

Class 1: Introduction and Daniel 1-2 God's Protection and Eternal Kingdom Revealed

I. Why study these books together?

A. Similar Themes

1. Rise and fall of certain nations - Babylon, Medo-Persia, Greece, Rome
The destruction of Jerusalem
2. God is in control - Daniel 4:17, 25. He will win the victory for His people.
Revelation 15:2

B. Common Language Style - Apocalyptic

1. The word translated *revelation* is *apokalupsis*, literally meaning to unveil, from which we get our word *apocalypse*.
2. However, by *apocalyptic literature* we mean highly figurative language that characterizes Revelation and chapters 7-12 of Daniel. (See handout)
3. Revelation 1:1 mentions that the book is "signified", that is signs and symbols are used.

C. The Bible is its own best commentary (See handout)

II. Approach

A. Various interpretations are common in these books.

1. We will exclude some interpretations which are out of harmony with the scriptures.
 - a. Some scholars regard Daniel as being written around 200 B.C. and change some of the what the figures stand for because they do not believe that Daniel could have written about the rise and fall of nations and kings in such detail if the events were yet to occur at the time of writing. This is simply a denial of clear Bible teaching, the book being inspired of God (Mt. 24:15; 2 Pet. 1:21) .
 - b. Many interpret all of the book of Revelation as foretelling of events yet future. This is out of harmony with what the books says for itself (Rev. 1:1, 3; 22:6, 10, 12, 20). Six times it declares its main focal point is things that would happen soon after its writing. However, there are portions that seem to be still in the future for us (e.g. chapters 21-22).
2. There may be a couple feasible interpretations in harmony with scripture.
 - a. Does Revelation describe the destruction of Jerusalem in A.D. 70 or God's punishment of Rome because they forced emperor worship under Domitian (ca. 90 A.D.)? We will not be dogmatic concerning the answer.

B. This is an overview

1. Time forbids a verse by verse study.
2. Discussion and practical application is greatly desired but is limited by time and subject matter.
 - a. Read the book each week on your own in order to be ready to promote discussion and application.
 - b. Be ready with particular questions you want answered. We will not delve into certain matters unless you ask for it.

III. Daniel Introduction

A. Historical Background

1. Babylon was the ruling world power at the beginning of the book of Daniel (ca. 600 B.C.). They had recently overtaken Assyria, who had destroyed

many nations, including the northern kingdom of Israel. God gave the southern kingdom of Judah, during Jehoikim's reign, into the hand of the king of Babylon, Nebuchadnezzar.

2. Nebuchadnezzar carried the Jews and their treasures to the land of Babylon. Daniel was among the captives. During this 70 year captivity (Jeremiah 25:11-12; 29:10; Daniel 9:2), the power will change from Babylonians to the Medes and the Persians (Daniel 5).

B. Division of the Book

1. Chapters 1-6 are narrative; 7-12 are apocalyptic with symbolic imagery.
 - a. The book is not in chronological order.
 - b. The visions in the last half of the book occur between the various events described in the first half.
2. Some like to approach the book with a three-fold division that is more chronological and shown below, but we will follow the book in the sequence it appears in our Bible.
 - 1st Chapters 1-4; 2nd Chapters 7, 8, 5, and 6 and 3rd Chapters 9-12

IV. Chapter 1 - Passing the test of faithfulness leads to exaltation

- A. vv. 1-7 Daniel and his friends are carried away into Babylon to serve as eunuchs for the king.

Daniel and his friends were youths at the time of the deportation into Babylon (verse 4). They were selected for their intelligence and abilities. It is likely that they were made eunuchs to serve as managers over the business of the king (cf. Isa 39:7). They went through a three year training program to be prepared to serve the king (verse 5).

- B. vv. 8-16 Daniel, Shadrach, Meshach, and Abednego have their faithfulness tested by the food they are offered.

These eunuchs in training were given the king's meat to eat and wine to drink. It is likely that this meat was sacrificed to the Babylonian god Marduk. Daniel and his three friends resist the outward pressures and stay faithful to God, by having vegetables and water instead. They were shining lights as any youth today is who stays faithful to God in the midst of a corrupt world.

- C. vv. 17-21 Daniel and his friends are raised to a high reputation before the king. Even unbelievers can appreciate God's faithful children (cf. Gen. 19:1-6 Prov. 16:7).

V. Chapter 2 - Nebuchadnezzar's Dream

- A. vv. 1-13 Nebuchadnezzar's dream is hidden from him.

The king's anger is kindled when the Chaldeans and astrologers cannot answer him. In contrast, God's revelation to Daniel saved lives (cf. Genesis 50:20).

- B. vv. 14-23 God reveals the dream through Daniel

The dream is an image with a head of gold, chest and arms of silver, belly and thighs of brass (bronze), legs of iron, and feet of iron and clay. A great stone cut out without strikes the image and breaks it into pieces.

- C. vv. 24-45 Through Daniel, God gives the interpretation of the dream.

The image stands for kingdoms that will rise to power in the coming centuries. Babylon is the head of gold (2:38), Medo-Persia is the silver (8:20);

10), Greece is the brass (bronze) (8:21; 10:20), and Rome is the iron (7:23; Lk. 31-4; Mt:3:2; 4:17). The stone indicates that God will set up a kingdom that will consume all these kingdoms and last forever. This serves as a basis for the rest of the book.

D. vv. 46-49 Nebuchadnezzar promotes Daniel

Symbols in Daniel and Revelation

The book of Daniel gives several visions and then interprets them for us; thus, implying that the visions are symbolic. Revelation begins with, “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John” (Revelation 1:1). The word “signified” is from a word meaning “signs or symbols”. It is likely that God chose to use symbols in order to hide the meaning from those oppressing His people much like a military code is used so the enemy does not intercept the message. To understand Daniel and Revelation one must understand the symbols in each book.

Some symbols are identified for us. Daniel 2:31-45; 7:24; 8:20-21; Revelation 1:20; 12:9 We will plug these meanings in first and work from there.

Some symbols are often used in other passages of the Bible (See Bible is its own best commentary handout)

One example is the horn. In Daniel and revelation the horn is used as a symbol of governmental power such as a king.

Numbers - Context is the final determination on whether or not a number is used symbolically. For instance, the context of Revelation 1-3 indicates that the letter is addressed to seven literal churches in Asia Minor (Revelation 1:11), while the phrase “seven Spirits” (Revelation 3:1) seems to indicate the perfection or completeness of the Holy Spirit. Some are more difficult to determine such as the seven times that pass over Nebuchadnezzar (Daniel 4:16, 23). Here is a general list of the significance of numbers common in ancient Jewish writings.

1	unity, uniqueness, alone
2	strength
3	the divine
3 1/2	imperfect, incomplete (see 7 below), time of waiting, trial (“time, times, and half a time” cf. Dan. 7:25; 12:7)
4	the earth, creation, humanity
5	limited power (see 10 below)
6	short of perfection, failure to measure up, evil
7	perfect, complete (sacred; union of earth (4) and heaven (3))
10	human completeness (fullness or power)
12	organized religion, religious completeness (4x3)
42	Months = 3 1/2 years
666	See 6 above; evil, failure intensified
1000	completeness intensified (10x10x10)
1260	Days = approx. 3 1/2 years

The Bible Is Its Own Best Commentary

It is sometimes helpful to look at difficult passages in light of other passages. Revelation has no direct quotations from the Old Testament, but the allusions to it are numerous. It has been said that of the 404 verses in the book, there are nearly 400 Old Testament allusions.¹ The allusions to Daniel in the chart below should indicate why we have chosen to study these books together. Below are some tables adapted from *More Than Conquerors* by William Hendrikson, (pp. 47-48).

Revelation’s Allusions to New Testament Passages

Rev. 1:1-3	Matt. 24:6; Lk. 21:9	Rev. 6	Matt. 24; Lk. 21
Rev. 1:5	Col. 1:18	Rev. 10:7	Lk. 21:22
Rev. 1:7	Matt. 24:30	Rev. 12:9	Lk. 10:18
Rev. 1:16	Matt. 17:2; Heb. 4:12	Rev. 17:14	1 Tim. 6:15
Rev. 2:10	James 1:12	Rev. 18:4	2 Cor. 6:17; Eph. 5:11
Rev. 2:20-24	Acts 15:28, 29	Rev. 18:24	Lk. 11:50
Rev. 3:3	Matt. 24:42	Rev. 21:1	2 Pet. 3:13
Rev. 3:5	Matt. 10:32	Rev. 21:2	Heb. 12:22

Revelation’s Allusions to Old Testament Passages

Chapter 1	The description of the Son of man.	Dan. 7:9ff.; 10:5,6; Ezek. 1:7,26ff.; 43:2
Chapter 2	Tree of life; Balaam and Balak; Jezebel; Rod of Iron	Gen. 2; Num. 22; 1 Kings 16-21; Psa. 2
Chapter 3	The book of life The key of David	Ex. 32:33; Psa. 69:28; Mal. 3:16 Isa. 22:22
Chapter 4	A throne set in heaven The four living creatures	Isa. 6:1; Ezek. 1:26, 28 Ezek. 1:10; 10:14
Chapter 5	The scroll The Lion of the tribe of Judah	Ezek. 2:9; Zec. 5:1-3 Gen. 49:9; Isa. 11:10

¹ Jenkins, Ferrell (1972), *The Old Testament in the Book of Revelation* (Temple Terrace, FL: Florida College), Second Paperback Edition, 1984.

Chapter 6	The horses and their riders	Psa. 45:3; Zec. 1:8; 6:3
Chapter 7	Sealing the servants of God upon their foreheads The blessedness of the redeemed	Ezek. 9:4 Isa. 49:10; 25:8; Jer. 20:13; 31:16; Ezek. 34:23
Chapters 8,9	The trumpets of judgment	Ex. 7 ff.; the plagues
Chapter 10	The angel's sworn testimony The little book	Daniel 12:7 Ezek. 2:9; 3:3
Chapter 11	The measuring reed The two witnesses	Ezek. 40:3; Zec. 2:1ff Zec. 4:2ff
Chapter 12	The woman, the child, and the dragon The angel Michael	Gen. 3:15 Dan. 10:13, 21; 12:1
Chapter 13	The beast out of the sea	Dan. 2:1ff; 7:1ff
Chapter 14	The white cloud; One like the Son of man The wine press	Dan. 7:13; 10:16 Isa. 63:3
Chapter 15	The song of Moses	Ex. 15
Chapter 16	Har-Magedon (hill of Megiddo)	Judg. 5:2; 2 Chr. 35
Chapters 17-19	The fall of Babylon The invitation to the birds	Isa. 13; 14; 21; 46; 47; 48; Jer. 25; 50; 51; Dan. 2; 7; Hab. 3 Compare also Ezek. 27 the fall of Tyre Ezek. 39:17-20
Chapter 20	Gog and Magog The books of judgment	Gen. 10:2; Ezek. 38; 39 Dan. 7:10; 12:1; Ps. 69:28
Chapter 21	The new heaven and earth The new Jerusalem	Isa. 65:17ff; 66:22ff Isa. 25:8; Ezek. 48:30ff.
Chapter 22	The river of water of life; the tree of life	Gen. 2; Ezek. 47:1-12

Class 2: Daniel 3-6 Image of Gold, Vision of a Tree, Handwriting on the Wall, Darius

I. Daniel 3 - The Image of Gold and the Fiery Furnace

A. vv. 1-7 Nebuchadnezzar's sets up his image

An image of gold (likely overlaid with gold) that stood 90 ft. tall and 9 ft. wide perhaps of himself or his god. In either case it shows his pride. All those who held high offices were to worship it when the music played or they would be thrown into the fiery furnace. The repetition of the long list of instruments shows that this is probably court language, equivalent to legal verbiage of our day.

B. vv. 8-12 Shadrach, Meshach, and Abednego refuse to worship the image.

It seems as if the Chaldeans are moved by envy against the Jews much like the envy of 6:4. This seems to be common during the exile (cf. Esther 3:5-6).

C. vv. 13-18 They trust God to deliver them.

Nebuchadnezzar challenges God and his challenge will be met. Faithful Jews would not have survived the exile without God's deliverance. What faith these three possess! They are assured that God will deliver, but if He chooses not to deliver, they are willing to die serving Him.

D. vv. 19-25 They are not hurt by the furnace of fire

(cf. Isaiah 43:2-3; "Quenched the violence of fire..." Hebrews 11:34). They made the furnace as hot as possible but God still delivered His children. Did Nebuchadnezzar see Jesus Christ among the men in the furnace (vv. 25 & 28)?

E. vv. 26-30 They are promoted. Nebuchadnezzar recognizes God's superiority.

Though Nebuchadnezzar has to be reminded again and again, we do see a change in his thinking about God.

II. Daniel 4 - Nebuchadnezzar's Vision of a Tree

A. vv. 1-3 Nebuchadnezzar declares praise to God

Jeremiah 27:5-7 God must remind Nebuchadnezzar repeatedly that he rules as king by God has decreed it. Nebuchadnezzar eventually learned the lesson; hopefully he remembered it. Here he will relate how he was taught this.

B. vv. 4-18 Nebuchadnezzar's dream of the great tree cut down

Nebuchadnezzar narrates this story of a dream he had. This dream he remembered, but the advisors to the king still could not give him the interpretation. The dream was of a great tree that all the earth lodged under for food and shelter. It was cut down, but the stump of the roots was left for the dew to replenish. There is a shift to personal pronouns in verse 16 which point toward the tree representing Nebuchadnezzar and his madness. It was only through Daniel that God made known the interpretation.

C. vv. 19-27 Daniel interprets the dream for Nebuchadnezzar.

Daniel was troubled by the dream. It seems as if he got along well with the king and did not want to give him bad news. The tree is Nebuchadnezzar. He will be cut down but not completely uprooted. He will be given a beast's mind until he is restored. This is done to show that God can rule even through the basest of men.

D. vv. 28-33 Nebuchadnezzar is humiliated for a period of seven times.

As soon as his prideful declaration was spoken the madness took hold of him. There is a rare form of monomania called *boanthropy* in which a human

mistakes himself for a cow. This may or may not have been what Nebuchadnezzar experienced. God was behind this regardless, and certainly a miracle is not out of the question. “Seven times” could refer to years (cf. Daniel 7:25; Revelation 12:14) or simply a completeness of time (cf. Daniel 3:10 or handout on symbols).

- E. vv. 34-37 Nebuchadnezzar’s mind and place is restored. Even a greater miracle than killing Nebuchadnezzar, God ruled while Nebuchadnezzar was devoid of all intelligence. Thus, the intent of the madness is fulfilled (vv. 17, 25).

III. Daniel 5 - Belshazzar and the Handwriting on the Wall

- A. vv. 1-4 Belshazzar defiles the vessels of the temple. It was Nebuchadnezzar who had taken these vessels from the temple in Jerusalem (v. 4). Now Belshazzar, successor to Nebuchadnezzar, used them in his drunken feast to idols of gold, silver, etc..
- B. vv. 5-9 He sees handwriting on the wall. Belshazzar did not act so mighty when the hand appeared and wrote the message on the wall. There are many who boast, but man always trembles when God’s manifests His power. Again the pagan advisors are useless at interpretation.
- C. vv. 10-29 Daniel interprets the handwriting on the wall. The queen reminds Belshazzar of Daniel and he is brought before the king. “Mene” means to number. “Tekel” means to weigh. “Upharsin” means to tear or divide. There is something in this word that points to Persians; thus, we have “Perez”. Somebody was co-regent with Belshazzar, thus Daniel is made 3rd ruler.
- D. vv. 30-31 Belshazzar is killed that night and the Medes and Persians conquer

IV. Daniel 6 - Darius’ Decree Sends Daniel to the Lion’s Den

- A. vv.1-3 Daniel is promoted by Darius. Darius perhaps reigned with Cyrus (6:28). The dream of chapter two is beginning to be fulfilled. Daniel’s excellent character is evident even to the king.
- B. vv. 4-9 Darius signs a decree prohibiting prayer or petition to any but the king. Envy is at the root of much evil (James 3:16). It shows a lot that the only thing they can get on Daniel is that he prayed faithfully and follows God. They use the king’s ego to trap Daniel.
- C. vv. 10-15 Daniel prays faithfully to God. Daniel knew about the decree, but he would not stop praying even for 30 days. It was his habit to pray three times a day. High ranking men made Darius aware of Daniel guilt. Darius puts it off as long as he can, but he can’t take back his decree.
- D. vv. 16-24 Daniel is thrown into the lion’s den, but God delivers him. Darius claims that Daniel’s God will deliver him, but he does not believe it. This is shown by his worry and stress all the night. Daniel on the other hand does have faith (cf. Hebrews 11:33). Verse 24 shows that the lions were actually very hungry.
- E. vv. 25-28 Darius decrees that men fear God. Darius tries to mend what he had done by rash decree, through a decree in favor of the Jews.

Class 4: Daniel 9-10 Seventy Weeks, Daniel's Preparation

I. Daniel 9 - Daniel's Prayer and Seventy Weeks

A. vv. 1-2 Daniel understands the 70 years

Daniel read Jeremiah (25:11-12; 29:10). He considered Jeremiah to be inspired by God and he was able to understand the message that seventy years would be the time they spent in captivity (that the land would enjoy her sabbaths Lev. 25:1-7; 2 Chron. 36:21). We should have the same approach to scripture today.

B. vv. 3-19 Daniel's Prayer

Recognizing the seventy years were almost completed Daniel prays to God. Daniel acknowledges the sins of Israel and God's justice in punishing them. He includes himself in the number by using "we" and "us". He prays for forgiveness and mercy upon his people and the city of Jerusalem which lay in ruins.

C. vv. 20-23 Gabriel comes to Daniel.

God answers Daniel by sending Gabriel. Gabriel says that he has come to give Daniel skill and understanding because he is greatly beloved (cf. Ezek. 14:14, 20).

D. vv. 24-27 The Revelation of the Seventy Weeks

Chronological - Seventy Weeks (Seventy Sevens - 490 years-days equal years Num. 14:34; Ezek. 4:4-6).

In seventy weeks what will be accomplished? **1.** finish the transgression **2.** to make an end of sins **3.** to make reconciliation for iniquity (Jesus did these three by shedding His blood 2 Cor. 5:21; Eph. 1:7; Heb. 9:26; 1 Pet. 2:24; Rev. 1:5). **4.** Bring in everlasting righteousness (the Gospel age is this Rom. 1:16-17; 3:21-26), **5.** to seal up the vision and prophecy (this can mean to make an end; the announcement of the coming of God's Son was completed because He came 1 Pet. 1:10-12), and **6.** to anoint the most Holy (probably Christ at His baptism Matthew 3:16; Acts 10:38).

We have three separations in the seventy weeks

1. 7 weeks or 49 years during which the Jerusalem is actually rebuilt.
(starting with Ezra's commission Ezra 7:6-7; 9:9 - 457 B.C.)
2. 62 weeks or 434 years more until Messiah the Prince
Added together this is 483 years which brings us to 26 A.D.
3. Last week 7 years in the midst of it (3 1/2 years) He will make an end of sacrifice and oblation (by his death on the cross 30 A.D.)

When would this commence?

1. Cyrus 539 B.C. - 56 B.C. Messiah cut off 53 B.C.
2. Zerubbabel 536 B.C. - 53 B.C. Messiah cut off 50 B.C.
3. Ezra 457 B.C. 26 A.D. Jesus is baptized (30 A.D./486 1/2 years - the date of the crucifixion)
4. Nehemiah 444 B.C. - 39 A.D. Messiah cut off 42 A.D.

Premillennialism uses a chronology that has Jesus cut off during the 483 years, not “after” as the text says (verse 26). They claim that at the cross the 70 week timetable stopped and will restart when Jesus comes back. This is where they get 7 years of tribulation that await the wicked. This is all assumption.

Figurative - This view claims that the sevens are simply symbolic for the completeness of time. It denies that there is a day to year principle working and emphasizes the fact that the destruction of Jerusalem in 70 A.D. is part of the seventy weeks which does not fit into chronology (cf. v. 27; Matthew 24:15). This also claims that the commandment to restore Jerusalem is the decree of Cyrus (Isa. 44:28) which is discarded only when one tries to fit this into a chronology.

II. Daniel 10: Daniel’s Preparation

This chapter is prepares us for chapters 11-12. We consider some aspects of it now for time’s sake.

A. vv. 1-9 Daniel is mourning 3 weeks and he sees a man of glorious appearance that certainly would cause anyone to be fearful. The men which are with Daniel flee even though they cannot see the vision (cf. Acts 9:7).

Who was this man? Was it Gabriel? Some other angel? Or was it Christ (cf. Revelation 1)?

B. vv. 10-21 Daniel is reminded again that he is one greatly beloved. This messenger has been sent to Daniel. He claims that he was sent the first day Daniel set his heart to understand (at the beginning of the three weeks), but he was hindered from coming to Daniel because the prince of the kingdom of Persia withstood him. He tells Daniel that he must go and fight against the prince of Persia again and then the prince of Grecia will come.

1. It would seem that the “prince of the kingdom of Persia” would be some sort of spiritual being rather than the king of Persia himself. Humans are no match for angels (2 Kings 19:35) and would be unlikely to hinder them. Michael who is described in Jude 9 as the archangel is described as “one of the chief princes” (Dan. 10:13), thus “prince” can be used to describe an angel (cf. principalities Eph. 3:10; 6:12). Jude 6 speaks of angels which kept not their first estate. Michael is shown warring against the Devil (Jude 9; Revelation 12:7).

- a. Consider some other passages in the New Testament regarding angels: Matthew 18:11; Luke 16:22; Acts 8:26; 27:23; Hebrews 1:14

2. This “man” is come to show Daniel what will happen to the Jews in the latter days.

What are these latter days? The events in the next two chapters will help us decide. It seems as if we are speaking of the events leading up to the termination of earthly state of Israel.

Daniel 11

This final vision was introduced in Daniel 10.

Daniel 10:14 “Now I am come to make thee understand what shall befall they people in the latter days: for yet the vision is for *many* days”.

This great vision that Daniel sees is so specific it should fortify our faith in the scriptures being inspired of God. Only God could reveal all this before it occurred.

Verse

3. This goes with chapter 10 where Daniel is strengthened to see the vision.

4. Yet Three Persian Kings:

Cyrus (The vision is received in his reign) , **Cambyses**; **Darius I Hystapsis**

Fourth Persian King **Xerxes** - He will be richer than they all

5. **Alexander III of Macedon** is this mighty king

6. Kingdom not given to posterity (**Roxana** or **Alexander IV**) but to 4 winds:

Lysimachus, **Antipater (Cassarider)**, **Seleucis I Nicator** , **Ptolemy I Soter**

The Seleucids are the kings of the north the Ptolemies are the kings of the south.

7. Ptolemy I Soter Is the king of the south. He is the king of Egypt

Seleucis I - One of his princes/ Generals

8. **Berenice** - daughter of Ptolemy II (King of the South) marries **Antiochus II**

Theos. **Antiochus** was married to **Laodice** who, upon news of his new bride, poisons him and has Berenice and her child killed.

9. **Ptolemy III Euregetes** (king of south) - brother of Berenice, attacks the son of Laodice **Seleucus II Callinicus** (king of the North) and acquires much territory.

10. He returns home with the idols, captives, and treasures from the north as spoil

11. JASV - He shall come into realm of king of the south (Seleucid Callinicus attacks Ptolemy III and Fails) 240 B.C.

KJV - Return of Ptolemy III to His Home

12. The sons of Seleucus II Callinicus are Seleucus III Keraunos & Antiochus III the Great.

Antiochus III will attack the king of the south (Ptolemy IV).

13. **Ptolemy IV Philopater** will fight against him (Battle of Raphia) and win.

14. Philopater's heart is lifted up because he won a victory. But he lost thousands of infantry and Had no more war success.

15. **Antiochus III the Great** raises another army greater than the first because of his success in the east. He will attack the south again.

16. Some Jews (robbers of thy people) ally with Antiochus III and rise up against **Ptolemy V Epiphanes**. The Jews will fall down (in the time of Antiochus IV Epiphanes who reigns over palestine)

17. Antiochus III will take Sidon (a well fortified city) where Scopas Ptolemy general stayed for protection. The south will not be able to stand.

18. The kings of the north (Seleucids) will do whatever they wish and none will stand against them in Palestine.

19. Antiochus III tries to make Palestine his home base. He arranges a marriage between his daughter and Ptolemy V, but it does not work.

20. Antiochus III turns his focus to Asia Minor, Thracia, and Greece. Roman generals defeat him at Thermopylae and Magnesium.
21. These defeats begin the downward spiral of loss of territory. He turns his attention to his own territory and there he dies.
22. **Seleucus IV Philopater** raises money by Heliodorus his prime minister. (2 Macc. 3)
- The Jews in Jerusalem are taxed at this time. Heliodorus kills Seleucus IV for political power.
21. **Antiochus IV Epiphanes** takes the throne. Demetrius I Soter was the expected heir. Antiochus IV gains support from some kings in Asia Minor who help him to the Syrian throne. Much is said about him here (verses 21-35)
22. **Antiochus Epiphanes** wins battles over Ptolemy VI (171 B.C. in Egypt). Prince of the covenant (someone who made an alliance with him, but was betrayed) probably Onias III.
- 23-24. **Antiochus Epiphanes** wins battles over Ptolemy VI (171 B.C. in Egypt). Prince of the covenant (someone who made an alliance with him, but was betrayed) probably Onias III.
25. He wars against **Ptolemy VI Philometor**. Ptolemy's army turns against itself.
26. Those close to Ptolemy VI will be part of the sedition that causes the defeat.
27. Epiphanes and Ptolemy VI will ultimately meet their end appointed by God.
28. Epiphanes returns to his own land of Syria, but he will persecute the Israel greatly on the way.
29. He attacks Egypt again as God has appointed, so that he will not succeed.
30. Roman ships from Cyprus (Chittim) come and order him to leave. He returns in a rage and takes it out on the temple and the Jews. He makes use of the unfaithful Jews who buy into his false promises.
31. He sends men who cause the temple worship to stop by offering a pig on the altar. A statue of Jupiter (chief god of Romans) was erected.
- 32-33. Jews who compromise will become Hellenistic and fall away but those who stay faithful to God will suffer persecution and die (1 Macc. 2:42).
- 34-35. **Judas Maccabeus** will help some by restoring worship to the temple (1 Mac. 3:11; 4:14) The Godly are separated from the ungodly and pretenders.

There is a shift in verses 36-45. There are different interpretations on who this is describing, but the Romans seem to fit the picture the best.

40. Time of the end - the end of the vision God has appointed (cf. Habbakuk 2:2-3). There is a difference between "the time of the end" and the end of time.
- Cleopatra** (The last of the Ptolemaic Line) and **Mark Antony** war against Rome (Octavian).
- Rome prevails and the Greek empire is finished.
- 41-43. In **Augustus'** march to Egypt the Romans passed through Palestine because Herod wanted to be peaceable with him. Few nations would escape his rule.
44. Germanic hordes and Gauls were to the north. Parthians were to the east.
45. "Between the seas in the glorious holy mountain" is a reference to the Roman occupation of Jerusalem in 70 A.D.

Daniel 12

1. Some wish to apply this to Antiochus. Others apply it to the end of the world; however, the time referred to here seems to be the time of Roman possession of Palestine as described in the last verses of chapter 11. Michael is mentioned as standing up “for the children of thy people” which would be God’s people, the true Israelites. Compare the mention of trouble here with Jesus’ statement in Matthew 24:21. Those written in the book of life (cf. Luke 10:20; Revelation 3:5). It was those who were not written in the Lamb’s book of life that worship the beast Revelation 13:8; 17:8).
2. Many are divided over whether this refers to the general resurrection (John 5:28-29) of all at the end of the world or if this a figurative resurrection. Note some proof for both positions.
 - a. General Resurrection - This verse included a resurrection to life and to contempt happening at the same time (John 5:28-29; 2 Thessalonians 1). “Sleep in the dust of the earth” seems to indicate a physical death. Even if the surrounding verses are speaking of the destruction of Jerusalem, prophecies of punishment are often a type and look ahead to the judgment at the end of the world (Matthew 24; Luke 17; 21).
 - b. Resurrection Figurative - There are many figurative resurrections in the Bible. Ezekiel 37 gives us the vision of dry bones which are given flesh in pointing towards the Messiah (verse 24). Verses 12-13 speak of coming out of the graves. Revelation 20:4 mentions resurrection that could very well be the resurrection of a cause.
- 3-4. The wise are those who read; they understand (Matthew 24:15). Men will be searching to and fro for knowledge of these events, but the true wisdom is in God’s word. Daniel is told to seal the book up and save it because it contains such wisdom.
- 5-6. This question is asked, “How long will it be until these things are fulfilled.
7. The answer is given that it shall be for time, times, and a half. The accomplishment of the scattering the holy people is accompanied with this 3 1/2 times. Notice that 3 1/2 years is 1260 days or 42 months as is spoken of in other passages (Daniel 7:25; Revelation 12:6, 14; 13:5). It is half of seven, the perfect number; thus, the power that scatters the holy people (Rome) will seem insurmountable, but assurance is given in this number 3 1/2. Rome will not rule forever, their power is perfection broken in half. It is interesting that the main part of the Roman-Jewish War lasted about 3 1/2 years (from the official beginning to the fall of Jerusalem, Spring 67 – Summer 70 AD). Some take the 3 1/2 times as a reference to the time between the first and second advent of Christ (see Coffman’s Commentaries).
- 8-9. Daniel cannot understand how the end of the vision can be the scattering of God’s people. He wonders if there will be any victory for God’s people. Daniel is told to go.
- 10-13. Daniel is assured that the righteous will be rewarded and the wicked will be punished. The 1290 days and 1335 days are a mystery to scholars. The end of the burnt offering and the abomination of desolation being set up occurred during the same time. When Rome destroyed the temple, the daily sacrifice was cut off. The 1290 seems very close the 1260 mentioned earlier. Daniel is told to go and he will get his lot at the end. So it is with all that are faithful to the end.

Revelation Introduction; 1-3 The Seven Churches

The book of Revelation is addressed to the seven churches of Asia Minor:

1. Ephesus 2. Smyrna 3. Pergamos 4. Thyatira 5. Sardis 6. Philadelphia 7. Laodicea

Why did God write to these seven churches?

- a. Asia Minor (Modern Day Turkey) was a strong region for **Judaism** (15 nationalities mentioned in Acts 2) and **Christianity** (Ephesians, Colossians, 1 & 2 Timothy, Galatians, and perhaps 1,2, and 3 John were written to folks in this area). They were certainly going to be involved in these events
- b. Seven represents completeness. Other congregations in other places and in different times can learn valuable lessons from God's letter to a particular congregation (Colossians 4:16; Revelation 2:7).

Foreward -

- a. The first verses of the book indicate that what will be revealed will deal with things that are to come to pass shortly (1:1, 3).
- b. This book is signified - its is full of signs and symbols. This was done to give Christians a message without their persecutors knowing what it was.

Date Written

We have already examined the overwhelming support for Revelation describing events that would take place in the first century shortly after it was written, but when was it written? There are two main views in regard to the first century.

a. Early Date (64-70 AD)

External evidence is found from accounts of Nero persecuting Christians. The writings of Josephus concerning the destruction of Jerusalem in AD 70 fit well with the descriptions in the book.

Internal evidence - Revelation 17:9-11 refers to seven kings. The sixth "is". Counting from Julius Caesar, Nero would be the sixth (1. Julius, 2. Augustus, 3. Tiberius, 4. Caligula, 5. Claudius, 6. Nero). Also reference is made to the temple standing 11:1, 8 (though one could take this figuratively). The persecution and events of Revelation correspond well with Matthew 24 and Luke 21.

b. Late Date (94-96 AD)

External evidence - Irenaus, Clement of Alexandria, and Eusebius all indicate this was written under near the end of the reign of Domitian (81-96 AD).

Internal evidence - The spiritual state of the churches has changed quite a bit since the epistles were written, indicating some time had passed. Laodicea was destroyed by an earthquake in 60 AD, and Revelation 3 describes it as having great wealth. Domitian persecuted Christians in order to enforce emperor worship. This fits well with the images in the book.

Revelation 1

John is in the spirit on the Lord's day - he was under the influence of the Holy Spirit. He hears a voice from behind him and turns around to see a great image: Seven golden lampstands with one like the Son of Man in the middle of them. He wears a garment down to his feet and a golden band around his chest. His hair is white, his eyes are like fire, his feet are like brass, and his voice is like the sound of many waters. He holds seven stars in his right hand and a sharp two-edged sword comes out of his mouth. His countenance is as the sun. He says he is the first and the last; he that lives and was dead, and is alive for evermore. This is Christ and he has a message for each of the churches.

Revelation 2-3

Ephesus - The church that lost its first love. Ephesus is one of the most important cities in Asia Minor. It had a great temple to Artemis and a grand theatre. A good portion of our New Testament was written to the church there. We read about it in Acts 18 and Ephesians; 1 Timothy; and this letter in Revelation 2 were all addressed to it. Jesus commends them for standing on the truth by finding out false apostles to be liars. He also praises them for their abundant labors, but they had grown cold in their fervor. He tells them to remember their first works, repent, and do them again.

Smyrna - The church that is persecuted. The synagogue of Satan is said to be there. The members of the church there were poor, but spiritually they were rich. The Jews were persecuting them. Christ tells them to be faithful unto death and He will reward them. Nothing negative is said of Smyrna, just an exhortation to hang on.

Pergamos - The place where Satan's seat was. The city of Pergamos exhibited Greek superiority with a library of over 200,000 volumes. The church had not denied the faith but held fast to the Lord's name. However, there was an element in the church that tempted others to do wrong. No doubt they would have to give up some jobs because idolatry and fornication was practiced in the guild meetings. Some people advised them to go ahead and do what they had to do to keep the job. Christ tells them to repent.

Thyatira - This church was increasing in works, but there was one causing trouble among the congregation. Jezebel seduced God's servants to commit fornication and eat things sacrificed to idols. God will punish her and those that follow her. The others of the congregation he will reward if they hold fast to the end.

Sardis - The church had a name that they lived, but really they were dead. There were only a few names in Sardis that would walk with Christ in white.

Philadelphia - The Lord had set before this congregation an open door, an opportunity for growth and evangelism. There were some who said they were Jews in the area that Christ would make the synagogue of Satan. Philadelphia stands along with Smyrna as the two churches that receive no rebuke. He tells them to hold fast and overcome.

Laodicea - The lukewarm church. They had great industries in gold, linens, and eye-salve, but they could not buy the golden faith that goes through the fire of tribulation, neither the spiritual garments of white purity, nor the spiritual eye-salve to see their sad condition. Their halfway attitude towards the Lord makes Him sick to his stomach like the mineral rich warm springs that flowed nearby the city. Christ calls on them to be zealous and repent.

Revelation 4-6 Throne Scene, Lamb Worthy to Open Seals, First Six Seals

I. Revelation 4: The Throne Scene (Draw a picture for yourself.)

- A. We are introduced to a throne surrounded by twenty four elders. In front of the throne there is a sea of glass. Near the the throne were four beasts; the first like a lion, the second like a calf, the third had a man's face, and the fourth was like an eagle. Each of these had six wings and give praises to God on the throne. The twenty four elders fall down before the throne and give praise as well.
- B. What do these represent?
1. God is obviously the one on the throne.
 2. The twenty four elders - 12 is a symbol of completeness multiplied by 2 which is a number of strength. Elders indicate leadership. Perhaps there could be the figure of the twelve patriarchs of the Old Testament and the twelve apostles of the New that are all redeemed in Christ (cf. 15:3; 21:12-14) They were clothed in white raiment (3:4,5, 18) and had crowns on their heads (2:10).
 3. The Four Beasts - The Lion seems to represent kingly nobility, the calf strength, man wisdom and intelligence , and the eagles swiftness; thus the noblest, strongest, wisest, and swiftest of God's servants are represented. These beasts are full of eyes before and behind; thus, nothing escapes their observance.
 4. Sea of glass - This may represent the cleansing of man in order to have a relationship with God. In the Old Testament, the priests had a "sea" in the temple to be cleansed before approaching God (1 Kings 7:23-51; 2 Chronicles 4:2-22). In Revelation 15:2 those who overcame the beast are seen standing on the sea of glass. They had been cleansed by trials to be closer to God.
- C. Where is the focus in this chapter? Where is the focus in our worship?

II. Revelation 5: The Lamb Worthy to Open the Seals

- A. In the hand of God there is a book (scroll) with writing on both sides sealed with seven seals. The question is asked, "Who is worthy to open the book, and loose the seals thereof?". Because there was no one found, John began to weep. He was told that the Lion of the tribe of Judah (Genesis 49:9-10) had prevailed to open the book. John looks and does not see a lion but a slain lamb having seven horns and seven eyes who comes and takes the book. Praise was rendered to God and the lamb. A innumerable company of angels (verse 11; cf. Hebrews 12:22) and every creature (verse 13) take part in this praise as well .
- B. The seals indicate that no one has tampered with the God's genuine plan. It is Christ, the Lion and the Lamb, who is worthy to come and take the book because of His sacrifice that made reconciliation to God possible (5:9-10) fulfilling God's plan.

III. Revelation 6: The First Six Seals

- A. As each of the seals are broken, God's judgment is executed and action is taken. Vision and figures are shown to represent this. Given Revelation's first century application, war and destruction of the Roman army seem to fit these symbols.
1. A white horse with the rider having a bow indicating war. A crown is given to him indicating victory in battle. White also indicates victory (3:5). He goes forth conquering and to conquer.

2. A red horse with the rider given power to take peace from the earth that they should kill one another. A sword is given to him. All these indicate bloodshed.
3. A black horse with a rider holding a pair of balances in his hand. The message of the price of goods is very high indicating scarcity. Roper says that the prices were eight to sixteen times higher than normal prices (Truth for Today Commentary: Revelation 1:1; p. 250)
4. A pale horse with a rider named "Death". Hades followed with him. He was given power to kill with sword, hunger, death, and beasts of the earth.
5. Under the altar are souls slain for the word of God and their testimony. These cry out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?". A call for vengeance. White robes were given to them representative of them overcoming. It was said to them that they should rest until their brethren were also killed. The cup of God's wrath will then be filled up (Matthew 23:32).
6. A great earthquake. The sun is darkened; the moon becomes as blood; the stars fall; heaven is rolled back as a scroll; every mountain and island are moved out of their places. Men of all classes are seen heading toward dens and caves and crying out for the mountains to fall on them and hide them from the face of Him that is on the throne and the Lamb. The great day of God's wrath has come.
 - a) Many of these descriptions are found elsewhere in the Bible in reference to times of punishment on particular nations (Num. 24:7; Isa. 13:10, 13; 14:12; 29:6; 50:3; Jer. 4:23; Joel 2:31; Acts 2:19-20). Jesus used this language in describing the destruction of Jerusalem (Matthew 24:29ff).
 - b) The efforts of these evil men are worthless; there is no hiding from God's judgment.

Revelation 7-11 Judgment Prescribed - Seventh Seal, Seven Trumpets

Note: There are a variety of different interpretations on the symbols of the book. It is best to keep in mind the historical setting of the book when interpreting the symbols. I have given what at present I think is the best interpretation; this is subject to change, but the overall message of the book regarding God giving victory to His saints remains the same. I encourage everyone to study these things for themselves.

I. Chapter 7: Interlude

vv. 1-3 John sees four angels standing on the four corners of the earth (4 the symbolic number of creation). These angels had the power to harm the earth but were holding back the winds of destruction. Another angel ascends from the east instructing the angels to postpone the destruction until God's servants have been sealed.

vv. 4-8 144,000 were sealed on their foreheads (clear identification). The number is not to be taken literally but represents entirety and completeness (12x12x1000). Twelve tribes of Israel are mentioned; the church is the Israel of God during this present age (Gal. 6:16). Thus, the every member of the church that is still living on the earth seems to be represented. God is going to make a difference between them and the world when the destruction comes. This fits well with the destruction of Jerusalem since Christians fled when Vespasian briefly pulled back his forces; however, the principle is true of other punishments in history.

vv. 9-17 An innumerable multitude is seen standing before the throne. These are those who have overcome great tribulation. Because they are in the presence of God and safe from all dangers, this group seems to be different than the 144,000 on the earth. God will no doubt deliver the 144,000 so that they will be in heaven with Him as well.

II. Chapter 8

A. Seventh Seal - There is silence a half hour; this is the anticipation of God's judgment. Verse 2 says that seven angels are seen standing before God with seven trumpets. Trumpets call attention and are used for military signals. Judgment is signaled by these seven trumpets. Another angel has a golden censer and stands at the altar. He is given incense which is the prayers of the saints particularly that they will be avenged. The angel takes fire from the altar and throws it to the earth representing the wrath of God as He answers the prayers.

B. First Four Trumpets

1. The first angels sounds: Hail and fire mingled with blood are thrown to the earth. 1/3 of the trees and the green grass are burned up. This is judgment like the judgment on Egypt in the 10 plagues. Only a fraction, 1/3, of the earth is harmed indicating that some may survive, but this is just the beginning - woes will follow (9:12). This fraction has the same meaning in the next three trumpets.
2. The second angel sounding brings about a great mountain burning with fire thrown into the sea. 1/3 of the sea becomes blood. Later all the sea will become blood (16:3). Mountains symbolize governments (6:14; Jer. 51:25; Amos 6:1; Mic. 6:1-2). The sea could be the nations or society in general (17:15).
3. A the sounding of the third angel, a great star named Wormwood fell from heaven onto 1/3 of the rivers and springs of water. The waters became

wormwood (bitter) and many died from the water. This is the leadership that seeks to exalt itself but is overthrown (cf. Isa. 14:12; Mt. 24:29). Those who follow wicked leadership taste the bitter end of its destruction.

4. The fourth angel sounds. 1/3 of the sun, moon, stars were struck so that they were darkened. The lights were going out on the Jews (Mt. 24:29).

C. Woes Proclaimed - A angel (some versions say eagle) is seen flying through the midst of heaven crying "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." The first four trumpets were grouped together. The fifth, sixth, and seventh trumpets are three woes and are stand on their own.

III. Chapter 9

A. Fifth Trumpet: First Woe vv. 1-12 To a star fallen from the earth a key is given to the bottomless pit. He opens it and smoke arises which darkens the sun and air. The star here has already fallen; thus, it is probably different from the one mentioned in (8:10). It is likely that Satan is represented (Lk. 10:18; 2 Pet. 2:4; Rev. 12:9). If so, we have God allowing Satan to use his forces to punish evildoers. Satan only has power as God allows and evil is often self-destructive. From the pit arises locusts, which are given power to torment for five months men who did not have God's seal on their foreheads. Their torment is described as a scorpion: painful but not fatal. Because of this torment men will wish for death, but not find it. This would certainly be a trying time. The calamities of the destruction of Jerusalem fit this (Mt. 24:21). These locusts had crowns like gold (not true gold), hair like women's hair (unnatural) and teeth like lions' teeth (vicious, ready to devour). They had breastplates like iron and the sound of their wings were like many horses running in battle. Their tails were like scorpions. The king over these was the one who had the key to the bottomless pit his name was Abaddon (destruction) and in Greek Apollyon (destroyer).

B. Sixth Trumpet: Second Woe vv. 13-21 The four angels are released who were bound at the Euphrates river. The angels had been restrained in 7:1. Now they are released to kill 1/3 of mankind. We see a great army of (200 million) of horsemen with breastplates and heads like lions with fire, smoke, and brimstone coming out of their mouths. Fire, smoke, and brimstone symbolize the wrath and punishment of God (Gen. 19:24; 2 Sam. 22:9; Ps. 11:6, 18:8; Ezek. 38:22). They had tails that were like serpents heads; thus, they destroy we then come and strike with venom as they leave. Those who were not killed by these did not repent. The seditious Jews in the first century did not repent. It was a wicked generation.

IV. Chapter 10: The Angel and the Little Book

A mighty angel comes down from heaven with a little book in his hand (various views are held on what this is, but it could very well be the New Testament which would be completed at John's writing). His right foot is on the sea and his left on the land. He cried out with a loud voice and when he did seven thunders uttered things that John was then told not to write. The mystery of God to the prophets would be finished when the seventh angel sounded. Daniel 12:7 gives us a similar message which is a reference to the destruction of Jerusalem (Dan. 12:11; Mt. 24:15; Mk. 13:14). John is instructed to take the little book and eat it. It was sweet to his mouth but bitter in his stomach. God's words are sweet in blessings and

good news, but the tribulation that we must go through to live it is bitter and so is the preaching of bad news to those who reject it. John is told that he will prophesy again to many people. He would live past these events described.

V. Chapter 11

- A. Temple Measured - John is given a reed like a measuring rod to measure the temple of God. The temple was a type of the church (1 Cor. 3:16). Some will not measure up; thus, the true followers would be separated from those who say that are Jews but are not (2:9; 3:9). John was to leave out the court outside the temple. In the physical temple this was the court of the Gentiles. These left out in the court are cut off (Rom. 11:22). The Gentiles will tread the holy city (Jerusalem is so called because of its history) for 42 months (the same as the “time, times, and a half a time” in Dan. 12:7; Rev. 12:6, 14; 13:5). The bulk of the Roman-Jewish war lasted this long from the official command in Spring of 67 to the end: Summer 70.
- B. Two Witnesses - In the mouth of two witnesses would a testimony be true. There is a similarity between these two and the two anointed ones in Zech. 4. This could be the witness of the law and the prophets or of the Old and New Testaments. They testified of the events in the first century. God protects anyone who wants to harm them. They have power to shut heaven (like Elijah 1 Kings 17) and turn water to blood (like Moses Ex. 4:12). These witnesses finish their testimony (perhaps the Old Law vanishing away) and the beast (Rome) wars against them. This could refer to the Roman Empire’s involvement in causing the Law and Prophets to be completely abolished (Heb. 8:13). Their dead bodies will lie in the street of the city which is spiritually called Sodom and Egypt (Two nations that were punished for wickedness) where our Lord was crucified (Jerusalem is what is being mentioned). These symbols involve the brutality of the Romans and the Jews contempt for their own laws. The Jews were trouble makers but they would be destroyed. An earthquake occurs that destroys 1/10 of the city. The temple was about 1/10 of Jerusalem. 7,000 (a complete number) people were killed.
- C. Seventh Trumpet: Third Woe vv. 14-19
The seventh trumpet is a declaration of God’s supremacy. God rules in the kingdoms of men and all the angels worship Him.

Some Historical Evidence Regarding the Destruction of Jerusalem Compared with Figures in Revelation (Chapters 1-11)

“...it had so come to pass, that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly, it appears to me, that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were...” (Wars Preface; cf. Matt. 24:21; Rev. 7:14)

“The history on which I am entering is that of a period rich in disasters, terrible with battles, torn by civil struggles, horrible even in peace. Four emperors fell by the sword; there were three civil wars, more foreign wars, and often both at the same time.” (Tacitus, The Histories 1.2, 109 AD; cf. Matt. 24:6; Rev. 6:4)

“...the famine was too hard for all other passions...children pulled the very morsels that their fathers were eating out of their very mouths, and, what was still more to be pitied, so did the mothers do as to their infants...but the seditious [Jews] everywhere came upon them immediately and snatched away from them what they had gotten from others...they also invented terrible methods of torment to discover where any food was...” (Wars 5.10.3; cf. Rev. 6:5)

“Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.” (Ibid. 5.10.4; cf. Matt. 23:33-36; Rev. 18:24)

“...but they [Romans] ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood.” (Ibid. 6.8.5; cf. Matt. 22:1-7; Rev. 9:1ff.; 16:5,6)

Concerning Jerusalem “...hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed” (Ibid. 6.10.1; cf. Rev. 18)

“...but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited” (Ibid. 7.1.1; cf. Matt. 24:2; Rev. 18:21-23)

The Four Horsemen: Jesus said that this would be a time of great tribulation Mt. 24:21

Tacitus says it was “horrible even in peace” (The Histories 1.2)

Josephus speaks of a great famine in Judea (Wars 5.10; 5.13.7; 6.3.3)

1st Trumpet: Hail and fire mingled with blood - Josephus (Ibid. 3.4.1) says that Galilee was filled with “fire and blood” when the Romans marched through in 67 AD

2nd Trumpet: Mountain cast into sea - part of nation of Israel was attacked at sea (Josephus, Ibid. 3.9.2-3; 3.10.9)

3rd Trumpet: Wormwood falls to rivers - Josephus, General in Galilee was supposed to be dead, but instead was found siding with the Romans. This embittered his countrymen (Ibid. 3.9.5-6)

4th Trumpet: Matthew 24:29

5th Trumpet: Seditious Jews swarmed the countryside like locusts and destroyed their own (Ibid. 4.9.7).

Rev. 9:6 Men would seek death - "the aged men and the women were in such distress by their internal calamities, that they wished for the Romans, and earnestly hoped for an external war, in order to their delivery from their domestic miseries." (Ibid. 5.1.5)

Rev. 9:7 see (Ibid. 2.19.7; 2.22; 4.9.3-12)

Rev. 9.8 "hair like women's hair" The unnatural behavior of this devouring band of seditious Jews is described as indulging in "feminine wantonness, without any disturbance till they were satiated therewith; while they decked their hair, and put on women's garments, and were besmeared with ointments..." (Ibid. 4.9.10).

6th Trumpet Rev. 9:13-21

The Euphrates river was the longest lasting eastern border of the Roman empire.² Here the Romans (God's instrument) are pictured as waiting at the ends of the earth to come to destroy Jerusalem.

The nation of Israel was beyond repentance (Josephus, Wars 5.10.5; 5.12.4; 5.13.6). The seditious Jews "did not repent...for they were blinded by that fate which was already coming upon the city and upon themselves also" (Ibid. 5.13.7). The Romans drove robbers out of Jerusalem "but missed the plunder, because the seditious had carried off all their effects...for they did not repent of the mischiefs they had done, but were insolent, as if they had done well; for as they saw the city on fire, they appeared cheerful..." (Ibid. 6.7.2; cf. 6.2.3).

Rev. 10 There is an interlude before the 7th seal and before the 7th trumpet. These are breaks before the God's wrath is poured out. There was an actual break in war when Vespasian went to Rome to claim the throne (Ibid. 4.9.2; 4.11.5). Matthew 24 gives signs to the Christians as to when to flee the city and Revelation 7 gives the command to hold off punishment until the saints were sealed.

"Time, times, and half a time" 1260 days -The Roman Jewish War lasted for 3 1/2 years from Spring of 67 to Summer of 70 AD.

Revelation 11:13 "a tenth part of the city fell"- the temple was roughly 1/10 of the area of Jerusalem. This destruction of the temple separated the true Israel of God from the unbelieving Jews. Satan probably thought that Christianity would be destroyed with Judaism, but he was wrong. God would preserve the true temple of God (Revelation 11:19). While the physical temple was destroyed the spiritual one was preparing to be glorified.

² Benjamin Isaac, *The Limits of Empire: the Roman Army in the East* (Oxford University Press, revised ed. 1992)

Revelation 12-14 Judgment Executed - Great War, Two Beasts, the Lamb and the 144,000, Winepress

I. Chapter 12

A. Satan's Persecution of the Woman and Her Child vv. 1-6

1. A woman clothed with the sun, the moon under her feet, and upon her head is a crown of twelve stars. She is with child and about to deliver. This woman represents God's people. Often the figure of marriage describes God and His covenant people (Isa. 54:1; Jer. 31:32; Ezek. 16:30-32; Hos. 1:2).
2. The child that was born would rule the nations. He was caught up to God and His throne. This is Jesus; Satan did all he could to destroy Him.
3. A dragon (Satan) with seven heads, ten horns and seven crowns who draws 1/3 part of the stars of heaven and casts them to the earth. He seems to have great power. He stands before the woman ready to devour her child. The woman is given protection in the wilderness from the dragon for 1260 days.

B. War in Heaven vv. 7-12 - There is a war in heaven between Michael and his angels (Daniel 10:13, 21; 12:1) and the devil and his angels (Jude 6-9). This shows the spiritual struggle that is going on behind the scenes. Certainly between the time of Christ's birth and His resurrection there was much opposition from Satan. The result of the war is defeat for the devil and his angels. They are cast to the earth. Rejoicing occurs in heaven. Satan is no longer able to accuse the brethren because the blood of Christ has given them the victory.

C. War on Earth - When Satan was cast out, he went about to persecute the woman (God's people). God gives her protection. With wings of an eagle (Isa. 40:31) she flies into the wilderness and is nourished for "time, times, and half a time" 3 1/2. She is nourished by God during this persecution and overcomes. The serpent casts water out of his mouth like a flood (ungodliness, falsehood, persecution) to destroy God's people. He is enraged that Roman persecution and great tribulation in the first century did not destroy the church. He makes war with the remnant of the woman's seed - those who keep the commandments of God.

II. Chapter 13

A. vv. 1-10 The Sea Beast - There is a beast that comes out of the sea (figure for nations) and has seven heads (complete authority) and ten horns (complete power) with ten crowns (kingly reign). This beast is like a leopard, with feet of a bear and the mouth of a lion. Compared with Daniel 7 this is the Roman Empire.

B. vv. 11-18 The Beast that Comes Up from the Earth - A beast comes up from the earth with two horns like a lamb (outwardly religious) spake as a dragon (Satan) and had all the power of the first beast. He causes the earth to worship the first beast (Rome). This must be the cult of emperor worship. This beast from the earth does great wonders that deceive those on the earth.

1. The beast gives a mark that shows allegiance and enables one to buy or sell. This should not be thought of as a literal mark anymore than the sealing of God's servant on their foreheads is literal. It is a figure for Roman allegiance.
2. The number of the beast is 666. 6 is to fall short of seven, thus 666 is utter failure. Numbers are sometimes given to names by assigning numerical values to letters in the alphabet. Some aver that because v. 18 instructs to count or

calculate the number that this method must be used and interestingly 666 fits the name Nero Caesar.

III. Chapter 14

A. Lamb and the 144,000 verses 1-5

1. Mount Zion is the location where God was. It is the mount on which Jerusalem stood. It is representative of the church and heaven in the New Testament (Hebrews 12:22-23; 1 Corinthians 3:6; Ephesians 3:14).
2. 144,000 who have been identified in chapter 7 sing a new song. They are virgins (pure) and they follow the Lamb. They have been redeemed, being the firstfruits to God. In their mouth is no guile and they stand before God without fault.

B. Three Angels Pronounce Judgment

1. First Angel vv. 6-7 Announces that judgment has come and commands worship and reverence be given to God.
2. Second Angel v. 8 Exclaims "Babylon is fallen...because she made all nations drink of the wine of the wrath of her fornication."
3. Third Angel vv. 9-11 Instructs that all who worship the beast and his image and receive his mark will experience God's wrath and be tormented day and night.

C. The Reward of the Saints v.12-13 - the patience of the saints (endurance through trials) is mentioned. Victory is given to the faithful to God who have overcome. The announcement of victory is verse 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

D. Harvest and Wine-Press

1. One like the Son of man has a sickle and uses it for harvest (vv. 14-16). The earth is reaped. Though many like to apply this to the end of the world, consider the language of Matthew 24:30-31 concerning the destruction of Jerusalem, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." God would protect his people even in this horrible time.
2. The second sickle is used for judgment (vv. 17-20). The righteous have been separated for protection, now the wicked are reserved for punishment. The figure of a winepress is used to describe this punishment. These wicked people are trampled by the Romans who come from outside the city. Just as grapes are crushed against the walls of the winepress, those in the city of Jerusalem were crushed in the city (Josephus, Wars 6.9.3, 4). A large amount of blood is described here (1,600 furlongs/184 miles). Josephus mentions the great bloodshed involved in the destruction of Jerusalem (Wars 6.8.5).

Revelation 19-22 Victory, The New Jerusalem and Conclusion

I. Revelation 19 - Victory

- A. There is rejoicing over the demise of Babylon, the great whore of the previous two chapters (17:1-5; 18:7). In contrast to the unfaithful harlot Babylon, the New Jerusalem, the bride of Christ (Eph. 5:25-27) comes arrayed in white. A blessing is pronounced on those who are called to the marriage supper of the Lamb (v. 9).
- B. Christ is shown as a great champion giving victory to the saints. He rides on a white horse, his eyes are as a flame of fire (1:14), upon his head are many crowns, out of his mouth goes a sharp sword (1:16), and he wears a robe dipped in blood. He is called "Faithful and True", his name "the Word of God" (John 1:1-3, 14; 1 John 1:1-4), and written on robe and his thigh is "King of Kings and Lord of Lords". The armies of heaven arrayed in white follow him on white horses.
- C. In verse 17-21, we see the fall of the beast and the false prophet. These are the two beasts introduced in Revelation 13. The false prophet is that land beast (Rev. 13:11-18) that caused the earth to worship the sea beast (Rev. 13:1-10). These were cast into the lake of fire burning with brimstone (v. 20).

II. Revelation 20 - Reign and Judgment

- A. Since the harlot, and the beasts have been destroyed, what is to become of the great dragon, Satan? Satan is bound for 1,000 years. This is not a literal period of time, but represents a long, complete time. Satan's power is therefore limited and he can no longer deceive the nations in persecution of Christians. Afterwards, Satan is loosed for a short time before he is cast into the lake of fire and brimstone. During this short time he deceives the nations to gather them together against God and His people. His efforts end in failure.
- B. What about those souls that were under the altar in chapter 6? They are seen living and reigning with Christ for 1,000 years (again fullness and completeness). This is described as the first resurrection. It is the resurrection of the cause for which they died, not a bodily resurrection (see handout on 1,000 year reign).
- C. In verses 11-15 a scene of judgment before a great white throne is described. All the dead give an account of their works. Death and hades are destroyed. We have fast forwarded from the judgment in the first century to the final judgment as the New Testament typically does (Matthew 24-25). The great majority of the book deals with things that "must shortly come to pass" (1:1), but a brief scene of the end is found in these last two chapters.

III. Revelation 21 - New Jerusalem

- A. It is quite evident that the New Jerusalem in this chapter is the church. It comes down from heaven and thus stands in contrast with earthly Jerusalem. This is a vision of the glorified church in heaven. The former things of death, sorrow, crying, etc. (21:4) are passed away. God protects His glorious city. Some hold that this is the church on earth after the Roman persecution had been overcome.
- B. John is shown the Lamb's wife. A glorious city is described. It is foursquare measuring 12,000 furlongs (1500 miles square). It has twelve gates with twelve

angels containing the names of the twelve tribes. Twelve foundations containing the names of the twelve apostles. Its walls are of jasper, and the city is pure gold.

IV. Revelation 22 - The Throne Scene and Epilogue

- A. A glorious scene of the throne of God is described at the opening of this chapter. Out of the throne comes the river of water of life. On either side of the river is the tree of life (Gen. 2:9; 3:22). This tree must be enormous to stand on both sides of the river. It yields fruit every month and its leaves are for the healing of the nations. The faithful have God's name on their foreheads and serve God, reigning forever and ever.
- B. The epilogue of this letter is found in verses 6-21. The message is confirmed as true. John is instructed to not seal up the book, for the time is at hand; Jesus is coming quickly. Curses are pronounced on those who would tamper with the message of this prophecy. A blessing is pronounced on those who hear and keep the commandments. The invitation is given to whoever will to come and take of the water of life. At the declaration of Jesus' sure coming, John exclaims "Amen. Even so, come, Lord Jesus!".

Conclusion -

We have done an overview of the books of Daniel and Revelation. These books have been studied together because of the similarities of their apocalyptic style and of the theme of God's people overcoming great world powers. The Roman empire's activity in the first century is described by both of these books. What we should learn from these books is that God is in control and no matter what we are going through, He will give us the ultimate victory if we stay faithful to the end.