



Prophecies of End Times (Selected Scriptures)

Zechariah 12-14

Skim Zech 12 & 13 and note a topic for each paragraph. See also Zech 1:7-11, Zech 6:1
What is the primary theme?

Zech 12 - Punishment of the enemies of Judah (1-8)
Repentance and sorrow of the Jews (9-14)

Zech 13 - The Fountain for the remission of sins, the conviction of the false prophets (1-6)
The death of Christ, and the saving of a remnant of the people (7-9).

When is “on that day...”?

Most likely referring to the Day of the LORD. Perhaps an era, not always chronological.

What is the LORD doing for Judah?

Make Jerusalem an immovable rock for all the nations. Make the leaders of Judah like a fire pot in a woodpile. The LORD will shield those who live in Jerusalem and set out to destroy all the nations that attack her. A key passage that provides an order of events is 2 Thes 2:1-4+. In Rom 13:1-7 refers to God ordaining governmental power to keep peace and order.

How does the LORD cleanse His people?

God will pour out on them a spirit of grace and supplication. They will look on me, the one they have pierced. A fountain will be opened to the house of David and the inhabitants of Jerusalem. I will banish the names of the idols from the land. I will remove both the prophets and the spirit of impurity. Two-thirds will be struck down and perish; yet one-third will be left in it.

Skim Zech 14 and note a topic for each paragraph.

Zech 14 - The sufferings of Jerusalem (1-7)
Encouraging prospects, and the destruction of her enemies (8-15)
The holiness of the latter days (16-21)

What is meant by “A day of the LORD is coming”? Does this follow the events of 12 & 13?
In 2 Pet 3:8 we’re reminded that 1 day is like a thousand years and vis versa.

What are the key events?

The city will be captured, the houses ransacked... The LORD will go out and fight against those nations. It will be a unique day, without daytime or nighttime--a day known to the LORD. Living water will flow out from Jerusalem. The LORD will be king over the whole earth. The plague with which the LORD will strike... Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles. On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD's house will be like the sacred bowls in front of the altar.

Matthew 24

What is the situation or context for Matt 24?



Christ foretells the destruction of the temple. (1-3)

The troubles before the destruction of Jerusalem. (4-28)

Christ foretells other signs and miseries, to the end of the world. (29-41)

Exhortations to watchfulness. (42-51)

What does Jesus foretell regarding “the sign of your coming and of the end of the age”?

Verses 4-28 The disciples had asked concerning the times, When these things should be?

Christ gave them no answer to that; but they had also asked, What shall be the sign? This question he answers fully.

Events near at hand: the destruction of Jerusalem, the end of the Jewish church and state, the calling of the Gentiles, and the setting up of Christ's kingdom in the world.

Events leading to the final judgment: What Christ here said to his disciples, tended more to promote caution than to satisfy their curiosity; more to prepare them for the events that should happen, than to give a distinct idea of the events.

NOTES: The destruction of Jerusalem. Many false prophets, deceiving many. Wars and rumors of wars. Nation will rise against nation. There will be famines and earthquakes in various places. The beginnings of birth pains. Handed over to be persecuted and put to death, and you will be hated by all nations because of me. Many will turn away from the faith and will betray and hate each other. The love of most will grow cold, but he who stands firm to the end will be saved. This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

When you see standing in the holy place ‘the abomination that causes desolation’... then let those who are in Judea flee to the mountains. Then there will be great distress, unequalled from the beginning of the world until now. For the sake of the elect those days will be shortened. For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. The sun will be darkened, and the moon will not give its light... The sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. Angels will gather his elect from the four winds, from one end of the heavens to the other. No one knows about that day or hour. Therefore keep watch...]

Isaiah 2-3

Skim Isaiah 2 & 3 and note a topic for each paragraph.

Isa 2 - The conversion of the Gentiles, Description of the sinfulness of Israel (1-9)

The awful punishment of unbelievers (10-22)

Isa 3 - The calamities about to come upon the land (1-9)

The wickedness of the people (10-15)

The distress of the proud, luxurious women of Zion (16-26)

When are these events to occur?

Isa 2:1-5 sound like the millennial reign of Christ.

Isa 2:6-22 sound like the conditions and events prior to and during the tribulation. The proud and lofty will be humbled. The arrogance of man will be brought low. The idols will disappear. Men will flee to the caves.



What are the themes and warnings?

Isa 2:22 stop trusting in man.

Isa 3:1-12 God withdraws both supply and support from Jerusalem and Judah. Oppression of each other, chaos, no leadership, no food or clothing.

Isa 3:5 oppression is coming.

Isa 3:9 they parade their sin, not hiding it.

Isa 3:11-12 woe to the wicked. Youths shall oppress, women will rule.

Isa 3:13-15 the LORD takes his place in court, to judge against the elders and leaders of His people.

Isa 3:16-24 speaks of judgment against haughty women.

Isa 3:25-26 foretell death to the men of Israel and the fallen gates of Zion.

What observations can you make from these passages?



Bowls of Judgment (Study Guide Lesson 11)

Revelation 15:1 – 16:21 Paragraph Points:

vs. 15:1	Seven Angels
vs. 15:2	Songs
vs. 15:5	The Temple opened
vs. 16:1	First Three Bowls
vs. 16:8	Fourth and Fifth Bowls
vs. 16:12	Sixth Bowl and a Great Battle
vs. 16:17	Seventh Bowl

In groups, read through **Revelation 15:1 – 8** and note your observations and symbolism.

[Revelation Rev. 12:1+](#), [Rev. 13:1+](#), and [Rev. 14:1+](#) formed an interlude during which the scenes depicting the series of judgments being poured out by God upon the earth are interrupted to illustrate other important events associated with the Tribulation. Now at [Revelation Rev. 15:1+](#), the scene shifts back to the judgments—specifically the preparations for the final set of seven judgments to be poured out upon the [earth dwellers](#) and the kingdom of the [Beast](#). This chapter describes the scene in heaven which initiates the final seven bowls of God's wrath, to be poured forth in the next chapter ([Rev. 16:1+](#)). The event which led to the scene before us now was the sounding of the seventh trumpet ([Rev. Rev. 11:15+](#)). The sounding of the seventh trumpet was met with the announcement that the Lord's kingdom would be underway as a result of the judgments under that trumpet. The bowl judgments introduced here are the final plagues from God which bring about the establishment of His kingdom on earth.

In these seven plagues under the sounding of the seventh trumpet, itself part of the opening of the seventh seal, the last of the three woes—the three last trumpets—will be completed ([Rev. 8:13+](#)). “No announcement that the third woe has passed is in the offing, because by the time it has passed, human history will have reached its culmination.”⁴ At the pouring forth of the last of these seven bowls, a voice from the Temple announces, “It is done!” ([Rev. 16:17+](#)). Source: A Testimony of Jesus Christ.

What do you think is meant by “a sea of glass mixed with fire”?

a sea of glass: This sea of glass is under the throne of God and is analogous to the river of life. Ezekiel saw it above the heads of the cherubim, under the throne of God above ([Eze. 1:22](#)). It is clear as crystal ([Ex. 24:9-10](#); [Rev. 4:6+](#); [Rev. 22:1+](#)). The transparency of the glass is similar to that of the streets of pure gold in the New Jerusalem ([Rev. 21:21+](#)). The clarity of the glass speaks of purity and perhaps washing (as in water). These have come through a time of intense tribulation and now stand upon the sea, reminiscent of the salvation of Israel from the Pharaoh of Egypt ([Ex. 15:1](#)).

Long before even that deliverance, there had occurred an event greater judgment and redemption by the waters of the sea, “when once the long-suffering of God waited in the days of Noah, . . . wherein few, that is, eight souls were saved by water” ([1Pe. 3:20](#)). The same waters which had destroyed all the ungodly world also saved the believing remnant from destruction by that world. It is interesting also that the waters of baptism, symbolizing death to sinfulness and resurrection unto holiness, are compared both to the waters of the Red Sea ([1Cor. 10:1](#), [1Cor. 10:2](#)) and to the waters of the Great Flood ([1Pe. 3:20](#), [1Pe. 3:21](#)). Thus will the sea at the heavenly throne perpetually call to remembrance the waters of the Flood, the waters of the Red Sea, and the waters of baptism, all speaking both of God's judgment on the wickedness of rebellious men and His great salvation for those who trust Him and obey His Word. This last company of persecuted believers had experienced these also.¹

mingled with fire: The sea is clear like glass, but also sparkles or radiates brilliant light. Fire is [πυρί](#) [pyri]. A similar word elsewhere denotes “fiery red,” [πυρρός](#) [pyrros] ([Rev. 6:3+](#); [Rev. 12:3+](#)). If red, it could reflect the purging and redemptive power of Christ's blood. Or, like the purity of the glass, the fire may speak of purity. Having come through the flames of adversity, those standing upon the sea of glass have been refined ([1Pe. 1:7](#); [1Pe. 4:12](#)). A more ominous possibility is that the fire denotes the redness, not of Christ's blood, but of the martyrs themselves, shed as part of their testimony. Here the sea is



“mingled with fire,” evidently referring to the fiery persecution under the Beast—a trial exceeding far in its combination of suffering anything hitherto experienced ([Mark 13:19](#)). The pagan persecutions of early times, and the still more exquisite and refined torments under papal Rome, come short of the horrors of the Great Tribulation.

Further discussion: [Rev 8:8](#), [4:6](#), [Gen 1:7](#), [Rev 12:11](#),

What is the point and purpose of the song?

they sing: To praise God as almighty, righteous, and holy. To pronounce all nations will come and worship before Him. Compare with [Ex 15](#), [Ps 111:2](#), and [Deut 32:3f](#). How does this song echo the Song of Moses? How might vs. 3-4 be seen as the Song of the Lamb? See [Ps 22](#).

Some take the song of Moses to commemorate the victory which God gave Israel at the crossing of the Red Sea when Pharaoh’s troops were destroyed in the sea ([Ex. 15:1-18](#)). The motivation for the song was the miraculous intervention of God on the singers’ behalf.

Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: “I will sing to the Lord, for He has triumphed gloriously! The horse and its rider He has thrown into the sea! The Lord is my strength and song, and He has become my salvation; He is my God, and I will praise Him; My father’s God, and I will exalt Him.” ([Ex. 15:1-2](#))

The song recognizes the uniqueness of God. “Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?” ([Ex. 15:11](#)) and brings to mind the blasphemous parody of these words as attributed to the **Beast** ([Rev. 13:4+](#)). The lyrics of the song before us also recognize God’s uniqueness: “For You alone are holy” ([Rev. 15:4+](#)). Both songs indicate that God is to be revered and feared ([Ex. 15:14-16](#) cf. [Rev. 15:4+](#)). There is another song of Moses which may also apply to the period currently underway. This is the song he wrote to the children of Israel prior to his death. For he knew they would not follow the LORD in his absence. “For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands” [emphasis added] ([Deu. 31:29](#) cf. [Rev. 9:20+](#)). Although that song was given to the children of Israel, it contains elements which apply to the global situation at the time of the end and are reflected by the lyrics found in this chapter. Moreover, the song is sung to all who would hear.

In groups, read through **Revelation 16:1 – 21** and note your observations.

What are the plagues poured out by each angel?

BOWL	1	2	3	4	5	6	7
Judgment	Wrath against worshippers of the beast	Turned sea into lifeless blood	Blood to drink	Sun to scorch men with fire	Evil kingdom darkened	Natural defense removed	Lightening, great earthquake
Immediate Object	On the earth	Into the sea	Rivers & springs	On the Sun	On throne of the beast	River Euphrates	Upon the air
Result	Malignant sores, ulcers, or abscess	Every living thing dies, the basis of the food chain	Water turned to blood	Scorched with fierce heat	Gnawed tongues, pain, affliction, anguish	Water dried up	Cities fell, islands & mountains sank, 100lb Hailstones



BOWL	1	2	3	4	5	6	7
Effect on men's hearts				Blaspheme the name of God	Blaspheme the God of heaven		Cursed God

Why these specific judgments and what do they mean?

Commentary

First: *Foul* is [κακὸν](#) [kakon] , which in this context means “dangerous, pernicious . . . harmful.”² *Loathsome* is [πονηρὸν](#) [ponēron] , meaning “painful, virulent, serious.”³ Thus, God strikes them with *dangerous and pernicious, painful and virulent wound-like ulcers or abscesses*. The Beast worshipers experience a similar condition to that of Job when he was struck with boils by Satan ([Job 2:7](#)). The plague which strikes the Beast worshipers is like that which Aaron and Moses caused upon the men and beasts of Egypt ([Ex. 9:8-11](#)). God promised to strike Israel with similar boils if they continued in disobedience toward Him ([Deu. 28:27, Deu. 28:35](#)), but also to strike their enemies if they returned and were obedient to Him ([Deu. 7:15](#)). God describes the similar plague with which He struck Egypt: “Tumors, with the scab, and with the itch, from which you cannot be healed” ([Deu. 28:27](#)). The sores will not only be painful, but they will be extremely irritating because of their itch and refusal to heal.

Second: Rev 8:8 one third of the sea dies. Now, the remainder of the sea becomes blood, but not just blood, *lifeless blood*. Scripture indicates that the “life of the flesh *is* in the blood” ([Lev. 17:11](#)).

Third: In the judgment of the third trumpet, a third of the rivers and springs of water became wormwood. See commentary on [Revelation 8:10](#). The parallels between the second and third trumpet judgments and the second and third bowl judgments are striking. Nevertheless, they are different both in quantity (one-third versus all) and quality (blood versus wormwood). Similarity does not make identity. The bowl judgments do not recapitulate the trumpet judgements.

Fourth: The intense heat they endure is an indication of judgment ([Rev. 14:18+](#)). Those John saw coming out of the Great Tribulation “shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat” ([Rev. 7:16+](#)). Although this may refer to tribulation in general, the possibility exists that it may also speak about the relief provided to those saints who lived on the earth at the time of the sun’s increased intensity prior to their martyrdom.

One purpose in God striking the sun is found in the ages-long idolatry of men where they have worshiped the sun, moon, and stars rather than acknowledging their Creator. Thus, that which men have worshiped now becomes the source of their curse.³ “Men are to be taught that the very things in which they have trusted or to which they have given their worship are to be the sources of their most terrible punishments.” What will happen when the polar ice caps melt?

Fifth: the kingdom of the Beast is struck with a plague reminiscent of that which struck Pharaoh at the hand of Moses: Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt.” So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings. ([Ex. 10:21-23](#)) “The transition from the fourth to the fifth bowls is most striking. The one had been the fiery, scorching, blinding brightness of the sun; the next is an impenetrable darkness.”³ Although the throne of the Beast is empowered by Lucifer,⁴ the shining one, the son of the dawn ([הַיֵּל בֶּן-שָׁחַר](#) [hêlêl ben-šāḥar] , [Isa. 14:12](#)), he is helpless to illumine the God-imposed darkness.

Sixth: The Euphrates is one of the oldest rivers of history, being one of the four rivers which was fed from Eden in the pre-flood world ([Gen. 2:10](#)).¹ The Euphrates was one of the boundaries of the Promised Land which God gave to Abraham and his descendants ([Gen. 15:18; Deu. 1:7; Jos. 1:4](#)). According to Herodotus, Babylon was



overthrown when Cyrus diverted the Euphrates allowing the Persians to wade into the city unexpected.² This may be the near-term reference of Jeremiah: “A drought is against her waters, and they will be dried up” ([Jer. 50:38](#)), which may also speak of the ultimate [Day of the Lord](#) drying up of the Euphrates described here. The Euphrates is mentioned because the events of the Tribulation involve the literal city of Babylon on its banks.

Its flood plain was the site of the first human city (Babel) after the great Flood and it was the site of Nebuchadnezzar’s magnificent capital city Babylon in the days of Daniel the prophet. On its shores will apparently be erected the even more magnificent New Babylon to serve as the capital of the beast in his brief but unprecedented worldwide reign in the great tribulation.

Seventh: Elsewhere, Scripture gives Satan the title “prince of the power of the air ([ἀέρος](#) [aeros])” ([Eph. 2:2](#)). Paul explains that believers wrestle against “hosts of wickedness in the heavenly places” ([Eph. 6:12](#)), a reference to Satan and the angels which joined him in his rebellion ([Rev. 12:4+](#)). Having been cast to the earth ([Rev. 12:9+](#)), they no longer have access to the third heaven (the throne of God) or perhaps even the second heaven (starry space), but now are constrained to the earth and its immediate atmosphere, the “air.” At the Second Coming of Christ, the [Beast](#) and the False Prophet are captured and cast alive into the Lake of Fire ([Rev. 19:20+](#)), but no mention is made of the fate of Satan until afterwards. It is at the pouring forth of this seventh bowl, that Satan’s realm is judged. The pouring forth of this bowl corresponds to the binding and sealing of Satan in the abyss ([Rev. 20:1-3+](#)) and the confinement of the demons to the region of the wasteland that was previously Babylon ([Rev. 18:2+](#)).

What event is described between the sixth and seventh plagues? How does this come about? On what day? Where?

Demon frogs came from the mouths of the evil trinity. They performed signs and went out to the kings of earth and gathered their armies for a great war at Har-Magedon. Their comparison with frogs alludes to their uncleanness, being aquatic animals lacking scales ([Lev. 11:9-12](#); [Deu. 14:9-10](#)). They also recall the plague of frogs in Egypt ([Ex. 8:2-13](#); [Ps. 78:45](#); [Ps. 105:30](#)).

The mouth is the organ which reflects the will as evidenced by one’s words. Fire of judgment came out of the mouths of the two witnesses ([Rev. Rev. 11:5+](#)) and a sword comes out of the mouth of Jesus ([Rev. Rev. 1:16+](#); [Rev. 19:15+](#)), the latter undoubtedly a reference to the Word of God

Unclean spirits - these are among the angels which fell from heaven and joined forces with Satan ([Rev. 12:4+](#)). Although they are “unclean” and in Satan’s domain, they have been used throughout history to affect God’s purposes. It is a deep mystery how in rebellion the creature has less freedom than in obedience. And so it is with Satan and the demons. Although they believe they are independent, in the end their rebellion is used by God for His purpose and glory. Although these demons evidently do the bidding of Satan to gather the kings, it is God Who ultimately allows their effectiveness to draw His prey to the slaughter.

Harmagedōn: “A Hebrew place-name meaning Mount or Hill of Megiddo and generally identified as the fortress overlooking a pass through the Carmel Range into Galilee.” From a combination of Hebrew [הר](#) [hār] , mountain, and [מגידו](#) [meḡiddōn] ([Zec. 12:11](#)), Megiddo. “Megiddo probably means a place of troops, to cut to pieces.” “Since there is no specific mountain by that name, and Har can refer to hill country, it is probably a reference to the hill country surrounding the Plain of Megiddo, some sixty miles north of Jerusalem. More than two hundred battles have been fought in that region.” Source: A Testimony of Jesus Christ (www.biblestudytools.com).



The Fall of Babylon (Study Guide Lesson 12)

Revelation 17:1 – 18:24 Paragraph Points:

vs. 17:1	One of the Seven Angels
vs. 17:3	Woman sitting on a scarlet beast
vs. 17:6b	The angel's explanation
vs. 17:15	Rise of the ten kings
vs. 18:1	Fallen is Babylon the Great
vs. 18:4	Judgement against the harlot
vs. 18:9	Kings weep and lament her loss
vs. 18:11	Merchants weep and mourn over her
vs. 18:17	Great wealth is laid waste
vs. 18:21	Thrown down with violence

In groups, read through **Revelation 17:1 – 18** and note your observations and symbolism.

Who is the main person of Rev 17?

What specific evidence in 17 identify the woman as the great city?

List scripture descriptions of the woman as:

1. a worldwide influence
2. a political power
3. immoral
4. a religious power, anti-God and anti-Gospel

Is the meaning of “woman” literal or figurative?

Most likely both, Babylon is a real city and is symbolic of a world system..

What is Babylon, there are the four possible answers? [Jensen page 125](#).

Commentary:

The Great Harlot is associated with Babylon ([Rev. 17:5+](#), [Rev. 17:18+](#); [Rev. 18:21+](#) ; [Rev. 19:2+](#)). The prophets foretold the judgment which would come against Babylon. Both **Isaiah** and **Jeremiah** devote major passages to this topic which are essential background to an understanding of this chapter ([Isa. 13:1](#), [Isa. 14:1](#), [Isa. 47:1](#); [Jer. 50:1](#), [Jer. 51:1](#)). She is “great” in the sense of having a dominant role in spiritual idolatry throughout history. In her is found the origin of all other “daughter harlots” ([Rev. 17:5+](#)), for she predated them and begot (influenced) them. Her harlotry speaks of her abominable practices and spiritual idolatry.

who sits on many waters

The description of the woman shown John includes many aspects which are similar to that of Babylon at the time of Isaiah and Jeremiah. Jeremiah says concerning Babylon: “O you who dwell by many waters, abundant in treasures, your end has come” ([Jer. 51:13a](#)). Yet there are also differences. During the time of Jeremiah, Babylon resided by numerous waters: “Babylon was surrounded by the Euphrates, which divided to form many islands, and a large lake was nearby.”¹ “Nebuchadrezzar’s Babylon was the largest city in the world, covering 2,500 acres (1,000 hectares). The Euphrates, which has since shifted its course, flowed through it, the older part of the city being on the east bank.” The Great Harlot now sits on (ἐπι) [epi]) many waters which are “peoples, multitudes, nations, and tongues” ([Rev. 17:15+](#)). This speaks of both her influence and support, no longer restricted to the plain of Shinar ([Gen. 10:10](#); [Gen. 11:2](#); [Dan. 1:2](#); [Zec. 5:11](#)), but now extending throughout the world. The Great Harlot seen by John influences a much wider realm than Babylon of Old.

**with whom the kings of the earth committed fornication**

The kings of the earth committed fornication with the Harlot both because of the allure of her harlotries, but also because she “reigns over the kings of the earth.” Throughout history, she has wielded powerful influence over various rulers of nations beyond Babylon. Fornication is ἐπόρνεισαν [eporneusan], meaning to prostitute, practice prostitution or sexual immorality generally, but also used figuratively to denote the practice of idolatry (Hos. 9:1; Jer. 3:6; Eze. 23:19; 1Chr. 5:25).

To prostitute something is to take that which has a proper use and to turn it into an improper use. A prostitute takes sex, which has a proper use, and perverts it with an improper use, turning it into something illicit, causing fornication. In this case, the harlot represents “religion,” which has a proper use (Jas. 1:26-27), but here has been prostituted for improper use. Rather than serving, it rules. The false use of religion causes spiritual fornication. The word fornication is used both of physical unfaithfulness and also of spiritual unfaithfulness, as in Hos. 1:1-Hos. 2:1; Jer. 2:20; Jer. 3:1-9; Eze. 16:15-41; Eze. 23:5-44, etc. It is with this woman that the kings of the earth commit fornication (Rev. 17:2+), showing this to be a unity of religion and state.

This aspect of the Harlot is identical with that of the city Babylon: “She has made all nations drink of the wine of the wrath of her fornication” (Rev. 14:8+); Those who fornicated with her were also deceived by her sorcery (Rev. 18:23+). Some believe she differs from Babylon itself, but we believe the Scriptural evidence points in the direction of identity. The woman is “that great city which reigns over the kings of the earth” (Rev. 17:18+)—Babylon. See One or Two Babylons? Like Tyre of Isaiah’s day, the Harlot has both commercial and spiritual aspects which are opposed to God: “And it shall be, at the end of seventy years, that the LORD will visit Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth” (Isa. 23:17).

made drunk with the wine of her fornication

They were made drunk from the wine she served up (Rev. 14:8+). Because neither she nor the inhabitants of the earth chose to respond to the light which all men are given concerning God (Rom. 1:18-21), God used her rebellion to make all the nations commit even further to their errant path. “Babylon was a golden cup in the LORD’S hand, That made all the earth drunk. The nations drank her wine; Therefore the nations are deranged” (Jer. 51:7). In the same way that the three unclean spirits go forth to draw the kings of the earth to God’s supper (Rev. 16:13-14+ cf. Rev. 19:17+), so too Babylon was a golden cup in the LORD’s hand. It was her who first made them drunk, but in their consistent rejection of God and their drunken stupor they returned for more which God allowed her to continue serving up. Source: The Revelation of Jesus Christ.

In groups, read through **Revelation 18:1 – 24** and note your observations.

What is the wealth of Babylon?

What groups mourn the loss?

What is the significance of “souls of men”?

Note the symbolism of vs. 21. What is the fate of Babylon the Great?

What repeated phrase is found in vs. 21-23? What is its significance?

How quickly will this happen and what verses provide the clue?



The Final Judgment (Study Guide Lesson 13)

Revelation 19:1 – 20:15 Paragraph Points:

vs. 19:1	Hallelujah from heaven
vs. 19:5	A voice from the throne, marriage of the Lamb
vs. 19:9	Blessed are those invited
vs. 19:11	Coming of Faithful and True
vs. 19:17	Opposing armies, Beast & False Prophet thrown down
vs. 20:1	Satan bound for a thousand years
vs. 20:4	The First Resurrection reign with Christ
vs. 20:7	Satan released, world war, thrown into the Lake of Fire
vs. 20:11	Judgment at the Throne of God

These two chapters conclude the judgment section of Revelation (Chap 6-20). God has recorded what he deems vital to reveal concerning the eternal destiny of unbelievers. Chapter 19 records Christ's second coming, perhaps the high point of all human history. There are many key events compacted in this short passage.

In groups, read through **Revelation 19:1 – 20:15** and note your observations for discussion.
[See also Ps. 149, I Cor 6:2, and Rev 20:4.](#)

Who is the Bride of Christ? See Eph 5:23-32.
[The Church of Jesus Christ or the new Jerusalem \(Israel\)?](#)

Who are those "called unto the marriage supper"? See Jn 3:29, Matt 22:2+

What's been prophesied concerning Christ's second coming? See Isa 63:1-6, 64:1-2, Zech 14:3-4, and Matt 24:27-31.
[See 2 Pet 3 for guidance on how to process this information. Also 2 Cor 4:3 and following.](#)

What are the names or titles given Christ in this passage?
[Faithful and True, The Word of God, King of Kings, Lord of Lords, \(plus a private name\)](#)

What have we learned so far in Revelation concerning the battle of Armageddon? See Rev 16:13-16.
When will this battle occur? Is this the same battle with Gog and Magog after the millennium? Where will it happen? What happens to the enemies of Christ?

When will the people of earth stand for judgment? What are the books referred to in this passage? Who are the authors of these books? See Rev 20:11-15.
[Related scriptures: Acts 17:31, Dan 7:9, and Dan 12.](#)

**Eternal Home of the Saints (Study Guide Lesson 14)****Revelation 21:1 – 22:21 Paragraph Points:**

vs. 21:1	New heaven and a new earth
vs. 21:6	Inheritance for those who overcome
vs. 21:9	The new Jerusalem
vs. 21:15	A gold measuring rod to measure the city
vs. 21:18	Materials of the wall and city
vs. 21:22	Lord God the Almighty and the Lamb are its temple
vs. 22:1	A river of the water of life
vs. 22:6	These words are faithful and true
vs. 22:7	Behold, I am coming quickly
vs. 22:8	Worship God
vs. 22:12	My reward is with Me
vs. 22:14	Blessed are those who wash their robes
vs. 22:16	Jesus sent his angel to testify to you these things
vs. 22:17	Let the one who hears say "Come"
vs. 22:20	Come, Lord Jesus
vs. 22:21	The grace of the Lord Jesus be with all. Amen

We've now arrived at the final two chapters of Revelation, the brightest section of the entire book. Sections to be studied are 21:1-22:5 and 22:6-21.

Read through **Revelation 21:1 – 22:5** for general impressions. What is the main subject of this segment? What is the main symbol or object?

Commentary: During the Millennial Kingdom, sin and death had not yet been vanquished ([Isa. 65:20](#); [Rev. 20:9+](#)). Now John sees the creation of a new heaven and earth which differs fundamentally from the old order. In a word, the new creation is perfect. There is no more sin or death. Those who populate the new earth enjoy full communion with God. The OT prophets saw glimpses of the eternal state. The Holy Spirit revealed through them that there would be a new heavens and a new earth ([Isa. 65:17](#); [Isa. 66:22](#)) and that death would eventually be no more ([Isa. 25:8](#); [Hos. 13:14](#)). The restorative work prior to the Millennial Kingdom was a regeneration ([Mat. 19:28](#)), not an entirely new created order as here.

Although the millennial earth was renovated in order to recover from the judgments of the Tribulation and to restore Eden-like conditions, sin and death remained and the earth, in one sense, remained unclean. In the conflagration of the first heaven and earth, sin and death are completely purged from the created order ([Rev. 20:14+](#)). It was revealed to the OT prophets that the first heavens and earth would perish ([Ps. 102:25-26](#); [Isa. 51:6](#)) and be replaced by a new heavens and earth:

For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem as a rejoicing, and her people a joy. I will rejoice in Jerusalem, and joy in My people; the voice of weeping shall no longer be heard in her, nor the voice of crying. No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed. ([Isa. 65:17-20](#)). Source: A Testimony of Jesus Christ.

Why is section 22:1-5 included in this segment?

This section continues to describe the new Jerusalem, the City of God, which is our eternal home. As such it seems to fit better with Rev 21.

From your past study in Revelation, do you think most of this segment should be interpreted literally or figuratively?

Commentary: the tendency of many interpreters is to take the description of the city as being symbolic of some deep spiritual truth rather than the description of a literal city which God has prepared as the



ultimate dwelling place for the faithful in their glorified existence beyond this life ([John 14:2-3](#)). One danger of taking the description of the New Jerusalem as symbolism is the flexibility it affords for molding its meaning in accord with the desire of the interpreter. Symbolic interpretation has often been a useful tool of cults: A symbolical New Jerusalem is crucial to at least three major cults—Christian Science, Mormonism, and the Swedenborgians. As is always the case with symbolic interpretation, the meaning of the text is rendered unknowable. Unwilling to take the language of Scripture at face value, many seek for some hidden meaning behind John's description. But if the words do not mean what they say, who has the authority to say what they do mean? Abandoning the literal meaning of the text leads only to baseless, groundless, futile speculation. Source: A Testimony of Jesus Christ.

Why is a picture of a city used to describe the heavenly home of the saints? See Ps 48:1 & 8, Heb 11:10 & 16, 12:22-24, 13:14, and John 14:1-4.

The prophets consistently speak of the new Jerusalem as a dwelling place for the saints. Our eternal home, a place of peace and rest, a place of fellowship with God like no other. As our stubborn, sinful hearts are regenerated and made new our desire to be in that close proximity and fellowship with God increases. It becomes the sole desire of our hearts.

What are the key truths in this section? Especially 21:6-8 & 21:9-14.

Jesus is the beginning and the end. He is our source of life and provides living water to those who thirst. Our job is to "overcome". Collectively the Church becomes like the bride of Christ, the wife of the Lamb. This is symbolic of the deep level of knowledge and intimacy we will experience in the presence of God.

What do you think heaven will be like?

Commentary: having the glory of God - this is the Shekinah, the visible manifestation of God's presence. Because of His presence, the eternal city has no need for the light of the sun or moon ([Isa. 66:19-20](#); [Rev. 22:5+](#)). Her light will be like "a city that is set on a hill" which "cannot be hidden" ([Mat. 5:14](#)). Her walls are of jasper ([Rev. 21:18+](#)) and her first foundation is adorned with jasper ([Rev. 21:19+](#)). Because of how jasper ([ἰάσπιδι](#) [iaspidi]) is described by Scripture, some think it is not the jasper we know, but perhaps diamond. The purity and clarity of the city is consistently emphasized ([Rev. 21:18+](#), [Rev. 21:21+](#); [Rev. 22:1+](#)). The description of her pure light recalls the sea of glass under the heavenly throne ([Eze. 1:22](#); [Rev. 4:6+](#); [Rev. 15:2+](#)). As we have seen, there is a close analogy between the Church and the New Jerusalem, both being the Lamb's wife. The purity and preparation of the New Jerusalem are closely analogous to Christ's purification and preparation of the Church.

Characteristics: 1) a great and high wall, 2) with twelve gates, 3) no unclean or impure person may enter, 4) twelve foundations each with a name of an apostle, 5) laid out as a square 1,500 miles to a side, 6) likely pyramid in shape as it's the holy mountain of God, 7) width of the wall is 216 ft., 8) construction of the wall is of Jasper (clear diamond), 9) foundations decorated with precious stones, 10) the Lamb is its light. Through it flows a pure river of the water of life, flowing from the throne of God and the Lamb. The streets on either side have the tree(s) of life which bear twelve fruits, one each month. The leaves for healing of the nations.

The eternal city is over 1,060 times larger in each dimension than the millennial city proper and has a total square area over 1.1 million times larger. The gargantuan proportions of the city are such that many seem unable to take them as the description of a literal city. But how is this huge city any more difficult to believe than a totally new heaven and earth. Source: A Testimony of Jesus Christ.

Read through **Revelation 22:6 – 22:21** for general impressions. What is the main subject of this segment? What is the main symbol or object?

Describe the inhabitants of heaven.



What will the citizens of heaven do?

His servants shall serve Him: Shall serve is [λατρεύουσιν](#) [latreuousin]: "Carrying out religious duties in a spirit of worship." The service will not be a burden, for it will be a form of worship. The service of God is a great reward! Prior to the Fall, in the Garden of Eden, Adam was given the task of tending and keeping the garden ([Gen. 2:15](#)). Thus, work is not a result of the curse, but part of God's perfect design. It shows us most clearly that the heaven of the glorified saints is not one of idleness. They have something more to do than to sing, and worship, and enjoy. Indeed the perfection of worship is service, activity for God, the doing of the will of God. And this is to be one of the highest characteristics of the heaven of the saints. This service will not be toilsome because they shall behold the Lord and be in His presence: One thing I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. ([Ps. 27:4](#)) Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts. We shall be satisfied with the goodness of Your house, of Your holy temple. ([Ps. 65:4](#))

What is heaven's bliss?

They shall see His face, no more tears, no more death, no night, they shall reign forever.

Describe God and Christ in heaven.

What are the works of God and Christ in heaven?

Is heaven a place you want to be?