

Daily Scripture Reading:	
Dec 29	Rev. 13-15
Dec 30	Rev. 16-18
Dec 31	Rev. 19-22

Revelation 13

1. Just as chapter 12 symbolically presented the Dragon (Satan) and the Woman (Israel), chapter 13 symbolically presents the Dragon's two great agents—Beasts.
 - a. The first Beast comes out of the sea (Rev. 13:1-10).
 - b. The second Beast comes out of the earth (Rev. 13:11-18).
2. The first Beast.
 - a. The Dragon summoned the Beast from the sea.
 - 1) θηρίον^{#2342}: *beast*. ζῴον^{#2226} is the common term denoting a living creature, animal, beast. θηρίον denotes a wild beast, a deadly, venomous beast (Acts 28:4).
 - 2) From the sea indicates the Gentile nature of the Beast (Rev. 17:15).
 - b. The Beast comes in the image and likeness of the Dragon (10 horns & 7 heads) (Rev. 13:1; cf. 12:3).
 - c. The Beast is the culmination of all Gentile world empires throughout the Times of the Gentiles (Rev. 13:2a; Dan. 7:1-8).
 - d. The Beast is empowered by the Dragon for world rule (Rev. 13:2b; 2nd Thess. 2:8-10).
 - e. The Beast will be displayed as a counterfeit resurrected Christ, and the world's worship of the Dragon and the Beast will be the ultimate antichrist denial of the Father and the Son (Rev. 13:3,4,8; 1st Jn. 2:22).
 - f. The Beast will function within the permissive will of God (Rev. 13:5-7; 2nd Thess. 2:11,12).
 - g. Other titles for the Beast include:
 - 1) The Serpent's Seed (Gen. 3:15).
 - 2) The little horn (Dan. 7:8,11,20-26).
 - 3) The Coming Prince (Dan. 9:26,27).
 - 4) The King (Dan. 11:36-45).
 - 5) The Man of Lawlessness, Son of Perdition (2nd Thess. 2:3-10).
 - 6) Antichrist (1st Jn. 2:18,22; 4:3; 2nd Jn. 7).
 - 7) The Beast from the Abyss (Rev. 11:7; 17:8).
 - 8) The Beast from the Sea (Rev. 13:1-8; 15:2; 16:14; 19:19,20; 20:10).
3. The second Beast.
 - a. The second θηρίον beast comes out of the earth, representative of his Jewish heritage (and contrasted with the first, Gentile beast).
 - 1) He is referred to as "another beast" (v.11), contrasted with "the first beast" (v.12), but

- not referenced as a beast after this (vv.14,15,17,18).
- 2) His primary title is "the False Prophet" when the anti-Trinity is mentioned (Rev. 16:13; 19:20; 20:10).
- b. The second beast spotlights the first (as the Holy Spirit serves to spotlight Christ) (vv.11-15).
 - 1) He delivers the message of the Dragon exalting the Beast (as the Holy Spirit takes the message of the Father to exalt Christ) (vv.11,12).
 - 2) He supervises the world-wide worship of the Beast (vv.13-15; 2nd Thess. 2:4).
- c. The second beast uses religious allegiance to the Beast as a device to secure world-wide economic control (vv.16-18).

Revelation 14

1. Chapters 14 & 15 continue the broad pictures that are being formed to portray the entire Tribulation (Rev. 12-15).
 - a. Chs. 12 & 13 focus on the dragon, the woman, & the two beasts—activity on earth.
 - b. Chs. 14&15 show parallel activity in heaven.
2. Although the 144,000 Jewish evangelists minister on the earth (Rev. 7:4-8), their ministry was before the Father's throne (Rev. 14:1-5).
3. The basic outline for the Tribulation can be viewed from a heavenly perspective (Rev. 14:6-20).
 - a. World-wide evangelism via angelic gospel proclamation (vv.6,7).
 - b. The end of Babylon (v.8). This will be amplified to detail:
 - 1) Religious Babylon (Rev. 17).
 - 2) Commercial Babylon (Rev. 18).
 - c. The judgment of the wicked (vv.9-11), and the blessing of the just (vv.12,13).
 - d. The Lord Jesus Christ directs the angelic harvest (vv.14-20).

Revelation 15, 16

1. The heavenly panorama draws to a close with the final stage of God's wrath being prepared from the heavenly temple (Rev. 15:1-4).
2. The seventh trumpet is then fully expressed in the seven bowls of judgment (Rev. 11:15-19; 15:5-8; 16:1-21).
3. The seven bowls are poured as the final expression of Divine wrath (Rev. 16:1-21).

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- a. Bowl #1: malignant sores (vv.1,2). A world-wide manifestation of Egypt's sixth plague (Ex. 9:8-12).
 - b. Bowl #2: sea water to blood (v.3). Intensification of the second (Rev. 8:8,9) and third trumpets (Rev. 8:10,11).
 - c. Bowl #3: rivers & springs to blood (vv.4-7). Worldwide manifestation of Egypt's first plague (Ex. 7:20-24).
 - d. Bowl #4: scorching sun (vv.8,9).
 - e. Bowl #5: darkness upon the Beast's throne (vv.10,11). Repetition of Egypt's ninth plague (Ex. 10:21-23).
 - f. Bowl #6: the drying up of the Euphrates, as preparation for the coming armies of the East (v.12; Isa. 11:15,16).
4. As a pause in between bowl #6 & #7, the work of the anti-trinity equips demons and men alike to stand against the Lord at Armageddon (Rev. 16:13-16).
- a. The sixth trumpet empowered the army from the east with the released demons from the Abyss (Rev. 9:16-19).
 - b. The sixth bowl prepares the way for the 200,000,000 demoniac army to invade the promised land, and stand against the coming Christ (Rev. 16:12,16; Dan. 11:44,45).
5. Bowl #7 is then poured out as the "it is finished" statement of Divine wrath (Rev. 16:17-21). It is a repetition of Egypt's 7th plague (Ex. 9:22-26), and preparation (artillery bombardment) for the coming Lord of Hosts (Josh. 10:10,11).

Revelation 17

1. Following the 7th trumpet (Rev. 11:15-19), two chapters were given over to apocalyptic panoramas (Rev. 12&13, the Dragon & the two Beasts).
2. Following the 7th bowl (Rev. 16:17-21), two chapters are given over to apocalyptic panoramas (Rev. 17&18, the Harlot, Babylon).
3. The Harlot (Rev. 17:1-18).
 - a. The great harlot (πόρνη #4204) who sits on many waters. She has a seductive influence upon kings and inhabitants of the earth.
 - b. In the OT, Israel was warned against playing the harlot (Ex. 34:15,16), but they did so nonetheless (Num. 25:1; Jer. 2:20; Ezek. 16:15ff.; 23:3ff.).
 - c. Spiritual harlotry is defined as spiritual adultery against God. The Great Harlot & Mother of Harlots, then, is the religious system that has

- spawned the most widespread anti-God religious systems in the OT, NT, and modern times.
- d. This Harlot is named: "Babylon the Great, the Mother of Harlots and of the Abominations of the Earth" (Rev. 17:5).
 - 1) The golden cup of Nebuchadnezzar's Babylon (Jer. 51:6) continues to be present in the mystery Babylon (Rev. 17:4).
 - 2) Although the political influence of Babylon ceased with the Persian victory of Cyrus, the religious system of Babylon survived—escaping to Pergamos (Pergamum, Rev. 2:13) and ultimately Rome.
 - 3) When Babel was founded (Gen. 10:10), the only Divine promise of redemption focused on the Seed of the Woman. False Satanic religions, then, were centered on mother goddesses and their baby sons.
 - 4) Babel's religion of mother goddess worship (Queen of Heaven) transcends nations & empires, and has endured through the centuries under many names.
 - 5) The Queen of Heaven and her divine son were manifested under different names:
 - a) Semiramis (Ishtar) & Tamuz to the ancient Babylonians.
 - b) Isis & Osiris to the Egyptians.
 - c) Cybele & Diōius in Asia Minor.
 - d) Ceres and Jupiter to pagan Rome.
 - e) The names of Mary and Jesus were taken when Christian labels were needed to give public legitimacy to their religion, from the Emperor Constantine onward.
 - 6) The Queen of Heaven religion has made its home in the Roman Catholic Church since Bishop Damasus assumed the Babylonian title of Supreme Pontiff in 378AD.

Soon after Damasus was made "Supreme Pontiff" the "rites" of Babylon began to come to the front. The worship of the Virgin Mary was set up in AD381. All the outstanding festivals of the Roman Catholic Church are of Babylonian origin. Easter is not a Christian name. It means "Ishtar," one of the titles of the Babylonian Queen of Heaven, whose worship by the Children of Israel was such an abomination in the sight of God. The decree for the observance of Easter and Lent was given in AD519. The "Rosary" is of Pagan origin. There is no warrant in the Word of God for the use of the "Sign of the Cross." It had its origin in the mystic "Tau" of the Chaldeans and Egyptians. It came from the letter "T," the initial name of "Tammuz," and was used in the "Babylonian Mysteries" for the same magic purposes as the Romish Church now employs it. **Celibacy**, the **Tonsure**, and the **Order of Monks and Nuns**, have no warrant or authority from Scripture. The Nuns are

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nothing more than an imitation of the “**Vestal Virgins**” of Pagan Rome.

It is fascinating to note that Damasus took the title when the Roman emperor Gratian refused it for Christian reasons. The Caesars held the title since Julius Caesar became the high priest (pontifex) of the Etruscan Order (74 BC), and became Pontifex Maximus (63 BC).

4. The Harlot’s activity (Rev. 17:4-18).
 - a. The Harlot reigns supreme, and makes the world drunk with her golden cup (vv.2,4).
 - 1) Following the Rapture of the Church, there are no true believers to prevent the church of Rome from exercising supreme religious power during a time of great chaos.
 - 2) This is similar to the power Pope Leo I (440-461AD) gained when political Rome could not deal effectively with Attila the Hun, and Pope Gregory I (590-604AD) enjoyed in defending Rome against the Lombards.
 - b. The Harlot is drunk herself, intoxicated by the blood of God’s faithful witnesses (v.6).
 - c. The Harlot rides the beast (v.3; Rev. 13:1).
 - d. The Beast hates the Harlot, and only endures her rule so far as it suits his purpose. At some point, the Beast will destroy her (vv.16-18).
5. The Beast is further developed (Rev. 17:8-14). This passage must be studied thoroughly and related to Rev. 13; 2nd Thess. 2; & Dan. 7:7,8,11,12,19-27; 9:24-27.

Revelation 18

1. Chapter 18 is another portrayal of a fall of Babylon. Some view this as the same Babylon as ch. 17, but too many differences emerge.
 - a. Religious Babylon (Rev. 17) is destroyed by the Beast and his world empire, replaced by his own religious system.
 - b. Commercial Babylon (Rev. 18) is destroyed by God, and the Beast’s world system will lament its fall.
2. The fall of Commercial Babylon is detailed (Rev. 18:1-24).
 - a. The angelic decree (vv.1-3).
 - b. The warning for faithful believers to flee (vv.4-8).
 - c. The lamentation of the world system (vv.9-19).
 - d. The rejoicing in heaven (vv.20-24).

* Clarence Larkin, The Greatest Book on Dispensational Truth in the World, p.140. Another, more thorough treatment of the Roman church as the modern expression of Babylon is Alexander Hislop, The Two Babylons.

Revelation 19

1. The judgment of Religious Babylon and Commercial Babylon prompt two hallelujah choruses in heaven (Rev. 19:1-3).
 - a. The twenty-four elders and four living creatures Amen the Hallelujah (Rev. 19:4).
 - b. God the Father orders the praise to continue (Rev. 19:5), and the Lord Jesus Christ obeys (Rev. 19:6).
2. While the apostate church is being judged on earth, the raptured Church is being prepared in heaven for the Marriage Supper of the Lamb (Rev. 19:7-10).
3. The Lord Jesus Christ is then prepared for battle, and goes forth in victory as the King of Kings and Lord of Lords (Rev. 19:11-16).
4. The Beast has assembled a world-wide alliance of nations to stand against the coming of Christ, but his defiance is swept away by the Sovereign majesty of Christ (Rev. 19:19-21). The Beast and the False Prophet become the first two occupants of the Lake of Fire (Rev. 19:20).
5. Although the precise chronology and details of the Tribulation cannot be established beyond question, the general outline of Revelation nevertheless is clear:
 - a. The Dispensation of the Church (Rev. 1-3).
 - b. The Church in Heaven (Rev. 4&5).
 - c. The Dispensation of Israel: Age of Tribulation (Rev. 6-19).

Revelation 20

1. The Millennial Reign of Jesus Christ then begins with the incarceration of the Dragon (Rev. 20:1-3).
2. Christ and His Bride are then seated for the Judgment of Life (Rev. 20:4-6; Lk. 22:29,30; cf. Dan. 7:9,10,22,27).
 - a. The Resurrection of Life and the Resurrection of Judgment are contrasted and separated by 1000 years (Dan. 12:2; Jn. 5:28,29).
 - b. Tribulational Martyrs will receive special Millennial rewards at the First Resurrection.
 - 1) They have a 1000 year reign with Christ.
 - 2) They have a special priesthood of God and of Christ.

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3. The entire Millennium is then passed over (Rev. 20:7a), and the following events are then described (Rev. 20:7b-15).
 - a. Satan is released for a final human-rights protest and rebellion against Divine rule (vv.7b-9a). This rebellion is destroyed by God the Father, and Satan is eternally condemned to the lake of fire (vv.9b,10).
 - b. The Great White Throne is established after the destruction of the heavens and the earth (vv.11-15).
 - 1) All the unbelievers of all the ages stand before the Great White Throne.
 - 2) They are condemned to the second death because their names are not found in the Book of Life.
 - 3) The degree of their day & night eternal torment will reflect the Divine recompense for their deeds, according to the Books of Deeds.
 - c. When Death & Hades are cast into the Lake of Fire, the end of death is secured.

Revelation 21, 22

1. Chapters 21&22 describe the conditions of the new heavens and new earth.
 - a. This is a new stewardship, distinct from the Millennial dispensation (Eph. 1:10).
 - b. This Dispensation of the Fullness of the Times will end with the Great Abdication, and our entrance into eternity future (1st Cor. 15:24-28).
2. The holy city, new Jerusalem, comes down out of heaven—but does not settle upon the earth (Rev. 21:2,10). It will revolve around/above the new earth at an altitude of 1500 miles (Rev. 21:16).
3. In the Dispensation of the Fullness of the Times, Jesus Christ will fulfill His prophesied role of Eternal Father (Rev. 21:7; Isa. 9:6).
4. Just as Ezekiel received a detailed view of the Millennial temple & holy city, John is given a detailed view of the New Jerusalem (Rev. 21:9-27).
5. The center of the new Jerusalem is the throne of God and of the Lamb (Rev. 22:1-5).
 - a. A river of the water of life proceeds from this throne (v.1).
 - b. The tree of life is replanted for the health of the nations (v.2).

6. John's visionary experience comes to a close, and final messages of urgency are communicated (Rev. 22:6-21).
 - a. These events are described as coming "soon" (v.6). Heeding the message of urgency is a temporal-life blessing (v.7).
 - b. The message of urgency is to be publicly communicated—illustrating the contrast of right and wrong (vv.10,11).
 - c. The message of urgency is the promise of coming reward for personal holiness (vv.12-15).
 - d. The message of urgency is the coming union of Christ and the Bride (vv.16,17,20).
 - e. The message of urgency contains severe warnings against adding to it, or taking away from it (vv.18,19).
 - f. The Book, and indeed the Bible, end with grace (v.21).

Note:

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Sources:

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Book Charts are from Talk thru the Bible [computer file] / Bruce Wilkinson and Kenneth Boa.—electronic ed.—Nashville : Thomas Nelson, 1997, c1983.

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