingly parallel with the plagues of Egypt.

12.1 In Rev 1:6 we seem to have a reference back to Exo 19:6;

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

12.2 Verse 7 of chapter one is a reference to Dan 7:13 and Zec 12:10-11;

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

13. Verse 14 of Revelation chapter one consists of two passages similar to Dan 7:9. Note also how Rev 4:10-11 would seem to derive also from the setting described in Dan 7:9.

Rev 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,  
Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are . . .

14. Revelation 1:15 derives from Dan 10:6.

Rev 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Dan 10:6 His body also was like the beryl (unknown Hebrew word comes from foreign origin), and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

15. Verse 16 of Revelation chapter one derives from Isa 11:4 and Isa 49:2;

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

15.1 The seven stars of Rev 1:16 are defined in Rev 1:20 as the seven angels of the seven churches of Asia.

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

16. Rev 1:17 is derived from Isa 44:6 and Isa 48:12.

Rev 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Isa 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.



Isa 48:12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

17. Many of the titles of deity used in this book are found originally in the Old Testament:

18. As we have seen there are many lines of thought in the Apocalypse bearing strong resemblance to subjects touched upon in our Lord's Olivet Discourse.

19. The events of the Olivet Discourse as we have noted can be divided chronologically into three periods Pre-Tribulation, Tribulation, and Post-Tribulation.

20. There are many parallel passages, particularly those depicting physical and economic disturbances that are to take place toward the end of the age, e.g., Luk 21:9-11.

Luk 21:9 When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away."

Luk 21:10 Then he said to them: "Nation will rise against nation, and kingdom against kingdom.

Luk 21:11 There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.

20.1 War, famine, pestilence, and earthquakes appear in the judgments of Revelation chapter 16 through the end of chapter 19. For example:

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Rev 16:3 The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Rev 16:4 The third angel poured out his bowl on the rivers and springs of water, and they became blood.

Rev 16:5 Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;

Rev 16:18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

Rev 16:20 Every island fled away and the mountains could not be found.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

Rev 18:8 Therefore in one day her plagues (i. e., the plagues of the Babylon whore) will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her.

20.2 Also we find similarities of such judgments in Rev 14:11 and Rev 19:20.

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

End Lesson Taught 2-23-2000

## REVELATION

### LESSON 10

3-1-2000

1. Last week I taught how the Apocalypse, among many other things, forms an amazing mosaic, of Old and New Testament themes.

2. Let's do a bit of review and then continue with our study. The first two verses of the Book of The Revelation in the NIV read as follows:

Rev 1:1 The revelation of Jesus Christ, which God gave unto him to show his servants things which shortly must come to pass; and He sent and signified it by His angel unto His servant John,

Rev 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. The Book of the Revelation as we were noting forms the climax of the prophecy of both the Old and the New Testaments."

4. This book is saturated with Old Testament prophecy. When time ran out last week we were about to look at the subject of martyrdom and how it is similarly treated first in the Olivet discourse and then in the Apocalypse.

Luk 21:12 "But before all this, they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. . .

Luk 21:16 You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death.

Rev 6:9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.

Rev 6:10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

Rev 6:11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed [better "as they themselves had been "]

Rev 11:7 Now when they (the two witnesses) have finished their testimony, the beast (Satan) that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 13:7 He (the AC) was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:15 He (the FP) was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 16:6 for they (the people of the world system) have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve."

Rev 17:6 I saw that the woman (apostate church) was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

Rev 18:24 In her was found the blood of prophets and of the saints, and of all who have been killed on the earth."

5. The Great Tribulation is referred to in Mat 24:21 and Rev 7:14.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of  $\frac{1}{2}$ the Lamb.

6. False christs and false prophets are mentioned in Mar 13:6 and Rev 13:11-14.

Mar 13:6 For many shall come in my name, saying, I am Christ; and shall deceive many.

Rev 13:11 Then I saw another beast (FP), coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived [here we have good supporting evidence that the Antichrist did miraculously recover from a "head" wound ]. »

7. The celestial disturbances of Luk 21:25-28 are seen in Rev 8:12.

Luk 21:25 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea.

Luk 21:26 Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

Rev 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

8. Throughout this book, over and over again the author uses what is known as prolepsis; that is, early in the book he uses a phrase which reappears later, usually with further and fuller development.

8.1 Christ is called. "the faithful witness" early in Rev 1:5; He reappears as the Faithful Witness in Rev 3:14.

Rev 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

8.2 He, Christ, is initially assigned the title, "the ruler of the kings of the earth" as noted in Rev 1:5.

8.3 When we draw near the end of the age, when the prerogatives of this title are actually to be exercised, we find Him again so designated (Rev 17:14; Rev 19:16).

Rev 17:14 These (10 nation federation) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, as the chosen and faithful ones.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

9. The Book of the Revelation is a book of prophecy and a book of blessing uniquely promised to the teacher and the student.

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy (propheteia), and keep those things which are written therein: for the time is at hand.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy (propheteia) of this book.

10. John does not retrace history under the guise of prophecy, but looks prophetically into the future himself.

11. John's book, while filled with dark and ominous passages, does not convey the mood of pessimism but of optimism, for the prophet constantly reiterates the great truth that Christ will conquer all enemies, and that the kingdoms of this world will become the kingdom of our Lord and Saviour Jesus Christ.

12. Because of its symbolism and saturation with Old Testament passages and themes, the Apocalypse more than any other book of the Bible, yields its meaning only to those who give it a prolonged and careful study.

13. The simple fact that the book has been given to us by God Almighty makes obvious our obligation to make every effort to understand it.

13.1 It may be hard to do so. Nothing is more certain however, had it not been intended that we should use this book, the exalted Redeemer would not have given it by revelation to His servant John."

Now let's finish out the Introduction by studying verses 3 through 8 of chapter one. Let's look at verse three:

KJV

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

NIV

Rev 1:3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

Points:

1. An unusual feature of this verse is the threefold blessing which is invoked:

1.1. "blessed is he that readeth" is a present active participle of Anaginwskw meaning: you will be blessed while you keep on gathering exact knowledge, recognizing and discerning those truths found in the Apocalypse.

1.2 "blessed are they that hear" is a present participle of akouw and means: while you keep on hearing and concentrating on the message of the Apocalypse you will be blessed

1.3 "blessed are they that take to heart the things that are written therein" is a translation from the present participle of threw meaning: you will be blessed while you guard by paying attention and observing that which is found in the book.

2. The word for "time" is Kairos and means: the church age; the age in which the gathering, the hearing and the guarding are to be done; it will be too late to study the revelation after the events of the Tribulation begin.

3. Blessed is Makarios, in the nominative singular, it means: either to be happy or blessed and these present participles are all used as predicate nominatives. The syntax is one of ellipsis (i.e., there is no verb).

Principles:

1. All three participles are in the present tense demanding continued reading, hearing and observing.

2. The Apocalypse is the only book containing such a direct promise of blessing.

3. The blessing here pronounced is the first of seven beatitudes or declarations of blessing found in the book.

4. The other beatitudes are:

Rev 14:13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on ( i.e., those who die as the Lord reaps righteous judgment upon his enemies)." "Yes," says the Spirit, "they will rest from their labor, for their divine good will follow them."

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps "his clothes with him, so that he may not go naked and be shamefully exposed."

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

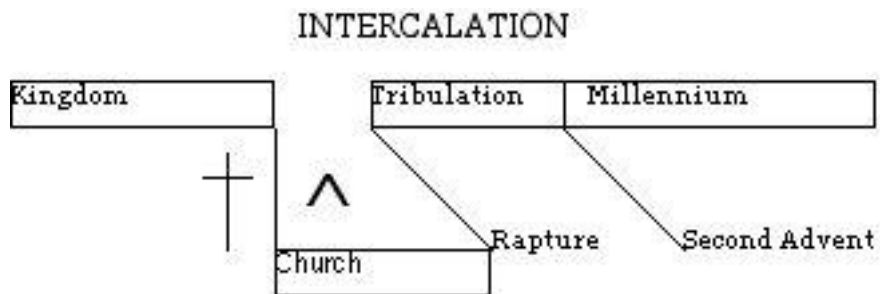
Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Rev 22:6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth (threw - to pay attention and guard) the sayings of the prophecy of this book.

Rev 22:14 "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

5. The Apocalypse seems to anticipate that many will neglect this book or ignore its prophetic revelation.
  6. It is significant perhaps that the book in the New Testament which invokes a special blessing on the student should be often left unstudied.
  7. The importance of the prophecy is emphasized by the phrase "for the time is at hand" "the time" Kairos refers to a period of time, a season of time, which should certainly be contrasted with "hour" from the Greek cronos, a word for time in general.
  8. The time is also declared to be near only to the extent of the prophetic revelation and not the events of the prophecy.
  9. The time is also declared to be at hand in Rev 22:10.
- Rev 22:10 Then he told me, "Do not seal up the words of the prophecy of this book, because the time is near.
- 9.1 John is commanded not to seal of the prophecy he has just been given but rather to proclaim them.
  - 9.2 The Revelation was intended to be revealed; now at its end John is especially commanded not to seal the revelation because the time (Kairos) is at hand (Eggus - Engus).
  - 9.3 The time period or age in which the events seen by John are to take place are said to be near.
  - 9.4 The indeterminate period assigned to the church is the last dispensation before the end time events.



- 9.4.1 For you see Israel's next spiritual heartbeat will be eschatological in nature.
  - 9.5 In John's day as in ours, the end is always near because of the imminent return of Christ at the rapture with the ordered sequence of events to follow.
  - 9.6 There are five other references to time using kairos in Rev 11:18; Rev 12:12; and Rev 12:14-three occurrences in verse 14.
- Rev 11:18 And the nations were angry, and thy wrath is come, and the "time" of the dead (better "at the time of the judgment of the spiritually dead), that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.
- Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down Jn unto you, having great wrath, because he knoweth that he hath but a short "time."

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a "time", and "times", and "half a time", from the face of the serpent.

Now let's see what John has to say in Revelation 1:4:

KJV

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

NIV

Rev 1:4 John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,

Points:

1. John now addresses his message to the seven churches which are in Asia that is, Asia Minor described as Proconsular Asia, including at this time Phrygia, Mysia, Caria and Lydia.

2. All of the churches are located in western Asia Minor.

3. The common salutation of grace and peace is used of John.

3.1 Grace being Charis meaning all that God is free to do for you and for me on the basis of the cross without in anyway compromising His character.

3.2 Peace being Eirene meaning peace and stability with man, things and God.

4. Grace represents our positional standing and peace our experiential condition from cycled doctrine i.e. doctrine metabolized in our souls.

5. The eternal God, the source of all grace and peace, is introduced as the One "which is, and which was, and which is to come."

5.1 Walvoord has concluded and probably correctly that He who is, and which was and which is to come" is God the Father; his position being and I quote "Because of the subsequent references to Christ and the Holy Spirit, this is considered as relating to God the Father."

5.2 Walvoord's position makes sense given the statement in verse four "and from the seven spirits before his throne" especially when compared with verse five where we have "and from Jesus Christ."

5.3 Thus the Revelation to the seven churches is from the Father, Son and Holy Spirit.

Principles:

1. Peace "from Him who is, who was and who is to come" is unusual but the phrase does appear four other times in the Apocalypse.

Rev 1:7 Behold, He (CHRIST) cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the "Lord, which is, and which was, and which is to come", the Almighty.

Rev 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, "which (FATHER) was, and is, and is to come."

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty (CHRIST), "which art, and wast, and art to come"; because thou hast taken to thee thy great power, and hast reigned.

Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Rev 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, Thou (CHRIST) art righteous, "O Lord, which art, and wast, and shalt be", because thou hast judged thus.

2. It would seem then the Father is in view in verse four; the Son is in view in verse eight; the Father is again in view in verse eight of chapter four given that the Lamb is mentioned later; in verse seventeen in chapter eleven the reference would seem to be the Son because all judgment has been given to the Son;

2.1 And finally in Rev 16:5 the reference would seem again to be to the Son "because thou hast judged thus." Recall all judgment has been given to the Son.

3. All of which points to the indisputable fact that all three members of the Trinity are eternal.

3.1 There never were a time when they were not thus when we think of He who is, Who was and He Who is to come, such description fits most certainly all three personalities of the Godhead.

4. The concept of past, present and future corresponds to the threefold chronological division of the Apocalypse itself.

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

5. Joining the Father in salutation are "the seven Spirits which are before His throne." Most, and I am to be counted among them, have concluded the seven spirits refer to God the Holy Spirit.

5.1 There are those who believe the seven spirits are seven angels in places of high privilege.

6. Isaiah 11:2 and 3 would tend to support the seven spirits as being a reference to God the Holy Spirit. The message then originating from God the Father and God the Holy Spirit.

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Now let's see what Revelation 1:5 has to say:

KJV

Rev 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

NIV

Rev 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,



Points:

1. The salutation comes also from Jesus Christ in His character as the faithful witness and Firstborn of the dead, referring to His resurrection, and as the Prince or Ruler of the kings of the earth.

2. As the faithful Witness He fulfilled the role of a prophet.

Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

3. In contrast to those who were previously restored to life only to die again, Christ is the Firstborn, the first to receive a resurrection body, which is immortal.

Act 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

1Co 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

1Co 15:21 For since by man came death, by man came also the resurrection of the dead.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

4. Christ and all those who have believed in Him are included in the "first resurrection."

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

5. The unbelieving dead are raised last, after the Millennium to stand before the Great White Throne.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

End Lesson Taught 3-1-2000

REVELATION

Lesson 11

3-8-2000

1. We had earlier completed an analysis of verses one and two of Revelation chapter one. Last week I finished a comparison of various truths found in the Olivet Discourse and the Apocalypse.

2. All of which prepared us for a study of verses 3, 4 and 5 of chapter one. When time ran out, I had just given you five summary points on verse five.

3. Let's take a look at an expanded translation of verse 3-5 and then continue our study.

Expanded Translation:

Rev 1:3 Blessed and happy is the one who keeps on recognizing and discerning those truths found in the Apocalypse; blessed and happy are those who keep on concentrating on these truths; blessed and happy are the ones who keep on guarding these truths by the consistent intake of the Word; for you see the events described in this book are imminent and the time for learning these truths is a task assigned to us as church age saints.

Rev 1:4 To the seven churches of Pro-consular Asia Minor I John greet you and wish you the peace and stability of God's wonderful grace plan for your life; what I write is a message from the Father Himself, our Father Who was, Who is and Who will always be and from the seven fold nature of God the Holy Spirit.

Rev 1:5 and from Jesus Christ Who is the faithful witness of the truths found in this book; for He has shown us immortality as the first One to be resurrected out from the dead; the One who is now Ruler of all the Kings of planet earth and the One who by His spiritual death has redeemed us from the slave market of sin.

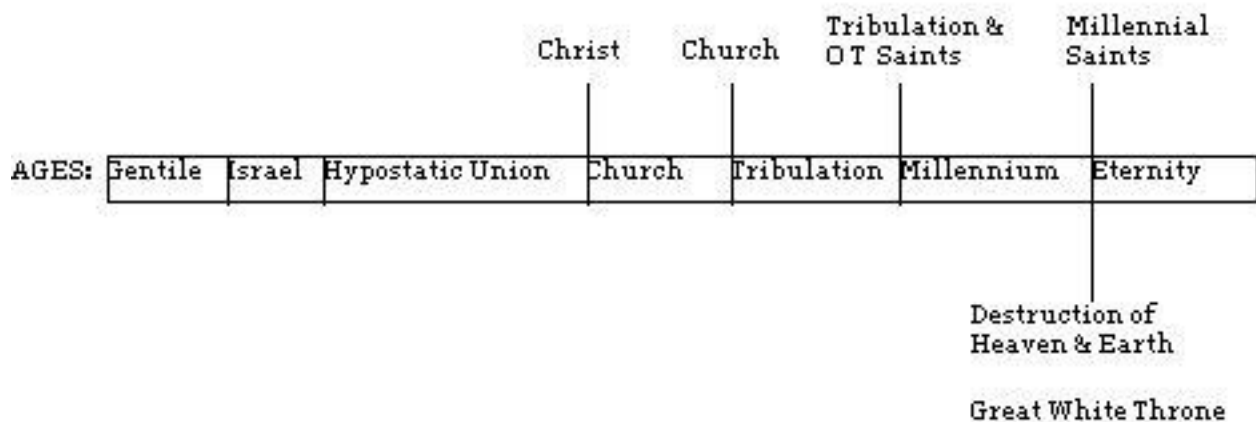
Points:

1. The Apocalypse not only comes from the Father and God the Holy Spirit but it also uniquely comes from Jesus Christ in His character as the faithful witness and Firstborn of the dead, referring to His unique resurrection, and His unique right to be the Ruler of the kings of the earth.
2. As the faithful Witness Christ fulfilled the role of a prophet when He announced His unique right to rule.

Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

3. In contrast to those who were previously resuscitated only to die again, Christ is uniquely the Firstborn, the first to receive a resurrection body.

ORDER OF THE RESURRECTIONS



1Co 15:20 But now is Christ risen from the dead, and become the first fruits of them that slept.

4. Christ and all those who have believed in Him are included in the "first resurrection"; the first resurrection consisting of four battalions of saints as contrasted with the second resurrection which is for unbelievers only.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

5. The unbelieving dead are raised last, after the Millennium to stand before the Great White Throne.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Principle:

1. Jesus is described as the One who loved us and washed us from our sins. A common thread appearing throughout the tapestry of the New Testament.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2Co 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2Co 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

2. Now let's go to Rev 1:6 a continuation of the sentence.

KJV

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

NIV

Rev 1:6 and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen.

Points:

1. Just as Christ has the right to rule, though He is today not directly exercising this right over the kings of the earth; believers as His Royal Family are made "kings and priests" or better "a kingdom of priests but only now" in a spiritual sense.

2. Believers form both a priesthood and a kingdom.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light;

3. We shall later rule in a literal sense on planet earth with Christ when He returns at the Second Advent.

Rev 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Rev 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and, and glory, and blessing.

Principles:

1. The full manifestation and exercise of prerogatives of this royal priesthood are subject to future manifestations.

2. To such a Savior and Lord the right to everlasting glory and dominion is attributed to the Christ Who by means of His victory on the cross has earned the title of King of Kings and Lord of Lords.

2.1 The Royal Family will not be so much subjects of the Kingdom as we will be reigning with Christ on earth.

2.2 The phrase on earth in Rev 5:10 makes clear our reign will occur during the Millennium.

2.3 In the glorious earthly scene following the dark hour of the Tribulation we will share rulership with Him.

3. To this conclusion Daniel was also motivated to write.

Dan 7:14 And there was given him dominion, and glory, and a %kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is One which cannot be destroyed.

4. Now let's look at our preview of a great coming attraction.

KJV

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

NIV

Rev 1:7 Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

Points:

1. "Look" in the NIV is "behold" in the KJV and is only one of many "beholds" from the verb Horao meaning to "look" or "see"!

1.1 The question "how shall every (Pas) eye (Ophthalmos) see Him has been cussed and discussed.

1.2 As a principle of hermeneutics, unless the context clearly demands otherwise the Scripture must be interpreted literally.

1.3 The entire world will see Christ when He returns.

1.4 Earlier we studied the fact that 24 hours prior to the second coming of Christ there would be a period of darkness.

1.5 This from all indication is a 24 hour period of world wide supernatural darkness to be broken by the supernatural brightness of Christ's coming.

1.6 Every eye shall see Him and both the darkness and a brightness in which everyone shall see Christ takes divine intervention.

1.7 We call such interventions "miracles."

1.8 Let me give you an Old Testament Scripture or two which describe the event.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Isa 5:30 And in that day they shall roar against them like the roaring of the sea: and if one look toward the land (Israel), behold darkness and sorrow, and the light is darkened in the heavens thereof.

Isa 13:9 See, the day of the LORD is coming--a cruel day, with wrath and fierce anger--to make the land desolate and destroy the sinners within it.

Isa 13:10 The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light.

Isa 13:11 I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless.

Isa 60:2 See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.

Eze 32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Eze 32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

2. The phrase "He is coming" is what we call a futuristic present meaning "it is a present action with an expected future result."

Principles:

1. We have here a reference to the glorious Second Advent of Christ.

2. There is certainly no indication that the world as a whole will see Christ at the Rapture as we noted earlier.

3. In the case of the second coming however such will be the case.

4. Christ originally left the earth some forty days after his resurrection; He was seen being received into heaven in a cloud.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

4.1 And though we at the rapture are said to meet Him in the 'clouds', such is not to be at the Second Advent. The clouds at the rapture are not to be seen by the world.

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

4.2 His return at His second coming will be not hidden by clouds or any other obstruction but rather the word cloud here is used metaphorically. The common word for a literal cloud, Nefelos, is used, but as noted it is used here to describe two genre of creatures returning with Him.

4.2.1 One being, as we have just seen His saints, the likes of whom shall rule with Him, and the other being the elect angels who return to battle the forces of evil.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the "clouds" of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the "clouds" of heaven.

Mar 13:26 And then shall they see the Son of man coming in the "clouds" with great power and glory.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost { part of the earth to the uttermost part of heaven.

Luk 21:27 And then shall they see the Son of man coming in a "cloud" with power and great glory.

Luk 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

5. Now let's take a look at our last verse in our introduction:

KJV

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

NIV

Rev 1:8 "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

Points:

1. In concluding the salutation in verse eight, Christ is quoted as declaring Himself to be the Alpha and the Omega, the first and last letters of the Greek alphabet, and "the beginning and the ending, that is, the eternal One.

2. The eternal, present power and future glory of Christ are in view.

3. The description of the Father as the Almighty can be found in Rev 1:4; verse eight likewise also concludes with the title "the Almighty" (Greek Pantokrator), a word which occurs ten times in the New Testament, nine instances being in the Book of The Revelation.

3.1 Pantokrator means "the Almighty" or the "Omnipotent One" and would seem here in our verse eight to refer to Christ.

### 3.2 Its New Testament uses are:

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

2Co 6:18 And will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord "Almighty."

Rev 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God "Almighty" [THE FATHER], which was, and is, and is to come.

Rev 11:17 Saying, We give thee thanks, O Lord God "Almighty" [THE CHRIST], which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God "Almighty" [THE CHRIST]; just and true are thy ways, thou King of saints.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God "Almighty" [THE CHRIST], true and righteous are thy judgments.

Rev 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God "Almighty"[THE CHRIST].

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God "omnipotent" [THE CHRIST] reigneth.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of "Almighty" [THE CHRIST] God.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 21:22 And I saw no temple therein: for the Lord God "Almighty" [THE CHRIST] and the Lamb are the temple of it.

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

### Principles Related To The Introduction:

1. Jesus Christ is the central figure of the opening eight verses of the Apocalypse.
2. He is presented in verse 1 as the source of the revelation.
3. He is cited in verse 2 as the channel of the Word and testimony of God .
4. His blessings through His revealed Word are promised in verse three.
5. In verse five He is the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the Earth.
6. He is revealed to be the source of all grace who loves us and cleanses us from our sins by means of His shed blood.
7. He is the source of our royal priesthood who has the right to gather to Himself all glory and dominion forever.
8. He is promised to come with clouds, attended with great display of power and glory, and every eye shall see the One who died for men.
9. If no more had been written of Him than that contained in this introduction, it would have constituted a tremendous restatement of the person and work of Christ the likes of which is not found in any comparable section of the Scriptures.
10. Now let's leave the introduction to the book and take a look at our next section in our Outline, THE OCCASION OF THE APOCALYPSE - VERSES 9-11

Rev 1:9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.  
Rev 1:10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet,  
Rev 1:11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

1. Let's see what we have in verse 9, first in the KJV and then the NIV:

#### KJV

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

#### NIV

Rev 1:9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

#### Points:

1. We have the background for the Revelation given at this point.
2. Here in verse nine we have the first of three expressions by John of the phrase "I John." The other two are Rev 21:2 and 22:8.



Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

2.1 His use of "I John" would seem to communicate a closeness of John with the attendees of the seven churches. It is I John who write to you and it is I John who with you partake of your suffering.

2.2 In contrast to "I John" the disciple who Jesus loved refers to himself at the end of his gospel as "the disciple which testifieth of these things."

Joh 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Joh 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

3. In his epistles he describes himself as an elder, a church authority. Literally an old man with authority.

4. John was of course well known to the churches to whom the book was written. He was a companion with them in their "trials and sufferings."

5. Here John describes himself as "a brother" (Adelfos) and "companion" (Sugkoinonos) of the seven churches in their trouble (Thlipis) and in their shared kingdom (Basileia). The sentence continues and in the patience (Hupomone) and in their shared position in Jesus.

6. Thlipis is a general word for trials, tribulations and sufferings whereas Hupomone connotes a patience under fire yielding strength and endurance.

7. John himself is in trial being exiled to the island of Patmos because of his preaching of the Word of God and his testimony concerning Jesus Christ. Note a related passage written a little earlier and just before Peter is martyred.

1Pe 4:12 Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.

1Pe 4:13 But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

1Pe 4:14 If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.

1Pe 4:15 If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.

1Pe 4:16 However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.

1Pe 4:17 For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?

1Pe 4:18 And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"

1Pe 4:19 So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.

8. Patmos is a small island, rocky and forbidding in terrain, about ten miles long and six miles wide, located in the Aegean Sea southwest of Ephesus.

9. John according to historical accounts was sent to the island as an exile under the rule of Domitian and at his direct order.

10. John though aged was required to work in the mines of Patmos.

11. Tradition also tells us that at the death of Domitian John was permitted under the rule of Nerva to return to Ephesus.



Principles:

1. It was in these bleak circumstances, shut off from friends and human fellowship, that John was given the most extensive revelation of future things shown to any writer of Scripture.
2. Though Domitian could imprison his body, he could not bind the Spirit of God nor the testimony of Jesus Christ.
3. John's experience was not unlike many of the Old Testament prophets.
  - 3.1 Moses wrote the first five books of the Bible in the desert.
  - 3.2 David wrote many of his Psalms while avoiding King Saul. A man on the run living off the land wrote sterling praises to God under the leadership of God the Holy Spirit.
  - 3.3 Isaiah lived in difficult days while writing Messianic prophecies and predicting the rise and fall of Kingdoms to come. He died a martyrs death. Tradition has it he was sawed asunder.
  - 3.4 Ezekiel and Daniel wrote in exile about things which went on in heaven. They spoke of Lucifer and his fall, his beauty and his demise though both were slaves in a foreign land full of idols and orgies.
  - 3.5 Peter wrote his two epistles just before his demise. Tradition has it he was crucified upside down.
  - 3.7 Thus in the will of God the final written revelation was given to John while suffering for Christ and the good news of salvation.

End Lesson Taught 3-8-2000

## REVELATION

Lesson 12

3-15-2000

1. We have now completed an analysis of verses 1 through 8 of Revelation chapter one. Last week I taught Rev 1:6-8 and reviewed several things earlier learned about clouds, supernatural darkness and the brightness of Christ's coming.

2. All of which prepared us for a study of our next section in our Outline, THE OCCASION OF THE APOCALYPSE - VERSES 9-11.

2.1 Before continuing however; last week I purposefully "weasel worded" an explanation of the timing of the Wedding Supper of the Lamb. You may recall I said it might be at the Second Advent or just before or even after the Lord's second coming. Let me show you why I was so "tentative" in my treatment; the best way to do this I suppose is to give you point five from our Doctrine of the Millennium; it is entitled "Summary."

5. Summary:

5.1 It is important to review our role as observers of Israel's earthly glorification.

5.2 After the BEMA, which follows the Rapture of the Church, we will remain with Christ in paradise until the Tribulation terminates.

5.3 We are Christ's "bride." At the Second Advent He brings us with Him to introduce us as His bride to the friends of the "Groom," i.e., to saved Israel.

5.4 This is accomplished at the Wedding Supper of the Lamb.

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

5.5 A point or two here about the Marriage of the Lamb and the Wedding Supper of the Lamb, with particular emphasis on establishing its timing.

5.5.1 At the translation of the church, Christ is seen as appearing as a bridegroom to take His bride to Himself, so that the relationship might be consummated and the two might become one.

5.5.2 The time of the marriage falls between the translation of the church and the second coming. According to Rev 19:7 this marriage has already occurred by the time of the Second Advent for we read: "the marriage of the lamb has come."

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

5.5.3 The marriage follows the Bema for the church appears in the "righteousness of the saints" (Rev 19:8) such righteousness could only be those works accepted at the Bema. Thus the marriage must be placed between the Bema and the Second Advent.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for not only their positional righteousness but also the righteous acts of these believers - saints.)

5.5.4 It seems necessary for some to distinguish between the marriage of the Lamb and the marriage supper.

Dr. Dwight Pentecost in his book *Things To Come* writes, "The marriage takes place in heaven whereas the marriage supper takes place on earth. In heaven the ceremony involves only the bride (the church) and the Bridegroom (the Christ) whereas the supper involves Israel and would certainly seem to take place on earth."

5.5.5 It would certainly seem in Mat 22:1-5 and Mat 25:1-13, that we find Israel awaiting for the return of the Bridegroom and the bride, the wedding feast or supper would then seem to be located on the earth with particular reference and relationship to Israel.

Mat 22:1 And Jesus answered and spake unto them again by parables, and said,

Mat 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Mat 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Mat 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Mat 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 They that were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

5.5.6 Israel has been invited (certainly to include Israel of the Tribulation but many reject Christ's invitation).

5.5.7 The wedding supper becomes the parabolic picture of the entire millennial age, to which Israel will be invited once again during the Tribulation and many will refuse.

5.5.8 Think how demonstrably and often Israel rejected spreading the Gospel to the gentiles (from Jonah to the Jews of Jerusalem confronting Paul). Nothing could have been more of an anathema to ethnic Israel than attending a wedding between a Jew and a Gentile. Recall how violently and often they resisted sharing news of the Messiah with the Goyim.

5.5.9 Not all Jews of course are negative. At the Second Advent many positive Jews will be waiting for the Bridegroom to arrive with his bride. (For example the five wise virgins of Mat 25:1-3 would seem to be waiting on earth for the happy couple to arrive).

5.5.10 In reference to the announcement in Rev 19:9 "Blessed are they which are called unto the marriage supper of the Lamb;" two interpretations are possible.

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

5.5.11 Lewis Perry Chafer has written on this matter: "Distinction is called for at this point between the marriage supper which is in heaven and celebrated before Christ returns, and the marriage feast (Mat 25:10 [RV]) or Luk 12:37) which is on earth after His return vis-a-vis that occurring in heaven Rev 19:7-9."

Luk 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

5.5.12 A second view sees the announcement in Rev 19:7-9 as anticipatory of the wedding supper that will be held on earth; following the Second Advent, about which an announcement is being made in heaven prior to the return to earth.

5.5.13 Dr. Dwight Pentecost writes: "Since the Greek text does not distinguish between supper and feast but uses the same word (Gamous) for both and since the marriage supper is consistently used in reference to Israel on earth it may be best to take the latter view and view the marriage of the Lamb as that event in the heavens in which the church is eternally united to Christ and the marriage feast as occurring on earth to begin the millennium."

5.5.14 The wedding supper then would be an event to which Jews and Gentiles will be invited and which takes place on the earth, at which time the Bridegroom is honored through the display of the bride (the church) to all His friends who are assembled there.

5.5.15 The friends would include the gentiles and Jews of prior ages who are reincarnated and those believers who survive the Tribulation.

5.5.16 As a certainty the next event following the Wedding Supper if celebrated in heaven is the Second Advent of the Lord.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

3. So much for the enigma of the timing of the Wedding Supper.

4. Let's take a look at an expanded translation of verse 3-8 and then continue our study.

Expanded Translation:

Rev 1:3 Blessed and happy is the one who keeps on recognizing and discerning those truths found in the Apocalypse; blessed and happy are those who keep on concentrating on these truths; blessed and happy are the ones who keep on guarding these truths by the consistent intake of the Word; for you see the events described in this book are imminent and the time for learning these truths is a task assigned to us as church age saints.

Rev 1:4 To the seven churches of Proconsular Asia Minor I John greet you and wish you the peace and stability of God's wonderful grace plan for your life; what I write is a message from the Father Himself, our Father Who was, Who is and Who will always be and from the seven fold nature of God the Holy Spirit.

Rev 1:5 and from Jesus Christ Who is the faithful witness of the truths found in this book; for He has shown us immortality as the first One to be resurrected out from the dead; the One who is now Ruler of all the Kings of planet earth and the One who by His spiritual death has redeemed us from the slave market of sin.

Rev 1:6 And His act of supreme sacrifice has made us a kingdom of priests in praise of not only the Christ but also His Father, the object of our service; to Him be glory and dominion for ever and ever. Amen.

Rev 1:7 Be always on the alert for He shall, as a certainty one day come with His saints and angelic army; and then every eye shall see Him, even Israel who pierced him; those who are of the earth will mourn because of Him.

Rev 1:8 "I the Christ am the Alpha and the Omega," I am He "who is, and who was, and who is to come, I am the Almighty", the Omnipotent One.

End Lesson Taught 3-15-2000

## REVELATION

Lesson 13

3-22-2000

1. We have now completed an analysis of verses 1 through 8 of Revelation chapter one. Last week I taught of the timing and place of the Wedding Supper of the Lamb. There will be further teaching on this enigmatic eschatological event when we get to chapter nineteen.

2. All of which has prepared us for a study of our next section in our Outline, THE OCCASION OF THE APOCALYPSE - VERSES 9-11.

3. First however, let's take a look at an expanded translation of Rev 1: 3-8 and then I will begin our study of THE OCCASION OF THE APOCALYPSE.

Expanded Translation:

Rev 1:3 Blessed and happy is the one who keeps on recognizing and discerning those truths found in the Apocalypse; blessed and happy are those who keep on concentrating on these truths; blessed and happy are the ones who keep on guarding these truths by the consistent intake of the Word; for you see the events described in this book are imminent and the time for learning these truths is a task assigned to us as church age saints.

Rev 1:4 To the seven churches of Proconsular Asia Minor I John greet you and wish you the peace and stability of God's wonderful grace plan for your life; what I write is a message from the Father Himself, our Father Who was, Who is and Who will always be and from the seven fold nature of God the Holy Spirit.

Rev 1:5 and from Jesus Christ Who is the faithful witness of the truths found in this book; for He has shown us immortality as the first One to be resurrected out from the dead; the One who is now Ruler of all the Kings of planet earth and the One who by His spiritual death has redeemed us from the slave market of sin.

Rev 1:6 And His act of supreme sacrifice has made us a kingdom of priests in praise of not only the Christ but also His Father, the object of our service; to Him be glory and dominion for ever and ever. Amen.

Rev 1:7 Be always on the alert for He shall, as a certainty one day come with His saints and angelic army; and then every eye shall see Him, even Israel who pierced him; those who are of the earth will mourn because of Him.

Rev 1:8 "I the Christ am the Alpha and the Omega," I am He "who is, and who was, and who is to come, I am the Almighty", the Omnipotent One.

4. Let me here provide several points of review concerning the metonymic use of clouds, the brightness of Christ's coming at the Second Advent and the darkness which proceeds His coming.

4.1 Two weeks ago I mentioned a number of Scriptures related to these metaphors but did not provide them in the lesson plan. So let's slow down and see what I earlier provided.

4.2 The Christ, the Almighty One will one day come as the Alpha and the Omega to save Israel from destruction.

4.3 He will come with an angelic army as we studied last week in Revelation chapter 19.

4.4 His coming will be preceded by a period of darkness and He will from heaven break that darkness with the brightness of His coming when He returns with His angelic army.

4.5 According to Revelation 1:7 those coming with our Lord are said to be clouds.

5. First let me review our Doctrine of Clouds:

5.1 The word cloud or clouds in Scripture has both literal and metonymical meaning. There are over 140 uses of cloud/s in the KJV version of the Bible.

5.2 Right after the flood we find a promise of the rainbow as evidence that God will not again destroy the earth by water. Here we find the Hebrew word Anan meaning a cloud used for the heavens.

Gen 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

Gen 9:13 I do set my bow in the "cloud", and it shall be for a token of a covenant between me and the earth.

Gen 9:14 And it shall come to pass, when I bring a "cloud" over the earth, that the bow shall be seen in the "cloud":

Gen 9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Gen 9:16 And the bow shall be in the "cloud"; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Gen 9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

5.3 During the exodus from Egypt God's new nation was led by day with a cloud which not only led the way but also provided protection from the sun. The cloud also protected them from the view of Pharaoh's army when they came to the Red Sea.

Exo 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exo 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exo 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night . . .

Exo 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the army of the Egyptians,

5.4 The Lord appeared often to Israel in a cloud. He also descended upon the tabernacle in a cloud providing a powerful representation of His presence.

Exo 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exo 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the LORD.

Exo 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

Exo 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exo 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Exo 40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

Exo 40:37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

Exo 40:38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Num 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at evening there was upon the tabernacle as it were the appearance of fire, until the morning.

Num 9:16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

Num 9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

Num 9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents . . .

Num 9:22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

5.5 Clouds are found in Scripture often as simply clouds, those billowy pillows we often see in our Texas' skies or the rain clouds which often bring needed precipitation.

1Ki 18:44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.

1Ki 18:45 And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Job 7:9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

Luk 12:54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

Luk 12:55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

Luk 12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?



5.6 Clouds are used as metaphors for several of the essences and attributes of God.

Psa 36:5 Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

Psa 57:10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

Psa 68:34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

Psa 108:4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5.7 Clouds are used for armies on the move.

Eze 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Go \$g, before their eyes.

Jer 4:13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

Jer 4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

Eze 30:18 . . . the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

Eze 30:19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

5.7.1 Clouds are used often with darkness to describe wrath and gloomy events.

Joe 2:1 Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand--

Joe 2:2 a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was of old nor ever will be in ages to come.

Zep 1:14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zep 1:15 That day when Nebuchadnezzar comes will be a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

5.8 Clouds are also used for prosperous conditions, especially given the fact Israel depended on agriculture for her prosperity; thus literal clouds bring rain had both literal and figurative meaning.

Zechariah speaking in the near term to the 536 B.C. Jews who returned to rebuild the Temple and in the far term he spoke to eschatological Israel.

Zec 9:16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Zec 9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Zec 10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

5.9 From within the clouds comes the voice of God at our Lord's baptism.

Mat 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

5.10 The Lord is said to come both in the clouds and with the clouds.

5.10.1 When the Lord returns at His second coming He will come with clouds; here clouds are used metaphorically for angelic armies and His accompanying Saints of prior ages.

5.10.2 Christ will at His second coming descend from the heavens, here described as in the clouds.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mar 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

5.11 Clouds are used by Paul as a teaching aid, to teach the certainty of God's judgment.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1Co 10:2 And were all baptized unto Moses in the cloud and in the sea;

1Co 10:3 And did all eat the same spiritual meat;

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

5.12 The saints translated at the Rapture are said to meet the Lord in the clouds.

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

5.13 Clouds are used to describe a large number of witnesses in other ages who have gone before us as examples.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

5.14 Clouds are used to describe false teachers full of promises but no substantive teaching.

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

5.15 In Revelation chapter ten we find a special angel introduced who would seem to announce bad things to come and he is said to be clothed in a cloud as though to show special power.

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

5.16 Elijah and Moses as the reincarnated witnesses of the Tribulation are said to be called to heaven in a cloud after lying in a "state of ridicule" for three days.

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

5.17 When the Lord returns with a vengeance He is said in Revelation fourteen to come on a cloud to harvest the tares.

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

6. There is certainly no indication that the world as a whole will see Christ at the Rapture as we have noted.

6.1 In the case of the second coming however such will be the case.

7. Christ originally left the earth some forty days after his resurrection; He was seen being received into heaven in a cloud. This would appear to be literal physical clouds which received Him.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

8. And though we at the rapture are said to meet Him in the 'clouds', such is not to be at the Second Advent. These clouds are not to be seen by the world.

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

9 His return at His second coming will be not hidden by clouds or any other obstruction but rather the word cloud here in verse seven ["Behold, he cometh with clouds; and every eye shall see him"] is used metaphorically.

9.1 The common word for a literal cloud in the Greek is Nefelos, it is this word which is translated "clouds" in our verse Rev 1:7.

9.2 But in verse seven it is used not to describe cirrus, nimbostratus etc. but rather two genres of "creatures" returning with Him.

9.3 One being, His saints, i.e., believers of prior ages certainly to include us as church age believers. The likes of whom shall rule with Him.

9.4 The other being the elect angels who return with Him to battle the forces of evil.

10. He is promised to come with clouds (i.e. His saints and angelic army), attended with great display of power and glory, and every eye shall see the One who died for men.

11. The fact every eye shall see Him come is made more dramatic given the fact that amidst the terrible events of the Tribulation, most of which have been explained away by the antichrist, there is this last fulfillment of the ancient and by then well-known prophecy of a "supernatural worldwide darkness" foretold as an imminent sign to proceed the coming of the Christ.

11.1 And then the darkness is suddenly broken by the 'brightness' of His coming accompanied by the Saints of old and the Lord's angelic army.

End Lesson Taught 3-22-2000

## REVELATION

Lesson 14

3-29-2000

1. We have now completed a study of verses 1 through 8 of Revelation chapter one. Last week I taught the Doctrine of Clouds, noting the Lord will return with "clouds" a metaphor for two genre of "created beings" who will return with Him.

1.1. The Lord we learned will return at His second coming with the saints of the gentile age, Jewish age and church age along with an angelic army.

2. All of which has prepared us for a study of our next section in our Outline, THE OCCASION OF THE APOCALYPSE - VERSES 9-11.

3. First however, let's take a look at an expanded translation of Rev1:3-8 and then I will begin our study of THE OCCASION OF THE APOCALYPSE.

### Expanded Translation:

Rev 1:3 Blessed and happy is the one who keeps on recognizing and discerning those truths found in the Apocalypse; blessed and happy are those who keep on concentrating on these truths; blessed and happy are the ones who keep on guarding these truths by the consistent intake of the Word; for you see the events described in this book are imminent and the time for learning these truths is a task assigned to us as church age saints.

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Rev 1:5 and from Jesus Christ Who is the faithful witness of the truths found in this book; for He has shown us immortality as the first One to be resurrected out from the dead; the One who is now Ruler of all the Kings of planet earth and the One who by His spiritual death has redeemed us from the slave market of sin.

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Rev 1:8 "I the Christ am the Alpha and the Omega," I am He "who is, and who was, and who is to come, I am the Almighty", the Omnipotent One.

4. Before proceeding with our study of the OCCASION OF THE APOCALYPSE VERSES 9-11 let's continue our review of a Scripture or two which speaks to the darkness and the brightness of His coming. As you will see His brightness will continue even into the Millennium.

Zec 12:4 On that day (at the 2nd Advent) I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, and I will blind all the horses of the nations.

4.1 Let me provide an expanded translation:

Zec 12:4 When I come at the 2nd Advent declares the Lord Jehovah I will strike terror in the hearts and minds of the gentile forces coming against Israel; their tank commanders, infantry platoon leaders and pilots will be overcome with fear and madness for I will blind their eyes; from the highest command post to the grunt in the foxhole I will confound on that terrible day of the Lord.

4.2 Darkness will make the battlefield a place of consternation, a place of cruel punishment for those arrayed against God's people.

Isa 5:30 And in that day they shall roar against them like the roaring of the sea: and if one look toward the land (Israel), behold darkness and sorrow, and the light is darkened in the heavens thereof.

Isa 13:9 See, the day of the LORD is coming--a cruel day, with wrath and fierce anger--to make the land desolate and destroy the sinners within it.

Isa 13:10 The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light.

Isa 13:11 I will punish the world for its evil, the wicked for their sins.

I will put an end to the arrogance of the haughty and will humble the pride of the ruthless.

Isa 60:2 See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.

Isa 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Isa 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

5. In speaking of God's judgment and punishment of Egypt for joining the Antichrist's coalition, darkness is used as a descriptive metaphor.

Eze 32:7 And when I shall snuff you out, Oh Pharaoh of Egypt, It is then I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Eze 32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

6. That darkness covers the earth and that every eye shall see the brightness of our Lord's coming is therefore established as a Scriptural fact.

6.1 Habakuk writing in about 630 BC at the time of Assyria's fall to Babylon seemed to move his message past the immediate victories of Babylon and Judah's good King Josiah to the eschatological stage.

Hab 3:3 God came . . . and His glory covered the heavens, and the earth was full of his praise.

Hab 3:4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Hab 3:5 Before him went the pestilence, and burning coals went forth at his feet.

Hab 3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7. That the vengeance of the Lord shall be traumatic is also made clear by the Psalmist.

Psa 18:9 He bowed the heavens also, and came down: and darkness was under his feet.

Psa 18:10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

Psa 18:11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

Psa 18:12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

Psa 18:13 The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Psa 18:14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Psa 18:15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

8. Let's see what we have in verse 9, first in the KJV and then the NIV:

KJV

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

NIV

Rev 1:9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

Points:

1. We have the background for the Revelation given at this point.
2. The use of "I John" would seem to communicate a closeness of John with the attendees of the seven churches. It is I John who write to you and it is I John who with you partake of your suffering.
3. In his epistles John describes himself as an elder (Presbuteros), a church authority. Literally an old man with authority. One of five words for a pastor, each of which describes a function he is to perform.

Didaskalos

Poimen

Kerux

Episkopos

4. John was well known to the churches to whom the book was written. He was a companion with them in their "trials and sufferings".

6. John's experience was not unlike many of the Old Testament prophets.

6.1 Moses wrote the first five books of the Bible in the desert.

6.2 David wrote many of his Psalms while avoiding King Saul. A man on the run living off the land wrote sterling praises to God under the leadership of God the Holy Spirit.

6.3 Isaiah lived in difficult days while writing Messianic prophecies and predicting the rise and fall of Kingdoms to come. He died a martyrs death. Tradition has it he was sawed asunder.

6.4 Ezekiel and Daniel wrote in exile about things which went on in heaven though both were slaves in a foreign land.

6.5 Peter wrote his two epistles just before his demise. Tradition has it he was crucified upside down.

6.7 Thus in the will of God the final written revelation was given to John while suffering for Christ and the good news of salvation.

6.8 We then should not think it unusual when we encounter suffering in time.

7. Now let's take a look at verse ten:

KJV

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

NIV

Rev 1:10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet,

1. The statement by John "I was in the Spirit" would seem to refer to his state of being carried beyond his normal sense and thus able to hear, see and record the supernatural. It is often seen in the New Testament as a "trance like state" in which early saints were provided special revelation.

1.1 It would seem to be more than our often attained state of being in the Spirit because we name our sin and thus have fellowship with the God the Holy Spirit.

1.2 Such a condition was said to be that of Ezekiel, Peter and Paul when unusual supernatural revelation came to them. Ezekiel - Eze 2:2; 3:12,14; Peter - Acts 10:10-11; 11:5; Paul - Acts 22:17-18.

1.2.1 Let's look at these verses to see what is meant when John says "I was in the Spirit".

Eze 2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Eze 2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day (Ezekiel's mission was to the nation as a whole, both in Jerusalem and in exile.)

Eze 3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

Eze 3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

Eze 3:14 So the spirit lifted me up, and took me away . . .

Act 10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Act 10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

Act 10:11 And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

Act 11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Act 11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

Act 11:4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

Act 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Act 22:17 And it came to pass, that, when I, Paul was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

Act 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. . .

Act 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

1.3 This expression "in the Spirit" found here in the Apocalypse is unique and unlike anything we as church age saints can experience.

2. The expression "on the Lord's day" has been interpreted by some to mean the first day of the week and by others as the 'day of the Lord'.

2.1 The problem rests with the word "Kuriakos" which can be found only here and in 1Co 11:20. In Paul's first letter to the church at Corinth it is used to describe the Lord's Table.

1Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

1Co 11:21 for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.

1Co 11:22 Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

2.2 The day of Christ's resurrection is consistently referred to as "the first day of the week" and never as the Lord's day (see Mat 28:1; Mar 16:2,9; Luk 24:1; Acts 20:7);).

Mat 28:1 In the end of the sabbath, as it began to dawn toward "the first day of the week", came Mary Magdalene and the other Mary (the mother of James the son of Zebedee) to see the sepulchre.

Mar 16:2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Mar 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luk 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Act 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1Co 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

2.3 There is no indication that the term Lord's day is a reference to Sunday. Walvoord has concluded "It is a reference to the day of the Lord of the Old Testament, an extended period of time in which God deals in judgment and sovereign rule over the earth."

2.4 We might conclude then the term is tantamount with the OT term "day of the Lord" as John was projecting the futuristic days of the judgment to soon come.

2.5 It is also certainly questionable that the revelations given to John would have been given in a 24 hour day.

3. The word translated trumpet is salpiggos; it is used in the New Testament as follows:

3.1 of the natural instrument, 1Co 14:8;

1Co 14:8 For if the trumpet give an uncertain sound, who shall all prepare himself to the battle?

3.2 of the power and judgment of God at Sinai, Heb 12:19;

Heb 12:19 And the sound of a trumpet, and the words; which they heard made them ask that the words be taken away:



Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touched the mountain, it had to be stoned, or thrust through with a spear:

Heb 12:21 And so terrible was the sight, that Moses said, "I am absolutely terrified".

Heb 12:22 But you in contrast have been lifted up and brought to mount Zion unto the city of the living God, the heavenly Jerusalem, even to an innumerable company of angels who serve you as ministering spirits,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Heb 12:25 See that you do not reject the Word of His grace. For if they escaped not who refused Him Who spoke on earth, much more shall not we escape, if we turn away from him that speaks from heaven:

Let me give you 10 points concerning the context of the "trumpet" of Heb 12:19.

1. The anonymous writer of the Book of Hebrews is here found begging the believers of Jerusalem to hold fast their confession of Christ and refuse the secular benefits of returning to Judaism and their Sabbath ritual.
  2. Sinai and Mount Zion are placed in contrast to each other.
  3. The setting of the giving of the Law was (1) a mount that burned with fire, enveloped in black darkness and a frightening tempest, and (2) the sound of a trumpet, and the voice of words.
  4. In this setting Moses was so overcome by the presence of God that he greatly feared and trembled (compare Exo 19:12 and Deu 9:19).
  5. "But you are come" says Heb 12:22. This statement introduces all the blessed realities and personages of the new covenant.
  6. Heaven is set against earth, the phenomenal against the earthly, the glory of Sinai against the infinitely greater glory available to church age saints. Described as our coming not to the mountain and the law but to Zion ... the city of the living God, the heavenly Jerusalem ... hosts of angels ... the church of the firstborn ... God the Judge ... being declared just men made perfect.
  7. Jesus, God declares, is the mediator of a new covenant - those things listed in contrast to the mountain and the law make a purposely impressive list because of the contrast intended.
  - 7.1 The Mediator has made possible our new status and the writer of Hebrews desperately reminds the believers in Jerusalem to not neglect the new by wallowing in the old.
  8. Again, the thought is transparent. Surely these new blessings far outweigh the temporary advantage to be gained through returning to Judaism just to escape legalistic persecution.
  9. Men of faith have a far brighter hope and future under the new covenant.
  10. Men of faith have already entered that glad company of the firstborn, the just men made positionally perfect .
  11. Now let's look at how the trumpet is used of the acts of angels at the Second Advent of Christ, Mat 24:31;
- Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

11.1 It is used of the acts of angelic judgment during the great tribulation. Rev 8:2, 6 and 13; 9:14.

Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

Rev 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

Rev 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev 9:16 And K the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them - 200,000,000.

11.1.1 So Trumpets sound the doom for the world system of the antichrist and the perfect judgment and justice of a righteous God.

11.2 It is used of a summons to John to the presence of God, Rev 1:10 our verse and Rev 4:1;

Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

11.3 It is used of the act of the Lord in raising from the dead the saints who have fallen asleep and changing the bodies of those who are living, at the Rapture of all believers when we meet Him in the air, 1Co15:52.

1Co 15:51 Behold, I shew you a mystery; We ( shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

And now for Rev 1:11:

KJV

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

NIV

Rev 1:11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

Principles:

1. Verse 11 as you might guess suffers from a translation problem in the KJV. The phrase "I am Alpha and Omega, the first and the last" does not appear in the better manuscripts.
2. The NIV is a pretty good translation.
3. John is told to write in a scroll and then send the scrolls to the seven churches listed.

4. Now we move to that portion of our outline entitled: THE PERSON OF THE APOCALYPSE - VERSES TWELVE THROUGH TWENTY.

Rev 1:12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,

Rev 1:13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

Rev 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

Rev 1:16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

Rev 1:17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last.

Rev 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

Rev 1:19 "Write, therefore, what you have seen, what is now and what will take place later.

Rev 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

End Lesson 3-29-2000

## REVELATION

Lesson 15

4-5-2000

1. We have now completed an examination of Rev 1:1-11.
2. Tonight we will begin analyzing THE PERSON OF THE APOCALYPSE - VERSES TWELVE-TWENTY.
3. First however, let's take a look at an expanded translation of Revelation verses 1:3 through verse 11 after which I will continue our study.

### Expanded Translation:

Rev 1:3 Blessed and happy is the one who keeps on recognizing and discerning those truths found in the Apocalypse; blessed and happy are those who keep on concentrating on these truths; blessed and happy are the ones who keep on guarding these truths by the consistent intake of the Word; for you see the events described in this book are imminent and the time for learning these truths is a task assigned to us as church age saints.

Rev 1:4 To the seven churches of Proconsular Asia Minor I John greet you and wish you the peace and stability of God's wonderful grace plan for your life; what I write is a message from the Father Himself, our Father Who was, Who is and Who will always be and from the seven fold nature of God the Holy Spirit.

Rev 1:5 and from Jesus Christ Who is the faithful witness of the truths found in this book; for He has shown us immortality as the first One to be resurrected out from the dead; the One who is now Ruler of all the Kings of planet earth and the One who by His spiritual death has redeemed us from the slave market of sin.

Rev 1:6 And His act of supreme sacrifice has made us a kingdom of priests in praise of not only the Christ but also His Father, the object of our service; to Him be glory and dominion for ever and ever. Amen.

Rev 1:7 Be always on the alert for He shall, as a certainty one day come with His saints and angelic army; and then every eye shall see Him, even Israel who pierced him; those who are of the earth will mourn because of Him.

Rev 1:8 "I the Christ am the Alpha and the Omega," I am He "who is, and who was, and who is to come, I am the Almighty", the Omnipotent One.

Rev 1:9 I, John, am your brother in Christ who now also shares with you in various trials which are ours in Jesus, I have been exiled to the island of Patmos because of my teaching of the word of God and my testimony of His incarnate work.

Rev 1:10 I was transported forward in time to the start of the beginning of the long awaited Day of The Lord, I was in the Spirit in a surreal supernatural state when I heard behind me a loud voice, it sounded like a trumpet,

Rev 1:11 the voice said "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

4. And now we begin a new Section of our outline entitled THE PERSON OF THE APOCALYPSE - VERSES TWELVE-TWENTY.

5. First the verses in total as translated in the NIV:

Rev 1:12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,

Rev 1:13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

Rev 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

Rev 1:16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword.

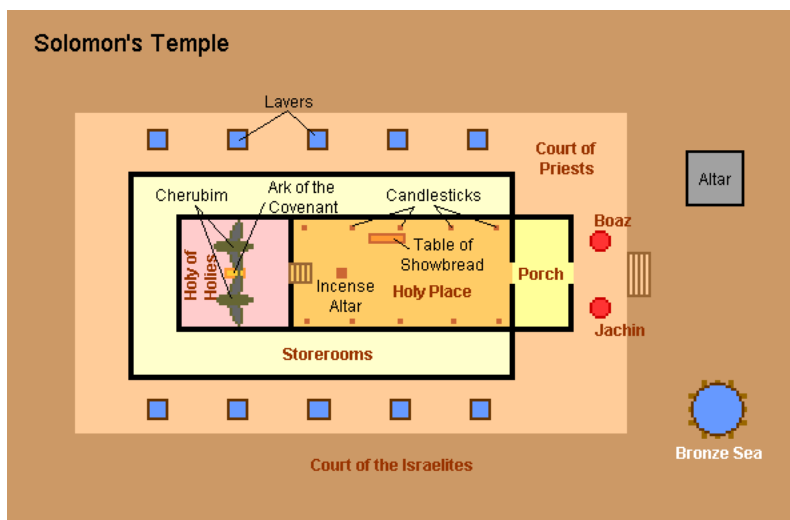
His face was like the sun shining in all its brilliance.

Rev 1:17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last

Rev 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

Rev 1:19 Write, therefore, what you have seen, what is now and what will take place later."

Rev 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.



6. Now let's look at verse 12 by itself to see what principles can be drawn.

Rev 1:12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,

1. The phrase "I turned to see the voice that spake with me," is better "I turned to see who was speaking to me."

2. Having turned John saw seven golden candlesticks which comes from the Greek "Septa Chrusas Luchnias" and is better translated "seven golden lampstands."

3. In the Tabernacle and later in the Temple one of the items of equipment was a seven branched lampstand, a single stand with three lamps on each side and one lamp in the center forming the central shaft.

4. John sees however seven separate lampstands each made of gold and arranged in a circle. At least the picture painted by John would seem to so indicate given the fact he says "the one like the Son of Man" is speaking from the midst of them.

4.1 Without a doubt we find John in the middle of seven lampstands arranged in such a way as to permit his being in the center of them.

5. The meaning of the symbol of the seven lampstands can be found in verse 20.

Rev 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

6. So the lampstands are the churches which are to give forth light and the angels (aggelos) are the pastors of these seven churches.

7. The Lampstand with its seven lights which sat in the Holy Place represented Christ as the light of the world and the only light for the believer in the devil's world.

8. The Holy Place represents the world in which the believer lives. The outer court represents the world where both believer and unbeliever live. The Holy of Holy represents heaven.

9. The historical trends of the church on earth and the fact that the age of the church as we have seen is a dead spot as far as prophecy is concerned has been established. This fact is made clear in many places in Scripture.

9.1 The church age has only one prophecy and that is the Rapture which terminates the age.

9.2 Trends are established in chapters two and three of the Apocalypse.

9.3 We have in chapters 2 and 3 exhortations to the seven churches of Asia as they are known.

9.4 Much conjecture over these churches and the meaning of John's record has over the ages proliferated.

9.5 Given that the seven churches were certainly not the most influential churches of Asia Minor and that there are wide ranging analogies made throughout the first 3 chapters, many expositors have wonder why these seven.

9.5.1 Inherent in their question was also "could there be some additional meaning?"

9.6 Men like Ryrie, Pentecost and Walvoord have concluded the message to the various historical churches has a primary application to each respective local assembly where details of events occurring in each are discussed. They also conclude there is a secondary application, where each church represents a certain historical period to later be encountered by the universal church.

9.7 When we get to chapters two and three we will get into a detail study of the various churches and their significance both as to primary and secondary application.

10. Before we get into verse 13 I think a few introductory comments about Rev 1:13-20 might be in order.

10.1 The various phrases, used in describing Christ in verses 13-20 of chapter one, are taken principally from Dan 7:9 and 13; and Dan 10:5 and 6.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and the wheels of the throne were all ablaze.

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence."

Dan 10:5 I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist.

Dan 10:6 His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

10.2 The entire description gives us first an overwhelming impression of omnipotence, and then certain symbols pointing to judgment. Such, as will later be explained, would seem to be the flame of fire, burnished brass, and a sharp two-edged sword.

10.3 Christ in Rev 1:17 identifies Himself with the title the first and the last, a title used of God himself in Isa 44:6 and Isa 48:12.

Isa 44:6 "This is what the LORD says-- Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God.

Isa 44:7 Who then is like me? Let him proclaim it. Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come-- yes, let him foretell what will come.

Isa 44:8 Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one."

Isa 48:12 "Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last.

Isa 48:13 My own hand laid the foundations of the earth, and my right hand spread out the heavens; when I summon them, they all stand up together.

10.4 Observe what Christ presents in Rev 1:17 as the reasons why John and those who are his should not fear:

10.4.1 He is the First and the Last, and the Living one;

10.4.2 He was dead, and became alive again; and

10.4.3 He has the keys of death and of Hades (vv. 17 and 18).

10.4.4 If He is the First and the Last, then He is the Christ of creation in the past, and the One who will bring all things to their divinely ordained consummation at the end. He will abide when all of His enemies have been defeated, and Satan and all his cohorts have been put away for ever.

10.4.5 The fact that He was dead identifies Christ with the most tragic of all of unredeemed man's temporal experiences. No mere human being can conquer death - but Christ did.

10.4.6 As he was dead but is now alive, so we who are his, though we die, yet shall we forever be alive with him.

10.4.7 That He has the keys of death and of Hades certainly implies that the destiny of our human souls is entirely under the jurisdiction of Jesus Christ.

10.4.8 As we earlier noted in discussing the outline of the Book, verse 19 has been taken by many as indicating a threefold division of the Apocalypse, in which the things which thou sawest refers to chapter 1, the things which are, refer to the seven churches in chapters 2 and 3, and the things which shall come to pass hereafter are a reference to the events describe in the remainder of the book.

11. Now let's look at verse 13 and several meanings inherent therein. Perhaps a principle or two can be gleaned.

Rev 1:13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

1. The one in the middle of the Lampstands is no doubt Jesus Christ.
2. The title assigned to Christ is "like a son of man."
3. The Son of Man appears often in the Scripture as a description for Christ.
4. In the KJV of the Bible the term Son of Man can be found more than 80 times in the New Testament more than 90 times in the Book of Ezekiel alone and more than 160 times total.
5. The term son of man is often used to describe mere man and even Israel.
6. Here though in verse 13 there would seem to be little doubt we have a reference to Christ. There is only one other use in the Apocalypse of Son of Man and that can be found in Rev 14:14.

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

7. Christ is called the Son of Man to emphasize His victory as the Second Adam who did the things the first Adam failed to do.

1Co 15:45 So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

1Co 15:46 The spiritual did not come first, but the natural, and after that the spiritual.

1Co 15:47 The first man was of the dust of the earth, the second man from heaven.

8. The Son of Man as a title for our Lord stresses His being born of a woman to resolve the angelic conflict later to become the King of Kings, Lord of Lords, Counselor, the Mighty God, and the Everlasting Father.

8.1 This title stresses his early predicted victory as He would crush the head of that old snake Satan even though our Lord's heel would be bruised on the cross.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

9. His clothing is similar to the garments worn by the Levitical Priests and Judges.

Exo 28:2 Make sacred garments for your brother Aaron, to give him dignity and honor.

10. For example Josephus writes that the golden sash was worn high above the waist of the High Priest.

11. The High Priest's sash had only a golden thread but this superior sash worn by the Son of Man is made of gold.

12. His role as the somber judge of the churches of chapters two and three is consistent with the garb then of a High Priest or Judge; a consistent description of our Lord's work at His second coming.

13. Now let's go to verse fourteen.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

1. The graphic description of Christ given in verse fourteen and following portray various aspects of His Deity.

2. The shared essences of each personality one with the other in total absolute eternal commonality would seem to be an important message of the description of the Son of Man.

3. His hair and head are as white as snow with eyes as a flame of fire corresponds to the description of God the Father as found in Dan chapter seven.

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

4. The Ancient of Days in Daniel's vision is the Father to Whom Christ, the Son of Man comes to get His authority over the entire world.

5. In our vision then the Christ is getting ready to exercise divine judgment; such authority having been given to Him by the Father.

6. In our verse 15 and later continuing in verse 16 we see the Son as the victorious One who is readying Himself for his eschatological act of righteous judgment on a deserving nefarious world order.

7. Recall as we have seen in our introduction He, the Christ, the Son of Man has by His perfect performance has received all power from God the Father.

8. The fact that His head and hair are white would seem to point to His sagacity, His purity and the eternal existence of His divine nature.



9. It has been written of His eyes "as a flame of fire" - 'it would seem this description speaks of the searching righteousness and divine judgment upon all that is impure'.

10. Now let's see what verse 15 has to say:

Rev 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

1. The righteousness of God is further emphasized in the description "His feet like unto fine brass burning in a furnace." Bronze is an alloy and in antiquity we find extreme heat was used in its "alloying" process to change its characteristics for its intended purposes.

2. The "Greek" word "Chalkolibano" is better bronze and given the description burning brass it would seem to represent Christ standing in the midst of the churches judging their production. Bronze was used in several implements of the Tabernacle/Temple.

Exo 38:30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

2.1 In verse 30 the word for brazen is Nechomsheth "a bronze like alloy."

2.1.1 Strong has this to say of Nechomsheth ... a copper like metal alloy . . .

2.2 The bronze altar sat outside the Holy Place in the outer court where the sacrifices were slaughtered for the sins of the individual citizens.

2.3 The sins of the one bringing the offering were imputed to the animal and the blood of the animal was collected as a representation of the spiritual death of the Christ to come.

3. Christ then is seen as the Judge of that which is done by the seven churches. He has attained to this superior position by virtue of His efficacious sacrifice and victory on the cross.

4. The statement a "voice was like the sound of rushing waters" represents the majesty and power of Christ in His judgment before which all human authority must bow and this certainly includes all then present and future local assemblies.

5. John then sees Christ as the One standing as the judge of all things but judgment must first begin with His very own people who have been made positionally perfect with potential for temporal perfection.

6. Three additional aspects of the revelation are mentioned in verse 16. Let's take a look at the verse and these three aspects.

Rev 1:16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

1. The three additional revelations are:

1.1 In His hand are seven stars;

1.2 Out of his mouth is a double edged sword;

1.3 His face is seen shining in all its brilliance.

2. The seven stars according to verse 20 are heavenly messengers indicated by the word angel. This is a reference to the respective pastors of each local assembly and certainly pastors in general serving in any age.

2.1 Each is responsible for the spiritual welfare of their local assemblies and are in the hand of the Son of Man, indicating possession, protection and sovereign control.

2.2 As the churches were to emit light as a lampstand, the leaders of the churches were to project light as stars.

2.3 All of this would seem to portray their role as the authority figure of the local assembly (Presbuteros); the policy maker (Episkopos); the protector of the flock (Poimen); the teacher (Didaskalos) and the proclaimer of a message from the King (Kerux).

3. Now for the second of the three additional aspects of the revelation. Christ is described as having a sharp two edged sword proceeding out of His mouth.

3.1 This sword would seem to represent the Christ's divine judgment thus corresponding to that given in Revelation 19:15 "And out of His mouth goeth a sharp sword, with which He should smite the nations."

3.2 Both here in verse 16 and in Rev 19:15 above partially quoted is used the word "Romphaia" which was a large sword used primarily by the barbarians and by Roman executioners.

3.3 It is not the famous "Machaira" as we find in Heb 4:12 where it is used to describe the Word of God which is said to be "sharper than a two-edged sword."

3.4 The "Machaira" was the principle weapon of the Roman army and was used as their infantry weapon.

3.5 They were to employ the sword in a stabbing action for the purpose of killing.

3.6 The Romphaia was a heavy broad sword usually used by a powerful soldier or executioner to deliver a devastating blow and most often was used in the performance of a judicial decree of punishment for a capital crime.

3.7 Accordingly then the sword here in this verse has the character a devastating judgment rather than a sword uncovering, sin, unbelief and reversionism as in Hebrews 4:12.

3.8 Once more it would seem the sword in the mouth of Jesus the Judge ascribes to Him power and sovereignty as the Son of Man who is ready and capable of judging the world system and its ruler.

4. Christ as the brilliant glory is our third of three and final aspects of revelation found in verse 16.

4.1 The brilliance of the bright light of the sun shining out from His face would certainly speak of not only power but an unveiling.

4.2 The Scriptures tell us men love darkness rather than light because their deeds are evil. His brightness shall reveal all the deeds of the flesh.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

4.3 The perfection of God in Christ as the manifest glory and revealed member of the Trinity would seem to be the thrust of this revelation.

4.3.1 His absolute righteousness would seem to be in view as the glorious light that shown first to Israel His priest nation.

4.3.2 It was this glory upon which Moses was not to look because of God's plus Righteousness over against man's minus sinfulness.

Exo 33:18 And he said, I beseech thee, shew me thy glory.

Exo 33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Exo 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Exo 33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

Exo 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by:

Exo 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

4.3.3 It was the light of Christ which blinded Paul on the road to Damascus and that which is the terror to the sinner and bright assurance to the believer.

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

4.3.4 The assurance to us is given in 1Jo 3:2 when in eternity future we will be like Him for we shall see Him as He is and be known even as now we are known.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

4.3.5 His brilliance like the sun shining out from His face gives evidence to all the world that at His coming the very light from His countenance shall not only blind but reveal all that is anti-God and anti-Christ.

4.3.6 It is from this brilliant light that men shall hide but there will be no place found where His light will not shine.

End Lesson Taught 4-5-2000

## REVELATION

Lesson 16

4-12-2000

1. We have completed an examination of Rev 1:1-11.

2. Last week we begin analyzing the second section of our outline THE PERSON OF THE APOCALYPSE - VERSES 12-20. I taught verses 12, 14, 15 and 16.

3. When time ran out I was about to begin verse seventeen. Before we begin our study of verse 17 and John's reaction to Christ's command to write to the seven churches of Asia, let's take a look at an expanded translation of Rev 1:12-16.

Expanded Translation:

Rev 1:12 I heard a loud voice behind me, it sounded like a trumpet; so I turned around to see who was speaking. And when I turned I saw seven golden lampstands; the lampstands were like the ones described as being first in the Tabernacle and later in the Temple..

Rev 1:13 the lampstands were arranged in a circle and in the middle of those lampstands stood "The Son of Man, He was dressed in a long robe which reached down to his feet; there was a golden sash tied high up around his chest. The robe and sash were similar to that worn by the High Priest.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

Rev 1:15 His feet were like bronze standing in a pool of molten metal, they looked like they had just come out of a white hot furnace, and His voice was like the sound of rushing waters.

Rev 1:16 In his right hand He held seven stars, and out of his mouth came a large double-edged executioner's sword. His face shone like the sun; it gave off a brilliant light.

4. And now for the reaction of John to our Lord's revelation.

Rev 1:17 When I saw him, I fell at his feet as though dead. Then he placed his right hand (Dextros) on me and said: "Do not be afraid. I am the First and the Last."

1. The majesty and the power of the vision caused John to "fall like as a dead man before our Lord's feet

2. This in contrast to those periods of intimate fellowship which characterized John's relationship with Christ in His earthly life.

3. John (in His special status as the disciple whom Jesus loved) was said to be often seen leaning on the bosom of our Lord.

4. But now John sees himself in the presence of the glorified Son of God whose power and majesty are no longer veiled and whose righteousness is revealed to be a consuming fire. Note this example of the difference between the 1st and 2nd advents.

5. The revelation of God and His glory on other occasions in the Bible had a similar effect. Let's just look at three such cases:

5.1 As in the case of Abraham:

Gen 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.

Gen 17:2 I will confirm my covenant between me and you and will greatly increase your numbers."

Gen 17:3 Abram fell facedown, and God said to him,

Gen 17:4 "As for me, this is my covenant with you: You will be the father of many nations.

5.2 As in the case of Manoah, the mother of Samson:

Jdg 13:3 The angel of the LORD appeared to her and said, "You are sterile and childless, but you are going to conceive and have a son. . .

Jdg 13:6 Then the woman went to her husband and told him, "A man of God came to me. He looked like an angel of God, very awesome. I didn't ask him where he came from, and he didn't tell me his name.

Jdg 13:7 But he said to me, 'You will conceive and give birth to a son. Now then, drink no wine or other fermented drink and do not eat anything unclean, because the boy will be a Nazarite of God from birth until the day of his death.'"

Jdg 13:8 Then Manoah prayed to the LORD: "O Lord, I beg you, let the man of God you sent to us come again to teach us how to bring up the boy who is to be born. .

Jdg 13:10 The woman hurried to tell her husband, "He's here! The man who appeared to me the other day!"

Jdg 13:11 Manoah got up and followed his wife. When he came to the man, he said, "Are you the one who talked to my wife?" "I am," he said.

Jdg 13:12 So Manoah asked him, "When your words are fulfilled, what is to be the rule for the boy's life and work?"

Jdg 13:13 The angel of the LORD answered, "Your wife must do all I told her to do . . .

Jdg 13:17 Then Manoah inquired of the angel of the LORD, "What is your name, so that we may honor you when your word comes true?"

Jdg 13:18 He replied, "Why do you ask my name? It is beyond understanding."

Jdg 13:19 Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the LORD. And the LORD did an amazing thing while Manoah and his wife watched:

Jdg 13:20 As the flame blazed up from the altar toward heaven, the angel of the LORD ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground.

Jdg 13:21 When the angel of the LORD did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the LORD.

Jdg 13:22 "We are doomed to die!" he said to his wife. "We have seen God!"

Jdg 13:23 But his wife answered, "If the LORD had meant to kill us, he would not have accepted a burnt offering and grain offering from our hands, nor shown us all these things or now told us this."

Jdg 13:24 The woman gave birth to a boy and named him Samson. He grew and the LORD blessed him,

### 5.3 As in the case of the disciples at the mount of the transfiguration:

Mat 17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

Mat 17:6 When the disciples heard this, they fell facedown to the ground, terrified.

Mat 17:7 But Jesus came and touched them. "Get up," he said. "Don't be afraid."

6. Those who do not fall down before God at the revelation of His glory and majesty are brought to immediate self-judgment as illustrated in numerous cases. Let's look at just three such anecdotes. We have the case of:

#### 6.1 Gideon:

Jdg 6:11 The angel of the LORD came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites.

Jdg 6:12 When the angel of the LORD appeared to Gideon, he said, "The LORD is with you, mighty warrior."

Jdg 6:13 "But sir," Gideon replied, "if the LORD is with us, why has all this happened to us? Where are all his wonders that our fathers told us about when they said, 'Did not the LORD bring us up out of Egypt?' But now the LORD has abandoned us and put us into the hand of Midian."

Jdg 6:14 The LORD turned to him and said, "Go . . . and save Israel out of Midian's hand. I am sending you?"

Jdg 6:15 "But Lord," Gideon asked, "how can I save Israel?"

Jdg 6:16 The LORD answered, "I will be with you . . ."

Jdg 6:17 Gideon replied . . . give me a sign.

Jdg 6:18 Please do not go away until I come back and bring my offering and set it before you." And the LORD said, "I will wait until you return."

Jdg 6:19 Gideon went in, prepared a young goat . . . he brought them out and offered them to him under the oak.

Jdg 6:20 The angel of God said to him, "Take the meat and the unleavened bread, place them on this rock, and pour out the broth." And Gideon did so.

Jdg 6:21 . . . the angel of the LORD touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of the LORD disappeared.

Jdg 6:22 When Gideon realized that it was the angel of the LORD, he exclaimed, "Ah, Sovereign LORD! I have seen the angel of the LORD face to face!"

Jdg 6:23 But the LORD said to him, "Peace! Do not be afraid. You are not going to die."

#### 6.2 Isaiah:

Isa 6:1 In the year that King Uzziah died, I saw the Lord seated on a throne . . .

Isa 6:2 Above him were angels . . .

Isa 6:3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

Isa 6:4 At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

Isa 6:5 "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Isa 6:6 Then one of the angels flew to me with a live coal in his hand, which he had taken with tongs from the altar.

Isa 6:7 With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

Isa 6:8 Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

Isa 6:9 He said, "Go and tell this people: "'Be ever hearing, but never understanding; be ever seeing, but never perceiving.'"

### 6.3 Peter:

Luk 5:5 Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."

Luk 5:6 When they had done so, they caught such a large number of fish that their nets began to break.

Luk 5:7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

Luk 5:8 When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!"

7. In compassion toward the disciple whom He loved, Christ "laid His right hand" upon John and assured him, "fear not; I am the first and the last

8. The very sovereignty of God revealed in the earlier verses, though the terror of the wicked, is the comfort of the believer.

8.1 The statement in Rev 1:17 "He placed His right hand upon me" represents the sovereignty and power of God. The word for right hand is (Dexios) which here is used literally.

8.1.1 There are numerous figurative uses in the New Testament. It either means the right or the right side; more often than not it is used figuratively for the right side of God in the place of honor.

8.1.2 In the Old Testament we find Yamin Yad often used for the power and sovereignty of God. This should be a comfort to us as no doubt it was often a source of comfort for John.

8.2 Let me give you a Scripture or two from the New Testament where the term the right hand (from Dexios) is used figuratively. We might also learn a few things along the way.

Mar 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the "right hand" of God. (Recall verses 9 through 20 in the Book of Mark are not in the better manuscripts).

Acts 2:33 Therefore being by the "right hand" of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.

Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 5:31 Him hath God exalted with his "right hand" to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 7:55 But he, Stephen, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the "right hand" of God,

Ac 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the "right hand" of God.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the "right hand" of God, who also maketh intercession for us.

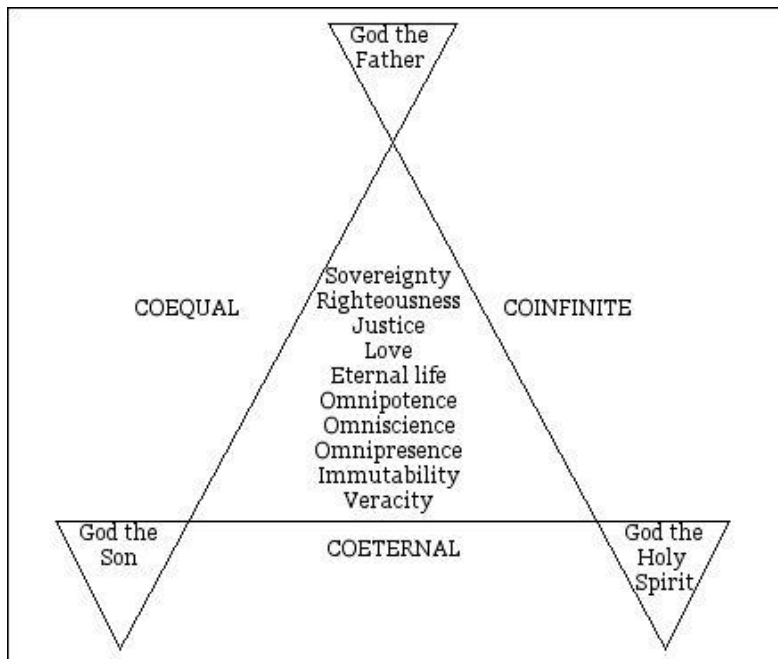
Col 3:1 Since you are risen with Christ, seek those things which are above, where Christ sitteth on the "right hand" of God.

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down at the "right hand" of God;

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who instead of the joy that was set before him endured the cross, despising the shame, and is set down at the "right hand" of the throne of God.

1Pe 3:22 Who is gone into heaven, and sits at the "right hand" of God; angels and authorities and powers being made subject unto him.

9. Let's look at a point of two about Sovereignty as an essence of God. Sovereignty like all other essences of the Trinity is shared equally by all three members of the Godhead and should give us a great deal of confidence that God is in charge and we as His special family have been divinely ensconced.



10. God is One in Essence, i.e., the divine essences are resident in each Member of the Godhead. There are three Personalities but One in Essence, such Essences are shared equally.

11. I want to review several Scriptures to establish how the Godhead has invisible qualities, eternal powers and a divine nature; and that there are three distinct personalities and that all members of the Godhead share at least ten essences.

Rom 1:20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

Col 2:9 For in Christ all the fullness of the Deity lives in bodily form . . .

Isa 48:16 "Come near me and listen to this: "From the first announcement I(Christ) have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD (the Father) has sent me, with his Spirit (God the Holy Spirit).

Mat 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

Mat 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

12. The One Godhead as can be seen from the above cited Scriptures is made up of three personalities or manifestations: God the Father, God the Son and God the Holy spirit.

13. The personalities of the Trinity are three but one; using a rather banal analogy to explain the the three in one nature of the Trinity we could say: an egg is one but it also consists a yoke, a white and a shell; yet obviously it is an egg.

Joh 10:30 I and the Father are one."

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 17:11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them nby the power of your name--the name you gave me--so that they may be one as we are one.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

14. So you can see from these verses the intertwining of the several and collective personalities of the Trinity are uniquely Three in One, Separate but One.

15. The essences of God are prevalent in each Member of the Trinity. We often like to say that the Godhead has 10 essences: Sovereignty, Righteousness, Justice, Love, Eternal Life, Omniscience, Omnipresence, Omnipotence, Immutability and Veracity.

16. Let's take a look at this essence called sovereignty; it should help understand God's consoling hand upon John. God is sovereignty - He has supreme volition and always has possessed the powerful rulership of all things:

16.1 There is no higher power or higher volition.

16.2 All things are subject unto Him.

16.3 Everything falls under the permissive will of God.



16.4 God desires the best for us but because of our volition and imperfect choices, He can only provide less than the best.

16.5 God is sovereign and there will come a time at the 2nd Advent when the Father will say to the Son: 'now is Your time implement operation footstool'. Until then however the Lord laughs from heaven at how serious man considers him and herself.

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of w the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 100:3 Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.

Psa 104:17 In the trees the birds make their nests; the stork has its home in the pine trees.

Psa 104:18 The high mountains belong to the wild goats; the crags are a refuge for the coney ( animals and birds seeking shelter).

Psa 104:19 The moon marks off the seasons, and the sun knows when to go down.

Psa 104:20 You bring darkness, it becomes night, and all the beasts of the forest prowl.

Psa 104:21 The lions roar for their prey and seek their food from God.

Psa 104:22 The sun rises, and the lions steal a way; they return and lie down in their dens.

Psa 104:23 Then man goes out to his work, to his labor until evening.

Psa 104:24 How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures.

Psa 104:25 There is the sea, vast and spacious, teeming with creatures beyond number-- living things both large and small.

Psa 104:26 There the ships that go to and fro, and the leviathan, which you formed to frolic there.

Psa 104:27 These all look to you to give them their food at the proper time.

Psa 104:28 When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

Psa 104:29 When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.

Psa 104:30 When you send your Spirit, they are created, and you renew the face of the earth.

Psa 104:31 May the glory of the LORD endure forever; may the LORD rejoice in his works--

Psa 104:32 he who looks at the earth, and it trembles, who touches the mountains, and they smoke.

Psa 104:33 I will sing to the LORD all my life; I will sing praise to my God as long as I live.

Psa 104:34 May my meditation be pleasing to him, as I rejoice in the LORD.

Psa 104:35 But may sinners vanish from the earth and the wicked be no more. Praise the LORD, O my soul. Praise the LORD.

Phi 2:10 One day in the future, at the name of Jesus, every knee shall bow, in heaven and on earth and under the earth,

Phi 2:11 and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Rom 14:11 It is written: "As surely as I live," says the Lord, "every knee will bow before me; every tongue will confess to God."

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

17. The end of our verse "I am the first and the last" describes the eternal existence of Christ.

17.1 Eternal life, as we earlier noted, is one of the essences of the God Head. There never was a time when God was not; He always has been.

17.2 We have as believers (and in a sense so does the unbeliever) have "everlasting life" whereas God has "Eternal Life."

17.2.1 Everlasting life has a beginning but no ending.

17.2.2 Eternal life has no beginning and no ending.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Eph 2:10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

18. Being eternal, omniscient and sovereign provides us as believers with great confidence both for time as well as eternity.

19. Now let's look at verse 18 and see what principles we can learn.

Rev 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

1. As the eternal One, He is the One who "lives (present tense of Zaw) thus it is better "who keeps on living it is He who in time chose to give up His human spirit and thus "die", and in the resurrection is now alive at the right side of God in the place of honor.

2. He is said to have the keys to "death and Hades He is the One who has eliminated any rational fear of death and the hereafter; a common malady i.e. the fear of death for it is a constant companion of the unbeliever and the believer reversionist.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

End Lesson Taught 4-12-2000



