

Lesson #20

Chapter 17

Chapter 16 ended with lost mankind cursing God for His judgment of them. Chapter 17 is the beginning of the final section of Revelation which we could call “The Triumph of Almighty God.” The first aspect of His triumph is to explore/define who He is triumphant over. Chapter 17 is rich in description and symbolism. As a result, it is often misinterpreted and not understood. Ready? Set? Here we go!

1. Who comes to John? What is the significance of this? (Hint: Think of what took place in the previous chapter.)

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2. The “great prostitute” is described as one “who is seated on many waters.” What is meant by many waters? Look up the following verses for possible answers.

Jeremiah 51:13 \_\_\_\_\_

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Isaiah 8:7-8; Jeremiah 46:7; 47:2 \_\_\_\_\_

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So, what is meant by “many waters?”

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3. What have the kings of the earth done with this great prostitute? What is meant by this? (Ezekiel 16:15-16)

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## SDG REVELATION

4. What is the result of this action by the kings of the earth?

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5. Look again at how the dwellers of the earth are described. What is so significant about the term “drunk?”

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6. Verse three begins, “And he carried me away in the Spirit.” What is meant by:

A) he: \_\_\_\_\_

B) me: \_\_\_\_\_

C) Spirit: \_\_\_\_\_

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7. John was carried into “a wilderness.” What is the significance of a wilderness? (Review 12:6 & 14)

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8. John sees a woman sitting on a scarlet beast.

A) Who is the woman? (17:15)

B) Who or what is the beast? (13:1)

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## SDG REVELATION

### Word Study

### Scarlet/kokkinon

John uses a different word for this word, “scarlet,” than he did 12:3 where he referred to the “great red dragon.” This word refers to a specific dye made from the “kokkos.” This was the female of a scale insect which would attach to oak leaves. These insects were dried and crushed to get the scarlet colored dye. Needless to say it took a vast quantity of these tiny insects to make a relatively small amount of dye. Therefore, this dye was very expensive and only for the wealthy or monarchy. It was a color of splendor.

9. What is blasphemy?

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10. What is meant by “full of blasphemous names?”

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11. What is the significance of the seven heads and ten horns? (13:1)

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12. Describe the appearance of the woman. What does this mean?

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13. What could a person expect to find in a “golden cup” held by a person with such an appearance? (Note: The key word in this question is expect. The question is not asking what was actually in the cup but what someone would expect was in the cup.)

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## SDG REVELATION

14. Keeping your previous answers in mind, what was actually in the golden cup?

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15. What is meant by the word abomination?

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16. To get a true feeling for what is being portrayed in this scene, review the Lord's words to the church in Laodicea (3:15-17). How was this church described? (be very specific) What did this reality bring about in the Lord? How does this apply to the contents of the golden cup?

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17. What kind of name was written on the prostitute's forehead? What is meant by this? (Consider Romans 11:25; Ephesians 5:32; Colossians 4:3; Revelation 13:16 / This is a challenge question that has two distinct parts to its answer.)

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18. Babylon was previously referred to as a great city that seduced mankind and was the object of God's wrath. How is Babylon portrayed here? What is meant by this?

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## SDG REVELATION

19. Verse six is a very powerful verse in many ways. Let's first look at the woman, then the saints/martyrs, then go back to the woman/prostitute and finally looking in a mirror at ourselves.

A) What is said about the woman? What does this mean?

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B) What is a saint? Martyr? Why are both phrases used?

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C) Keeping both of your answers in mind, what makes the actions of the woman so heinous?

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D) Looking in the mirror, what does this verse say about the individual Christian today? The Church?

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20. What was John's reaction to the vision of this woman? Why?

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21. We have spent much time looking at the woman, in verses 7-14. The angel will explain the meaning of the woman and the beast. While John was astonished or marveled at the woman, the angel reveals that the beast is much more important than her. How is the beast described? What is the significance of this? How does this relate to the woman? (Rev.1:4)

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## SDG REVELATION

22. What will the beast rise to do?

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23. Review Question: What is the “book of life?” What is in it? (3:5; 13:8)

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24. What will “the dwellers on earth” do when they see the beast? Who won’t do this? Why?

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25. All of this drama can be overwhelming and confusing so the angel tells John and us, “This calls for a mind of wisdom.” With that the angel begins to give us some clues or explanations. What does he say the seven heads refer to? What does this mean? (Verse 9)

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26. In verse ten, the angel tells us the second meaning of the seven heads. What is the second meaning?

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27. According to the angel, who or what is the beast?

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## SDG REVELATION

What are we to make of this? How do we interpret it? There are three possible answers that all work. It may be one or may be all of them!

Version#1 – The kings are actual Roman emperors. The first five would be: Augustus, Tiberius, Caligula, Claudias and Nero. Vespasian would be the sixth and Titus the seventh, who had a short reign.

Version #2 – The kings are actually empires. The first five would be: Old Babylonian, Assyrian, New Babylonian, Mede-Persian and Greek empires. The sixth would be the Roman empire. The seventh would be an antichristian government or group of nations.

Version #3 – The seven kings represents the perfect number of kings or empires. Five had come, one was in power and a seventh is coming that will lead to the climax of earth's history.

In all three versions the beast is an addition to the seventh king/empire who comes for a very short time and is destroyed.

28. As we look at the ten horns we may see things starting to clear up a little. What does the angel say the ten horns represent?

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29. What do these ten horns do? (Verses 12 & 13 only)

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30. The ten horns together with the beast are of one mind. What is this mind or purpose? (Vs. 14)

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31. What is the result of the ten horns together with the beast pursuing this purpose? Why?

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32. Those who follow the Lamb are described in three ways. What are they?

- A) \_\_\_\_\_
- B) \_\_\_\_\_
- C) \_\_\_\_\_

## SDG REVELATION

33. To understand verses 15-18 we must begin with the last verse of this chapter. Who or what was/is the woman? What does this mean?

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34. What happens to the woman?

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What we see in this chapter is a world drunk with power and vice. It will turn quickly against each other as mankind pursues its passion for power and self-indulgence. It would appear that this will continue until the last day when the world, organized man in conflict with God, will try to destroy the Lord's people/Church/His body. At that point Christ will return in final judgment.

Lesson #21

Chapter 18

As you begin your study of Revelation chapter 18 it would be good to keep in mind that this is a difficult chapter to interpret and understand. As we have often seen, Biblical prophecy can often have multiple meanings and be very complex. Often times the prophecy is a “Now and Not Yet” message. Such is the case with chapter 18. Much of what you are going to read about “Babylon the great” can be easily linked to the Roman Empire. Lord Byron famously wrote, “When falls the Coliseum, Rome shall fall; And when Rome falls – the World.” Yet, what is revealed seems much bigger than Rome. For the purpose of this study we will approach this vision as a reference to Rome, the “Now” of the first century, as well as a reference to another civilization; the “Not Yet.” This civilization could be a great country, such as the United States; but, it is more likely a reference to a world order of man organized for self and against God.

1. “Another angel comes down from heaven.” Who is this angel being added to? (Chapter 17) What is the meaning of this?

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2. What additional information is given concerning this angel?

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3. What is the significance of the angels opening words, “Fallen, fallen, is Babylon the great?” (Isaiah 21:9)

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## SDG REVELATION

4. What are the four charges or indictments against Babylon? What is meant by each? (vs. 2)

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5. Together, verse two and three can be viewed as a cause and effect. If the four charges against Babylon are seen as the cause, what is their effect? (Vs. 3) What is the meaning of each?

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6. Verses two and three were spoken by the angel with great authority. Who speaks in verse four? How do you know?

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7. What is meant by the phrase, "My people?" (Luke 1:68; Gal. 3:13)

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## SDG REVELATION

8. What is the message of the voice from heaven? What is the reason for this call?

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9. What two things are said concerning the sins of Babylon? (Vs. 5)

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10. What is used in determining the sentence of judgment that is given to Babylon? (Vs. 6)

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11. What additional aspect(s) of Babylon's sin is revealed in verse seven?

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12. What is the result of this aspect or aspects according to verse eight?

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13. How will the kings of the earth respond to Babylon's fall? Why?

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14. How will merchants of the earth respond to Babylon's fall? Why?

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## SDG REVELATION

19. The shipmasters and sailors' response is not limited to mourning wailing and woe. What do they call for? Why? (vs. 20)

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20. A mighty angel took up a stone like a great millstone. What is the significance of the millstone? (Matthew 18:6; Mark 9:42; Luke 17:2)

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21. How will Babylon be overthrown?

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22. What will be the result of Babylon being thrown down?

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_
- 5) \_\_\_\_\_
- 6) \_\_\_\_\_

23. Why will all of this happen to Babylon?

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Lesson # 22

Chapter 19

1. Chapter 19 begins with John writing, “After this I heard...” What is the “this” that he is referring to?

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2. What exactly did John hear? What is meant by this?

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3. What is the first word that John hears? What does this word mean? Challenge Question! What makes the use of this word very unique in this passage?

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4. According to this song in heaven, what belongs to God? Why?

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5. What was the second thing that the voice of the multitude in heaven cried out? What does this mean?

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## SDG REVELATION

6. Who joins in praising God? (vs. 4) What is their message of Praise? What does this mean? Why is this appropriate?

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7. “From the throne came a voice.” We do not know who speaks but is some heavenly being very close to God. What direction does this voice give? Why?

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8. What can we learn or take to heart from this direction today? (Hebrews 12:28)

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9. John again hears “the voice of a great multitude.” In verse one he described this voice as being loud. How does he describe it in verse six? Why the difference?

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10. This loud voice issues the fourth Hallelujah. Why is God praised in this instance?

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11. What is meant by the phrase, “Let us:

- 1) Rejoice – \_\_\_\_\_
- 2) Exult – \_\_\_\_\_
- 3) Give Him glory – \_\_\_\_\_

## SDG REVELATION

12. Why are we to rejoice, exult and give God glory?

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13. What is the Bride granted to do?

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14. Contrast the clothing of the Bride with that of the prostitute in 18:16. What difference do you see? What does this mean?

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15. John writes that the fine linen is the righteous deeds of the saints. Compare this to 7:9-14; Romans 5:19 and Philippians 3:9. What are the righteous deeds of the saints?

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16. What is John commanded to do? Why is this important?

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17. What does it mean to be blessed? Who is blessed? Why are they blessed?

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18. How do we know that the Bride truly is blessed?

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## SDG REVELATION

19. How did John respond to this command and the good news that it contained? What was the result of this?

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20. How did the angel identify himself? John? You and Me?

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21. What is meant by the phrase “for the testimony of Jesus is the spirit of prophecy?”

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22. Heaven is opened, and John sees a white horse. Who is seated on it? How is He described? What does He do?

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23. What is the significance of:

1) His eyes are like a blazing fire – \_\_\_\_\_

2) Diadems – \_\_\_\_\_

3) A name that only He knows – \_\_\_\_\_

4) A robe dipped in blood – \_\_\_\_\_

5) The Word of God – \_\_\_\_\_

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## SDG REVELATION

24. A critical component is missing in this description. There is no mention of a weapon. What does Jesus have instead of a weapon?

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25. What is the name on His thigh? What is the message of this name?

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26. The image John has given us is one of an army going to war. Christ is leading the charge and He is followed by the heavenly host. Verses 17-18 reveal a great spiritual truth to us. What is it?

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27. Describe the army that is ready to make war on the heavenly host.

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28. They “gathered to make war.” Describe the battle.

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Lesson #23

Chapter 20

Eschatology is the study of the end times. Revelation chapter 20 is considered to be the fulcrum or the point that all eschatological viewpoints balance or pivot on. At the end of this lesson you will find two attachments that deal with the three largest views. One is a chart, the other a written explanation. Zion Lutheran Church believes that the a-millennial viewpoint is the correct viewpoint or interpretation of the Scriptures that deal with eschatology.

1. In chapter 19, we saw the demise of the beast and the false prophet. Chapter 20 deals with the beasts' master, Satan. Who is sent to deal with Satan? What does he have with him? What is the purpose of each? What does this show?

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2. What happened to Satan? Why?

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3. 1,000 years is called a millennium. What is the significance of the number 1,000? How does this impact our interpretation of the thousand years? (Keep your answer to question #1 in your mind as you answer this question.)

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## SDG REVELATION

9. After seeing the angelic binding of Satan and his short-term release, John has another vision. This vision begins with the phrase, “then I saw.” What did he see? (Challenge: Answer this question in a complete sentence using only three words.

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10. Who was seated? (3:21)

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**Note:** The ESV translation reads “authority to judge” in verse four. The NKJV reads “judgment was committed to them.” The NASB reads “judgment was given to them.” It is a very difficult passage to translate because of the way first century authors wrote. Since papyrus and other writing surfaces were expensive and in short supply, the authors often wrote in a “fill-in-the-blank” style. Considering that John was in prison on the island of Patmos it is no surprise that he wrote in this manner. How would a translator know how to fill in the blanks? He would use the context of the text. Verse four literally reads, “Then saw thrones and seated on them and those, judge committed.” Since John was writing, it is easy enough to know that we should insert “I” between “Then” and “saw” so that it reads “then I saw.” However, the last part of the verse is a little more difficult. From 3:21, we know that it is the saints who sit on the thrones. From 6:9-11, we know that they ask, “how long before You will judge and avenge our blood?” Finally, when we look at the Greek word translated “Judge” we see that its definition is, “a decision.” If we put that definition into the verse it would literally end “those a decision committed.” This brings us to the word committed. The Greek word is defined as “to give” or in the present tense, “is given.” Now the end of the verse reads, “those a decision is given.” To wrap up, the saints asked for judgment/justice in Chapter 6. In Chapter 20, a decision or judgment is given to them. This is what the NKJV and the NASB are trying to relate. Leon Morris, the author of the “Tyndale New Testament Commentaries – Revelation,” translates the end of this verse as “judgment was given for them.” It fits the context, it fits the Greek and it is probably the most accurate translation of what John was trying to communicate.”

## SDG REVELATION

11. Look carefully at the first five words of the second sentence in verse four. What did John see? Why is this important? (Luke 23:43; Mark 12:27)

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12. What does John reveal about who these souls belonged to?

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13. “They came to life and reigned with Christ a thousand years.” Look back at your answer to question #3. What is meant by this passage?

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14. What is said about the rest of the dead? Who are the rest of the dead?

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15. What is the first resurrection? (2<sup>nd</sup> Corinthians 5:17; John 5:24; 1<sup>st</sup> John 3:14; Ephesians 2:1-7)

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16. What is the second death? (Jude 1:12; Revelation 2:11; 20:14; 21:8)

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17. What is said about those who experience the first resurrection in regards to this second death?

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## SDG REVELATION

18. Challenge Question: According to the Bible, what is the second resurrection? Use Bible verses to support your answer.

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19. As we saw before, verses 7-9 are a retelling of 19:19-21. What additional information is added in these verses?

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20. Who or What is Gog and Magog? (1<sup>st</sup> Chronicles 5:4; Ezekiel 38-39)

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21. The third part of John's vision is again introduced by the phrase "Then I saw." What he saw is often referred to as the Judgment of the Great White Throne or The Great White Throne Judgment. What is the symbolism of:

Great – \_\_\_\_\_

White – \_\_\_\_\_

Throne – \_\_\_\_\_

\_\_\_\_\_



## SDG REVELATION

What becomes of the 1) \_\_\_\_\_? The 1) \_\_\_\_\_ are judged, each 3) \_\_\_\_\_ of them, according to what they had 4) \_\_\_\_\_. They were judge according to what was 5) \_\_\_\_\_ in the books. Because of this judgment, they are thrown into the 6) \_\_\_\_\_. This is the second 6) \_\_\_\_\_. What is meant by this?

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27. What is said about those whose names were written in the book of life? Why? (20:6)

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## **First Resurrection / Second Death**

It is interesting to note that these terms are used in Revelation but that their natural partner – second resurrection and first death are not. There is an extremely valid reason for this. John is speaking about what is most important or what it really boils down to:

1. First resurrection = Eternal Salvation
2. Second death = Eternal Condemnation

What would naturally be assumed about these two terms? That there is a second resurrection and a first death. But what would these terms be applied to:

1. Second resurrection = the physical resurrection of the body/tent
2. First death – the physical death of the body or wearing out of the tent (2 Cor. 4:13 – 5:10)

The following is a chart that shows what an individual’s status is through the entire life process

Key:

PA – Physically Alive

PD – Physically Dead

SA – Spiritually Alive

SD – Spiritually Dead

### **A Spiritual/Physical Timeline**

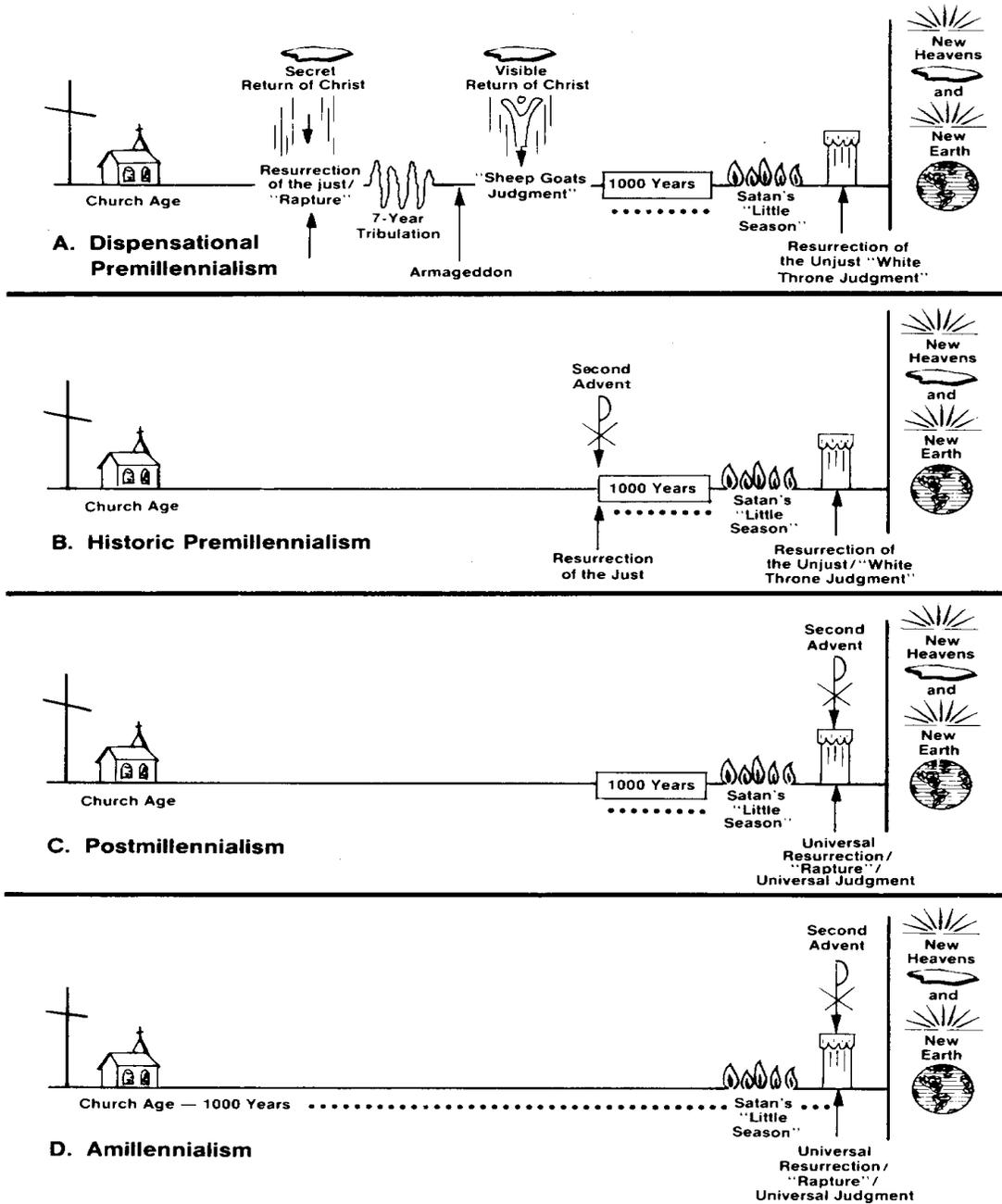
Status	Born	1 <sup>st</sup> Res.?	Status	Physical death	J. Day - 2 <sup>nd</sup> death
Christian	PA/SD	Yes	PA/SA	PD/SA	PA/SA
Non-Christian	PA/SD	NO	PA/SD	PD/SD	PA also PD/SD

In the book of Revelation, *real death is spiritual and is seen as being separated from God*. Physical death, in the book of Revelation is not seen as real death, because Christ has defeated it, its temporary, the tent has worn out, but Christ can raise it and fully restore it. A person could be physically alive but spiritually dead. That is, they are walking this earth, working, eating breathing etc. but God is not a part of their life, they have no faith in Christ, so they are spiritually dead. When that person dies, they are both physically dead (this is not real death, death that lasts) – the body has ceased to function - and the spirit is dead or separated from God but it is still alive and fully aware of what is happening. We see this is the parable of Lazarus and the rich man. This separation is called Hell. Likewise, when a Christian experiences physical death (this is not real death, death that lasts) – the body has ceased to function - but the spirit is alive, it literally is with the Lord. This communion with God is called heaven. On the last day, all the dead will be raised. This is sometimes called the general resurrection – all bodies will come back to life because Christ has defeated death and has power over it. In Revelation it is not called the second resurrection because the Christian is already alive, just separated from the body, and body and soul are reunited. Likewise, the unbeliever is already dead (separated from God, but living in Hell) and the body that is brought to life joins it in real death, that is eternal judgment in Hell.

SDG – Revelation Lesson #23 – Attachment #3

Different Millennial Viewpoints

APPENDIX I  
Diagrams of Millennial Views



## Does it Really Matter? Explaining the Millennial Differences

Revelation chapter 20 has led to much discussion and discord within the Christian Church. There are many different explanations to the events described in this chapter. This article deals with the three most widely accepted interpretations:

1. PRE-millennialism says that the second coming of Christ occurs before a literal thousand-year millennial reign of Christ on earth, followed by the last judgment and the eternal state.
2. POST-millennialism means that the return of Christ comes after the millennium.
3. A-millennialism means that the millennium is not a literal thousand years, but a symbol connoting the reign of the saints who have died in Christ and now live and reign with Him in heaven. So, the millennium is enjoyed by members of the "church triumphant" in heaven before the coming of Christ. Here on earth, our life is a life of tribulation that is only going to get worse as we get closer to Christ's return. He will return on the final day, judgment day, at which time the dead will be raised, and their bodies rejoined with their souls and Christ will judge those whose names are not found in the Book of Life. This is the viewpoint of Zion as well as the LCMS.

Postmillennialists do not necessarily hold to a literal thousand-year millennium, but they differ from pre-mills in their belief that the gospel will triumph sometime before the end of this age, leading to a golden age of truth and righteousness over all the world before the Lord comes.

Both pre-mills and post-mills believe that Christ's coming will be accompanied by a general resurrection of all the dead, followed by the final judgment and entrance into the final state. Now about the two distinctive premillennial views. The historic pre-mills (generally those before J. N. Darby, followed by C. I. Scofield and his Scofield Bible) hold to the "rapture" view of 1 Thessalonians 4:13-18 that only the righteous will be raised when Christ comes and that the wicked dead would be raised and judged after the millennium.

The dispensational pre-mills, following Scofield, added a seven-year period between the second coming and the beginning of the millennium. In the middle of that interim (of seven years) the Antichrist will emerge bringing on the great tribulation and leading to a return to the pre-Christian ceremonies of the Mosaic law. In the dispensational view, during the millennium the saints live and reign with Christ and the Jews rule on earth. The historic pre-mills, however, reject these additions. Historic pre-mills reject any return to or reinstatement of the ceremonial law.

And why does Zion regard dispensationalism as a potentially serious error? Primarily because it is contrary to the biblical doctrine of the covenant.

## SDG REVELATION

The Bible teaches two covenants: the Covenant of Works and the Covenant of Grace. In the Covenant of Works God created mankind under Adam, a natural earthly father. Romans 5:12 tells us that when Adam sinned, all mankind descending from him inherited that sin and die like him because the wages of sin is death. The Covenant of Grace was instituted to deliver those under the curse of Adam's sin through the New Man—Jesus Christ.

Romans 5:13-19 compares and contrasts the two covenants and their results through the actions of their heads: Adam brought sin and misery leading to death; Christ brought redemption from the curse of sin through His death and resurrection which leads to our eternal life.

This is also taught in 1 Corinthians 15, the great chapter on the resurrection of Christ leading to the resurrection of His people. Notice that in verse 22 we are told that all who die, die in Adam, and all who are made alive are made alive in Christ. Later, verses 45-49 again deal with the relation between the two covenant heads and the contrast between them. ("Adam" in Hebrew means "man.") In v. 47 the first man was surely Adam, made from earth (Gen. 2:7); the second man was Christ, "the Lord from heaven."

We all were born in Adam (except Jesus, who was born of a virgin, and not by natural generation). By way of contrast, 2 Corinthians 5:17 says that "If anyone is in Christ, he is a new creation." This is the heart of the Scripture teaching.

The Old Testament covenant is a covenant of grace. The book of Hebrews, which exalts the contrast between the Mosaic Covenant and the New Covenant, does not utterly divide them. "And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect." (11:39-40). Add to that Galatians 3:28, "There is neither Jew nor Greek [Gentile] ...; for you are all one in Christ Jesus."

Dispensationalism divides what God has put together. It is difficult to define dispensationalism precisely because, especially after the demise of the original Scofield Reference Bible, dispensationalists have differed in many ways. The core of dispensationalism, however, continues to be that the Old Testament people of God are distinct from the New Testament church.

And though modern dispensationalists admit that the OT people are saved by the grace of Christ's cross (and that is good!), yet God's dealing with them is on the basis of law-keeping rather than grace. Whether there be seven dispensations (as Scofield taught) or two (as some hold today), the separation between Jew and Gentile is deep and bordering on the absolute. That's what makes them distinguish between the church and Israel, saying that the church is not in the Old Testament. But, how can one make that claim when the book of Isaiah is full of prophecies of the church?

## SDG REVELATION

The principal issue between us is their emphasis that Law is predominant in the OT and Grace in the NT. But there is great grace in the Old Testament, and law is not ignored in the New. Romans 3:19-20 clearly says that the Law doesn't save, but Law is the servant of grace because, "through the law comes knowledge of sin." What follows is a great passage on justification, "for there is no distinction: for all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus (Romans 3:22b – 24)". Then notice that in chapter 4, the Apostle attributes justifying faith to Abraham! "Abraham believed God and it was credited to him as righteousness."

All dispensationalists justify building their millennial belief on their interpretation of 1 Thessalonians 4:13-18. From this passage they claim two coming resurrections from the dead—the righteous at the second coming and the wicked in Revelation 20:11-15. This however ignore two things:

1. Revelation 20 teaches that ALL the dead are raised at one time (cf. John 5:28-29).
2. Paul's teaching on the resurrection in 1 Thessalonians carries over into chapter 5:1-11.

The Apostle goes on in the next chapter to describe anything but a "secret rapture"! Furthermore, the Apostle's reason for not mentioning the resurrection of the wicked in chapter 4 was because he was addressing the present condition of the believing dead in v. 13. He ends that portion with words of comfort in v. 18. But continuing his teaching on the second coming of Christ, he ends that segment in chapter 5 in v. 11: "Therefore encourage one another ...."

In writing this, Zion does not pass judgment on our dispensational brothers. Our differences are honest differences. If their hope is in Christ and Christ alone, we rejoice with them in a seeking and saving God. If, however, their hope lies in being aligned with the country of Israel, a second chance in the tribulation or anything else that detracts from the total sufficiency of the Christ's atoning sacrifice and resurrection, we reject such teachings as heresy.

SDG – Revelation Lesson #23 – Millennial Viewpoints – Attachment #2

Lesson #24

Chapter 21:1 to 22:5

As we begin our final two studies on the book of Revelation, it would be good to think back to what John had seen in his series of visions. He saw a beast and a false prophet who led people astray through power and human wisdom. He saw the harlot of Babylon who enticed mankind with her beauty and the beauty of her realm. But, all were judged and met their destruction. With chapter 21, John has another final vision. Like the others there is great symbolism. As John sees heaven opened to him, he describes the scene in a way that shows its superiority when compared to the Babylon he also had described. But, like the other visions, the scene and the components of it, are symbolic and not literal. It is a vision described in an awesome manner to reflect what is truly an awe filled sight. At the same time, John reveals what heaven is like by saying what is not there. These are called the seven no mores.

1. What is the first thing that John sees? Why does he see this?  
(2 Peter 3:10-13)

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2. What is the first “no more?” What is meant by this? (Consider your answer to the first question as you try to answer this.)

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3. What came down from heaven? (vs. 2) To what three ways is it described? What do these mean?

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## SDG REVELATION

14. Compare/contrast 17:3 with 22:10.

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15. What is the first description ascribed to the New Jerusalem? Why would this be true? What is it like?

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16. Verses 12-14 describe the New Jerusalem as a walled city with 12 gates and 12 foundations. What do these gates and foundations represent?

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17. How is the city described? What shape would this make it?

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18. What were the measurement of the city? What would the measurements be in modern English equivalents? What is the significance of the measurements as given? (Think of the significance of numbers and Eph. 2:20)

Measured	As Given	English Equivalent
Length	_____	_____
Width	_____	_____
Height	_____	_____
Width of wall	_____	_____

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## SDG REVELATION

19. What was the wall made of? How does this tie into your answer for the previous question? (see 4:3 for additional help)

20. What is the city made of? What does this represent? (Hint: in first century times there was no such thing as clear glass. Glass had many imperfections in it and as a result was cloudy. Both the NASB and NKJV translate this passage as “like clear glass” which would call for the readers to imagine what clear glass would really look like?)

21. Compare the jewels that adorn the foundations with those in Exodus 28:17-20.

## SDG REVELATION

22. The 12 gates were 12 pearls. To fully appreciate what John sees we need to understand the context of the times. In the rabbinical writings of the first century Jews there is a writing known as the “Babylonian Talmud: Baba Bathra.” In the 75<sup>th</sup> verse the rabbi wrote that the “Holy One” would bring pearls for the gates of Jerusalem. These pearls would measure 30 cubits by 30 cubits. From these He would cut gates that were 20 cubits by 10 cubits. How big were these pearls and gates in our measurements of today?

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This is the backdrop or setting in which John was writing. Like the city of pure gold that was as pure glass we see that the streets of the New Jerusalem are described in a similar fashion. Read Ephesians 3:20-21. How might this verse be applied to John’s vision and description?

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23. What is missing in the New Jerusalem/Heaven? Why?

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24. “By its light will the nations walk.” What is the “It?”

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25. The Kings of the earth will bring their glory into heaven. What is meant by “their glory?” What can we learn from this? (there are two lessons to be learned from this. Consider Exodus 20:3-5; John 12:32 and 1<sup>st</sup> Timothy 2:4 as you answer this.)

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## SDG REVELATION

26. Why will the gate of heaven not be shut?

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27. What will never enter in to heaven/the New Jerusalem?

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28. What is meant by detestable? (Titus 1:16; Ezekiel 20:7; Hosea 9:10)

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29. What is false? (John 8:44)

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30. What is the river of the water of life? (John 4)

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31. What is meant by the tree of life? Twelve kinds of fruit?

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Note: Some people see a contradiction in 22:2. They reason that if there is no sickness in heaven then there is no need for the leaves of the tree of life bringing healing to the nations. The Greek word that is translated as healing is the root word for our English word therapeutic. The leaves of the tree of life are therapeutic because leaves give trees their food or energy. Since the tree of life brings life to the nations it is spiritually and eternally therapeutic. Again, we need to remember that all of this is symbolic. The Gospel of Jesus brings life.

## SDG REVELATION

32. What is meant by the phrase, “No longer will there be anything accursed?” (Romans 8:22-24)

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33. In chapter 13, we saw that those who followed the beast had a mark on their foreheads. What was that mark? What did it represent? What mark do those in heaven have? What is meant by this?

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Lesson #25

Chapter 22:6-21

1. “And he said to me.” Who is the “he” that was speaking to John?

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2. What was the first thing “he” said? Where else have we heard this phrase? What would this imply?

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3. How is the Lord, the God of the spirits of the prophets?” (2 Peter 1:21)

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4. Compare verse six to seven. What do you notice? How can this be? (Remember that comparing is looking for similarities.) (2 Peter 3:8)

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5. Compare verse seven to 1:3.

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6. How does John begin verse eight? Why would he do this?

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## SDG REVELATION

7. How did John respond to the visions? Where else did we see this same thing happening?

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8. How did the angel respond to John's action? Why?

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9. The angel said that he was a fellow servant. The literal Greek reads "bondservant." What is the importance of this?

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10. Read Daniel 12:4-9. How does this relate to verse ten?

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11. What is the message of verse eleven?

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12. What is recompense? Why would Jesus say, "My recompense"?

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13. If salvation is a gift from God (Eph. 2:8-9), how can it be a reward for "what he had done." (James 2:14-26)

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## SDG REVELATION

14. What is meant by wash their robes? (7:14)

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15. What is the significance of the word “right”? (vs.14)

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16. What is the “right” of those whose robes are washed? What does this mean?

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17. Who will not be in heaven? What is meant by each?

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18. Who sent the angels that brought the visions? Why?

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19. How is Jesus both the root and descendant of David?

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20. How is Jesus the Bright Morning Star?

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## SDG REVELATION

21. How does the Spirit say “Come?”

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22. Who is the Bride? What does the Bride say? Why?

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23. Why is the water of life without price?

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24. What is the two-part warning of the Book of Revelation? Why?

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25. Who says, “Surely I am coming soon?” Who responds? How?

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26. What do we have? How do we know this?

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