



**Visions of God and the Lamb** (Study Guide Lesson 6 – 2 weeks)

**Revelation 4:1 – 5:14** Paragraph Points:

- vs. 4:1 The Worthy God: A Throne set in Heaven
- vs. 4:6 The Worthy God: Holy, Holy, Holy Lord God Almighty
- vs. 4:9 The Worthy God: Thou Art Worthy
- vs. 5:1 The Worthy Lamb: I Saw a Book
- vs. 5:6 The Worthy Lamb: I Beheld a Lamb
- vs. 5:11 The Worthy Lamb: I Beheld The Voice
- vs. 5:13 The Worthy Lamb: Blessing, Honor...

Key points:

1. On the highest throne.
2. With the purest character.
3. As the First Cause.
4. Prevails with power.
5. Redeems with blood.
6. Merits all praise.

Our study of these two chapters should reveal how John was persuaded that divine justice must triumph in the arena of human history.

[For concepts and symbols commentary; Tim Lahaye, pp. 77-84](#)

**Overview Questions:**

From Chart F where is this passage located relative to the entire book of Revelation?

[Introduction, Songs, God on the throne, prior to Seal judgments.](#)

What are your observations of chapter 4 and 5 as a whole? What common subjects bind them together?

[Worthiness of God and the Lamb, sovereignty of God, the Lamb present at the throne, songs by many, worship of both God and Christ the Lamb.](#)

<i><b>The Songs of 4:1 – 5:14</b></i>					
Passage	Who Sang	How Many	About Whom	About What	Short Title
<b>4:8</b>	Living Creatures	4	LORD God Almighty	Holy, Almighty, Eternal	“TER SANCTUS”
<b>4:10-11</b>	Elders	24	One on the throne	Worthy of glory, honor, power	The Worthy God
<b>5:8-10</b>	Elders and Living Creatures	28	Lamb	Worthy to open the Scroll	The Worthy Lamb
<b>5:11-12</b>	Angels	Multitude	Lamb	Worthy; power, wealth, wisdom, strength, honor, glory, and praise	Sevenfold Doxology
<b>5:13</b>	Every Creature	Everyone, everywhere	God and the Lamb	Praise, honor, glory, and power	Fourfold Doxology

Do the themes of the songs change? Is there a progression? How was John impressed?

[Appears to be a switch between song 2 and 3 from God to the Lamb.](#)



Passage Questions: In groups, study each paragraph and answer the following questions.

- A. What is the location or setting?
- B. Are there symbols and what do they mean?
- C. What overall impression does the vision give?
- D. Is there an attribute of God, the Lamb, or credentials identified?
- E. What is the motive of those who sang?
- F. What is unique about this paragraph or song?

### **Revelation 4:1-6a**

[See commentary notes below...](#)

### **Revelation 4:6b-8**

### **Revelation 4:9-11**

### **Revelation 5:1-5**

### **Revelation 5:6-10**

### **Revelation 5:11-12**

### **Revelation 5:13-14**

### **Commentary & Symbols:**

Seven things around the Throne of God; seven distinct characteristics of the Throne of God.

The Triune God – “I was in the Spirit” (filled with the person of the H.S.). “One sat on the throne” should read “There sat on the throne”. The Greek does not denote singular, rather the presence on the throne. Implies God the Father, but also the God the Son. Verse 3 describes Christ, for He is likely the only member of the Trinity than can be seen by men.

*Christ as our High Priest* - Jasper and sardius stone present him in his priestly role. Jasper is likely not the opaque stone we know today, but a crystal, white and brilliant, probably the diamond. Sardius is blood red, likely the ruby. Together they mean glory and sacrifice and were the first and last stones in the breast plate of the high priest as every good Jew would know. If the timing is right after the church age and prior to the tribulation this would be the first time Christ had his entire priesthood together. In 1 Peter 2:9 we know believers are “a royal priesthood”. Priestly responsibilities are intercession and sacrifice which include from Rom 12-13 your body, praise, good works, and giving.

*Christ is the Eternal One* – “a rainbow around the throne, like an emerald”. Not your everyday rainbow, but perfectly circular and complete. Meaning the eternal nature of Christ.

The Twenty Four Elders – John Darby states this represents twice twelve; twelve patriarchs and twelve apostles. These are saints of the two dispensations (old and new testaments). Dr. Ironside states from 1 Chronicles 24 that the Jew would instantly think of the original 24 elders appointed by King David to represent the entire Levitical Priesthood, where each group would serve two weeks at a time in the temple. The Levites were many thousands in number, but when the 24 elders would meet the entire



priestly house was represented. Ironside observes the persons are not angels. Dr. David L. Cooper states that nothing in the text suggests these 24 are used representatively. A secondary, symbolic, or figurative meaning should not be attached where none is implied. There were 24 elders each with crowns, most likely heavenly beings of especially high order who assist in the administration of the universe. R. William Newell adds we can only assume the elders are not men since the cherubim, seraphim, and chief princes (Dan 10:13) are not. He notes the elders do not testify to their own salvation, but celebrate the salvation of others. The original text does not say “redeemed us”. A better translation is ASV; “and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.”

The signs of judgment – out of the throne proceeded lightnings and thunderclaps and voices. Two of these have long associated with judgment. Perhaps a prelude to judgment about to fall upon the earth. The tribulation judgments come from the Throne of God.

The Seven Spirits of God – seven lamps burning before the throne. From Isa 11:2 these likely refer to the sevenfold characteristics of the Holy Spirit. The Spirit of the Lord, wisdom, understanding, council, might, knowledge, and the fear of the Lord.

The Sea of Glass – “and before the throne was a sea of glass like crystal”. We cannot be dogmatic about its meaning, but we can state it conveys stability, for a glassy sea is a calm sea. Two suggestions are 1) the Church at rest, and 2) the Word of God. The later is taken from the sea of glass in Solomon’s Temple which symbolized the Word of God for a means of salvation. We are cleansed by “the washing of water by the Word” (Eph 2:6). Yet a sea in scripture usually refers to people and is consistent with Rev 15. It would seem the sea of glass represents the sure foundation, the Word of God, our means of cleansing. The stability speaks of completed sanctification and security of the believer. So maybe both interpretations are correct.

The Four Living Creatures – The KJV uses the word “beast” actually it’s “zoa” from which we get the term “zoology”, a study of living creatures or animals. These creatures are seraphim described in Isaiah 6:1-3. There are many orders of angels of which the elders are leaders, but over the elders are seraphim. They are engaged in constant worship, but have specific form which implies other duties. They may be leaders of various realms; wild beasts (lion), domestic animals (calf or ox), human race (man), and fowl or birds of the air (eagle).

The heavenly worship of Christ – “and when they give glory and honor and thanks to him seated...” We see the Lord Jesus Christ is the object of worship by the heavenly creatures. Jesus is the king of kings who sits on the throne and the object of their affection. Only Christ could leave the glories of heaven, identify with man, become our sin, and redeem us as the sacrificial Lamb of God. As mighty as celestial beings are, none were qualified to redeem mankind. Lahaye suggests the angelic beings were responsible to God for mankind and no doubt frustrated because Satan had perverted himself and subverted God’s plan by bringing sin into the world. They stood helplessly as generation after generation fell into sin and lost fellowship with God. This act of worship seems to be their response of devotion and adoration to Jesus Christ for redeeming from the earth what they could not.

REV 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

JN 1:3 Through him all things were made; without him nothing was made that has been made. <sup>4</sup> In him was life, and that life was the light of men. <sup>5</sup> The light shines in the darkness, but the darkness has not understood it.

**Seals of Judgment** (Study Guide Lesson 7 – 2 weeks)**Revelation 6:1 – 7:17** Paragraph Points:

vs. 6:1	The White Horse and Rider
vs. 6:3	The Fiery Red Horse and Rider
vs. 6:5	The Black Horse and Rider
vs. 6:7	The Pale Horse and Rider
vs. 6:9	Martyrs Under the Altar of God
vs. 6:12	Celestial Cataclysms
vs. 7:1	Servants Sealed From Harm
vs. 7:9	A Multitude of the Saved
vs. 7:13	Survivors of the Great Tribulation

In groups, read through **Revelation 6:1 – 17** and note your observations.

What are the similarities of the first four seals?

Introduced by the Heavenly Creatures, each has a horse and rider, each a judgment.

*First* Heavenly Creature: **Lion** (Temple-East) introduces the White Horse and Rider

*Second* Heavenly Creature: **Ox** (Temple-West) introduces the Red Horse and Rider

*Third* Heavenly Creature: **Man** (Temple-South) introduces the Black Horse and Rider

*Fourth* Heavenly Creature: **Eagle** (Temple-North) introduces the Pale Horse and Rider

The horse is swift, majestic, warlike and fearless. Each rider has tremendous power.

How do they differ from the next two seals?

The following two describe those under the altar in Heaven and celestial cataclysms.

What is the location and action of each seal?

The actions of each seal transpire in the physical realm except for the fifth which is the Throne of God.

White Horse and Rider – a bow and crown, conquering nations/peoples

Red Horse and Rider – takes peace away and men slay each other

Black Horse and Rider – carries scales, people in want, persecution, and financial ruin

Pale Horse and Rider – brings earthquakes, blackened sun, blood moon, stars fall, sky receded, and every mountain and island removed from its place.

Read Ezekiel 38:17-23 and note similarities in this prophecy.

Discussion and Interpretations (Rev 6):

Bible commentaries have much disagreement here...some explain these events already happened, some suggest they happen concurrently, and some look to future events.

Lahaye Commentary:

The White Horse and Rider is the Antichrist. This is the “little horn”, that “willful king” long anticipated.

Bow is symbolic of aggressive warfare. No arrow, which may symbolize he will conquer by diplomacy rather than war. Ushering in false peace, a superman promising to solve all the world’s problems. Crown symbolizes he will be victorious. We see a trend today of interdependence of the nations. People look to the United Nations for world peace which puts 2/3rds of the voting power in the hands of 10% of the world population and 5% of the land area.

Red Horse and Rider is a symbol of war as he “takes peace from the earth.” A great sword is also symbolic of men at war and death. It may be that some nations or peoples will revolt against the Antichrist’s domination. If this is the case it will be unsuccessful, but a widespread and very bloody war.

Black Horse and Rider is symbolic of famine (Jer 4:28, Lam 4:8,9). Inflation and economic chaos is likely



after a world war which could result in very hard financial times. Balances in his hand indicate scarcity of food. Three measures are about a pint. Man will have to work an entire day to earn a minimum daily sustenance diet. Most likely Social Security and "retirement" savings will be lost. There may be exception for the rich since the instruction was to "not hurt the oil and wine".

Pale Horse and Rider is literally vivid or corpse like and signifies death. The death rate of the first 21 months of Tribulation will be extremely high (due to war, famine, inflation). One fourth of the population will be lost. Some killed by wild beasts. Does this indicate a revolt against man by the animal kingdom (Ezek 39:17-20)? Or is this "wild beasts" symbolic of governments of men (as in Daniel and Rev 13)? Did this already happen during the fall of ROME? Since Hades follows death, these are likely unsaved dead. Perhaps those who accept the Mark of the Beast.

Fifth Seal, the Martyred Tribulation Saints. A time of great personal persecution for the Children of God. They are martyred for the Word of God and the testimony which they held. Hatred of such testimony will be given reign during the Tribulation.

Sixth Seal, Catastrophe on Earth. Earthquakes kill. Northern Peru in 1970 killed 67,000. In the past 4000 years they've cost 13 million lives. Eruption in the Dutch East Indies 1883 the explosion was heard in South America 3000 miles away, tidal wave 7000 miles away at Cape Horn. Timing is unclear, but could be inclusive of historical events. We know an earthquake, sun darkened, and Blood Moon (lunar eclipse) occurred at the crucifixion of Christ (Joel 2:31, Acts 2:20-23). It seems clear when this happens men of earth will know it's the Lord's judgment.

In groups, read through **Revelation 7:1 – 17** and note your observations.

What are the main impressions and themes of these three sections?

This section is like a pause or interlude in the seal judgments to fill in what else is happening in heaven. Servants sealed, multitudes sing thanks, survivors of the tribulation inherit God's blessing.

What is the location and action of each section?

*First*, angels stand at the four corners empowered to control nature and harm the earth. Servants of God are sealed from harm on earth.

*Second*, a multitude beyond count in heaven wearing white robes carrying palm branches sing praise to God for their salvation.

*Third*, survivors of the great tribulation, repented and washed in the blood of Christ stand in heaven.

Discussion and Interpretations (Rev 7):

The greatest revival the world has ever known will happen during the first 21 months of Tribulation. While the Antichrist is making political advance, the Holy Spirit will move in the hearts of millions of people and likely the 144,000 Jewish Servants of God will play a leadership role.

The work of Angels, special ministers of God, administering His plans on earth. In Rev 2 & 3 they are seen as messengers assigned to the individual churches. In Rev 8 they are presenting Trumpet Judgments. In Rev 7 we find they control the forces of nature, specifically the wind. They also seal the servants of God, the 144,000 tribulation witnesses. The destroying angel is ordered to wait until the work of sealing is complete.

The word "servants" from the Greek word *doulos* is the same as used by Paul and James when referring to themselves as bond slaves of Jesus Christ. The chief function of a servant, no matter what occupation, is to communicate the Gospel of the grace of God. They will understand the events of Revelation (See Rev 1:1), although they will go through a great time of persecution.



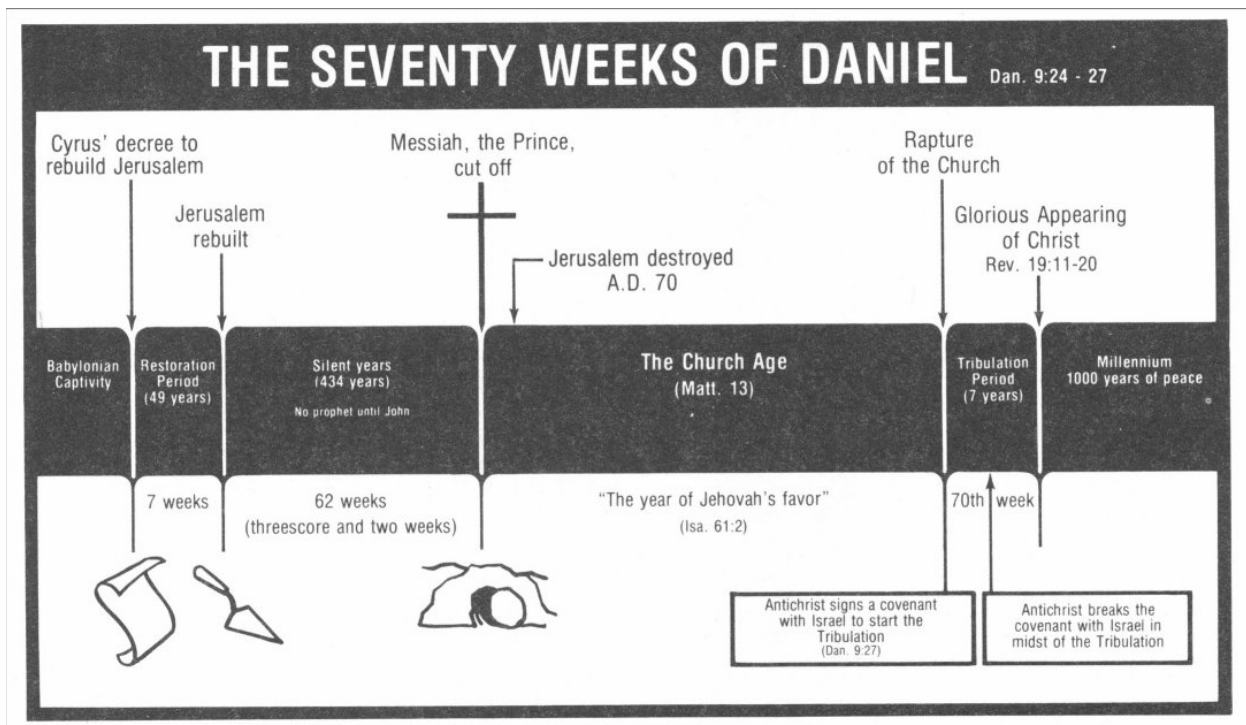
## Seventy Weeks of Daniel (Daniel 9:24-27)

DA 9:24 "Seventy `sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

DA 9:25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven `sevens,' and sixty-two `sevens.' It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two `sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one `seven.' In the middle of the `seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

### Commentary: Lahaye Chapter 12, pp90

The Hebrew word translated "week" actually means a unit of seven rather than seven days and only the context of the passage reveals how much time is involved. Daniel's 70 weeks are literally 70 units of 7 years, or 490 years. Verse 25 tells us of three groupings of time. First, seven weeks of years equals 49 years. Jewish history reveals that from the decree of Cyrus it took the Jews under Ezra and Nehemiah 49 years to complete the building of the city walls. Second, Sixty two weeks of years equals 434 years. These 62 heptads were predicted to be "troubulous times". A period of silence from God until John the Baptist came on the scene. It was a time of weakness in Israel, culminating in Roman domination at the time of Christ. This period ended when the Anointed One was "cut off". Lastly, one week equals seven years. Verse 27 states he, the Antichrist, will make a covenant with Israel for one "week", the only remaining period of Daniel's prophecy yet to be fulfilled.



The later part of verse 26 indicates an interruption in this prophetic calendar: "until the end of the war and desolations have been decreed." Isaiah refers to this period as "the year of Jehovah's favor" (Isa 61:2)



which is the Christian dispensation, the year of God's grace to the Gentiles. This ends with "the day of vengeance of our God."

### The Chronology of Revelation

Revelation 6 introduces the Tribulation Period so we need to examine the timing or sequence of events. Because of the variety of subjects dealt with there is some overlap. The first six chapters fall into a natural sequence, yet the rest of the book does not. Chapters 6, 8, 9 and 16 are keys.

Rev 6 introduces the Seal judgments – 1<sup>st</sup> quarter of the Tribulation.

Rev 8 & 9 the 7<sup>th</sup> Seal introduces the 7 Trumpets – 2<sup>nd</sup> quarter of the Tribulation.

Rev 15 & 16 the 7<sup>th</sup> Trumpet introduces the 7 Bowls – the last half of the Tribulation.

**Seals** | Seventh Seal

**Trumpets** | Seventh Trumpet

**Bowls**

Each of the judgments (Seal, Trumpet, or Bowl) is a symbolic announcement in heaven of an event that takes place on earth.

### The Purpose of Tribulation

1. To "finish transgression". A time of suffering to finish the transgression of Israel, this is to reject the Messiah. During the Tribulation the people of Israel will turn to Christ in great revival and will become witnesses who will go forth and preach the Gospel around the world.
2. To "put an end to sin." Literally this means to seal up. This period will end with the binding of Satan. Man's cup of iniquity is overflowing, and God brings judgment upon the earth for man's rejection of His Son.
3. To "atone for wickedness" or make reconciliation for iniquity. This is a reference to the repentance of Israel; propitiation through faith in Christ sacrifice.
4. To "bring in everlasting righteousness." The age of righteousness or the millennial kingdom of Christ will be ushered in. There will be a brief insurrection at the end, but an everlasting righteousness as a new era dawns, as described in Rev 21 and 22.
5. To "seal up vision and prophecy." When Israel has turned to Christ, there will no longer be a need for prophets' vision and prophecy.
6. To "anoint the most holy." This could refer to the holy place on Mt. Moriah where Solomon's Temple was built over the place where Abraham prepared to offer Isaac as a sacrifice. It could also refer to the anointing of Christ as King of Kings in the millennial kingdom and age of righteousness that follows. The only answer to the heartaches and problems of this world.

### What Begins the Tribulation Period?

In Dan 9:27 we see that "He", the Antichrist, signs a covenant with Israel for seven years. Even though he will break the covenant, his signing will trigger the prophetic clock of God, and from that moment only seven years are left for man on earth. One argument for a pre-tribulation rapture is the rapture is a "secret thing" and signing the covenant will not be secret, nor the glorious appearing of Christ on the earth. Lahaye believes the rapture may be the event that leads to the signing of the covenant soon thereafter. Key events have transpired that could indicate the Tribulation is coming soon. Such as Israel's return to the land of Palestine to become a nation and the craze for one-world government which is gaining momentum. Who will escape the Tribulation? In Rev 3:10 is written about the church of Philadelphia, the Church Christ Loved, A.D. 1750 to the Rapture.

REV 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

**Trumpets of Judgment (Study Guide Lesson 8)****Revelation 8:1 – 9:21 Paragraph Points:**

vs. 8:1	Silence in Heaven
vs. 8:3	Fire cast to the Earth, Angels prepare to sound
vs. 8:7	First Angel, hail and fire mixed with blood, 1/3 earth burned
vs. 8:8	Second Angel, molten ball ablaze, 1/3 sea destroyed
vs. 8:10	Third Angel, Wormwood star, 1/3 rivers turn bitter
vs. 8:12	Fourth Angel, 1/3 sun, moon, stars darkened (Ex 10:21-23)
vs. 8:13	The Eagle; Woe, woe, woe
vs. 9:1	Fifth Angel, Abyss opened, smoke, locust, torture
vs. 9:7	Demon locust described
vs. 9:12	First woe is passed, two yet to come
vs. 9:13	Sixth Angel, release the four bound angels

In groups, read through **Revelation 8:1 – 12** and note your observations.

What do the first four judgments affect?

What does this communicate to mankind?

Do people die as a result?

Could some of these events have already happened?

Universal silence in heaven is a dramatic change since the dynamics of constant joy, thanksgiving, worship, peals of thunder, and various songs were the norm.

Tim Lahey states the first five seals reveal the activities of men; the sixth seal seems to be God's reaction against the people for their cruel persecution of His saints. Opening the seventh seal (remember the scroll as the title deed to earth) initiates the seven trumpet judgments, all from God sent upon the earth.

The text seems to point to seven well-known angels. In Enoch 20:7 the names of seven archangels are given (Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remiel) and "angels of the Presence" is an idea like that in Isaiah 63:9. Matt 24:31 "He will send out His angels with a loud trumpet, and they will gather His elect from the four winds, from one end of the sky to the other." I Thess 4:16 "For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first." I Cor 15:52 "in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed."

Two thousand years of prayers for God to avenge himself on those who blaspheme against him, revile his Son, and abuse his people. The fire from the altar and being thrown to earth signal these prayers are about to be answered. The prayers have been stored by the "administrative angels" before the throne. Prayers are always heard by God, even if they have to wait to be answered.

John Darby interprets Revelation 8 to be regarding the fall of the Roman Empire. Physical fire and destruction, but loss of light referring to moral degradation and governance or leadership. Comparing the judgments against Egypt may help determine if these are symbolic or literal physical events.

The reference to sea could be the sea of their day – Mediterranean Sea. Home to the US Sixth Fleet, plus fleets from most other great nations. The "great mountain" could be a giant meteorite that buries itself at just the right spot to unleash pollution that poisons three great rivers.



"As if," not a great mountain, but a blazing mass as large as a mountain. Burning with fire (puri kaiomenon). Perhaps the picture of a great volcanic eruption like that of Vesuvius in A.D. 79. Strabo tells of an eruption B.C. 196 which made a new island (Palaea Kaumene).

On the fourth day of creation God said "Let there be light." It's the fourth trumpet that wipes out 1/3 of the celestial bodies that provide light on earth. Day and night may be reversed with 16 hours of darkness and 8 hours of light. This corresponds to the ninth plague of Egypt (Exodus 10). See also Luke 21:25-26.

In groups, read through **Revelation 8:13 – 9:21** and note your observations.

What do the fifth and sixth judgments affect?

What is the main difference between the fifth and sixth judgment concerning death?

What are the locusts? Who are the horsemen?

Why would men not repent after experiencing these judgments?

JER 17:9 The heart is deceitful above all things and beyond cure. Who can understand it?

Three woes signal that as bad as the first four trumpets were, they will be surpassed in misery by that which is to follow. It seems man's rebellion against God strangely enough gets progressively worse. Hell let loose on the earth.

#### Notes on the fifth trumpet (First Woe):

Use of the word "star" may be figurative since it implies a person "to him was given a key". Could this refer to a well known individual? Likely a good angel who is given this responsibility. See also Rev 20:1.

Fallen angels: a study of scripture reveals two kinds of demons; those free to roam, living in the spiritual realm, seeking to inhabit men, and those that are confined "into chains of darkness to be reserved unto judgment" (2 Pet 2:4,9). The fall of angels is recorded in Ezekiel 28:11-19 and Isa 14. Much of the superstitious fear generated in many religions of the world can be traced to demons. In 2 Thes 2:9-12 we can expect a great increase in demonic effects in end times.

Wilbur M. Smith interprets locust symbolically and horsemen literally. See Deut 28:38, 42, Nahum 3:15, 17, and Amos 7:1-3. A king over the locust implies a very unique host. Prov 30:27 teaches locust have no king. Abaddon is a Hebrew name meaning "destruction." Apollyon is a Greek name meaning "destroyer." Most likely figurative language is being used to identify the demon host of Satan.

Human-looking faces in these demonic locusts to give added terror, "suggesting the intelligence and capacity of man" (Swete). Vincent actually sees "a distinct resemblance to the human countenance in the face of the locust." The wound of the scorpion was not usually fatal, though exceedingly painful, and the torture will last 5 months. The idea here is found in Job 3:21; Jeremiah 8:3. "Such a death as they desire, a death which will end their sufferings, is impossible; physical death is no remedy for the *basanismo* of an evil conscience" (Swete). They shall desire to die, to desire vehemently. This torment is directed at the unrepentant, those without the seal of Christ on their foreheads.

#### Notes on the sixth trumpet (Second Woe):

The Euphrates is the longest and one of the most historically important rivers of Western Asia. Together with the Tigris, it is one of the two defining rivers of Mesopotamia. Originating in the Armenian mountains of eastern Turkey, the Euphrates flows through Syria and Iraq to join the Tigris in the Shatt al-Arab, then empties into the Persian Gulf. The Euphrates is first mentioned in Gen. 2:14 as one of the rivers of



Paradise. In the original Hebrew, it is actually named *Perath*. This was the name of two different rivers, one created by God in the original paradise and existing up to the time of the worldwide Flood. After the Flood, a new river was given this same name, possibly by Noah or his family.

Where could 200 million mounted troops or “horsemen” come from? These also could be demons as no human alone can be described that way. Maybe armies from the world’s top-five populations: China 1,341,335,000, India 1,224,614,000, United States 310,384,000, Indonesia 239,781,000, Brazil 194,946,000.

Our English word “pharmacy” comes from the Greek *pharmakia*, translated “sorcery”. The evil use of drugs is intimately associated with witchcraft (W.E Vine).]

For further study read Joel 1:1-7, 2:1-11 (or entire Joel 2-6)



## Little Book, Two Witnesses, and Seventh Trumpet (Study Guide Lesson 9)

### Revelation 10:1 – 11:19 Paragraph Points:

vs. 10:1	Little Book: the Mighty Angel and Seven Thunders
vs. 10:5	Little Book: the mystery of God accomplished
vs. 10:8	Little Book: the Scroll from the Angel's hand
vs. 11:1	Two Witnesses: measure the Temple and altar
vs. 11:3	Two Witnesses: prophecy of two witnesses
vs. 11:7	Two Witnesses: attack by the beast from the Abyss
vs. 11:11	Two Witnesses: a breath of life from God
vs. 11:14	Seventh Trumpet: the kingdom of our Lord is here
vs. 11:19	Seventh Trumpet: God's temple in heaven was opened

Context: the first 9 chapters have brought us almost to the middle of the Tribulation. The seven seal judgments covered the first quarter, the seventh seal introduced the next quarter, or the trumpet judgments, and now chapters 10 and 11 comprise a parenthetical section given to John just before prophecy concerning the last half of the tribulation.

In groups, read through **Revelation 10:1 – 11** and note your observations. Take note of symbols and their meaning.

Who do you think is the “Mighty Angel”?

The identity of this angel is debated. Some think it Christ, however since the incarnation, dying for our sins, resurrection, and ascension into heaven He has always appeared as the Son of God in His essential deity. Jesus does not appear in Revelation as an angel (Lahay). However, angels play a prominent part in Revelation, mentioned more than 66 times, always in a position of service. They do not create things, but fulfill the administration of God in the affairs of men. This angel stands with a foot on land and on the sea, indicating he has authority over both. He proves his is not Christ by raising his right hand to heaven and swearing by Him who lives forever, shouting “there will be no more delay.”

What do you think is the intent of the command “write them not”?

These could be the voices of other mighty angels so powerful they sounded like thunder. We are not told of the identity of these voices. Speculation is pointless and often dangerous. Voices that sounded like seven thunders are a unique feature in Revelation. John was prepared to write what he heard down when another voice commanding him to “seal up” those things and don’t write them down. This is the only proclamation in the book that is sealed up.

What is the “mystery of God”?

The word *mystery* appears only a few times in scripture meaning that God is going to disclose a truth that is only possible to know in the Word of God. Man cannot comprehend or possibly deduce these truths apart from the Word of God. This likely refers to salvation. One characteristic of salvation involves the mystery that a perfectly Holy God could love sinful men sufficiently to send His only Son to pay the blood debt we owe.

What is the “Little Scroll”?

It is likely the prophecy of God concerning future events. Some speculate this is the seven-sealed scroll (title description on one side and seal judgments on the other). Since the seals are broken and revealed the scroll is no longer needed and John told to eat it. Others speculate this is new revelation of events from this point on. Eating a scroll is symbolic of digesting its contents. Read Jeremiah 15:16-18 & Ezekiel 2:9 – 3:4, 14. Before a man can be a spokesman for God he must digest or mentally feed on the Word of God.



What does the sweetness come from? (Predictions of the Lord's return)

What about the bitterness? (Confrontation of the fact of judgment upon the earth)

In groups, read through **Revelation 11:1 – 19** and note your observations.

What is the symbolic meaning of “measure the Temple” and “measure it not”?

The state of Jerusalem at this point is likely chaos. Measuring is an act of knowing, claiming, or staking out. God will take note of those who faithfully worship Him during these days of tribulation.

Matt 24:4 contains the prediction of the destruction of the temple. This was done by Titus, a Roman general who laid siege to Jerusalem. Though ordered not to destroy the temple, the Jews burned it rather than let it fall into pagan hands. The Dome of the Rock is built on Mt. Moriah today and the Jewish temple not rebuilt although there's been talk by the Jews to rebuild for decades. It's important to realize that rebuilding the temple is a rejection of Christ. Today the Holy Spirit uses man's body as a tabernacle. I Cor 6:19-20. Perhaps John being told to measure the temple was to provide a woefully inadequate comparison to Solomon's Temple or especially God's temple in heaven. “Measure” may also be symbolic of God's judgment.

What do you think is the purpose or ministry of these “Two Witnesses”?

A literal interpretation is likely best and most natural. They have born witness to the history of earth and man, and are charged with prophesying God's judgments. Are they prophets of old? ([Moses](#), [Elijah](#), Enoch, John the Baptist). See Malachi 4:5-6 and Matt 17:1-5. In the on-line commentary “A Testimony of Jesus Christ” there is a good synopsis of these historical figures.

<http://www.biblestudytools.com/commentaries/revelation/revelation-11/who-are-the-witnesses.html>

*What do the symbols of olive trees and candlesticks represent in regard to their ministry?*

Israel is referred to by God as a “Green Olive Tree, Lovely and of Good Fruit” (Jer. 11:16a). The psalm writer referred to himself, one who trusted in God's mercy, as “a green olive tree in the house of God” (Ps. 52:8). The definite article (the) is intended to denote a specific pair of olive trees. Evidently, these two lamp stands will serve a similar purpose to the seven lampstands (the churches). As in the previous phrase, the definite article (the) points to a pair of olive trees and lamp stands which would be known to John. The allusion is to Zechariah's fifth vision (Zec. 4:1-14) wherein Zechariah is shown a lampstand of solid gold with seven pipes feeding seven lamps. The lamps are fed by a shared bowl of oil which stands between two olive trees into which the oil from the trees drips (Zec. 4:3, 12). When Zechariah asks an angel concerning the identity of the two olive trees and the fruitful oil-dripping branches which extend from them, the angel responds: “These are the two anointed ones [lit. “sons of oil”] who stand beside the Lord of the whole earth” (Zec. 4:14). They are two who are anointed by oil (a common figure for the Holy Spirit).

The candlestick itself—the central object of this vision—is doubtless a figurative representation of the seven-branched candlestick in the Temple. There it stood in the Holy Place . . . not only as the emblem and representation of what the whole redeemed family shall finally be “when in union with their risen, glorified Lord they shall for ever shine in the sanctuary of God,” but also as typifying Israel's high calling in relation to the other nations. In his midst a great light had shone—the light of the self-revelation of the glory of Jehovah—not only for his own illumination, but that he might be the candlestick, the light-bearer, and light-diffuser all around. . . . We know how terribly and sadly Israel failed to respond to God's purpose concerning Him. Most likely the candlestick symbolizes the light of revival.

*What does their resurrection and ascension have to do with their ministry?*

Breath is πνεῦμα [pneuma] , also rendered spirit. Here it speaks of the life-giving force which animates men's bodies of clay (Gen. 2:7; Job 33:4). The return of the spirit by the power of God attended the raising of the daughter of Jairus (Luke 8:54). Although there are significant parallels between the breath



of life which animates the dead witnesses and that which will animate the nation of Israel (Eze. 37:5, 10), the spiritual restoration of the nation is not in view here. This is a literal resurrection of two individuals. The Jewish nation has not yet been spiritually revived as evidenced by the opposition to the witnesses by many residing in Jerusalem (Rev. 11:13+). At this point in the events of the end, the spiritual revival of the Jews is in progress, but not yet complete (Rom. 11:25-26).

Their ascent to heaven is much like that of Jesus following His resurrection (Acts 1:9; Rev.12:5+) and that of the Church at the Rapture (1Th. 4:17). Their ascent, having been resurrected from the dead, is part of the first resurrection:

Although the resurrection of the righteous is called "first" in Rev. 20:4+, it is not one event but embraces a series of resurrection events, "Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1Cor. 15:23). Under the single profile of the first resurrection, therefore, is to be comprehended the resurrection of Christ, the rapture-resurrection of church saints, and the resurrection of tribulation saints (such as the two witnesses of Rev. 11:1-19+). It also comprehends the resurrection of Old Testament saints at the end of the tribulation.

What is the theme of the song by the twenty four elders?

Why is this sung at this point? Read Daniel 2:44, Isaiah 9:6-7, Zechariah 14:9.

What are the truths taught in this song? – God is almighty, timeless/eternal, powerful, rightful King, nations were angry-Ps 2, God's wrath has come, time to judge the dead and God's servants, and time to judge those who destroy the earth. See also Ps 50:1-6.

Question for next week:

*What do the South Saint Paul Stockyards have to do with fulfilling Revelation prophecy?*

**The Woman, Dragon, and Two Beasts** (Study Guide Lesson 10 – 2 weeks)**Revelation 12:1 – 14:20** Paragraph Points:

vs. 12:1	Woman & Dragon: the birth of Jesus Christ
vs. 12:7	Woman & Dragon: war in Heaven
vs. 12:13	Woman & Dragon: war against her offspring
vs. 13:1	First Beast: blasphemous beast out of the sea
vs. 13:5	First Beast: given a mouth & authority
vs. 13:9	First Beast: unbelievers will worship the beast
vs. 13:11	Another Beast: out of the earth, miracles, the mark
vs. 14:1	The Lamb: on Mt. Zion with the 144,000
vs. 14:6	Three Angels: eternal gospel, Babylon fallen, judgment
vs. 14:12	Earth Harvest: one like a son of man & two angels

In groups, read through **Revelation 12:1 – 13:1** and note your observations. Take note of symbols and their meaning.

What events are being described in this section and when did, or will, they happen?

Who is the woman?

[The Woman and the Dragon](#) (Rev 12:1-6):

In February and March of 2009 the Living Stones discussed a DVD commentary called [The Star of Bethlehem](#). See <http://www.bethlehemstar.net/>. In that presentation was a very well researched depiction of the actual astronomical events in the heavens at 1) the Immaculate Conception, 2) birth of Christ, and 3) the crucifixion. Scripture identified 9 characteristics of the Star of Bethlehem, combined with scientific evidence using mathematics of planetary motion, it is reasonable to conclude the Star was a very real astronomical event. Use of this “Starry Night” astronomy software was likely how the Woman of Revelation 12 was found.

[The September Sky of 3 BC:](#)

As Jupiter (King Planet) was beginning the coronation of Regulus (King Star) within the constellation of Leo (Lion, representing the tribe of Judah), another startling symbol rose in the sky. The constellation which rises in the east behind Leo is Virgo, The Virgin. When Jupiter and Regulus were first meeting, she rose clothed in the Sun (behind the sun). And as John said, the moon was at her feet. It was a new moon, symbolically birthed at the feet of The Virgin. *The sheer concentration of symbolism* in the stars at this moment is remarkable. These things could certainly lead our magus to conclude that a Jewish king had been born. But even this is not the whole story. These symbols could indicate a birth, but if they were interpreted to indicate the time of conception, the beginning of a human life, might there be something interesting in the sky nine months later? Indeed. In June of 2 BC, Jupiter continued the pageantry. If that interpretation is correct, then according to the gospel story the woman would be Mary, the mother of Jesus. The dragon which waits to kill the child at birth would be Herod, who did that very thing.

Who is the dragon?

The dragon thrown to earth is Satan, but the dragon awaiting the birth of Christ was Herod.

What do the 7 heads, 10 horns, and 7 crowns refer to?

Most likely Satan’s governmental operations. The 7 crowned heads probably refer to seven stages of Roman Empire, the embodiment of evil government. Caesarean imperialism is in its 6<sup>th</sup> stage and today covers a vast amount of the earth’s population. Any dictatorial government belongs in this category. Who then is the 7<sup>th</sup> head, the one with a mortal wound that has been healed? Horns are usually symbolic of power or strength of arms. Perhaps this refers to 10 nations and their armies.



What was the war in heaven all about?

War in Heaven (Rev 12:7-13):

Michael is one of the “chief princes” who aided the heavenly messenger of Daniel against the prince of Persia and Greece (Dan. 10:13, 10:21). Daniel is told that Michael is “your prince” (Dan. 10:21), and “The great prince who stands watch over the sons of your people” (Dan. 12:1). Thus, he is uniquely associated with the protection of the Jewish people. It is during the time of Jacob’s trouble, when “there shall be a time of trouble, such as never was since there was a [Jewish] nation” that “shall stand up” to protect Israel (Dan. 12:1-2). Jude informs us that Michael is an “archangel” and his connection with Israel is also reflected in the fact that he “disputed about the body of Moses” with the devil (Jude 1:9).

“With what weapons and tactics this heavenly warfare was/will be waged is beyond our understanding. Angels cannot be injured or slain with earthly weapons, and such physical forces as we know about are not able to move spiritual beings. But these beings do operate in a physical universe, so there must exist powerful physico-spiritual energies of which we yet can have only vague intimations, . . . It is with such energies and powers that this heavenly battle will be waged.”

The dragon and his angels refers to “a third of the stars of heaven” which were thrown to the earth by the tail of the dragon (Rev. 12:4+). Their eventual destiny is the Lake of Fire, which was specially prepared for them (Mat. 25:41; Rev. 20:10+). Some are confined, reserved for judgment (see commentary on Revelation 9:1). The dragon’s angels are organized by rank.

Perhaps one of the more powerful ones is the angel of the bottomless pit (Rev. 9:11+). An angel which spoke with Daniel fought against high-ranking angels on his way to Daniel (Dan. 10:13, 10:20-21). The existence and influence of these malevolent spiritual beings is a well-established theme of Scripture. This is why it is so important for believers to have a grasp of what Scripture reveals concerning the world which we live in. For there are forces and objectives at work that underlie the physical realm which the instrumentation of science is entirely unable to reveal. They are at work in the non-physical realm where science is blind. Yet we see their results in the workings of sin, reigns of terror, and the machinations of powerful nations and corporations through history.

The movements of nations, their wars, their politics, and social policy, are shaped and directed by higher powers. There are angels, good and bad, who are constantly influencing men and governments, and of this [Dan. 10:1] is a conspicuous example. Wars and strife on earth are the reflex of opposing spiritual powers in the lower heavens.

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (Eph 6:11-12)  
Source *A Testimony of Jesus Christ* commentary.



How did Satan react to be cast down to earth?

Vengeance of the Dragon (Rev 12:13-13:1):

This passage is rich with symbolism. The woman was given wings. This phrase speaks of supernatural assistance given by God in a time of human incapability. It describes God's deliverance of Israel from Egypt by the parting of the Red Sea: "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself" (Ex. 19:4). It also connotes supernatural protection and provision, patterned after the way in which an eagle, when training a youngster to fly, pushes it out of the nest but also flies with it and catches it to bear it upwards again when needed.

Since the origin of this flood is a sign (the mouth of the great dragon) and the text says like a flood, it is best to take this as a figure of speech denoting the overwhelming military force of an adversary (Ps. 65:7; 69:2-4; 124:1-5; Isa. 8:7; 59:19; Jer. 46:7-8; Dan. 9:26; 11:21-22). The dragon's pursuit of the woman may be a continuation of the Beast's invasion of the glorious land. If so, the flight of the woman does not take place until after the abomination is set up (Mat. 24:15). Then, the invasion of the Antichrist continues in his pursuit of the woman.

Many commentators interpret Daniel 11:41 with reference to the occupation of the land of Palestine by the Beast. The event that causes the Beast to move in is the invasion of Palestine from the north by the King of the North (Dan. 11:40). The covenant made by the Beast (Dan. 9:27) has evidently guaranteed Israel an inviolate right to the land. Some event must be necessary to cause the Beast to abrogate his covenant. Since the covenant is said to be broken in the middle of the week (Dan. 9:27) and the invasion from the north is seen to be the cause of the breaking of the covenant (Dan. 11:41) it may be concluded that this invasion takes place in the middle of the "week".

Who are the woman's offspring?

"He went to make war with the rest of her offspring..." Although the woman now hides, representing the hidden Jewish remnant, the dragon turns to pursue the rest of her offspring. This should not be taken as spiritual offspring for the context of this chapter and the identification of the woman argue that her offspring are physical descendants of Abraham, Isaac, and Jacob. This is the distinction which Paul maintains when he describes the time of Israel's spiritual restoration in preparation for the Millennial Kingdom (Rom. 11:25-26 cf. Eze. 37:1). It is inconsistent interpretation to make her offspring in the first portion of the chapter denote physical descendants (Jews) only and then take her offspring as spiritual descendants here.

In groups, read through **Revelation 13:1 – 18** and note your observations. Take note of symbols and their meaning.

What or who are these two "wild creatures" and what is their mission?

John sees two beasts in this chapter. In the previous chapter, we saw a dragon with seven heads and ten horns who attempted to intercept the promised child and subsequently persecuted the woman who gave birth to the child. Now, the scene shifts to describe a beast who also has seven heads and ten horns, who is closely identified with the dragon. He is also the beast whose deadly wound was healed, and the object of worship, aided in this role by the second beast (Rev. 13:11+). These characteristics identify the first beast as Antichrist. He and another beast institute a series of satanically-empowered deceptions which bring the whole world under the sway of the beast with seven heads and ten horns, and ultimately Satan. This is the rise of the Antichrist, whose activities are key to The 70th Week of Daniel. The second beast which appears later is known as the False Prophet (Rev. 16:13+; 19:20+; 20:10+).



Lahaye writes in Daniel 7 we find that several beasts are descriptive of world governments, with the lion referring not only to the Babylonian Empire, but to Nebuchadnezzar himself (Dan 2). Daniel then saw a bear representing the Medo-Persian Empire, followed by leopard representing the Grecian Empire, followed by a nondescript beast representing the Roman Empire. This is interesting in that these four are the only truly worldwide kingdoms in recorded history. John penned his description when the last governmental beast was in control, so his description is in reverse order compared to Daniel.

The seven heads of this beast (Rev 13) are mentioned in Rev 17:10 as kings of the Roman Empire. The sixth head, Domitian, was in power as John wrote Revelation, who then seems to skip forward to the end time for the seventh head, Antichrist. Others suggest these heads represent the seven phases of Roman type government (Caesarian imperialism) which continues to this day in many of the world's nations.

The First Beast: Scripture records many names and descriptions of the Antichrist. *These various names, titles or descriptions simply portray the various facets of his character.* Taken together, these names portray him as the epitome of evil in the human realm, just as Satan is the epitome of evil in the angelic realm. The various names are as follows: The Seed of Satan (Gen. 3:15); The Little Horn (Dan. 7:8); The King of Fierce Countenance (Dan. 8:23); The Prince That Shall Come (Dan. 9:26); The Desolator (Dan. 9:27); The Willful King (Dan. 11:36); The Man of Sin (2Th. 2:3); The Son of Perdition (2Th. 2:3); The Lawless One (2Th. 2:8); The Antichrist (1Jn. 2:22); The Beast (Rev. 11:7+; 13:1+; 14:9+; 15:2+; 16:2+; 17:3+; 13:1+; 19:20+; 20:10+).

Another Beast: ("another" means of a different kind or form) (Gal. 1:6-7). Some have taken this beast to describe a system or movement. Described (Rev. 13:11-17+) as coming out of the earth, and having two horns like unto a lamb, and speaking as a dragon, and exercising all the authority of the first beast. Commentators are in the most dire confusion on the identification . . . the Roman church, the Greek church, the French Republic, the Jesuits, the Roman theologians, the earthy carnal wisdom, including the heathen philosophies, false doctrines and the like. . . Still others identify the second beast with the heathen priesthood, the principle of inductive philosophy, witchcraft and soothsaying, divination and magic.

Together with the first Beast and the dragon, he forms an evil trinity. These three evil persons are opposed to and are the antithesis of the three Persons in the Godhead. The Devil stands opposed to God the Father - 'Ye are of your father, the Devil,' John 8:40, etc. The Antichrist stands opposed to God the Son - his very name shows this. The remaining evil person stands opposed to God the Spirit.

His attributes are personal, for salvation and damnation are individual, not institutional. The second beast may be a specific individual rather than a religious institution. Moreover, because he spends eternity in the lake of fire (Rev. 19:20+; 20:10+), the false prophet is characterized as possessing an eternal soul. Such an attribute and eternal fate is descriptive of individuals rather than institutions.

What is the "image" this False Prophet sets up and how can it be given breath to speak (Rev. 13:14-15)?

Unlike all previous lifeless idols which have been the work of men's hands, the image of the beast is given life (or what appears to all as life). This is probably the capstone of the lying wonders which the False Prophet performs—the grand finale of his deception. Scripture records that men have readily given worship to lifeless creations in the past. They worship all the more so now when they see the fantastic miracle of the beast's image having come to life at the hands of the False Prophet. The image itself must be ultimately compelling because the enormity of the miracle performed by the False Prophet does not draw attention to the prophet, but all attention remains focused on the worship of the image itself and the Beast to which it attests. Some oppose the notion that the image could truly be given life. They prefer to understand "breath" as denoting animation. Thus, they see the image with breath as a futuristic



technological mimic of life. Perhaps something related to the internet yet with artificial intelligence (AI). Considering the rapid advances in technology and science this may be a likely situation. Calling down fire and brimstone from “heaven” could be accomplished via some form of weapon.

What is the “Mark” this False Prophet forces upon everyone (Rev. 13:16)?

The mark (shaped, graven, or formed) here probably is of a specific design so as to be recognizable. It differs in emphasis from the seal placed on the 144,000 of Israel (Rev. 7:2+). The mark emphasizes loyalty to the Beast but the seal emphasizes ownership by God. The only other occurrence of this word outside the book of Revelation is by Luke, Acts 17:29. The seal of God is probably invisible, discernible by supernatural powers, the Mark discernible by the government of the Beast.

Meaning of “666”: it’s easier to speculate on what the mark of the beast is than what it means. Clearly it involves this number in some form or representation. Many over the centuries have attempted to apply mathematical calculations to determine a name coming up with Adolf Hitler, Mussolini, and many others. Actually, we only know that six is the number of man. It is one short of the perfect number seven, and man was created on the sixth day, so in Bible numerology it refers to man. Three digits may indicate it’s the concentration of all that is human. Layhaye writes this number will not be revealed until the middle of the tribulation. More importantly is how this number, or the Mark, will be used as a means of forcing men to worship the Antichrist. If it’s necessary to buy and sell, the economic pressure will be instrumental in causing many weak, worldly minded individuals to the personal rejection of Jesus Christ and acceptance of the Antichrist. What begins with great deception will advance to methods of force as people seek to survive. We’ve seen this before during World War II with the U.S. government’s use of food stamps. Physically speaking, it will be necessary for men to have the mark of the beast. Spiritually speaking, this will be fatal. Source Tim Lahaye, Revelation – Illustrated and Made Plain.



## The Mark of the Beast

This name “the Beast” contrasts the Antichrist from the true Christ as “the Lamb;” and it is a significant fact that by far the great majority of passages where the Lord Jesus is so designated are also found here in the Apocalypse. The “Lamb” is the Saviour of sinners; the “Beast” is the persecutor and slayer of the saints. The “Lamb” calls attention to the gentleness of Christ; the “Beast” tells of the ferocity of the Antichrist. . . Under the Law lambs were ceremonially clean and used in sacrifice, but beasts were unclean and unfit for sacrifices.

It's interesting to compare the Mark of the Beast (Rev 13:17, 14:11, 16:2 & 19:20) vs. the Seal of Christ's Servants (Rev 7:2). It may be a similar type of mark, one that identifies allegiance to the Antichrist or to Jesus Christ, but I doubt it. The Mark of the Beast is dehumanizing and disgraceful to those created in the image of God. The 144,000 had the name of Jesus and His Father's name written on their foreheads (Rev 14:1). Perhaps this should be taken literally.

What do the South Saint Paul Stockyards have to do with fulfilling Revelation prophecy?

Maybe nothing, but while in graduate school (1998) for my MBA at St. Thomas, we had a presentation by a little South Saint Paul company called Destron Fearing. The company is over 65 years old (1945), and carved a niche in the animal identification market. They were purchased by Applied Digital Solutions, a Palm Beach, Florida firm in 2002 as a division to market their implantable chip for humans. Still based in South St. Paul, Minnesota, at least a couple marketing groups spun out of this acquisition. The Digital Angel (Military Search and Rescue, Pet ID, Livestock and wildlife GPS tracking) and Destron Fearing who's been the leading developer and manufacturer of livestock identification.

This company pioneered the development of radio frequency identification (RFID) microchip technology applied for use in livestock in the 1980s and pets in the 1990s. At the time they were planning clinical trials for potential use on humans to keep track of young children, sex offenders, or other convicted felons. As an implanted device used for identification by a third party, it generated significant controversy and debate, which lead to it being taken off the market in 2010.

The “VeriChip” is injected via a special hypodermic needle under the skin and needs no battery, but responds within an electromagnetic field and provides radio telemetry communications of an ID number back to the scanner. VeriChip received Food and Drug Administration (FDA) approval in 2004, the only human-implantable RFID microchip. It was marketed by PositiveID, a subsidiary of Applied Digital Solutions. Smaller than the length of a dime, the device is typically implanted between the shoulder and elbow area of an individual's right arm. See sample. Once scanned at the proper frequency, the VeriChip responds with a unique 16 digit number which could be then linked with information about the user held on a database for identity verification, medical records access and other uses. The insertion procedure is performed under local anesthetic in a physician's office.

Destron Fearing, a subsidiary of Applied Digital Solutions, was recently sold July, 2011, but the parent company retains intellectual property rights. More advanced versions of the chip are being developed using Nano Technology, see Microchip ID and Digital Angel. Sources:

[http://en.wikipedia.org/wiki/Applied\\_Digital\\_Solutions](http://en.wikipedia.org/wiki/Applied_Digital_Solutions)

<http://en.wikipedia.org/wiki/Verichip>

<http://www.destronfearing.com/>

<http://www.positiveidcorp.com/>

<http://www.digitalangel.com/>

<http://www.microchipid.us/>



## The Woman, Dragon, and Two Beasts (Study Guide Lesson 10, week 2)

### Revelation 12:1 – 14:20 Paragraph Points:

vs. 12:1	<i>Woman &amp; Dragon: the birth of Jesus Christ</i>
vs. 12:7	<i>Woman &amp; Dragon: war in Heaven</i>
vs. 12:13	<i>Woman &amp; Dragon: war against her offspring</i>
vs. 13:1	<i>First Beast: blasphemous beast out of the sea</i>
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vs. 13:9	<i>First Beast: unbelievers will worship the beast</i>
vs. 13:11	<i>Another Beast: out of the earth, miracles, the mark</i>
vs. 14:1	<i>The Lamb: on Mt. Zion with the 144,000</i>
vs. 14:6	<i>Three Angels: eternal gospel, Babylon fallen, judgment</i>
vs. 14:12	<i>Earth Harvest: one like a son of man &amp; two angels</i>

The climax of judgment in the book of Revelation begins at chapter 15. Thus chapter 14 prepares the way by describing different visions of John about the two ultimate destinies: triumph of the righteous and judgment of the evil world.

In groups, read through **Revelation 14:1 – 20** and note your observations. Take note of symbols, events, and their meaning.

What events are being described in this section and when did, or will, they happen?

Jensen suggests we do not attempt to find a chronological pattern, for the approach of the visions is topical. Yet to gain a glimpse of the big picture it's interesting to consider a timeline even if these events span or overlap other events recorded within Revelation, especially toward the end of Revelation.

What is taught about the 144,000 saints?

The passage speaks to the preservation of those who have been sealed for a purpose (Rev 7). How are they "first fruits" unto God and the Lamb? Compare with John 1:18. Ryrie sees these saints as the first of many other Israelites who will turn to the Lord at the end of tribulation and during the millennium (Isa 2:3, Zech 8:22). How do you explain the miracle of rebirth of the nation of Israel on May 14, 1948? Why is it important for a nation not to oppose the nation of Israel?

Where and when is this scene taking place? Your answer will seriously affect your interpretation of who these people are and what is happening. LaHaye writes this takes place in heaven during the middle of the tribulation. Now, before we begin the bowl judgments that come out of the seventh trumpet, we are about to look upon the upheaval that will take place at the end of that 3.5 year period (middle of the tribulation). The ecumenical church, or the harlot of Rev 17, will be thrown off by Antichrist and the ten kings of the earth. He will break his covenant with Israel and drive her out of the Holy Land. The revival under the witnessing of the 144,000 servants will come to a close. The great persecution of tribulation saints will evidently come under the auspices of the ecumenical church, which will function like the National Council of Churches today. It will not oppose evil such as communism, secularism, and immorality, but will persecute those who believe in the supernatural resurrected Christ and salvation in His name. This tool will be discarded, likely violently overthrown by Antichrist.

What is the message of each of the three angels? When did/do these events happen?

REV 14:6 Then I saw another angel flying in midair, and he had the **eternal gospel to proclaim** to those who live on the earth--to every nation, tribe, language and people.

This event could be happening today as global missions seek to share the Gospel to all nations. It could also reference the supernatural witness of the 144,000 servants during the first half of tribulation.

REV 14:8 A second angel followed and said, "Fallen! **Fallen is Babylon the Great**, which made all the nations drink the maddening wine of her adulteries."



What is Babylon the Great and when does this happen? See Revelation 16:19, 17:5, 18:2, and 10:21. What is the main point of this paragraph? Lahaye writes this represents the fall of the ecumenical, Babylonian, harlot religion detailed in Rev 17. Two Babylons are referred to in Revelation, both termed "Babylon the Great". Destruction is predicted for both a literal city (Rev 16:18-19) or place and the ecumenical church. Evidence supporting a literal city is in Isa 13 & 14 together with Jer 50 & 51. Evidently Babylon will be rebuilt and become the commercial center of the world. Could this be the United States?

REV 14:9 A third angel followed them and said in a loud voice: "If anyone **worships the beast** and his image and receives his mark on the forehead or on the hand, <sup>10</sup> he, too, will drink of the wine of God's fury... How does this coincide with the events depicted in Revelation 13? Does it appear there is opportunity for salvation even in the darkest tribulation? Is the volume of blood to be taken literally? Who will be the source of all this bloodshed?

What is the purpose of Rev 14:12-13? (See also Rev 13:9-10)

This is a call for endurance on the part of the Saints. In the dark times described, believers need to take heart and find encouragement in God's sovereign judgment.

What is the main point of Rev 14:14-20, which groups of people are involved, and when?

Some argue both harvests refer to judgment of unbelievers. Do you agree? Why or why not?

See the on-line commentary regarding this discussion: [A Testimony of Jesus Christ](#). There are two main interpretations, one being a scene in heaven the other a scene spanning both heaven and earth.

Reference to the Lamb appears in each of these three chapters. Why is the message of the slain Lamb so important?

Other questions for discussion:

Why do people blaspheme God?

How real is the eternal punishment of "fire and brimstone" of Rev 14:10-11?

Discuss the wrath of God poured out into the cup of His indignation (Rev 14:10).

For further study see Joel 1-3.

In groups, read through **Isaiah 2-3** and note your observations. Take note of symbols, events, and their meaning.

What events are being described in this passage and when did, or will, they happen?

How are they related to the events of Revelation 14?