

Study of Revelation

WADE STANLEY

TABLE OF CONTENTS

Introduction to Revelation	3
Revelation Table of Symbols	7
General Outline of Revelation	12
Revelation: Historical Progression of Events	14
Assignment for Session #1	17
Session #1 - Introduction	19
Session #2 - Chapters 4-5	23
Session #3 - 6:1-8	28
Session #4 - 6:9-7:17	33
Session #5 - 8:1-12	38
Session #6 - 9:1-12	43
Session #7 - 9:3-10:4	47
Session #8 - 10:5-11:6	52
Session #9 - 11:7-18	56
Session #10 - 12:1-2	61
Session #11 - 12:13-13:2	66
Session #12 - 13:3-4, 17:7-18	72
Session #13 - 13:5-12, 17:7-18	76
Session #14 - 13:11-15	82
Session #15 - 13:14-14:5	86
Session #16 - 14:6-15:8	90
Session #17 - 16:1-11	94

Session #18 - 16:12-21	98
Session #19 - Chapters 17-18	102
Session #20 - Chapter 19	106
Session #21 - Chapter 20	111
Session #22 - Chapters 21-22	116

Introduction to Revelation

CHARLES FRY

The book of Revelation was probably written about 95 A.D., during the reign of the Roman emperor Domitian, a ruler called "Nero Redivivus" (Nero back again) because of his cruelty and policies of religious persecution. Domitian claimed the title of "Dominus ac Deus Noster" (our Lord and our God). These were difficult times for those who were followers of Jesus.

The author calls himself John, and identifies himself as the servant of Jesus Christ. This is surely the apostle John, author of the gospel and three epistles that bear his name. Like the gospel of John and 1 John there is a real emphasis in this book on the idea of eye witness testimony (see Rev. 1:2, 1:11, John 21:24, 1 John 1:1). The contents of this book were initially seen by John (1:1-2, 11, 12, 19, 4:1, 5:1-2, etc.) and were meant to be heard and comprehended by the church (1:3, 22:18). For the most part, John would be shown things visually which he then was to describe to his readers and those who heard the reading. The Revelation, as received by John, was primarily a visual display rather than an oral presentation.

John was in exile on Patmos(1:9), an island off the western coast of Asia (modern day Turkey), at the time he received the Revelation. He may have been at forced labor in the island's quarries, even though he was a very old man by this time. If he was a laborer in the quarries, this might be one reason that so many of his descriptions of appearance and color in the Revelation are based on rocks as points of reference. John's exile was "because of the word of God and the testimony of Jesus," and he was most likely the last living apostle, all of the others having been martyred by this time.

The title "Revelation" comes from the opening statement of the book where John identifies his writing as the APOKALUPSIS (a Greek word, the apocalypse, which means an uncovering, laying bare, making naked; hence, revelation).

Jesus Christ (Christ ◀▶ anointed) is immediately identified as the prophet behind the book of Revelation, the one who received the message from the Father for delivery to man, and John in turn is his scribe, not the prophet of God as such, but specifically the prophet of Jesus in this instance, as Aaron was once the prophet of Moses who was the prophet of God (Ex. 7:1). Jesus is both the prophet of the book, and the primary message of the book, the main subject. The method of conveyance is described as God → Jesus → angel → John → churches.

The message of the book is that awesome and devastating events lie ahead in human experience, but through everything the Christ and the Father reign and maintain control. The flow of history is never out of Jesus' control, his victory is always assured, and even the greatest of tragedies have value and purpose as a means of reminding men of their weakness and need before God.

While the book of Revelation does not quote from earlier scriptures, it contains hundreds of allusions to the writings of the Hebrew Bible, especially the prophets, and familiarity with their imagery will be helpful in noticing many ideas that John alludes to, perhaps only descriptively, but doesn't develop fully, taking for granted our appetite for other scriptures.

Outline

1. Introduction and Prologue

1:1-3, title and introduction.

1:4-11, salutation and commission of the writer.

2. The first vision and its message ("I heard... I saw").

1:12-20, one "like the son of man" among the candlesticks.

2:1-3:22, his letters to the churches.

3. The second vision ("After this I looked").

4:1-11:19, heaven, the lamb, 7 seals and 7 trumpets; from an open door to an open temple.

4. The third vision ("A great... sign appeared").

12:1-14:20, the woman, the beasts, the final harvest.

5. The fourth vision ("I saw in heaven").

15:1-19:10, restatement of the wrath against rebellious mankind and false gods; triumph for God's people.

6. The fifth vision ("I saw").

19:11-22:6, triumph during history and at judgment, and forever afterward.

7. Conclusion and epilogue.

22:7-21, final encouragement and warning.

While the outline above may be further subdivided, Revelation may be seen as falling into seven major sections or subdivisions, with five major visions comprising the body of the book. Each of these five visions is introduced as something new, a break in the continuity of the narrative, a change of scene or perspective. Within each of the five visions, the various things presented seem to be in continuity with one another. Having seven parts, the book itself is a "complete" or "perfect" unit, and having five visions, it is a revealing of God's covenant purpose.

Quick Reference Guides

WADE STANLEY

To facilitate instruction, I have included three Quick Reference Guides in the first few pages of this packet.

TABLE OF SYMBOLS

As Charles mentioned in his introduction to the book, there are hundreds of allusions to the Old Testament Scriptures. Revelation is a highly symbolic book written in the symbolic language of the Bible. To interpret the symbols within the context of the Scriptures, I have included the significant symbols within the book, what the symbols represent, and the passages that show us how to best interpret their meaning.

GENERAL OUTLINE OF REVELATION

Although it is difficult to see at first glance, there is a structure to the book of Revelation. The book is made up of six interconnected visions. Each vision begins with John seeing something new and ends with a prophetic vision of judgment day. The General Outline shows the structure of the book.

HISTORICAL PROGRESSION OF REVELATION

The visions build upon one another and form a historical bridge stretching from John's day to the end of time. Mixed within are warnings of divine judgment to come as well as messages of hope for the faithful. The Historical Progression attempts to link the symbolism of Revelation with significant historical events in human history that concern the church.

Revelation Table of Symbols

SYMBOL	MEANING	CORRESPONDING PASSAGES
Adultery	Idolatry or apostasy; especially the latter. As Christ is represented as a bridegroom and the church as a bride, apostasy, or unfaithfulness to him, would be spiritual adultery, and a false church properly represented as a	Jer. 3:8-9, 5:7; Ez. 23:37
Angel	Any agent or messenger of the divine will. The term may be a symbol of any movement of nations, or in history which carries out the divine purposes.	
Ascension to Heaven	Exaltation in power and glory. Prosperity	Is. 14:13-14
Babylon	The city which carried Israel into captivity. Also the symbol of spiritual harlotry (as opposed to Jerusalem, the city of spiritual faithfulness). In Revelation, Babylon represents the Latin church.	Jer. 51:7
Balances	A symbol of justice, but when used to denote the weighing out of food, a symbol of scarcity.	Lev. 19:36, Job 31:6, Dan. 5:27
Black	The color of mourning; hence a symbol of calamity and sorrow.	Jer. 4:28, Zech. 6:2, 6
Black Horse	The horse was not used as a beat of burden by the ancients, but for purposes of war. Hence it is a symbol of war, and a black horse is a symbol of	
Blood	The carnage of war.	Is. 15:9, 34:3; Jer. 46:10; Ez. 5:17
Beast	The term rendered beast in the Revision means a savage wild beast. Hence it is a symbol of a cruel, tyrannical persecuting power. (Note: the term used in chap. 4, rendered "beasts" in the KJV, is not the same. Instead of "four beasts" that should be rendered "four living creatures.") The first beast in Revelation 13 represents Rome transitioning to the powers of Europe. The second beast	Ez. 5:17, 14:15, 21, 34:25-28
Binding	To restrain, to hold; also to deprive of power and render helpless.	Jdg. 16:7, 11; Job 12:18
Book	The record of the divine will. To seal a book is to conceal its meaning, since ancient books were rolls and could not be read when sealed. To open seals is to disclose the meaning. To devour a book is to become master of its contents. The book with seven seals is the book of human destiny, an outline of the great events which connect themselves with the church until its final triumph.	Is. 29:11-12
Bow	The bow, a warlike weapon, when held in the hand is a symbol of war.	Jer. 6:23, 50:14, 29, 42, 51:2
Bride	The spouse of Christ, the Church, the New Jerusalem.	Jer. 31:32, Hos. 2:16, Rom. 7:1-4, Eph. 5:22-33
Bridegroom	Jesus Christ.	Mt. 25:1-10, Lk. 5:34-35
Candlestick	A symbol of a church, which should be a light in the world. The seven golden candlesticks are the seven churches. A symbol of any light giving agency.	Rev. 1:20
Chain	A symbol of bondage or affliction. To chain is to render powerless. To bind Satan with a chain is to restrain his power.	Ps. 107:14, Jer. 40:1, Ez. 19:4, II Pet. 2:4
City	Represents the spiritual condition of mankind: either adulterous in the pursuit of false gods or faithful to the true God. Babylon, Egypt, Sodom represent adulterous religious practices.	Is. 1:21,26, 62:12; Ez. 26:17-19
Cloud	An emblem of power and majesty. To ride upon the clouds is to appear in glory and exaltation.	Deut. 33:26, I Ki. 8:10-12, Job 22:14, Ps. 68:4 & 34
Countenance	Displays one's quality whether righteous or unrighteous	Gen. 4:6-7; Is. 3:9

Revelation Table of Symbols (continued)

Crown	The symbol of royal majesty. To enjoy exaltation and honor. To receive the crown of life is to receive the honors of eternal life.	Job 19:9, Ps. 8:5, Is. 62:3
Darkness	The well known symbol of calamity and affliction.	Ps. 107:10-14, Is. 47:5
Death	A symbol of destruction.	
Door	A symbol of opportunity	Genesis 4:7, 1 Co 16:9, 2 Co 2:12
Dragon	Satan – so he is identified in the book itself.	Rev. 12:3-4,9
Drunk	Following one's heart rather than God; not just a dabbling in iniquity, but a complete immersion in darkness, an intoxication to the point of numbness. Also implies God turning people over to iniquity.	Deut. 29:19, Job 12:25, Is. 29:9-10, Is. 51:17-21, Eph. 4:17-20, I Thess. 5:6-7
Earth	The ancient civilized world, which corresponded in John's time with the Roman Empire. Political powers. Those territories once controlled by Rome.	
Earthquake	Political and moral revolutions and convulsions of society. The shaking of the established order of things. The subversion of states and fortunes.	Is. 29:5-6; Mt. 27:54, 28:2
Eclipse	Or the darkening of heavenly bodies, means the obscuration of the glory of kings and potentates of which sun, moon and stars are symbols	
Egypt	The place of spiritual bondage. A condition of sinfulness. Opposition to	
Emerald	A green stone, third on the breastplate, corresponds to Judah	Exodus 28:17
Euphrates	In the Old Testament, The Euphrates was synonymous with the Assyrian empire. With the Assyrians long gone, it now becomes a symbol of the Turkish power which ruled that same territory. To be "bound by the Euphrates" is to be restrained at that river. The drying up of the river means	Is. 8:6-8, Zech. 10:11
Elders	Probably princes of righteousness. Represents the 12 tribes of Israel plus the	
False Prophets	A false spiritual power who claims divine authority for its teaching	
Fire	Fierce destruction. Never the symbol of a blessing, but of a curse.	Ps. 18:8-13, 50:3; Is. 33
Fire from Heaven	Divine destruction; but fire brought down from heaven by the two horned dragon means excommunication and anathemas of a false spiritual power.	II Kings 1:10-14, Job 1:16, Luke 9:54
Flood	Symbol of overpowering. Distress from persecution or any cause.	Job 27:20, Jer. 47:2, Dan. 11:22
Forehead	A mark in the forehead means a public profession.	Ex. 28:36-38, Deut. 6:6-9
Fornication	Idolatry. See Adultery.	
Four	Number of the earth – four corners, winds, judgments, beasts	Isa. 11:12, Jer. 49:36, Dan. 11:4, Ezek. 14:21, Dan. 7:3
Grass	Mankind, all flesh	1 Peter 1:24
Grave	To put in the grave, signifies to consign to oblivion. "Not to suffer dead bodies to be put into the grave," means that they shall be remembered.	
Hail	Ravages and destruction sent from God; often connected with warfare.	Josh. 10:11, Job 38:22-23, Ps. 18:12, Is. 28:2, Ezek. 13:12-14
Hand	A mark in the hand means the manner of life, or practice.	
Harlot	An idolatrous community. The great Harlot is the apostate church. See Adultery.	Jer. 3:1-8; Ez. 16:15-17; Hos. 4:12
Head	Power to govern or rule over mankind	Ps. 18:43, Dan. 2:38, Hos. 1:11, I Cor. 11:3

Revelation Table of Symbols (continued)

Heavens and the Earth	The world. The political and religious universe. A new heavens and new earth imply a passing away of the old order of things and the establishment of a	Gen. 1:1, Is. 37:16, Jer. 8:2, 10:11-13
Horse	Used only for warlike purposes by the ancients and hence a symbol of war. The color of the horse indicates the condition of his rider and the state of the	Ex. 15:1, II Kings 6:17, Job 39:19-15, Prov. 21:31, Jer. 8:7
Horns	"The great horn of the first king;" Daniel. A symbol of kings, kingdoms, or power. Seven horns indicate enormous power.	Zech. 1:18-19, Rev. 17:12
Incense	The prayers of the saints.	Luke 1:10; Rev. 5:8, 8:3-4
Islands	European states. In the prophets the "isles of the sea" meant the countries in and beyond the Mediterranean; hence, Europe.	Is. 11:11 40:15; Jer. 31:10
Jasper	Likely green in color; the final stone on the breastplate of the high priest	Exodus 28:20
Jerusalem	The capital of Judea and the seat of the temple becomes a symbol of the church of Christ. The "holy city" is contrasted with the "great city," Jerusalem with Babylon, or the true with the false church.	
Jezebel	An unholy woman is a symbol of an unholy influence in the church.	
Key	A symbol of power to deliver or imprison, to open heaven or hell, or to shut them; of power to save or destroy.	Jdg. 3:25, Is. 22:22, Mt. 16:19, Lk. 11:52
King	Supreme power of any kind. A government; a kingdom.	
Lamb	The symbol of a sinless, sacrificial offering. The Lamb of God is Christ slain as a lamb from the foundation of the world.	Is. 53:7, Jn. 1:29
Lightning	The projection of God's power; often compared with an arrow	Ps. 18:13-14, Zech. 9:14
Lion	A symbol of kingly power; often refers to the kingdom of Babylon.	Jer. 50:43-44, Dan. 7:24 cf. w/Dan. 2:37-38
Locusts	Locusts come from the east and symbolize a consuming army. The Arabians under Mohammed.	Ex. 10:13, Deut. 28:42, Pro. 30:27, Nah. 3:15-17
Manna	The bread of life. The truth of Christ.	
Measuring Rod	The standard by which the church is measured. The Word. Always present during a time of restoration.	Ez. 40-42
Mountain	Some person or power conspicuous among men. Highly elevated. A great prince or government. A burning mountain is a baleful, destructive power.	Dan. 2:44, Jer. 51:24-25
Moon	A symbol of powers, rulers and great men which are not supreme. A light which shines by reflecting another light.	Gen. 1:16
Merchants	A symbol of those who make a gain of godliness and traffic in religious	Jn. 2:16
Palm	A symbol of joy or victory	Lev. 23:40-43, Jn. 12:13
Pale Horse	An image of desolating war, and a reign of death.	Jer. 30:6
Rainbow	A symbol of God's faithfulness	Genesis 9:11-17
Red Horse	An image of cruel, bloody war, distinguished by awful carnage.	Zech. 1:8ff
River of Life	Christ is the fountain of life. The abundant, ever flowing life that Christ bestows, is fitly symbolized by a river. The river, and tree, of life mean	Jn. 4:13-14, 7:37-38
Rod	The symbol of rule and correction. The rod of iron is a symbol of resistless sway.	Num 17:3ff, Prov. 10:13, Is. 10:24, Mic. 6:9
Sardius	Sometimes translated carnelian or ruby; a red stone, the first stone on the priest's breastplate	Exodus 28:17

Revelation Table of Symbols (continued)

Scarlet	This color, the color of blood, symbolizes bloody cruelty. A scarlet woman is a persecuting church.	Is. 1:18
Scroll	Divine revelation	Jer. 36:4; Zech. 5:1-5
Seven	The perfect number. Completeness.	
Smoke	A deceiving doctrine, one that masks the truth	Job 38:2
Stars	Shining lights in the world. Conspicuous men, whether in the church or the	Gen. 1:17, Is. 14:12, Rev. 22
Sun	As the great light giver, in one sense a symbol of Christ. Also a supreme ruler. The moon and stars indicate great lights of society, but inferior to the sun	Gen. 1:16
Sun, moon, and stars	Grouped together, these symbols represent the dismantlement of government as well as the disintegration of society and culture.	Gen. 37:9-10, Is. 13:10, Ez. 32:7, Joel 3:15, Mt. 24:29
Sword	A symbol of slaughter. Also of conquest. A sword in the hand indicates by carnal weapons. A sword proceeding from the mouth indicates conquests by the word of God.	Is. 1:20
Tail	False prophet and/or false teaching	Is. 9:15
Temple of God	The church of which the tabernacle and temple were types. The temple of God in heaven, open, is the abode of God, heaven itself, the church above.	
Throne	A symbol of authority.	
Thunder	The voice of God; judgment	Job. 37:2-5, Ps. 18:13-14, Is. 29:6
Time, times, and half a time	A time is equal to one year; times, two years; half a time, one half year. Added together they equal three and a half years. In the Jewish calendar, there are 360 days in a year, thus a total span of 1260 days. "42 months", "1260 days", and "time, times, and half a time" are all used interchangeably in both Daniel and Revelation. Using the premise that 1 day is equal to 1 year in prophetic language, this would constitute a period of 1260 years.	<u>Day/Year Theory:</u> Lev. 25:4; Num. 14:34; Ez. 4:4-6 <u>Period of Time:</u> Dan. 7:25 and 12:7; Rev. 11:2-3, 12:6 and 14, Rev. 13:5
Trees	Prominent men	Judges 9:7-15, Daniel 4:20-22
Trumpet	The blast of a trumpet signifies the forward march of armies, carnal or spiritual. Also the proclamation of war or peace.	Jdg. 3:27, Job 39:25, Jer. 51:27
Waters or Sea	People, multitudes, nations, tongues	Is. 17:12-13, Rev. 17:15
Wine Press	A symbol of an effusion of blood and of distress.	Is. 63:3, Joel 3:13
Wine of the wrath of God	Symbolizes the removal of strength; reeling, staggering, faint, powerless	Ps. 75:8; Is. 51:17, 20; Hab. 2:16
White	To be clothed in white is to be innocent, pure, and to be triumphant.	Is. 1:18
White Horse	Triumphant and glorious war.	
Whore	Apostate church. See Adultery or Harlot.	
Winds	Symbol of commotion; of mighty movements. The "Four Winds" are four invasions of the Roman Empire.	Jer. 49:35-36
Wings	A place of refuge, protection; also a means of deliverance	Ex. 19:4, Deut. 32:10-12, Ps. 91:4
Witness	The two witnesses are the two Testaments, for such is the meaning of the latter word.	Deut. 31:26, Jdg. 11:10, Jer. 29:23

Revelation Table of Symbols (continued)

Woman	The "woman clothed with the sun" is the pure and faithful church. The Great Harlot is the false, faithless, apostate church. The church is often symbolized by a bride, or a woman bearing children. A pure woman represents a faithful church; an adulterous woman, "a harlot," a false, apostate church.	Hos. 1-3, Eph. 5:22ff
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General Outline of Revelation

- I. Prologue: 1:1-8
- II. Vision 1, 1:9-3:22: the state of the church in John's day
 - A. The vision begins in 1:9 with "John in the Spirit on the Lord's Day": notice 1:12, "Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,"
 - B. 1:9-16: John sees a representation of the glorified Christ
 - C. 1:17-20: The vision interpreted
 - D. 2:1-3:22: Letters to the seven churches of Asia
 - E. Each of the seven letters to the churches of Asia ends with a warning of Christ's return
- III. Vision 2, chapters 4-11: what will happen to the Roman Empire
 - A. The vision begins in 4:1: "I looked, and behold, a door standing open in heaven"
 - B. 4:2-5:14: Throne scene
 - C. 6:1-8:5: The seven seals
 - D. 8:6-11:19: The seven trumpets
 - E. The vision ends in 11:15-19: The seventh trumpet is the judgment day
- IV. Vision 3, chapters 12-14: the 1,260 years of the dragon, the beast, and the false prophet persecuting the church
 - A. The vision begins in 12:1: "a great sign appeared in heaven"
 - B. 12: Satan versus the servants of God
 - C. 13: the beast and the false prophet as manifestations of Satanic power in the world
 - D. 14:1-13: God's people preserved through persecution

General Outline of Revelation (continued)

- E. The vision ends in 14:14-20: The judgment day depicted as the winepress of God
- V. Vision 4, chapters 15-19:10: God judges Babylon
 - A. Vision begins in 15:1: “then I saw another sign in heaven”
 - B. 15: Prelude to the 7 bowls of wrath
 - C. 16: The seven bowls of wrath
 - D. 17: The beast and harlot interpreted
 - E. 18: the fall of Babylon lamented by the world
 - F. The vision ends in 19:1-10: the heavenly host celebrates God’s victory over Babylon, an invitation to the marriage supper of the Lamb
- VI. Vision 5, 19:11-20:15: the final enemies are destroyed
 - A. Vision begins in 19:11, “Now I saw heaven opened, and behold, a white horse.”
 - B. 19:11-21: the beast and false prophet defeated
 - C. 20:1-10: Satan is defeated
 - D. The vision ends in 20:11-15: mankind is judged, Death and Hades destroyed
- VII. Vision 6, chapters 21-22:21
 - A. Vision begins in 21:2: “Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God”
 - B. 21:3-8: God restores His dwelling with people; the wicked cast out of His presence
 - C. 21:9-27: John tours the city
 - D. 22:1-5: The river of water of life, the tree of life
 - E. The vision ends in 22:6: notice the three “I am coming quickly” warnings in 7, 12, 20.

Revelation: Historical Progression of Events

Visio	Theme	Event	Chapter	Historical Fulfillment	Date
2	Judgment of "Pagan" Rome	Seal 1	6:1-2	Roman Age of the Antonines	96 - 180
		Seal 2	6:3-4	Roman Civil War	193-285
		Seal 3	6:5-6	General economic decline -- inflation caused by civil war	"
		Seal 4	6:7-8	Famine and pestilence caused by civil war; external enemies growing	250-265
		Seal 5	6:9-11	Imperial persecution under Diocletian	303-311
		Seal 6	6:12-17	Constantine replaces paganism with the Roman church as the state religion	312-337
			7	Encouraging the faithful in Christ to remain steadfast in face of persecution; extension of hope; seal of protection placed on faithful to avoid judgment of	N/A
	Seal 7	8:1-6	Conclusion of "pagan" empire's judgment; judgment of "Christian" Western and Eastern (Byzantine)	"	
	Judgment of "Christian" Rome	Trump 1	8:7	Goths under Alaric sack Rome	410
		Trump 2	8:8-9	Vandals conquer northern Europe, north Africa, destroy Roman fleet at Carthage, sail to Rome and sack it	409-455
		Trump 3	8:10-11	Attila the Hun conquers eastern and central Europe	444-452
		Trump 4	8:12-13	Conglomeration of Germanic tribes conquer Rome; first "barbarian" king placed on the throne; end of the	476-493
		Trump 5	9:1-12	Rise of Mohammed, Muslim conquering, ends with the Abbassid caliphate and beginning of Islam's	612-762
		Trump 6	9:13-21	Judgment against Byzantine Empire (Eastern Roman Empire); successive bids to conquer Constantinople by Muslim powers; Byzantine Empire falls	1056-1453
10			More prophecy to come – this is not the	N/A	
Trump 7	11:1-14	Word of God testifies for a period of 1,260 years; French Age of Reason and attempt to "kill" the Bible	536-1796		
Trump 7	11:15-19	Final Judgment, Conclusion of Vision #2	?		

Revelation: Historical Progression of Events (continued)

Visio	Theme	Event	Chapte	Historical Fulfillment	Date
3	The Church in the Wilderness	1,260 Years	12	The crucifixion of Christ, the church in hiding, Satan attempts to destroy the church	30 - 1796
			13	The cooperation of civil power (the first beast/European powers) and religious power (the second beast/the Papacy) to persecute	536 - 1796
			14:1-5	Encouraging the faithful in Christ to remain steadfast in the face of persecution; extension	N/A
			14:6-13	Proclamation of judgment against the Latin church (Babylon) and the first beast	N/A
			14:14-20	Winepress of God, final judgment, the conclusion of Vision #3	?
4	God Defeats Babylon	Bowl 1	15	Throne scene, judgment pronounced against the beast (European powers) and Babylon (the Latin church)	N/A
			16:2	French revolution, Louis XVI put to death; France opposes Papacy for the first time	1789 -179
		Bowl 2	16:3	England breaks Papal power at sea; fleets of France, Spain, and Italy all destroyed	1793 -181
		Bowl 3	16:4	Napoleon's invasion of Northern Italy; Rome conquered, Pope taken prisoner to France; end of the 1,260 year period	1796 -98
		Bowl 4	16:8-10	Napoleon vs. the Papacy	1798 -181
		Bowl 5	16:10-11	Italian period of unrest and revolution; religious toleration mandated, new constitution written which removes Papal civil authority culminating with Victor Emanuel	1821 -1870
		Bowl 6	16:12-16	Decay of the Ottoman Empire; rise of independent, sovereign nations in the Middle East; preparations for the day of Armageddon	1800's-1920's
		Bowl 7	16:17-21	The World Wars ravage European powers	1914 -194
		Babylon	17	Babylon (the Latin church) and its connections with the beast (European powers) and the false prophet (the Papacy)	N/A
			18	The fall of Babylon mourned by the kings of	N/A
	19:1-10	The heavenly host celebrates Babylon's defeat; the marriage supper of the Lamb concludes	?		

Revelation: Historical Progression of Events (continued)

Visio	Theme	Event	Chapte	Historical Fulfillment	Date
5	Final enemies destroyed	Defeat of beast and false prophet	19:11-21	Armageddon, beast and false prophet cast into the lake of fire (coincides with prophecies concerning the dragon in 20:7-10)	?-?
		Satan Bound	20:1-6	The power of the beast ends, the church comes out of the wilderness, a time of peace and prosperity for	1796-?
		Satan Released	20:7-10	Nations gathered for Armageddon by the beast, false prophet, and dragon; church surrounded and besieged; delivered by God with Jesus' arrival (coincides with 19:11-21)	?-?
		Judgment Day	20:11-15	Final Judgment, Conclusion of Vision #4	?

Assignment for Session #1

In session #1, we will introduce the book of Revelation. Before the first session, read the “Introduction to Revelation” by Charles Fry, review the Quick-Reference Study Guides, and answer the following questions. We will not review these questions and answers in our first session. These are provided to prepare you for the first session.

Introduction

1. What year did John write Revelation, and who was the ruler of Rome at the time?
2. What was happening to the church during this period?
3. How was Revelation’s communication different from other New Testament books?
4. Where was John when he received the book and why was he there?
5. What is the “method of conveyance” for the book of Revelation?
6. What is the message of the book?
7. How does the book of Revelation relate to the books of the Old Testament?

Quick Reference Guides

1. How do we interpret the symbolism in Revelation?
2. How many visions make up the book of Revelation?
3. What do we learn from linking Revelation to significant events in human history?

Session #1 - Introduction

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title slides have been skipped to conserve space).

When was Revelation Written?

The Purpose of Revelation

Structure of Revelation

Revelation 1:1, “signified”

What portions are symbolic?

How do we interpret the symbolism?

Remember the Audience

Prophecy forecasts historical events

“Continuous Historical” view

John sees a glorified Christ

Verse 16

Verse 17, "I am the first and last"

Verse 18, "And I have the keys of Death and Hades"

Verse 19 - Past, Present, Future

"...a door standing open in heaven"

Assignment for Session #2

Please read Revelation chapters 4-5. Using the “Table of Symbols,” interpret the following symbols as best you can. I will offer my interpretation of these symbols in Session #2.

Symbol	Your Interpretation
Door	
Jasper, sardius, emerald	
Rainbow around the throne	
White robes and crowns of gold	
Seven lamps of fire, seven spirits	
Sea of glass like crystal	
Scroll	
Seals	
Horn	
Bowls of incense	
Harps	

Session #2 - Chapters 4-5

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title and quote slides have been skipped to conserve space).

“...a door standing open in heaven”

John’s vision of God

The twenty-four elders

Verse 5

Seven “spirits” of Isaiah

Verse 6

Verses 7-8

Verses 8-11: Notice the sets of three

The dilemma

Problem solved

The Lamb

“...harp and golden bowls full of incense”

The twenty-four elders (verses 9-10)

The host of heaven (verse 12)

All of creation (verse 13)

Summary of verses 8-13

Assignment for Session #3

Please read Revelation 6:1-8. Using the "Table of Symbols," connect the symbols in the left-hand column with their interpretation in the right-hand column.

White horse	Economic depression
Crown	A period of civil war
"...went out conquering and to conquer"	Inflation and scarcity brought on by economic depression
Bow	Laurel wreath worn by a conquering hero
Red horse	Victory in war
"...take peace from the earth"	Death
"...kill one another"	Calamity that follows war
Black horse	Death from famine and plague
Balances	A weapon of war perfected by the Cretans
"A quart of wheat for a denarius"	A time of war following a time of peace
Pale horse	A bloody war, carnage, excessive bloodshed
"sword...hunger...death"	Uninhibited victory

Session #3 - 6:1-8

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title and quote slides have been skipped to conserve space).

4 Nations in Daniel 2 and 7

Nations with evil intent

A few passages to remember

Seal #1 - What John Sees

The Age of the Antonines - 96-180 AD

Summary of Seal #1

Seal #2 - What John Sees

A Century of Chaos - 183-284 AD

Summary of Seal #2

Seal #3 - What John Saw

Economic Downturn - Mid 3rd Century

Summary of Seal #3

Seal #4 - What John Sees

Famine, Plague, and War - 250-265 AD

Summary of Seal #4

Assignment for Session #4

Please read Revelation 6:9-7:17. One of the more difficult symbols to interpret is Revelation 6:12, “and the sun became black as sackcloth of hair, and the moon became like blood.” This language sounds like the end of the world. But upon closer examination, the Lord means something different. Using the “Table of Symbols,” read the passages below and answer the accompanying questions.

GENESIS 1:16-18

1. God made two great lights. The “greater light to _____ the day, and the lesser light to _____ the night.”
2. Based on how the sun and moon are described, what might they represent in symbolic language?

GENESIS 37:9-10

3. Describe Joseph’s dream.
4. According to Jacob, who did the sun and moon represent?
5. Who did the stars represent?

ISAIAH 13

1. According to verse 1, who does Isaiah prophecy against?

2. According to verse 16, who would carry out God's punishment against this kingdom?

3. According to verse 19, what will happen to this kingdom?

4. Read verse 10. Based on the previous two passages and the context of Isaiah 13, what is the symbolic meaning of this verse?

Session #4 - 6:9-7:17

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title and quote slides have been skipped to conserve space).

Seals 1-4 Review

Seal #5 - What John Sees

Persecution of the Church - 303-311

Summary of Seal #5

6, 6, 6

Seal #6 - What John Sees

“Sun...Moon...And Stars”

Common Figure in Prophecy

7 and 7 - Verses 12-14

Verses 16-17

What it Means

Seal #6, Part 2 - What John Sees

Who was sealed

Ezekiel 9

Verses 9-12

“...the ones who come out of the great tribulation”

Assignment for Session #5

Please read 8:1-12. Using the “Table of Symbols” or your own intuition, offer your interpretation of the symbolic language in trumpets 1-4. I will give my interpretation in Session #5.

Symbol	Your Interpretation
Hail	
Fire	
Fire mingled with blood	
Third of the earth	
Mountain	
Sea	
Star	
Wormwood	
Rivers/springs of water	
Third of the sun... moon... stars	
A third of the day did not shine	

Session #5 - 8:1-12

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title, quote, and map slides have been skipped to conserve space).

Seal #7 — What John Sees

Seal 7 and the Trumpets

Trumpet #1 - What John Sees

The Goths sack Rome

Summary of Trumpet #1

Trumpet #2 - What John Sees

The Vandals sack Rome

Summary of Trumpet #2

Trumpet #3 - What John Sees

Attila the Hun

Summary of Trumpet #3

Trumpet #4 — What John Sees

Odoacer and the Fall of Rome

Assignment for Session #6

Please read 9:1-12 and the short introduction to the Byzantine Empire below. After reading, answer the comprehension questions that follow. The questions highlight several important facts that will connect with the symbolism in Trumpets 5-6.

From the Encyclopedia Britannica Online Article, “Byzantine Empire,” (<https://www.britannica.com/place/Byzantine-Empire>)

The Byzantine Empire, the eastern half of the Roman Empire, which survived for a thousand years after the western half had crumbled into various feudal kingdoms and which finally fell to Ottoman Turkish onslaughts in 1453.

The very name Byzantine illustrates the misconceptions to which the empire’s history has often been subject, for its inhabitants would hardly have considered the term appropriate to themselves or to their state. Theirs was, in their view, none other than the Roman Empire, founded shortly before the beginning of the Christian era by God’s grace to unify his people in preparation for the coming of his Son. Proud of that Christian and Roman heritage, convinced that their earthly empire so nearly resembled the heavenly pattern that it could never change, they called themselves Romaioi, or Romans. Modern historians agree with them only in part.

The term East Rome accurately described the political unit embracing the Eastern provinces of the old Roman Empire until 476, while there were yet two emperors. The same term may even be used until the last half of the 6th century, as long as men continued to act and think according to patterns not unlike those prevailing in an earlier Roman Empire. During those same centuries, nonetheless, there were changes so profound in their cumulative effect that after the 7th-century state and society in the East differed markedly from their earlier forms. In an effort to recognize that distinction, historians traditionally have described the medieval empire as Byzantine.

The latter term is derived from the name Byzantium, borne by a colony of ancient Greek foundation on the European side of the Bosphorus, midway between the Mediterranean and the Black Sea. The city was, by virtue of its location, a natural transit point between Europe and Asia Minor (Anatolia). Refounded as the “new Rome” by the emperor Constantine I in 330, it was endowed by him with the name Constantinople, the city of Constantine. The derivation from Byzantium is suggestive in that it emphasizes a central aspect of Byzantine civilization: the degree to which the empire’s administrative and intellectual life found a focus at Constantinople from 330 to 1453, the year of the city’s last and unsuccessful defense under the 11th (or 12th)

Constantine. The circumstances of the last defense are suggestive too, for in 1453 the ancient, medieval, and modern worlds seemed briefly to meet. The last Constantine fell in defense of the new Rome built by the first Constantine. Walls that had held firm in the early Middle Ages against German, Hun, Avar, Slav, and Arab were breached finally by modern artillery, in the mysteries of which European technicians had instructed the most successful of the Central Asian invaders: the Ottoman Turks.

READING COMPREHENSION QUESTIONS

1. What was the connection between the Byzantine Empire and the Roman Empire?
2. How did the citizens of the Empire view their kingdom?
3. When did the Byzantine Empire fall? Who conquered it?
4. What was the capital of the Byzantine Empire? Who founded the capital city in 330?
5. For centuries, the walls of Constantinople repelled invaders. What new military development led to the fall of the city?

Session #6 - 9:1-12

To facilitate note-taking, I have included the headings from each slide, beginning with slide #6 (please note: title, quote, and map slides have been skipped to conserve space).

Three woes

The Byzantine Empire and Eastern Church

Trumpets 5-6 judge the Byzantine Empire

6, 6, 6

Trumpet #7 - Day of Judgment

Trumpet #5 - What John Saw

More of What John Saw

Arabs raised to oppose Byzantium

“Torment for five months” = 150 years

God's tool of judgment

Where is the church?

Assignment for Session #7

Please read 9:13-10:4. Revelation 9:15 is an interesting verse because it seems to imply a very specific point in time: “So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.” In Session #6, we discussed the “day-year theory,” which suggests one day can equal one year in some prophecies. Assuming this is true, take a few minutes to calculate how much time an “hour and day and month and year” might represent. I included a few Scriptures that might help you.

Symbol	Relevant Passages	Elapsed Time
Hour	John 11:9	
Day	Lev. 25:4; Num. 14:34; Ez. 4:4-6	
Month	Deuteronomy 21:13, 34:8	
Year	How many days are in a year?	
Total		

Session #7 - 9:3-10:4

To facilitate note-taking, I have included the headings from each slide, beginning with slide #5 (please note: title, quote, and map slides have been skipped to conserve space).

Trumpet #6

6, 6, 6

Trumpet #7 - Day of Judgment

Trumpet #6 - What John Saw

“hour...day...month...year”

The army

The Seljuk Turks

Ottoman Turks rise to power

May 29, 1453

An end, but not the end

John sees “another mighty angel”

Seven thunders respond

“Seal up the things which the seven thunders uttered

Assignment for Session #8

Please read 10:5-11:6. In 11:3-6, there is some interesting imagery involving two trees who God labels as two witnesses. Two lampstands are also mentioned. After reading through the symbolism, answer the reading comprehension questions below.

VERSE 3

1. How long would the two witnesses prophesy?
2. What does sackcloth symbolize?

VERSE 5

3. How does God protect the witnesses from harm?

VERSE 6

4. What does the image of a consuming fire bring to mind?
5. Can you think of an example in Scripture when God sent a drought on the land?
6. When did God turn water into blood?
7. Has God sent harmful plagues as punishment?

Now read Zechariah chapter 4 and answer the questions below.

VERSES 1-3

8. How many lampstands are in Zechariah's vision?

9. How many olive trees?

VERSE 6

10. What is the name of the person mentioned in verse 6?

VERSE 14

11. Compare verse 14 with Revelation 11:4. What similarities do you see?

Session #8 - 10:5-11:6

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title, quote, and map slides have been skipped to conserve space).

The angel, the little book, the thunders

Seven thunders respond to the “little book”

Seventh trumpet = judgment day

Eating the little book

Measuring the Temple

A Restoration

The Imagery of 11:1-2

The Two Witnesses

Witnesses have divine power

Two significant prophets

Sackcloth = Word of God suppressed

1,260 days = time and times and 1/2 a time

If one "time" = one lunar year

42 months = 1,260 days

Assignment for Session #9

Please read 11:7-18 and answer the following questions in preparation for our study.

1. Verse 7: According to the “Table of Symbols,” what does “the beast” represent?
2. Verse 7: The beast ascends from “the bottomless pit.” What is the bottomless pit? What does this tell us about the beast?
3. Verse 8: The “great city” is called Sodom, Egypt, and Jerusalem (“where also our Lord was crucified”). What traits do those three cities share?
4. The beast makes war against the two witnesses. They die, God raises them from the dead, and they ascend to heaven. If the two witnesses represent the word of God, what might their death, resurrection, and ascension represent?
5. Verse 13: What does an earthquake represent in prophecy?
6. The seventh trumpet symbolizes the day of judgment and signals an end to the seals and the trumpets. Read the text of the seventh trumpet closely. What message is God sending to His people?

Session #9 - 11:7-18

To facilitate note-taking, I have included the headings from each slide, beginning with slide #4 (please note: title, quote, and map slides have been skipped to conserve space).

11:7-10 - What John Sees

The beast

It ascends from the bottomless pit

The great city = Rome

The witnesses killed

The Waldensians

Fifth Lateran council - 1512-1517

Indulgences

11:11-13 - What John Saw

The witnesses revived

Caught up to heaven

A growing sense of the last days

Martin Luther, 1483-1546

Ten horns = ten kingdoms

Henry VIII of England

Assignment for Session #10

Read Revelation 12:1-12 and answer the following questions in preparation for our study.

VERSES 1-2

1. What does a woman represent in prophecy?
2. Does the woman's appearance give us any clues about what she represents?

VERSES 3-4

3. Who is the dragon?
4. Who do the stars represent?

VERSES 5-6

5. Who is the male child?
6. The male child is "caught up to heaven." What does that represent?

VERSES 7-9

7. Can you think of instances where the devil is present in heaven?

8. What major event in Scripture would have the power to cast Satan from God's presence for all time?

VERSES 10-12

9. Satan is called the dragon, the serpent, and the devil. How is he described in verse 10?

10. According to verse 11, how do we defeat Satan?

Session #10 - 12:1-2

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title, quote, and map slides have been skipped to conserve space).

A new vision

Vision 3 is set up by trumpet #6

More details about the beast

A woman with child

She is arrayed with heavenly glory

The faithful of God from all time

The dragon

The male child = Christ

Satan attempts to kill Jesus

Sanctuary in the wilderness

Biblical Christianity disappears

War in heaven = crucifixion

Michael the archangel

The great dragon

He “deceives the whole world”

Exiled from heaven

Four results of the cross

He can accuse us no longer

Three keys to victory

Downstream effects

Assignment for Session #11

There are several passages to read in preparation for this session.

- Revelation 12:13-13:2
- Daniel 2:31-45
- Daniel 7:1-8, 19-24
- Revelation 17:7-18

Our class will cover Revelation 12:13-13:2, but the two passages in Daniel and the later passage in Revelation interpret the symbolism in the section we will cover. Using these four passages and what we discussed in our previous sessions, please fill in your interpretation of these symbols below.

Symbol	Your interpretation	Reference(s)
dragon		
woman		
time and times and half a time		
water/sea		
beast		
seven heads		
ten horns		

Session #11 - 12:13-13:2

To facilitate note-taking, I have included the headings from each slide, beginning with slide #4 (please note: title, quote, and map slides have been skipped to conserve space).

The dragon's assault on the church

The earth helped the woman

He makes war with the offspring

Nebuchadnezzar's dream

Daniel's Four beasts

The fourth beast - Rome

A Beast Rises from the sea

The beast described

A composite

The number of the beast

Irenaeus's solution

Reasons why lateinos makes sense

“Seven heads”

Seven heads summary

Ten horns = ten kingdoms

Conclusions

A succession of kingdoms

Civilization migrates

Assignment for Session #12

Please read Revelation 13:3-4. In addition, please review Revelation 8:7-13 and 17:7-18. To prepare for Session #12, answer the following questions.

1. What did trumpets 1-4 represent?
 - a. Trumpet 1 -
 - b. Trumpet 2 -
 - c. Trumpet 3 -
 - d. Trumpet 4 -

2. Since it was founded, several different types of government ruled Rome. The Roman historian Tacitus described these forms of government in his book *The Annals of Imperial Rome*:

When Rome was first a city, its rulers were kings. Then Lucius Junius Brutus created the consulate and free Republican institutions in general. Dictatorships were assumed in emergencies. A Council of Ten did not last more than two years; and then there was a short-lived arrangement by which senior army officers – the commanders of contingents provided by the tribes – possessed consular authority.

Based on the quotation above, what were the five forms of Roman government identified by Tacitus?

- a.

- b.

c.

d.

e.

3. Who ruled Rome during John's lifetime? (circle one)

a. The Senate

b. The Army

c. The Pope

d. The Emperor (the Caesars)

4. Thinking back to the sixth seal, what major change did Constantine make to the Roman Empire?

5. When the Western Roman Empire fell, who took its place in Western Europe?

Session #12 - 13:3-4, 17:7-18

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title, quote, and map slides have been skipped to conserve space).

What John Saw

The seven heads - 17:10

13:14, “wounded by the sword”

“Wounded by the sword and lived”

An alliance of church and state

The ten horns

The ten horns are “of one mind”

Who is like the beast?

Beast connected with the divine

Worship beast = worship dragon

Cannot be defeated by human means

Summary of 13:3-4, 17:11-13

Assignment for Session #13

Please read Revelation 13:5-12. In addition, please review Revelation 17:7-18. To prepare for Session #13, answer the following questions.

1. According to 13:5 and 7, the beast was given several things. What was he given?
2. Who gave the beast these things?
3. Who would the beast blaspheme (verse 6)?
4. Whose names are written in the Lamb's Book of Life (verse 8)? What is the Book of Life?
5. Compare Revelation 13:11 to Matthew 7:15. What similarities (if any) do you see?
6. What authority is given to the second beast?
7. Do the first and second beasts exist at the same time? (hint: look closely at verse 12)

Session #13 - 13:5-12, 17:7-18

To facilitate note-taking, I have included the headings from each slide, beginning with slide #5 (please note: title, quote, and map slides have been skipped to conserve space).

The beast is given four things

The beast blasphemes...

The cult of the martyrs

Gains speed in the fourth century

Morphs into the cult of the saints

Secular persecution of heretics

The book of life

The lamb slain

If anyone has an ear

Verse 10

The patience and faith of the saints

Another beast

Exercises all the authority...

Final descriptions...

Who is the second beast?

Summary of Revelation 13:5-12

Assignment for Session #14

Please read Revelation 13:11-15, 2 Thessalonians 2:3-12, and Daniel 7:19-21. To prepare for Session #14, please answer the following questions.

1. The second beast in Revelation 13 has two horns. What might these two horns represent on the second beast? (HINT: remember how horns were interpreted in both Daniel 7 and Revelation 17.)
2. Are there other examples in the Bible of fire coming down from heaven? What are they?
3. How are images used in the Bible?
4. Who gives the second beast power to breathe life into the image?

2 THESSALONIANS 2:3-12

5. What will precede the return of Jesus according to verse 3?
6. In the New Testament, the temple of God is the church. If the man of sin “sits as God in the temple of God,” what does that tell us about his relationship with the church?

7. According to verse 8, who will destroy the man of sin? How will he be destroyed?

8. What similarities do you see between verses 9-10 and Revelation 13:13-15?

DANIEL 7:19-21

9. Did the “little horn” emerge before or after the ten horns?

10. What similarities do you see between verse 25 and 2 Thessalonians 2:4?

11. What should we expect to see in history if the little horn subdues three horns?

12. When will the little horn lose its dominion (see verses 22, 26-27)?

Session #14 - 13:11-15

To facilitate note-taking, I have included the headings from each slide, beginning with slide #4 (please note: title, quote, and map slides have been skipped to conserve space).

Reviewing The Second beast

Two horns = two “kingdoms”

Early signs

Council of Chalcedon, 451

The vicar of Christ

Emperor Justinian (527-565)

City of Rome 330-476

Pope Gregory the Great (590-604)

The Donation of Pepin (756)

The Little horn

The dragon is behind both beasts

Review of Trumpet 6

Implications

He “performs great signs”

Summary of 13:11-15

Assignment for Session #15

Please read Revelation 13:14-14:5 and answer the following questions.

1. If the seven-headed beast represents Rome in its stages of power, what might the “image of the beast” created by the second beast (the papacy) represent?
2. Is there a difference between the beast and those who receive the mark of the beast? Why or why not?
3. Who are the 144,000? (recall our study of chapter 7)
4. How are they different from those who received the mark of the beast?
5. Why, do you suppose, no one could learn their song?

Session #15 - 13:14-14:5

To facilitate note-taking, I have included the headings from each slide, beginning with slide #4 (please note: title, quote, and map slides have been skipped to conserve space).

What is “an Image”?

Pepin the Short

Empress Irene (797-802) of Byzantium

December 25, 800

The Successor of the Roman Empire

A complete fabrication

“Receive a mark”

Conversions to Catholicism

Daniel 7:24 - “Subdue three kings”

The unmarked will be killed

Dissenters will be ostracized

The inquisition

The warnings of chapter 13

Looking ahead

The 144,000

144,000 sealed in seal #6 (chapter 7)

More about the 144,000 (verses 4-5)

Singing redemption's song (Verses 2-3)

Summary of the beasts

Summary of 13:14 - 14:5

Session #16 - 14:6-15:8

To facilitate note-taking, I have included the headings from each slide, beginning with slide #5 (please note: title, quote, and map slides have been skipped to conserve space).

The 144,000

144,000 sealed in seal #6 (chapter 7)

More about the 144,000 (verses 4-5)

Singing redemption's song (Verses 2-3)

Angel #1 - The “everlasting Gospel”

Angel #2 - “Babylon is fallen”

To those in league with the beasts

Jesus returns for judgment

Angel #4

Vs. 16 — Jesus harvests the righteous

Angels 5 and 6

A river of blood

7 bowls = God's vengeance

What John sees

The seven bowls

Summary of chapters 14-15

Session #17 - 16:1-11

To facilitate note-taking, I have included the headings from each slide, beginning with slide #4 (please note: title, quote, and map slides have been skipped to conserve space).

1,260 years

533 + 1,260 = 1793

What John Sees

France: the most Catholic nation

Growing discontent with religion

The French Revolution - 1789-1799

What John Saw

English naval dominance

Europe at war

England dominates the sea

What John Saw

1796 - France invades Italy

The Cisalpine Republic

What John Saw

Napoleon vs. the Papacy

What John Saw

The papacy loses the papal states

Summary of 16:1-11

Session #18 - 16:12-21

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title, quote, and map slides have been skipped to conserve space).

Looking back

First three visions

Vision 4 - God's judgment of the beast

Looking ahead

6, 6, 6

What John saw

More of what John saw

Armageddon

Trumpet #6 - the Turkic power

Decline of Ottoman Empire

Ottoman Empire defeated in WW1

Late 19th/early 20th Deceiving spirits

Their purpose

He returns like “a thief”

What John saw

More of what John saw

Still more of what John saw

Connect the symbolism with history

Session #19 - Chapters 17-18

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title, quote, and map slides have been skipped to conserve space).

Summary of Bowls 6-7

A tale of two...

The beast and the harlot

Mystery, Babylon the Great

Reviewing The beast

A few more things about the beast

European kingdoms

“These will hate the harlot”

“Babylon the great is fallen, is fallen”

“come out of her, my people”

“Repay her double...”

“no one may buy or sell”

Lasting economic impact

Religion is profitable

Swift judgment

Justice for her victims

Final and decisive judgment

Session #20 - Chapter 19

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title, quote, and map slides have been skipped to conserve space).

Actors in Vision #4

Events in Vision #4

A heavenly celebration

“corrupted the earth with her fornication”

“Avenged...the blood of His servants”

Babylon cast into hell

The betrothal

Between the betrothal and wedding

When Jesus returns...

The wedding feast

The beatitudes of Revelation

More beatitudes

The church is both bride and guest

John worships the angel

What John Saw

More of what John saw

The armies of heaven

What John Saw

Two depictions of armageddon

The papacy's final days

The end of the false Prophet

21st Century Warfare

Is armageddon a traditional war?

He comes as a thief

Session #21 - Chapter 20

To facilitate note-taking, I have included the headings from each slide, beginning with slide #2 (please note: title, quote, and map slides have been skipped to conserve space).

The Symmetry of Revelation 12-20

What John Saw

When is Satan Bound?

What signals his release?

One thousand in Scripture

One thousand years in Scripture

Different Views of the Millennium

What John Saw

Resurrection of the soul - John 5:24-25

Resurrection of the body — John 5:28-29

Two deaths

Two deaths, two resurrections

Putting it all together

Timeline

Verse 5

Verse 6

“Gog and Magog”

A Savage Reputation

Connection with the Goths

A Hypothesis

What John Saw

Armageddon

What should we expect?

Proleptic visions of the Judgment day

Session #22 - Chapters 21-22

To facilitate note-taking, I have included the headings from each slide, beginning with slide #3 (please note: title, quote, and map slides have been skipped to conserve space).

What John saw

The book of life in Revelation

The book of life elsewhere

What John saw

Judged according to works

What happened to the first heaven/earth?

A spiritual realm

New heavens, new earth, new Jerusalem

A tale of two...

“prepared as a bride”

“He will dwell with them”

“the healing of the nations”

“Behold, I make all things new.”

“To Him who overcomes”

An inheritance

The cowardly

“these words are true and faithful”

Watch!

Do not worship angels

“Do not seal...the prophecy”

Verse 11

Rewarded according to works

The right to the tree of life

“to him who thirsts”

Warnings