

THE BOOK OF REVELATION

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The book of Revelation is not the revelation of John but the revelation given to John, now an old man but very much alert and living on the isle of Patmos a Greek island off the coast of Phrygia, which is now the west coast of Turkey where the seven churches of Revelation 2 and 3 were located. The book has been called the Book of the triumph of Christ and that is an apt description. It has also been called the Apocalypse and deals with eschatology or futurism, things that will happen.

The book begins in chapter one with a vision of a vision of Christ so glorious and powerful that John fell at the Lord's feet as dead (verse 17).

And there is a mighty lesson here. The greatest of the prophets said that without such a vision the people will perish. What the world and Christendom needs today is a fresh vision of Christ. So many churches emphasis the Holy Spirit, charismatic gifts, entertainment, social matters and wordly methods. Some churches are merely social clubs and ' somewhere to go.'

Chapters 2 and 3 are the letters to the seven churches which the Plymouth Brethren and other evangelical churches give as a history of the church from Pentecost to the Rapture. The first church is at Ephesus who are hard working, patient, under persecution but has remained faithful, although there are some who have fallen and need to repent because they have lost the love they first had for the Lord. The Nicolaitians had apparently altered some of the doctrines of both the Lord and the apostles and that is happening today. As with Ephesus, we are called to be loyal and to overcome all falsities. (verses 1-7).

The second church is the one at Smyrna who are also enduring persecution and are impoverished. They are contending with blasphemy and with some people who say that they are Jews but are not, but are of the synagogue of Satan. Some in this church will end up in prison for a short while but if any believer is faithful in all things and faithful unto death he will receive a crown of life (verse 10). We must recall that the first converts to Christ were 3000 Jews (Acts 2. 5 and 41).

We now come to the Church at Pergamos who have honoured the Lord and not denied Him but have a place for the Devil among them; a reference is made to Balaam which introduced fornication and other evils to the people of God which was a stumbling block to Israel. The Jews also had, to some extent, taken on the false doctrine of the Nicolaitians and, even today in our churches, we have those who have a form of godliness but deny its power and purpose and lead others astray. Man made variations of the faith are increasing. In the final chapter of Revelation, we are warned about adding to or subtracting from the truth and, in Jude, we are told to hold fast to the teaching once and forever delivered by the Lord which teaching is unchangeable.

There is a warning here in verse 16 to repent or the Lord will deal with the offenders quickly but there will be rewards for those who are true.

Verses 18 to the end of chapter 2 deals with the church at Thyatira and their good works, charity, faith, service and works but there are some justifiable complaints particularly about a false prophetess, likened to Jezebel, who was into paganism, idolatry and prostitution. In the prophecy of

Jeremiah, we read about the prostitutes in the Temple, both male and female, and how the priests did not stop this vile behaviour which is described as fornication. It has been recorded that the priests were paid by the adulterers and so the spiritual leaders allowed it. Sex is thrown at us from every source today and the sanctity of true and faithful love is ridiculed and abused. The anger of God against these immoral practices is noted in verse 23 and the following verse refers to the

depths of Satan and, again, the Christian is called upon to be true and faithful in all matters and, consequently, will receive God's praise and rewards.

God is not made fun of... because whatsoever someone sows that they will reap.

The last three churches are dealt with in Chapter 3. God knows the works of the church in Sardis and that people think it is a living church. But it is dead and they are called upon to strengthen themselves, to repent and hold fast since their service is not perfect. If they do not change their ways, God will descend upon them as a burglar in the night. However, there are some in the church who are not defiled and they will walk with the Lord in white for they have overcome, and the Lord Jesus will gladly present them to God the Father as stated in the closing verses of Jude.

Are there churches like this today? Indeed there are. There are lively and living churches, but they dead.

The church at Philadelphia has an open door which no one can shut. They have little strength and, perhaps, a small congregation but they have been faithful to the Word of God. As with the church at Smyrna, they have Jews, who are not Jews, but belong to the synagogue of Satan.

There are Christians today who ridicule small congregations and accuse them of being old fashioned and worthless and not vibrant and successful like modern churches.

The prophet Zechariah tells us not to despise the day of small things

It must be remembered that these letters were contemporary at the time when John received these message that these letters to the seven churches, But they also give a history of the church from Pentecost to the Rapture. When it speaks of the angel of the church it merely means a leader or a representative. An angel is often described as a messenger.

Philadelphia is basically a faithful and beautifully spiritual church and this may refer to the evangelical revivals of the 19th and the first 50 years of the 20th century.

But then comes Laodicea which is wealthy and a self important church, lively and modern and caring for personal prestige. They create celebrities and disregard the Lord. But they are wretched, miserable, poor, blind and naked and therefore a shame and disgrace. We read in verse 20 that they are a church who will not let the Lord Jesus in. Christ does not have the pre eminence which is His right (Colossians 1. 18). The emphasis in such churches is not on the Lord Jesus but on the Holy Spirit, charismatic gifts, social issues, entertainment and everything has to be lively and everyone has to have a jolly good time. Reverence for the Lord Jesus is in very short supply and doctrine does not matter that much.

I despair at some modern churches who have leaders, some of a celebrity status, who are the subjects of adoration and admired more than the Lord Jesus and these leaders allegedly prophesy saying that their words are just as important as the Bible. There are others who teach that Old Testament characters are types or picture of Christ.

Psalms 89 8 states that no one can, or should be, compared to the Lord Jesus as does Isaiah 40. 18, and yet some Christians want the glory and Isaiah 42 8 has the Lord saying that He will not give or allow His glory to be taken any other.

The other feature of this final church concentrates on what people have done including a plethora of books about peoples experiences which often takes preference over the Lord and God's Word. What both the world and churches need is a fresh vision of Christ and to always keep Him in the front.

It raises the question that when the Lord returns to earth will he find faith here? We are living in these days.

Chapter 4 begins with John being summoned into heaven. There was the sound of a trumpet. This ties up with the rapture in 1 Thessalonians 4 15-18 with the Lord descending from heaven and summoning all believers both dead and alive into heaven and with the sound of the trumpet of God. All believers will then be forever with the Lord.

Watch! for the morning is breaking.
A moment, and He will be here !
The mists and the shadows are fleeing
The darkness will soon disappear;
And He, who for ages has waited,
The Lord who has tarried so long
Will come in an outburst of glory,

A moment, and we shall be gone.
Watch! for the morning is breaking.
A moment, the crown will be won
A moment, and we shall be with Him,
A moment, the journey is done !
Lord, keep up each moment unsleeping,
And count us all worthy to be
In the noble band of Thy watchers,
Whose life is a vigil with Thee.

In heaven, John saw the One who sat upon the throne and twenty four elders sitting clothed in the purity of white raiment. Out of the throne proceeded thunder, lightning and voices. There were seven lamps burning before the throne. Before the throne was a sea of glass and four beasts, or rather living creatures, whose respective faces resembled a lion, a calf, a man and a flying eagle. These living creature had wings full of eyes and were continually worshipping god saying, Holy, holy, holy Lord God Almighty which was and is and is to come. Glory and honour was given to the Lord and the twenty-four elders also worshipped Him that sat upon the throne.

The main lesson here is that all glory belongs to the Lord Jesus. He alone is worthy and, as already said, I despair when Christians refer to Old Testament persons being a type or a picture of Christ and this devalues the Lord; some modern day Christians want both the glory and the acclaim and to enjoy celebrity status for themselves.

The apostle Paul states that there is only one thing in which he, and we, can glory and that is in the cross of our Lord Jesus Christ (Galatians 6. 14).

As we have seen in the spiritual realm all the glory belongs to the Lord. We are not to glory in men (1 Corinthians 3.21 and see verse 31).

The glory of man is like a flower or grass (1 Peter 1. 24), short lived. James 4. 6 states that God resists the proud,. those who glory in themselves and receive glory from others.

Chap. 4. In the opening verse of chapter 4, John is caught up in the Spirit into Heaven. This represents the rapture of the Church (1. Thess. 4 v 15 - 17). The Lord Jesus Christ will descend from heaven and the graves of those who have died believing will be opened and the dead will be caught up with the living believers in the clouds and be the Lord's for ever.

Only those who believe will be translated to heaven and they will be the only ones to see Him on this occasion. The believers will leave behind all including their clothes (see John 20 v 5 - 7) and will be completely changed in a twinkling of an eye (1. Cor 15 v 52). After the secret rapture of the Church only seven years of Daniel's prophecy has to be fulfilled. In Dan. 9 v 24 - 27 seventy weeks of prophecy are announced concerning the Jews. A week represents 7 years so seventy weeks are 490 years. This time started at the decree of Artaxerxes in the 20th year of his reign (Neh.2). From that time to Palm Sunday (Matt.21) we have 483 years. From this we see only seven years of prophecy have to be fulfilled. These seven years begin immediately after the rapture of the Church. The first 3 and a half years will be of peace. The final three and a half years are of terrible judgements poured out upon the earth. This time is known as the Jewish or Great Tribulation,

Chap. 5. Before we study these judgements notice the description of the Lamb - the Lord Jesus - in Rev. 5 v 6. He has seven horns and seven eyes. We must not take this literally. We will meet the number 7 a lot in this book which symbolises completeness. The horns denote strength and the eyes denote intelligence.

Chap. 6. The first 7 judgements appear under the heading of the seven seals. Only the Lamb of God is fit to open these seals and reveal them.

The First Seal.

(Rev. 6 v 2) The white horse, a war-horse, denotes victorious power. A crown is given to the rider. This shows that imperial or royal dignity is conferred on him. The rider went forth conquering. He is successful and victorious. The rider has a bow; a weapon that does little execution. The white horse is the Roman Empire which will come into power without much bloodshed.

The 2nd Seal.

(Rev. 6 : 4) The red horse denotes a period of slaughter and bloodshed. The rider is unnamed but it is the day of the Lord's vengeance on the guilty scene. This is God's scourge - not a case of nation against nation but a time when the wild passions of men are let loose. The great sword shows that much bloodshed will pursue.

The 3rd Seal.

(Rev. 5 v 5 - 6) The black horse indicates a time of mourning and lamentation. Black always follows red. A time of famine arises here. Wheat and barley, the main cereals, will be sold at famine prices. The rich people, i.e. those who own oil and wine, which only the rich can afford, will be able to survive the famine but they shall not escape as we shall see under the sixth seal.

The 4th Seal.

(Rev. 6 v 8) Here is a pale horse and its rider - Death. The pale horse implies a cadaverous hue. Hell follows this horse. Those killed during this period of time will be cast into the lake of fire (Rev. 20 v 14). The 2nd and 3rd seals, much bloodshed and famine, are again produced. Hunger and murder will destroy.

The 5th Seal.

(Rev. 6 v 9-11) A company of converted Jews will go through the Roman world preaching the Gospel of the kingdom. The calamities of the first four seals will be regarded as the work of these believers and they shall be delivered up to be killed (Matt. 24 v 9).

The 6th Seal.

(Rev. 6 v 12-17) This is the complete destruction of all governmental and civil authority. This is symbolised by the great earthquake. The black sun symbolises the darkening power of Satan; the bloody moon signifies that even the lesser important authorities and governmental powers will be destroyed. Stars signify even smaller governments and authorities - they too will be utterly destroyed. Wind, in this context, means the power of God. Heaven will pass away (Rev. 21 v 1) but God, the angels and the saints will never be moved. Mountains (v.14) means a system of settled power but all power and commerce are removed. Then comes universal terror. All will try to hide from, but they will never escape the wrath of, God.

Chap. 7. In chapter seven - judgement is restrained. Four angels stand at the four points of the compass so as to have full control over all evil. Judgement ceases, under God's grace, until the Jewish people are saved. The saved Gentile company is not numbered because no man can number them (v.9). The saved Jews are numbered, NOT in round figures, but precisely. 12,000 of each of the 12 tribes are saved amounting to 144,000. This denotes that God has appropriated a certain, complete, yet limited number of Israel for himself. These 144,000 are NOT the same as the 144,000 we read of in chapter 14. The saved Gentiles are clothed in white robes which are robes of righteousness (Rev. 19 v 8). The palm-branches in their hands express the joy of complete deliverance (Lev. 23 v 40; John 12 v 13). These Gentiles are those who are saved in the extensive work of grace begun soon after the rapture of the Church. This work of grace continues during the last 7 years.

Chap. 8.

The 7th Seal.

(Rev. 8 v 1) Silence in heaven for half-an-hour. The ½-hour simply denotes brief duration. This silence does not mean the singing of His praises cease.

SEVEN TRUMPETS

Who is the angel priest of Rev. 8 v 3? He is Christ, our High Priest, for He alone can take the censer from the hand of God before the altar.

The 1st Trumpet

(Rev. 8 v 7) Hail symbolises a sudden and overwhelming judgement from above; fire is the expression of God's wrath. Blood signifies physical and moral death. This is an awful outburst of Divine wrath and the third part of the earth is burnt up. The 3rd part is the western portion of the revived Roman Empire which now comes under God's judgement. The "little horn" (Dan.7 v 18) is Rome which will dominate be "burnt up" (or laid waste). The 3rd part of the trees are burnt up. A tree signifies a haughty person with a position of rank. Here the stern hand of judgement reaches out to the proud. All green grass is burnt up. Grass refers to the human race (1. Pet. 1 v 24). Green grass would naturally signify a highly prosperous condition of things among the people of the empire. The association of trees and grass signify the judgement on all, high (trees) and low (grass).

The 2nd Trumpet

(Rev. 8 v 8-9) Here Jehovah threatens a firmly established kingdom with a consuming judgement bringing judgement upon the heathen. "Wast cast into the sea." The sea represents heathenism. Into this heathenism is this firmly established kingdom flung. "The 3rd part of the sea became as blood." Here a 3rd part of the heathen people die physically and spiritually. Here is great destruction

amongst the Gentiles in association with the guilt of the four universal empires of this time. Spiritual and physical death is the sure result of any connection with the persecuting power of Rome. "The 3rd part of the living creatures in the sea died." That part of the world in external relation to the empire is judged with the undoubted force of moral and spiritual death. On top of this, the 3rd part of shipping is destroyed.

The 3rd Trumpet.

(Rev. 8 v 10-11) The great star evidently symbolises a distinguished ruler (Numbers 24 v 17) on earth who will try to give light in the dark world. This star is burning as a torch signifying that he is an apostate and degraded person. Some people do not regard him as the Antichrist (the one who during this time professed to be the Messiah) but I think this is he. "The star fell upon the 3rd part of the rivers and upon the fountains of waters." Waters signify people (Is. 17 v 12-13); Fountains are the source of the principles and influences which act upon the life of a nation (Joel 3 v 8; Jeremiah 6 v 7). "The name of the star is Wormwood." "The 3rd part of the waters became Wormwood and many men died of the bitter taste." Here moral and physical life is poisoned and many die.

The 4th Trumpet.

(Rev. 8 v 12-13) The 3rd parts of the sun, moon and stars are smitten. These symbolise collectively the complete governing body, from the supreme head down to all lower authorities. All power and authority here crashes universally and the effect of this judgement is that moral darkness settles down upon the empire.

Chap. 9.

The 5th Trumpet - The 1st Woe Trumpet.

(Rev. 9 v 1-12) Here is the star - the Antichrist - a degraded ruler. The key symbolises competent authority. The abyss is not hell or the lake of fire but the lowest form of evil where the most severe dangers lie. The smoke darkens the sun and the air. This means that a satanic delusion bred in the abyss has a blinding and withering effect. The air denotes moral influence. Out of the smoke comes locusts. The locusts are the satanic agencies let loose in the Holy Land. These agencies were given mighty power to torment, not their natural foodstuffs, grass and trees, but the saved part of the nation. Death is welcomed, but death flees from them. This plague lasts five months specifying a brief time (not necessarily the literal five months). Now a description of the Satanic army:-

1. They are all fully prepared and eager for war (v 7).
2. They lay claim to royal dignity (v 7).
3. They profess to be guided in their movements by human intelligence, but in appearance only (v 7).
4. They had womens' hair. This means that they were subjected to their leader, Satan. (v 8).
5. Their teeth were as lions (v 8) (Joel 1 v 6). They are savage, rapacious and cruel.
6. They have no pity and nothing prevents them for they have breastplates as of iron (v.9).
7. They have wings (v 9) (Joel 2 v 5) Not literally. This means that they are swept relentlessly on. The army has a king over them (the angel of the abyss). His name is Abaddon in Hebrew and Apollyon in Greek. These names refer to Satan. The human leader is the Antichrist but the unseen chief is Satan. He is a spirit but the antichrist is a human man.

The 6th Trumpet - the 2nd Trumpet of Woe.

(Rev. 9 v 13-21) These four angels are not the same four angels of chapter 7. These angels are stationed at the great river Euphrates and here they are loosed to slay the 3rd part of the men of the Roman Empire. The heavenly army amounts to two hundred millions (v 16). The heavenly riders have breastplates of fire, jacinth and brimstone - the armour of hell - the symbol of eternal torment. Out of their mouths comes fire and brimstone symbolising inconceivable anguish. The survivors of this woe, however, will not repent.

Chap. 10. The strong angel in chapter 10 v 1 is the Lord Himself clothed with a cloud - the sign of His Majesty. The rainbow upon His Head is the same rainbow that John saw in chapter 4. The colour of this rainbow was like emerald green (4 v 3); the never-tiring green which is so restful to the eye. The rainbow is the crest of divinity. His countenance is as the sun his feet as like pillars of fire; this shows His Glory. Having in His Hand a little open book, he sets his right foot on the sea and his left foot on the earth. Again, we must not take this literally. It means that he took possession of the whole earth. He cried with a loud voice like the roar of a lion. Here is His Majestic and powerful voice causing intense terror (Hosea 11 v 10; Joel 5 v 16; Psalm 68 v 33) (also Job 26 v 14). When He cries out the 7 thunders utter their own voices, the expression of His authority therein (1 Sam 7 v 10; Job 26 v 14; Psalm 18 v 13). Here the number 7 gives precision and definiteness. The prophet John was about to write down the meaning of the thunders (v 4) but he is forbidden to do so. The reason is given in verses 5 - 7. John is told to take the little book from the angel and eat it. Why did the book taste bitter and sweet? Because prophecy is both bitter and sweet. Now is John to recommence his prophecy CONCERNING peoples, nations, tongues and kings (v 11).

Chap. 11. In chapter 11 the prophet is given a reed. A reed is a measuring rod (Ezek 40 v 3) (also Zech 1 v 16). The Seer has a wooden reed - strong, firm and stable. The Temple and altars are measured and the worshippers counted. A temple and altar are essential to Jewish worship. The holy city, Jerusalem, is trodden under foot for 42 months - 3 and a half years - the last half of the seven years. The Gentiles will tread down the people as mire in the streets (Is 10 v 6). The two witnesses are a symbol for a competent number of faithful servants of Christ. They are clothed in sackcloth which expresses their afflicted condition (Joel 1 v 13; 1 Kings 20 v 31; Jer 4 v 8).

The witnesses in Jerusalem are termed as olive trees because they represent the testimony of God. They are also called "lamps" showing that the clear light the Spirit is in them. These witnesses have power to protect themselves. After their testimony Satan will kill them (v 7). The people will not want to bury them (v 9) but after 3 and a half days (a short time) God will put life into them and they will rise up from the dead and the people will see them ascend into heaven (v 11-12). Fear comes upon the beholders.

Now follows a great earthquake and 1/10 of Jerusalem falls. 7,000 are killed (v 13). Those who survive give glory to God (v 13).

The 7th Trumpet - the Last Woe Trumpet.

(Rev 11 v 15-19) This tells of Christ who will reign for ever. The time has come for all, dead and alive, to be judged. The time has come to give the reward to those who have served Him.

Verse 19 is a little confusing. It states, "The Temple of God in Heaven was opened and the ark of His covenant was seen in His Temple." But in Rev 21 v 22 John says, "I saw no temple therein." This Temple is the sign that God is taking up the cause and interests of Israel. The ark of his covenant is the token of Jehovah's presence. There were lightnings and voices, thunders and an earthquake and a great hail. This is a storm of Divine wrath in Heaven. The judgement of God is to begin!

N.B. The next three chapters are a review of the events as seen by God. Chapter 12 begins with the birth of Christ and goes up to the judgement of all in Chapter 15. Roughly, this means that the end of chapter 14 is the same point as that which we have reached at the end of chapter 11.

Chap. 12. We have already seen in chapter 6 v 12-17 that the sun, moon and stars represent all forms of large and small government. Here, this woman is a supreme government (v 1). The woman is Israel and she is in pain to bring forth her child. The child is Christ. Israel was in great pains before Christ came. In verses 3 - 5 we met a great red dragon. He is the Great Dragon (Ezek 29 v 3-4). He is Satan. He has 7 horns and 7 heads denoting His strength and power. But his horns are not crowned. The Lord Jesus' are!

The stars of heaven (v 4) mean individual rulers set in outward relationship with God in positions and places of authority. These Christian rulers are caught in the snare of Satan who rules them. We read that Satan desired to devour the child Christ (v 4) but Israel brought forth the Lord Jesus who shepherded (cared for) all nations with an iron rod (with supreme authority). In verse 5 we have the ascension of Christ. The woman, Israel, flees to a place prepared by God where she is Divinely provided for during a literal time of 1,260 days. This means that God looked after the suffering Jews and saints for over 3 years.

In verse 7 - 9 we read of the war in heaven. Satan and all his followers and angels are banished from heaven making salvation possible (v 10). After being cast out of heaven the Devil begins to persecute Israel who is given two wings which convey a double thought - rapid motion and guaranteed protection so that she is away from the face (influence) of the Devil (v 14). In verse 15 the Devil uses a certain power to try to destroy this woman (the Jewish nation). But God frustrates Satan's efforts. The Devil was enraged and sought to make war with Israel because of their obedience to God and their testimony of Jesus Christ.

Chap. 13. The 1st beast is the reborn Roman Empire which will evolve from the Common Market. The white horse under the 1st seal (Rev 6 v 2) is the same Roman empire. In verse 2 we read of the formidable power and influence of the empire and in verse 3 we read that one of its heads had been wounded.

This was in 476 A.D. when the Roman Empire collapsed. The Empire has 7 heads and 10 horns. The 7 heads correspond to the 7 hills of Rome and the 10 horns represent the 10 of the countries of the Market and the Empire. In verse 3 we read that the wounded head is healed, or restored. The Roman Empire will be restored. The empire's power is from Satan (v 2) and it is bragged about and worshipped (v 4). It is in power for 42 months - the 3 1/2 and a half years in the tribulation and everyone, except those whose names are in the Lamb's book of life, will worship the ruler of the Empire (v 8).

The second beast is the false Christ - the Antichrist. During the 3 and a years of peace he will work amongst the Jews who will falsely recognise him as their Messiah. He will make everyone worship the ruler of the Empire. The penalty for refusing to worship this Dictator is death. The Antichrist will also support the claim of the Empire, that he too should be universally worshipped. The Antichrist doeth great wonders (v 13) which helps to explain why people worship him. Notice in verse 15 that the power of the Antichrist was really the power of Satan. Nobody is allowed to trade in the Common Market unless they have a mark branded on them. This mark would show that you were one of his slaves. Verse 18 does not mean that 666 will submit to the beast or that 666 will die because of their refusal to worship him. The Greek word LATEINOS shows us the designation of the Papal Roman ruler.

L A T E I N O S

30 1 300 5 10 50 70 200 = 666

Hence Papal Rome is spoken of as the Latin empire, and the Papal Church as the Latin Church, with a Latin ecclesiastical language and a Latin service.

Chap. 14. This is Christ's third coming. This time it is to Mount Zion where He gathers up 144,000 Jews of Judah. These are the Jews which have not worshipped the Dictator and have not the mark of the beast on them. The singers in heaven are those who were saved at the 2nd Coming (1 Thess 4. 17). Only these 144,000 Jews could learn the song. Then the angel in mid-heaven proclaims the everlasting Gospel which will be preached chiefly by converted Jews. They will gather in a vast and countless throng of saved Gentiles in this day of grace for millennial blessing (Matt 25 v 31-34). The theme of their preaching - "Fear God and give the glory to Him for the hour of judgement is come." (The fear of God is the beginning of wisdom Ps 111 v 10; Prov 9 v 10) The glory is due to Him.

The fall of "Great Babylon" is made known. This is not any Babylon on a map. It is yet another symbol. The Great Babylon is the combined wicked forces of the earth drunk with fornication (v 8). All the world has come under its influence and all the nations indulge in all the wickedness they can. When Christ comes to Mount Zion it will be announced that this wickedness has ceased because the Lord has taken it into his Hands. All are now judged. Those who have worshipped the beasts, Satan and the false Christ, will be cast into the lake of fire and brimstone (v 9-12). All those who die after this time for Jesus' sake will be blessed martyrs (v 13). In verse 14 all men see the Son of Man - the Lord Jesus - and he is told by an angel to reap the earth which He does (v 15). He begins to judge (here is where we left off at the end of chap. 11) the guilty earth and clear it of evil. The harvest (judgement) of the earth is both political and religious (Joel 3 v 9-17) (Matt 13 v 24-30). The earth is judged and in verses 17-20 we see the wicked "vines" cast into the winepress of God and the winepress is trodden on without the city of Jerusalem (v 20). BLOOD flows from the winepress, not Juice. This is a vast earthly slaughter of wicked human life.

Chap. 15. N.B. Here we return to where we left off at chapter 11 Just before the coming to Mount Zion. (v 2) Glass sea signifies solid calm; but it is mingled with fire. This fire is the persecuting of Satan. Those who have gained victory over him are praising God for His delivering power and grace. Their song is the song of Moses. Now 7 angels are given 7 vials, or bowls of wrath, from one of the four beasts. Here a beast means a living creature. These 7 vials are that 7 judgements poured out upon the earth before Christ comes to Mount Sion.

Chap. 16. The 7 angels are told by God to pour out the seven vials of Divine wrath upon the earth.

The 1st Vial.

(Rev. 16 v 2) Here we read that those who have worshipped the beast were to receive an evil and grievous sore. This sore is not to be taken literally. It is great, intense mental suffering which is given to all Beast Worshipers.

The 2nd Vial.

(Rev. 16 v 3) The sea turning to blood is not a physical fact but it points to scene of moral death. All living in the sea of heathenism die spiritually.

The 3rd Vial.

(Rev. 16 v 4 - 7) The rivers and fountains become blood. The rivers and fountains represent all forms of national life. Here physical life comes under judgement.

The 4th Vial.

(Rev. 16 v 8 - 9) As we have seen the Sun denotes a supreme government.

Here the government scorches the people of earth causing intense and frightful anguish. But still they will not repent. Instead they blaspheme God all the more!

The 5th Vial.

(Rev. 16 v 10) This bowl of wrath concerns Satan. His kingdom is thrown into moral darkness and he and his followers curse God's name in their excruciating agony. Here they blaspheme God Himself NOT His Name as in the previous vial.

The 6th Vial.

(Rev. 16 v 12 - 16) This is a physical feat. The 1780 mile long Euphrates river dries up. Satan forms a trinity of power likened to frogs - loathsome, filthy, disgusting, bred out of the mire of moral wickedness and corruption. These spirits, here called frogs, issue out of the mouth of Satan. This means that the Devil is the source and means of the destructive agency. These spirits, or powerful nations, are gathered together at Armageddon to war against God.

The 7th Vial.

(Rev. 16 v 17 - 21) Here Great Babylon (the Supreme Government - probably the Communists) is remembered in God's wrath. This judgement falls upon and ruins Gentile commerce. The city of Rome is divided into three parts and the Empire is dismembered. Satan's gigantic confederacy smashes and a terrific earthquake upheaves all earthly thrones and crowns. But the chief subject of this vial is the mystic Great Babylon - the powerfully developed elements of antichristianity. Babylon towers over all until her utter doom. "And every island fled and the mountains were not found." (v 20). Mountains are the seats of authority and power; islands are detached governments. Under this vial all authority and detached governments cease to exist. And a great hail causes a sharp, severe judgement. But the people still will not repent! They continue to blaspheme God.

Chap. 17. The great harlot is the false Church - the Roman Catholic church. She sits upon many waters (v 1) denotes her supreme power. She makes an alliance with kings (v 2) and they absorb her ideas and forget their responsibility to God. She sits upon a scarlet beast. This is the colour of Rome where she reigns. Here we met the 7 heads and 10 horns again. This false Church is supreme over the Common Market and Roman Empire. She controls the Market for her own selfish ends. She possesses a cup (flair) for evil. In verse 5 we read that she is a "mystery". She should stand for Christ but does not. She is the mother of harlots. She is the parent of all the religious systems. She has prostituted her life to gain religious influences (v 5). She is cruel to the faithful saints and she delights in their death (v 6). In verses 9 - 13 we see that she sits on 7 heads (Rome is situated on 7 hills; Rome was built in 753 B.C.). There are 7 kings mentioned. They represent forms of government. Five have fallen. They are kings, consuls, dictators, decemvirs and the military tribunal. The "one is" of verse 10 is the imperial form of government set up by Caesar. The other has yet to come. This one is the starting of the Roman Empire from the Common Market. The ten representatives of the Market go into league for a short time (NOT an hour) with Satan and they are powerful (v 13). In verse 14 we have Satan's final attempt to be victor over all. Here is when the sixth vial occurs. Satan and his followers and the wicked nations of the earth war at Jerusalem against the Lamb. This happens before Christ's coming to Mount Sion. The wicked are defeated by the Heavenly Army which is made up of all the redeemed in heaven. Satan and his followers then turn upon the harlot and strip her naked and show her body to the world. She will try to hide her secret parts but they shall be uncovered by the tearing hands of Satan. She is revealed, ashamed - a

naked and abandoned woman (Ezek.23 v 29; Is.47 v 3; Rev.3 v 18). Such will be the distress of the false church.

Chap. 18. Babylon, the supreme power of the world, is destroyed and the angels and saints in heaven rejoice of its destruction but those on earth lament over the end of wickedness.

Chap. 19. is the marriage of the Lord Jesus to the Church. The uniting of Christ with all faithful believers. The Saviour waits upon His church as He waited upon His disciples. Satan, the Devil, and the false prophet, the Antichrist are cast into the lake of fire with all their followers after Christ has reigned on earth with His saints for a thousand years.

The final chapters are easily understood. Rev. 21 v 4 is the verse with which to end our study.

Table of Events

Rapture of the church	1. Thess 4 v 15-17
Peace for 3 and a half years power of the Roman Empire; the Antichrist the 7 seals opened; the 7 trumpets and 7 vials; (Judgements poured upon earth for 3 and a half years)	Rev. chaps 6, 7, 8, 9, 10, 11, 13, 15, 16, 17, 18.
The wicked war of Armageddon	Zech 14, Rev. 17 v 14, Ezek 38 Rev. 16 v 16
Christ's coming to the Jews	Rev. 14 v 1, Zech 14 v 4
Marriage of the Lamb; Satan bound	Rev. 19
Earthly millennial reign for 1000 years; A time of complete peace and prosperity Satan loosed; All the wicked cast into the lake of fire after the last Judgement	Rev. 20 v 6 Rev. 20 v 7-10 and 20 v 13-14
The New Creation	Rev 21 v 1

READ REV. 21 v 4

APPENDIX

After the rapture of the Church there will be four world empires. These four empires engage in the war of Armageddon. They say:

1. The Power of the North – Russia, Persia, Ethiopia, Libya, Germany and Turkey.
2. The Southern Power – the Commonwealth and the U.S.A.
3. The Eastern Power — China, Japan and S. E. Asia – Communist Power.
4. Western Power – the Roman Empire – a European power evolved from the Common Market.

Before the war of Armageddon Jerusalem is captured (Zech 14 v 2) by Russia and the Northern power (see line 5). Why is Jerusalem taken? So that Russia can take a spoil (Ezek 38 v 12) which is the wealth of the Dead Sea. The opposition to this Northern power the Southern power (line 7) (Ezek 38 v 13). These forces will God destroy when they combine to attack (Ezek 38 v 22). After

this war it will take 7 years to bury the war material (Ezek 39 v 9) and 7 months to bury the dead (Ezek 39 v 12). Some students say that the war of Ezek 38 is the same as the war of Zech 14 but they happen at different times. took at Zech 14 v 3. After the war between the earthly forces then the Lord fights the nations concerned at Armageddon (v 3). Then Christ comes to the Jews (v 4).

Now the wealth of the Dead Sea chemicals.

	Million Tons	Million £
Potash	1,300	14,000
Bromide	853	52,000
Gypsum	81	24
Salt	11,900	5,000
Calcium Chloride	6,000	17,000
Magnesium	22,000	165,000
	42,134	253,000

The Roman Empire is described as powerful. In Rev. 13 v 2 the empire is likened to a lion, leopard and a bear. We have this description also in Dan. 7 v 5 and 6.

Finally, from the order of events given by Daniel the rapture of the Church comes after the establishment of the Common Market with 10 representatives. Also, the antichrist appears as a good worker before the rapture but it is AFTER the rapture that He begins his works of evil.

I have stated that the complete 7 years comes after the rapture. A minority disagree and say that the rapture comes after the rise of the antichrist and Roman Empire and that after this the 3 1/2 years of tribulation. This idea is possible but unlikely. You see all the judgements of Revelation happen UNDOUBTEDLY AFTER the rapture. Chapter 12 is a review of 2,000 years previous to these events but all the rest of Revelation happens after the rapture including the 7 years of Daniel's prophecy

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CM17-24