

men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.” Mat 23:37 (KJV) “O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!” Acts 7:52 (KJV) “Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:”

12. Eventually we see the **spirit of life coming into those who were slain** and they ascending up to heaven (vs. 11,12). Attending this “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.”
13. **The dead are judged** “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” (v. 18).

REVELATION CHAPTER 12

1. As in each of the preceding sections, so here **we return to the beginning of our present dispensation** in order once more to traverse the same ground. In each vision we make a journey that takes us through the entire course of this era, from the first to the second coming of Christ. In unmistakable symbolism the seer carries us back to the moment of **Christ’s birth and ascension, 12:1-5**. The vision does not end until we see “One sitting like the Son of Man, having on his head a golden crown and in his hand a sharp sickle” (14:14ff). The judgment day has again arrived.
2. Yet, as we have already indicated, **chapter 12 is the beginning** not only of another minor section, namely, the fourth, but also **of the second major division of the book**. This major division covers chapters 12-22. It forms a unit. The main characters that arise in opposition to Christ and his church are introduced in chapters 12-14. They are:
 - a. The dragon.
 - b. The beast out of the sea.
 - c. The beast out of the earth.
 - d. Babylon.
 - e. And the men that have the mark of the beast.
3. The visions that follow show us what happened to each of these anti-Christian forces: to those having the mark of the beast (Chapters 15,16); to the harlot Babylon and to the two beasts (Chapters 17-19); and, finally to the dragon (Chapters 20-22).

..... *Death Is Swallowed Up In Victory*.....

4. It is clear, therefore, that **the central theme** of the first main division, Chapters 1-11, is continued in the second. The theme is, **THE VICTORY OF THE CHRIST AND OF HIS CHURCH OVER THE DRAGON AND HIS HELPERS**. But whereas the **first main division, Chapters 1-11**, pictures the **outward struggle** between the church and the world, the **second part of the book reveals the deeper background**. We now see more clearly than in the preceding division that the conflict between church and world is but the outward manifestation of the **war between the Christ and Satan** (the dragon).
5. **Outline of Revelation 12:**
- a. The dragon is first pictured as purposing to destroy the Christ – **Verses 1-12**.
 - b. Failing in this, he persecutes the woman because she brought forth the Christ – **Verses 13-17a**.
 - c. Also unsuccessful in this, he makes war with the rest of her seed – **Verse 17b**.
6. **Verses 1-12 are divided into two symbolic pictures**. Remember, we are to see the picture in its entirety and then ask what it means as a whole.
- a. **Verses 1-6 – The first picture.**
 - i. John sees a **woman** gloriously arrayed. The sun is her garment, the moon like her footstool, twelve stars constitute her crown.
 - ii. We notice that this woman is **about to give birth**. She is “travailing in birth, and pained to be delivered.”
 - iii. John then sees a **dragon standing before the woman**. The dragon is red with multiple heads crested with horns and crowns. In this symbolic picture, the dragon is so big, so enormous, that its massive tail is able to reach to the stars and pull a third part of them from heaven and cast them to the earth.
 - iv. Standing before the woman, his intent is clear. **He stands ready to devour her child as soon as it is born.**
 - v. **The woman delivers a man child**, one who was to rule the nations. But as John sees, **the man child is not devoured** for the child is “**caught up unto God, and to his throne.**”
 - vi. We will not know until verse 13 why the woman then flees to the wilderness, but here we are told that in the wilderness she would be cared for, fed.
 - vii. There are three characters.
 - (1) **First**, there is **the radiant woman**. The woman likely symbolizes the people of God, the assembly of the faithful, the church of both the Old Testament and the New. From of old the people of God are likened unto a glorious woman, faithful and committed to God, the royal priesthood, holy nation, one beautiful bride. Following on the heels of Isaiah 53 telling of the humiliation and exaltation of Christ, of his sufferings and death, the fruit of his death and exaltation found in Isaiah 54 in the symbolism of a woman, portrays that part of the savior’s glory which relates to the flourishing estate of his church.
 - (2) **Second**, there is **the child** the seed of the woman. The mighty child is the Christ. He is the one who is to rule all nations. This expression is clearly borrowed from Psalm 2. Christ applies this psalm to himself in Revelation 2.

<p>Psa 2:9 (KJV) “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.”</p>	<p>Rev 2:27 (KJV) “And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”</p>
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(3) **Third**, there is **the dragon**. It symbolizes Satan – Rev 20:2 (KJV) “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,” – which is clearly indicated by the immediate context.

b. **Verses 7-12 – The second picture.**

i. **This section shows us what was the effect of Christ’s birth, atonement, and ascension to the Throne in heaven.** Again, as always, let us first see the picture as a whole.

(1) There is a battle in heaven. Michael, as leader of the good angels and defender of God’s people, Daniel 10:13,21; 12:1; Jude 9, makes an attack upon the dragon, the leader of the evil angels and the opponent of God’s people.

(2) Like two generals and two armies opposing each other. Result of the battle? The dragon is defeated, cast out of heaven.

ii. **The picture which John sees is fully explained by the words which he hears.** The battle in heaven and the hurling down of the dragon are not to be understood literally. Satan is “hurled down from heaven” in this sense, namely, that **he has lost his place as an accuser of the brethren**. Whereas Christ was born and rendered satisfaction for sin, **Satan has lost every semblance of justice for his accusations against believers**. To be sure, he continues to seek whom he may devour. That is his work even today. But no longer is he able to point to the unaccomplished work of the Savior. Christ’s atonement has been fully accomplished; complete satisfaction for sin had been rendered when he ascended to heaven. **“Who shall bring any accusation against God’s elect?”**

(1) Rom 8:33-34 (KJV) “Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 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.”

(2) Rom 8:1 (KJV) “*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

c. **Verses 13-17 – After the two symbolic pictures of verse 1-12, a third symbolic picture is found in Verses 13-17.** This picture presents **a dragon persecuting a woman**. The woman, however, is given two wings of a great eagle, so that she might fly away to safety. The reference to the eagle is likely steeped in Hebrew symbolism. In the Old Testament, when God wanted to tell of the protection of his people, he would use the symbol of an eagle.

- i. Exo 19:4 (KJV) “Ye have seen what I did unto the Egyptians, and *how I bare you on eagles' wings*, and brought you unto myself.”
- ii. Deu 32:10-12 (KJV) “He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. **11 As an eagle** stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: **12** So the LORD alone did lead him, and *there was* no strange god with him.”
- iii. Isa 40:31 (KJV) “But they that wait upon the LORD shall renew *their* strength; they shall mount up with **wings as eagles**; they shall run, and not be weary; *and* they shall walk, and not faint.”
- d. The **woman**, without much contradiction, **likely represents all that has to do with the Christian dispensation**. It would include the church which has the testimony of Jesus Christ. We can see that if Satan cannot overcome Christ, that it would only be reasonable for him to try his hand at overcoming that which belongs to Christ. But Satan fails to destroy the church. Failing to destroy Christianity as a whole, he turns his attention to overthrowing the faith of individuals identified as those who “keep the commandments of God, and have the testimony of Jesus Christ” (verse 17).
- e. **A reasonable interpretation of this picture**. Satan, having failed to defeat Christ, continues his attack upon the church. He knows, now that Christ has ascended to the throne, that he has but a short time. Knowing that he has but a short time (verse 12), his wrath rages. The church, however, is protected, born away upon the wings of an eagle. God does not allow Satan to destroy the church. Unable to destroy the church, Satan turns his efforts toward warring with the individual Christians.
- f. This is **a great conflict lasting forty-two months** which culminates in the last great battle (Armageddon - To be discussed in Revelation 16:16) when the Lord comes again victoriously in judgment. The time period of forty-two months is expressed in various ways in Revelation.
 - i. Rev 11:2-3 (KJV) “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months**. **3** And I will give *power* unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth.”
 - ii. Rev 12:6 (KJV) “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**.”
 - iii. Rev 12:14 (KJV) “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.”
 - iv. Rev 13:5 (KJV) “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**.”
- g. The last great battle, the coming of the Lord in judgment, always follows the time period expressed in these passages. The three ways of designating this time period in chapters

11, 12, and 13 differ but slightly – Forty-two months, 1260 days, a time (1 year), and times (2 years), and half a time ($\frac{1}{2}$ year) all refer to the same time period – $3\frac{1}{2}$ years.

REVELATION CHAPTER 13

1. **Chapter 13 shows us the agents, instruments, or tools which the dragon uses in his attack upon the church.** Two beasts are described:
 - a. The **first** is a **monster** of indescribable horror which **comes up out of the sea**.
 - i. You can dwell on the beasts appearance, but do not miss the name of “**blasphemy**” upon his heads.
 - (1) Three times we are told his mission.
 - (a) Rev 13:1 (KJV) “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**.”
 - (b) Rev 13:5 (KJV) “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.”
 - (c) Rev 13:6 (KJV) “And he opened his mouth in **blasphemy** against God, to **blaspheme** his name, and his tabernacle, and them that dwell in heaven.”
 - (2) The dragon (serpent, devil, Satan) failed to devour the man-child, could not destroy the woman, has already fought with Michael and has greatly suffered, and now is relegated to making war with the remnant of her seed, those who keep the commandments of God and have the testimony of Jesus Christ (12:17). But how do you do this? It begins by blaspheming.
 - (3) BLASPHEMY – “. . . from blapto, “to injure,” and pHEME, “speech,” (Eng. “blasphemy”) . . . The word “blasphemy” is practically confined to speech defamatory of the Divine Majesty” W.E. Vine’s Expository Dictionary of New Testament Words.
 - (4) This first beast may well be thought of as Satan’s mouth.
 - (5) Remember, Satan is now making war with those who keep the commandments of God (12:17). Therefore, it does not surprise us to read “and it was given unto him to make war with the saints, and to overcome them” (13:7).
 - ii. The **second** has a harmless appearance (like a **lamb** – 13:11) and for that very reason is even more dangerous than the first. The second **arises from the land**.
 - i. Matthew 7:15 “Beware of false prophets, which come to you in **sheep’s clothing**, but inwardly they are ravening wolves.”
 - ii. James 3:15 “This wisdom descendeth not from above, but is earthly, sensual, devilish.”

- iii. Galatians 1:6-9 “. . . but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”
- iv. Matthew 23:25 “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.”
- v. 2 Peter 2:1-4 “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment . . .”
- vi. 2 Peter 2:12-19 “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

2. Possible meaning of the two beasts:

- a. The **first beast** likely would include antichristian governments, those not associated with Christianity, which attack those who hold the testimony of Jesus Christ.
- b. The **second beast** is more characteristic of antichristian philosophies and false teachers, those who, like wolves in sheep's clothing, attack those who hold the testimony.
- c. Practically speaking, all in authority attacking Christianity are servants of Satan. They receive their inspiration from the Devil himself. This beast represents every government which persecutes the church, whenever and wherever it appears in history. If we recall Daniel's vision in Daniel 7, we see that the four beasts which Daniel saw have been combined into one beast in this chapter. In Daniel, the four beasts represented four empires. Our composite beast does not symbolize one empire, but all antichristian

governments. Propaganda such as there is no God, evolution is a fact, the corruption of morals, and acceptance of an alternative lifestyle, proceeds from the mouth of Satan.

3. **Let us spend some time discussing the mark of the beast. Just what is meant by this “mark of the beast?”**
- a. This mark is not a single, individual, outward, visible sign that will appear on the forehead or hand of the wicked at one particular moment in history, then, and only then. Remember the outline of Revelation and how that the things described within each section covers a period of time ranging from the first to the second coming of Christ. Whatever the mark is, it existed in the first century, the second, and even exists today. The beast EVER persecutes the church and indicates every form of secular power that tries to destroy believers. Wherever and whenever the beast appears, you will also find the mark of the beast. The two go together and cannot be separated.
 - b. In order to understand the expression “mark of the beast” we must remember that not only cattle, but slaves also were branded or marked. That mark meant: this particular slave belongs to or serves this master. Very soon the expression “to receive the mark of someone” began to mean to belong to someone, to serve or worship someone.
 - c. In Revelation 14:9 we read: “If any man worships the beast . . . and receives the mark on his forehead.” Here “receiving the mark of the beast” seems to mean “worshiping the beast.” Similarly, in Revelation 14:11: “they that worship the beast . . . And receive the mark of his name.” [Cf. also Revelation 20:4] Hence, “receiving the mark of the beast” seems to mean: belonging to the beast, worshiping the beast.
 - d. The “mark of the beast” is the God-opposing, Christ-rejecting, church-persecuting spirit of anti-Christ, wherever and whenever it manifests itself. This mark is impressed in the forehead or right hand (Cf. Deuteronomy 6:8). The forehead symbolizes the mind, the thought-life, the philosophy of a person. The right hand indicates his deed, action, trade, industry, etc. Hence, receiving the mark of the beast on forehead or right hand indicates that the person so characterized belongs to the company of those who persecute the church; and that – either preeminently in what he thinks, says, writes; or more emphatically in what he does – this anti-Christian spirit becomes evident.
 - e. This interpretation harmonizes entirely with the explanation regarding the seal which the believer receives on his forehead. This seal indicates that he belongs to Christ; worships him; breathes his spirit; thinks his thoughts after him, etc. Similarly, the mark of the beast symbolizes that the unbeliever, who persists in his wickedness, belongs to the beast; hence, to Satan; worships the devil; breathes his spirit; etc.
4. **Who is the beast? That is, how does he work?**
- a. The beast works through man. We should not be deceived into thinking that the beast works independently without agents. He works through man.
 - b. Man whose number is 666. With seven being the number of completeness, man is thus viewed as never being, on his own merits, able to reach unto perfection.

REVELATION CHAPTER 14

1. **This chapter is divided into three parts. Notice the phrase, “And I looked,” in verses 1, 6, and 14, indicating the beginning of the three paragraphs.**
 - a. Rev 14:1 (KJV) “And I looked (Grk., eidon), and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.”
 - b. Rev 14:6 (KJV) “And I saw (Grk., eidon) another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”
 - c. Rev 14:14 (KJV) “And I looked (Grk., eidon), 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.”

2. **The first of these paragraphs shows us the Lamb standing on mount Zion.** Rev 14:1 “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.”
 - a. This is likely a reference to the heavenly Jerusalem of which we sing in the song “We're Marching To Zion.” [see: Hebrews 12:22 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,”].
 - b. Hence, we then read, “And I heard a voice from heaven” (v. 2). With the Lamb, the apostle sees a **hundred and forty-four thousand**, having **his name and the name of the Father written on their foreheads**.
 - c. What is significant about these who have the name of the Father on their foreheads, these that worship the Father, is that, although the dragon has tried his utmost to make them unfaithful to their Lord, and although he has employed the two beasts to assist him, **they are still faithful**.
 - d. The apostle hears a sound coming out of heaven. The one hundred forty-four thousand are singing the **new song**.
 - i. It was like the sound of many waters and as the voice of a great thunder. You might think of a great waterfall, with the sound ever increasing and booming and rumbling as it hits the rocks below.
 - ii. We were introduced to a new song and its words in Revelation 5:9-10 “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; *10* And hast made us unto our God kings and priests: and we shall reign on the earth.”
 - iii. Just as in chapter five when they sung of how the Lamb “hast redeemed us to God by they blood out of every kindred,” so here, they that sing are they that “were redeemed from among men” (14:4).

- e. Though some commentators believe that these 144,000 constitute **all** the redeemed, it is more than interesting that they are called “the **firstfruits** unto God and to the Lamb” (v. 4).
- i. Notice what is said of the word firstfruits in the Lexical entry: ἀπαρχή noun nom fem sing. [Fri] ἀπαρχή, ἥς, ἡ (1) in Mosaic ceremonial law, a t.t. for the first portion fr. grain and fruit harvests and flocks, offered to God *firstfruits, first offering* (RO 11.16); (2) fig. of pers. as the first of a set or category *first*; as the first converts in an area (RO 16.5); as the first to be resurrected (1C 15.20); as the first of their category to be dedicated to God (RV 14.4); (3) of the Holy Spirit, given to believers as the first portion and pledge of all that God will give to redeemed people *foretaste* (RO 8.23).
 - ii. The general usage of this analogy is that there will be other fruits following.
 - (1) First converts suggests more converts to follow – first in the category of converts.
 - (2) First resurrected suggests others to be resurrected – first in the category of resurrected.
3. **The second of the three paragraphs, beginning in chapter 14 verse 6, angels begin to warn of God coming in judgment:** Rev 14:6 “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people”. . .”Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”
- a. As in the Old Testament, so in the New, before God comes in judgments, the call goes forth admonishing all who will heed to worship God. More angels tell how “Babylon is fallen” and how anyone who follow the way of Babylon, will follow the way of Babylon's downfall. And to be sure, God's wrath is “**without mixture**” – undiluted in strength.
 - b. All this punishment from God is then contrasted with what happens to those “that keep the commandments of God, and the faith of Jesus.” Of these we are told, “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them” (v. 13).
4. **The third section, beginning with verse 14, tells of the final judgment under the symbolism of a harvest.** 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.”
- a. The Son of man, having on his head a golden crown, has in his hand a sharp sickle.
 - b. An angel says to him, “**Thrust in thy sickle and reap:** for the time is come for thee to reap; for the harvest of the earth is ripe.”
 - c. “And the earth was reaped.”
 - d. The clusters of the vine of the earth are then gathered for they are fully ripe.
 - e. These clusters are cast “into the **great winepress of the wrath of God.**”