

TTB2022-413 – Week 52 – December 25 to 31

TTB2022-401, Week 40, October 2 to 8	TTB2022-408, Week 47, November 20 to 26
TTB2022-402, Week 41, October 9 to 15	TTB2022-409, Week 48, November 27 to Dec 3
TTB2022-403, Week 42, October 16 to 22	TTB2022-410, Week 49, December 4 to 10
TTB2022-404, Week 43, October 23 to 29	TTB2022-411, Week 50, December 11 to 17
TTB2022-405, Week 44, October 30 to Nov 5	TTB2022-412, Week 51. December 18 to 24
TTB2022-406, Week 45, November 6 to 12	TTB2022-413, Week 52, December 25 to 31
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Day 359 – December 25 - Fellowship 1st Jn, 2nd Jn, 3rd Jn

First John Chapter One

1. The epistle begins with John's statement of his eye-witness ministry from the Word of Life (1st Jn. 1:1-4).
 - a. The faithful ministry of the Word will promote fellowship with the Father and with the Son, through the filling of the Holy Spirit (1st Jn. 1:3).
 - b. John's joy is not completed by his own fellowship, but by the fellowship of his spiritual children (1st Jn. 1:4).
2. Fellowship is the absolute standard of walking in the light, or walking in darkness (1st Jn. 1:5-10).
 - a. Walking in darkness is contrary to the very nature & essence of God (vv.5,6). Volitionally, believers may choose to walk in darkness, but such a walk is obedient to the father of lies.
 - b. Walking in light is consistent with the nature & essence of God, and permits His cleansing power to continuously cleanse us (v.7). This walk is likewise a volitional choice.
 - c. Denial of our sin nature is self-deception (v.8).
 - d. Denial of our personal sins is to ascribe falsehood to God (v.10). Both denials reflect a lack of God's Word implanted within the soul (cf. Jas. 1:21).
 - e. The only procedure given in Scripture for being experientially cleansed is the prayerful confession of sins to God (1st Jn. 1:9).

First John Chapter Two

1. John states a purpose in writing the epistle is to challenge believers to live the sin-free life (1st Jn. 2:1).
 - a. It is best for us not to sin (v.1a).
 - b. When we do sin, we have an Advocate with the Father—Jesus Christ the Righteous (v.1b).
2. Obedience to the Word of God, as a believer walks in the light, will produce an increasing intimacy (fellowship) with God (1st Jn. 2:3-6).
3. The simplicity of walking in the light is nothing new (v.7), but is entirely new (v.8) in the dispensation of the Church (vv.9-11).
4. Walking in the light is absolutely required for believers of all spiritual age-levels to have victory in the angelic conflict (1st Jn. 2:12-14).
5. Love for the κόσμος kosmos is a snare to the believer who desires to walk in the light (1st Jn. 2:15-17).
6. Walking in the light is absolutely required for believers of all spiritual age-levels to function in the last hour (1st Jn. 2:18-27).
 - a. Antichrist is coming (2nd Thess. 2:3ff).
 - b. Many antichrists have come (1st Jn. 2:18).
 - 1) Antichrists deny that Jesus is the Christ.
 - 2) Antichrists deny the revelation of the Father through the Son (1st Jn. 2:22).

First John Chapter Three

1. As children of God, the love He bestows upon us becomes another motivation to purity (1st Jn. 3:1-3).
2. Children of God and children of the devil are obviously distinguished (1st Jn. 3:4-12).
 - a. Believers can sin (1st Jn. 1:10; Jas. 3:2a), but when they do so, that sin does not come through their new Divine nature (1st Jn. 3:6-9).
 - b. Believers become partakers of the Divine nature as they grow in the grace and knowledge of our Lord and Savior (2nd Pet. 1:4; 3:18).
3. The κόσμος kosmos hates believers who have passed out of death into life. The κόσμος kosmos system of hatred stands opposed to God's system of love (1st Jn. 3:13-24).

First John Chapter Four

1. The κόσμος kosmos has a message of its own, speaking the message of the spirit of antichrist, spirit of error (1st Jn. 4:1-6).
 - a. The Adversary is even now laying the groundwork for the revelation of his Antichrist.
 - b. Believers today must depend upon the Spirit of Truth to discern the Truth from the lie.
2. The Spirit of Truth guides believers into the life of love (1st Jn. 4:7-21).
 - a. The Christian's life of love is possible because of our new nature as children of God (vv.7).
 - b. The Christian's life of love is possible because God initiated that love towards us (vv.10,19).

- c. The Christian's life of love is directed towards their fellow believers (v.11).
- d. The Christian's life of love is the means by which we can abide in God the Father. Through this intimacy with the Father, we cast out fear (vv.16-18).

First John Chapter Five

1. The abiding love of the believer for God the Father empowers and motivates that believer's love for the Son, and obedience to God's commandments (1st Jn. 5:1-3).
2. The believer in Jesus Christ is an over-comer with respect to the κόσμος kosmos (1st Jn. 5:4,5) because Jesus Christ has overcome the κόσμος kosmos (Jn. 16:33).
3. The glory of Christ is summarized by the water and the blood (1st Jn. 5:6-8).
 - a. The water baptism of Christ was necessary to fulfill all righteousness. This event declared to the human & angelic realm the anointing of Jesus as the Christ.
 - b. The blood was necessary to fulfill all righteousness. This event declared to the human & angelic realm the finished work of the anointed Christ.
 - c. The witness of the Holy Spirit is to both the water and the blood.

Note: The famous Comma Johanneum is the extended text of 1st Jn. 5:7,8, found in the King James Version. These words are taken from translations of the Latin Vulgate after about 800AD, but have no credible support in any Greek manuscripts. This verse, the Pericope de Adultera (John 7:53-8:11), and the long ending to Mark (16:9ff.) are the significant New Testament problem texts for modern translators & textual critics.

4. The testimony concerning the Son is the vital witness for eternal life (1st Jn. 5:9-13).
5. Life in Christ is a life of prayerful confidence (1st Jn. 5:14,15).
6. Life in Christ is a life of prayerful conflict (1st Jn. 5:16-21).

Second John

1. Like Peter (1st Pet. 5:1), the Apostle John calls himself the elder (2nd Jn. 1).
2. 2nd John is addressed to "the chosen lady and her children" (2nd Jn. 1).
 - a. John loves her & her children in truth.
 - b. All who know the Truth also love her children.
 - c. The chosen lady had a chosen sister, whose children were with John, and greeted the chosen lady in the letter's closing (2nd Jn. 13).
 - d. The Truth abides in us, and will be with us forever (2nd Jn. 2; Jn. 15:4; Matt. 28:20).
3. John was thankful for the chosen lady's children—some of whom were walking in truth (2nd Jn. 4-6).
4. John warns of the false teachers that have gone out into the κόσμος kosmos with their false message denying the humanity of Christ (2nd Jn. 7; 1st Jn. 2:18).
5. Believers who abide in the Word will have fellowship with the Father & Son, and will stand apart from the evil message of antichrist (2nd Jn. 7-11; 1st Jn. 1:3).
6. John closed the short epistle with his preference to speak face-to-face, and greetings from the chosen lady's chosen sister's children (2nd Jn. 12,13).
7. Pastor Bob considers plausible Chuck Missler's consideration that the chosen lady is Mary the mother of Jesus.

- a. John was entrusted with her care (Jn. 19:27).
- b. John's siblings were the children of Mary's sister Salome (Jn. 19:25 cf. Matt. 27:56; Mk. 15:40).

Third John

1. 3rd John is addressed to “the beloved Gaius,” whom John loved in truth (3rd Jn. 1).
 - a. “The Beloved.” ἀγαπητός agapētos ^{#27}.
 - b. “I love.” ἀγαπάω agapaō ^{#25}.
2. John prayed that Gaius' financial prosperity and health prosperity may match his soul prosperity (3rd Jn. 2).
3. John rejoiced that Gaius was walking in the truth (3rd Jn. 3,4).
4. John encouraged Gaius in his ongoing ministry of hospitality (3rd Jn. 5-8).
5. Diotrephes was a leading man in Gaius' church, who hindered every hospitality effort (3rd Jn. 9,10).
6. John urged Gaius to imitate good examples rather than the evil examples (3rd Jn. 11).
7. John recommended the ministry of Demetrius as a good example for imitation (3rd Jn. 12).
8. John closed the short epistle with his preference to speak face-to-face, and greetings to & from mutual friends (3rd Jn. 13-15).

Day 360 – December 26 - Jesus and the Churches Rev. 1-4

Revelation Chapter One

1. Revelation is the unfolding of Jesus Christ (Rev. 1:1a).
 - a. ἀποκάλυψις apokalupsis ^{#602}: disclosure, manifestation, appearance, unveiling. ἀπό + καλύπτω to cover, hide, veil.
 - b. God the Father permitted the Lord Jesus Christ to unveil Himself in the spiritual vision of the Apostle John (Rev. 1:1b).
 - c. John's responsibility was to communicate that unveiling to the Church under the principle of imminency (Rev. 1:1b-3).
2. John immediately addressed the local churches under his apostolic supervision—the seven churches of Asia (Rev. 1:4,11).
3. The Trinity is presented, with the emphasis upon Jesus Christ assuming the characteristics of the Father (Rev. 1:4-8).
 - a. “Him who is and who was and who is to come” is the Father (v.4b).
 - b. “The seven Spirits who are before His throne” is the Holy Spirit (v.4c).
 - c. Jesus Christ is then highlighted, and the imminency of His second advent is stated (vv.5-7).
 - d. Jesus Christ declares Himself to be the Alpha & Omega, and claims the description of the Father for Himself (vv.4,8).
4. Α & Ω, the beginning and the end, are terms of Deity that emphasize His eternal life and His sovereignty (Isa. 41:4).

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5. John was physically in exile on the island of Patmos, but spiritually not constrained to that limited geography (Rev. 1:9,10).
 - a. “In the Spirit” as used by John in Revelation refers to the spiritual transport outside of the body—indeed out of time & space (Rev. 1:10; 4:2; 17:3; 21:10).
 - b. John heard the loud (trumpet-like) voice (v.10), and turned to see the great vision of the Lord (vv.12-17a).
 - c. John was stunned to unconsciousness by the glory of the Lord’s appearance (v.17a; cf. Dan. 8:18; 10:9,10,15; Ezek. 1:28; 3:23).
 6. The symbolic-apocalyptic nature of Revelation is similar to that of Daniel & Ezekiel. The symbols must be accepted as they are revealed in the text, and understood literally in terms of the reality they represent.
 7. The Apostle John beheld the glory of Jesus Christ, as the Apostle and High Priest of our confession (Rev. 1:12-16).
 - a. He saw the symbolic vision of seven golden lampstands (v.12). These are representative of the local churches that John oversees (v.20).
 - b. He saw the Son of Man (Dan. 7) in the midst of the lampstands (Rev. 1:13-16).
 - 1) He was dressed in the manner of a high priest (v.13 cf. Dan. 10:5,6; 12:6,7).
 - 2) His appearance was like that of the Ancient of Days (v.14 cf. Dan. 7:9).
 - c. The Son of Man held seven stars in His right hand (v.16a), representing the “angels” (messengers/pastors) of the seven churches (v.20). **CHURCH APPLICATION.**
 - d. The Son of Man verbally wielded the sharp, two-edged sword of judgment (v.16b; 19:15). **TRIBULATION AND MILLENNIUM APPLICATION.**
 - e. The Son of Man illumines the world in glorious light of the sun (v.16c; 21:23; 22:5). **FULLNESS OF TIMES APPLICATION.**
 8. Revelation is outlined into three broad divisions (Rev. 1:19).
 - a. The things which you have seen: the visionary experience on Patmos (ch.1).
 - b. The things which are: the messages to the seven churches (ch.2&3).
 - c. The things which will take place after these things: the post-Rapture events of the Tribulation, Millennium, and Fullness of Times (ch.4-22).

Revelation Chapter Two

1. “The things which are” (Rev. 1:19) are a series of seven messages that are given through the Apostle to the seven local churches under his jurisdiction.
 - a. Each message begins with a description of the glorified Christ.
 - b. Each message contains an appeal for believers to pay attention to the Word as it is communicated in the local church.
 - c. Each message contains a promise for future rewards He who overcomes (Rev. 2:7,11,17,26; 3:5,12,21 cf. 1st Jn. 2:13,14; 4:4; 5:4,5).
 2. The entire message is handed down the chain of command. God the Father to Jesus Christ (Head of the Church) to the Apostle John to the particular “angel” messenger of each local church.
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- a. During the Dispensation of the Church: Age of the Apostles, having a plurality of elders presented no problem, as they all fell under the authority of an Apostle.
 - b. During the Dispensation of the Church: Age of the Local Church, there may still be a plurality of elders in a particular local church, but one of those elders is considered by Jesus Christ to be that local church's singular ἄγγελος angelos heavenly messenger.
3. Ephesus (Rev. 2:1-7).
- a. The Pastor of Ephesus Bible Church has seven commendations to his credit (vv.2,3), but it is all worthless because he has left his first love (v.4 cf. 1st Cor. 13:1-3).
 - b. The Pastor of Ephesus Bible Church has one command to obey—repent (v.5). Failure to obey this command from the Lord will result in that Pastor losing his local church.
 - c. The Overcomer (νικῶν nikōn) will enjoy dietary privileges in God's garden (v.7).
4. Smyrna (Rev. 2:8-11).
- a. The Pastor of Smyrna Bible Church has three commendations to his credit (v.9), and no stated demerits.
 - b. The Pastor of Smyrna Bible Church has two commands to obey—do not fear (v.10a), and be faithful until death (v.10b).
 - 1) Some of the congregation will be imprisoned.
 - 2) The entire congregation will have ten days (a finite period of time) of tribulation.
 - c. The Overcomer (νικῶν nikōn) will be provided with Divine compassion at the Great White Throne judgment (v.11; 20:14).
5. Pergamum (Rev. 2:12-17).
- a. The Pastor of Pergamum Bible Church has three commendations to his credit (v.13), but a few (two) matters that the Lord cannot tolerate (vv.14,15).
 - 1) Some members of the local church held to the Doctrine of Balaam (v.14).
 - 2) Some members of the local church held to the Doctrine of the Nicolaitans (v.15).
 - b. The Pastor of Pergamum Bible Church has one command to obey—repent (v.16a). Failure to obey this command from the Lord will result in the Head of the Church taking immediate judicial action (v.16b).
 - c. The Overcomer (νικῶν nikōn) will receive a trinity of eternal blessings (v.17).
6. Thyatira (Rev. 2:18-29).
- a. The Pastor of Thyatira Bible Church has six commendations to his credit (v.19), and one terrible shortcoming (v.20).
 - b. The Pastor tolerated Jezebel, who was a false prophetess in the local church. He allowed her to continue in her false teaching and immoral influence.
 - c. The Head of the Church has already decreed immediate judicial action upon her. Her followers still have time to repent, but her time for repentance has expired.
 - d. The Pastor has one command to obey—hold fast until Christ comes (v.25).
 - e. The Overcomer (νικῶν nikōn) will be entrusted with Millennial governing authority, and a medal of honor: the morning star (vv.26-28).
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Revelation Chapter Three

1. Sardis (Rev. 3:1-6).
 - a. The Pastor of Sardis Bible Church had no commendation. The one claim he might have had was a false claim (v.1).
 - b. The Pastor of Sardis Bible Church was given a fourfold command to obey—wake up, strengthen, remember, and repent (vv.2,3).
 - c. The spiritual deadness (carnality) of the Pastor’s ministry resulted in a majority of that congregation following his example to produce soiled garments (v.4).
 - d. The Overcomer (νικῶν nikōn) will be clothed in white for all eternity, and will receive the Paterological reward of God the Father (v.5).
 2. Philadelphia (Rev. 3:7-13).
 - a. The Pastor of Philadelphia Bible Church has five commendations to his credit (vv.8,10), and no stated demerits.
 - b. The Pastor of Philadelphia Bible Church is promised tangible blessings to his immediate ministry (v.9), an open door for even greater ministry (v.8), and special deliverance from future coming world-wide temptation (v.10).
 - c. The Pastor of Philadelphia Bible Church is given one command to obey—hold fast (v.11).
 - d. The Overcomer (νικῶν nikōn) will attain pillar-status in the eternal temple of the Church (v.12).
 3. Laodicea (Rev. 3:14-22).
 - a. The Pastor of Laodicea Bible Church had no commendation, but an approach to the ministry that made the Lord want to vomit (vv.15,16).
 - b. Like the Pastor at Sardis, this Pastor was under considerable self-delusion (v.17).
 - c. Divine provision is available for every believer who desires to remedy their spiritual shortcomings (v.18).
 - d. Divine fellowship is available for every believer who desires to function in such intimacy (v.20).
 - e. The Pastor of Laodicea Bible Church had one command to obey—repent (v.19).
 - f. The Overcomer (νικῶν nikōn) will receive a seat at the Son’s right hand when the Son is seated on the Father’s throne (Fullness of Time) (v.21).
 4. Many Bible scholars have seen the 7 churches of Rev. 2&3 as typological for the course of the Dispensation of the Church.
 - a. Ephesus = the apostolic church.
 - b. Smyrna = the martyr church (AD100-314).
 - c. Pergamum = the worldly, controlling church (AD314-590).
 - d. Thyatira = the Roman church (AD590-1000).
 - e. Sardis = the Reformation church (AD1517-1700).
 - f. Philadelphia = the revived church (AD1700-1900).
 - g. Laodicea = the modern church (AD1900-present).
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Revelation Chapter Four

1. After receiving the 7 messages to the 7 local churches, John's spiritual vision then shifts from "the things that are" to "the things that will take place after these things" (Rev. 1:19; 4:1).
2. John is spiritually transported to the throne-room of God (Rev. 4:2-11).
 - a. God the Father is seated on the throne (v.2,3).
 - b. 24 elders were seated on 24 thrones around God the Father's throne (v.4). These elders are clothed in white and crowned, and Pastor Bob takes them to represent the Church.
 - c. The Holy Spirit (7 lamps of fire) separates the thrones from the four living creatures (v.5). The number 7 may relate to the ministry of the Holy Spirit to man in 7 areas (Isa. 11:2).
 - d. Pastor Bob takes the four living creatures as Seraphim-rank 6-winged angels who proclaim God's holiness (vv.6-9; Isa. 6:2,3).
 - e. The Church and the angels are pleased to sing the praises of God the Father (vv.10,11).

Day 361 – December 27 - Judgment Falls Rev. 5-8**Revelation Chapter Five**

1. God the Father is in possession of a book, sealed with 7 seals, but nobody in all the dimensions is worthy to open it (Rev. 5:1-3).
 - a. John begins to weep, because the book could not be opened (Rev. 5:4).
 - b. An elder (the Church) has the perspective to bear witness to the victorious Lion (Rev. 5:5).
2. God the Son is worthy to take the book from God the Father (Rev. 5:6,7).
 - a. The lamb, standing as if slain shows that Christ has fulfilled His work assignment in His first advent.
 - b. The lamb, having seven horns and seven eyes shows that Christ has fulfilled His work assignment as Head of the Church.
 - c. The lamb is therefore qualified to begin His work in the Tribulation and Millennium.
3. The Church and the angels are then pleased to sing the praises of the Lord Jesus Christ (Rev. 5:9-14).

Revelation Chapter Six

1. Chapters 6-19 take us prophetically through the Great Tribulation of Israel.
 - a. Chapters 6-10 takes us through the seven seals, and the first six trumpets.
 - b. Chapters 11-19 takes us through the seventh trumpet: the seven bowls of wrath in the final destruction of Satan's Tribulational forces.
 - c. Some scholars believe that ch.11-19 are a restatement of ch.6-10 based upon an unclear reading of Rev. 10:11. It is more straightforward to take Rev. 6-19 as an overall sequence with 7 seals, 7 trumpets, and 7 bowls increasing the Divine wrath upon the earth.
2. The seven seals are opened by the Lord in rapid succession. Six of them are opened here in ch.6 (Rev. 6:1-17).
 - a. Seal #1: the white horse (world ruler Antichrist).
 - b. Seal #2: the red horse (end of the Satanic peace).
 - c. Seal #3: the black horse: world food shortage.

- d. Seal #4: the pale horse: death of ¼ the earth's population.
- e. Seal #5: comfort to the Tribulational martyrs.
- f. Seal #6: universal upheaval producing world-wide terror.

Revelation Chapter Seven

1. As a pause in between Seal #6 & #7, John witnesses angelic activity on behalf of God's mercy.
2. The 4 mighty angels at the 4 corners of the earth are holding back a world-wide judgment until God's faithful remnant can be sealed (Rev. 7:1-3).
3. 144,000 Jewish believers are marked out for Divine preservation in the midst of the unleashed judgment (Rev. 7:4-8).
4. An uncounted multitude of Gentile believers are also observed, having become saved and then martyred during the Tribulational period (Rev. 7:9-17).

Revelation Chapter Eight

1. The 7th seal is broken, and a time of silence was observed before the next stage of wrath is unleashed on the Earth (Rev. 8:1-5).
2. Seven trumpets are then blown, intensifying the wrath of God on Earth (Rev. 8:6-9:21).
 - a. The first four trumpets represent world-wide plagues & destruction by direct Divine action.
 - b. The final three trumpets are all called "woes."

Day 362 – December 28 - The Two Prophetic Witnesses Rev. 9-12

Revelation Chapter Nine

- c. Trumpet #5 (Woe #1) is the permission God gives to Apollyon (Hebrew Abaddon) to unlock the Abyss, and release all the demonic inhabitants therein (Rev. 9:1-12).
- d. Trumpet #6 (Woe #2) is the 200,000,000 man army—led by four great fallen angels, and empowered by the unleashed demons of Trumpet #5 (Rev. 9:13-21).

Revelation Chapter Ten

1. As a pause in between Trumpet #6 & #7, John witnesses more angelic activity on behalf of God's mercy.
2. A strong angel holding a little book bellows forth a message containing seven peals of thunder (Rev. 10:1-11).
 - a. John was not permitted to record the content of those thunder peals (v.4). This is similar to previous classified Divine messages (Dan. 12:4,9).
 - b. John was even instructed to eat the little book, further concealing the content of the seven thunder peals (vv.8-10).
 - c. The angels then instructed John to return to his prophecy concerning the Tribulation (v.11).

Revelation Chapter Eleven

1. John is instructed to survey the Tribulational temple, and to take note of the defilements it will experience (Rev. 11:1,2).

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2. John is informed concerning two witnesses who will prophecy during the 42 months of the Great Tribulation (Rev. 11:3-13).
 - a. This passage does not name them.
 - b. They are clothed humbly, like Elijah & John the Baptist (v.3).
 - c. They are described as olive trees and lampstands, like Zerubabbel & Joshua (v.4).
 - d. They have miraculous powers similar to OT prophets Moses & Elijah (vv.5,6).
 - e. They will be publicly executed (vv.7-10), publicly resurrected (v.11), and publicly ascended (vv.12,13).
 - f. Tremendous speculation on the identity of these two witnesses usually focuses on two options.
 - 1) Moses & Elijah because of the similarity of miracles they performed in the OT, and because of their appearance with Christ on the Mt. of Transfiguration (Matt. 17:3).
 - 2) Enoch & Elijah due to their not yet experiencing physical death. This used to be Pastor Bob's belief.
 - 3) Two men of that generation, called by God to serve their people in their day. This is now Pastor Bob's belief.
 3. Following the heavenly pause, Trumpet #7 (Woe #3) is finally blown (Rev. 11:15).
 - a. The heavenly response to this trumpet is recorded here (Rev. 11:16-19).
 - b. The earthly response to this trumpet is recorded in the bowls of wrath (Rev. 16).

Revelation Chapter Twelve

1. Chapters 12-15 form broad pictures of the angelic conflict before the Tribulational narrative resumes in ch.16.
2. John sees in the ch. 12 panorama a symbolic representation of the Satanic opposition to Israel.
 - a. The woman with twelve stars represents Israel (Rev. 12:1,2).
 - b. The great red dragon stood upon the earth and desired to devour the child (Christ) (Rev. 12:3,4).
 - c. The ascension of Jesus Christ (Rev. 12:5).
 - d. The Tribulational provision for Israel's remnant (Rev. 12:6).
 - e. The heavenly victory of Michael's army over Satan's army (Rev. 12:7-12).
 - f. The insane wrath of the dragon during the final Great Tribulation, in his desperate attempt to thwart the promises of God (vv.13-17).

Day 363 – December 29 - The Antichrist, The False Prophet, and More Judgments Rev. 13-17

Revelation Chapter Thirteen

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.
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- a. The Dragon summoned the Beast from the sea.
 - 1) θηρίον thērion ^{#2342}: beast. ζῷον zōon ^{#2226} is the common term denoting a living creature, animal, beast. θηρίον thērion 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 throughout Scripture 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 thērion 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).
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Revelation Chapter Fourteen

1. Chapters 14 & 15 continue the broad pictures that are being formed to portray the entire Tribulation (Rev. 12-15).
 - a. Ch. 12 & 13 focus on the dragon, the woman, & the two beasts—activity on earth.
 - b. Ch. 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 Chapter Fifteen

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).

Revelation Chapter Sixteen

1. The seven bowls are poured as the final expression of Divine wrath (Rev. 16:1-21).
 - 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).
2. 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).

3. 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 (cf. Josh. 10:10,11).

Revelation Chapter Seventeen

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 *pornē* ^{#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) Ishtar & Tamuz to the ancient Babylonians.
 - b) Isis & Osiris to the Egyptians.
 - c) Aphrodite and Adonis to the Greeks.
 - d) Cybele & Attis in Asia Minor.
 - e) Ceres and Jupiter to pagan Rome.
 - f) 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 A. D. 381. 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 A. D. 519. 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 nothing more than an imitation of the “**Vestal Virgins**” of Pagan Rome.

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

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.

Day 364 – December 30 - The Second Coming Rev. 18-20

Revelation Chapter Eighteen

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, *Dispensational Truth*, p.148. Another, more thorough treatment of the Roman church as the modern expression of Babylon is Alexander Hislop, *The Two Babylons*.

Revelation Chapter Nineteen

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 Religious Babylon 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 cf. Ps. 45:3-9; 110:2,3).
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 Chapter Twenty

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.
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). Though called a “war” it cannot be a conventional militaristic conflict (Isa. 2:4; Mic. 4:3).
 - b. The Great White Throne is established after the destruction of the heavens and the earth (vv.11-15).
 - 1) The text doesn’t tell us what happened to the living mortal saints at the conclusion of the Millennium. Where did they all go when earth and heaven are literally nowhere? (v.11).

- 2) All the unbelievers of all the ages (from Cain to all remaining unbelievers at the end of the Millennium) stand before the Great White Throne. This text does not reference the fallen angels, or Nephilim, but they are undoubtedly also judged at this event.
- 3) Unbelievers are not condemned to the second death because of their sins, but because their names are not found in the Book of Life (v.15).
- 4) The degree of their day & night eternal torment will reflect the Divine recompense for their deeds, according to the Books of Deeds (vv.12,13).
- c. When Death & Hades are cast into the Lake of Fire, the end of death is secured (v.14 cf. Rev. 21:4).

Day 365 – December 31 - The Eternal State Rev. 21-22

Revelation Chapter Twenty-One

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 Jesus Christ delivering up the Kingdom to the Father and our entrance into eternity future (1st Cor. 15:24-28).
 - c. This dispensation is the only setting in which the Lord will keep His covenant and His lovingkindness to a thousand generations (Dt. 7:9).
2. The holy city, new Jerusalem, comes down out of heaven—but does not necessarily settle upon the earth (Rev. 21:2,10). It might possibly revolve around/above the new earth at the altitude indicated in v.16.
3. Did the new Jerusalem perform a Noah's Ark like task for the living mortal believers at the end of the Millennium? Is this how they survived the destruction of the heavens and the earth?
 - a. When God wipes away every tear, He concludes the entire potential for death, mourning, crying, or pain (Rev. 21:4). This is a great sinectomy restoring every living mortal believer to Adamic sinlessness.
 - b. This event is not a resurrection or a rapture-like transformation. The resurrected state is non-procreative (Mt. 22:30), but it is the will of God for sinless mortality to be fruitful and multiply (Gen. 1:28).
 - c. Sinless mortality will allow the last generation of Millennial saints to become the first generation out of a thousand generations procreating on the new earth (Ex. 20:6; 34:7; Dt. 5:10; 7:9; 1st Chr. 16:15; Ps. 105:8; Jer. 32:18).
4. 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).
5. 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).
 - a. The measurements are most often read as 1500 miles on each side, thus a perimeter of 6000 miles, and either a cube or a pyramid in shape with a height of 1500 miles.
 - b. Alternatively, the 1500 mile measurement could very well be a perimeter measurement, thus 375 miles for each side as well as the height (or the altitude of revolution).

Curiously: the thermopause happens to be 375 miles above the earth.
weather.gov/jetstream/layers

Revelation Chapter Twenty-Two

1. 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).
 - c. These gracious provisions allow for the procreating generations of sinless mortality to live forever (cf. Gen. 3:22).
2. 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).

Answers to TTB2022-412 Exercises

There are no exercises for this lesson.

TTB2022-413 Exercises

There are no exercises for this lesson. Please return the email to show that you have studied the lesson.
