

Chapter 1 : Revelation 12 Commentary - The Voice in Heaven - calendrierdelascience.com

Description John Miller / July 3, Pastor John Miller continues our series through the Book of Revelation with an expository message through Revelation titled, Voices of Victory - Part 2.

The chapter consists of the following parts: A hymn of the heavenly hosts in view of the destruction of the mystical Babylon, Rev The marriage of the Lamb, Rev The Lamb of God is united to his bride--the church--never more to be separated; and after all the persecutions, conflicts, and embarrassments which had existed, this long-desired union is consummated, and the glorious triumph of the church is described under the image of a joyous wedding ceremony. John is so overcome with this representation, that in his transports of feeling he prostrates himself before the angel, who shows him all this, ready to worship one who discloses such bright and glorious scenes, Rev He is gently rebuked for allowing himself to be so overcome that he would render Divine homage to any creature, and is told that he who communicates this to him is but a fellow-servant, and that God only is to be worshipped. The final conquest over the beast and the false prophet, and the subjugation of all the foes of the church, Rev 9: He appears on a white horse--emblem of victory. He has on his head many crowns; wears a vesture dipped in blood; is followed by the armies of heaven on white horses; from his mouth goes a sharp sword; and his name is prominently written on his vesture and his thigh--all emblematic of certain victory. The beast, and the kings of the earth, and their armies are gathered together for battle; the beast and the false prophet are taken, and are cast into the lake that burns with fire and brimstone; and all that remain of the enemies of God are slain, and the fowls are satisfied with their flesh. The last obstacle that prevented the dawn of the millennial morning is taken away, and the church is triumphant. And after these things. The things particularly that were exhibited in the previous chapter. I heard a voice of much people in heaven. The voice of the worshippers before the throne. The Greek method of writing Hallelujah. Hallelujah--occurs often in the Old Testament. It means properly Praise Jehovah, or Praise the Lord. The occasion on which it is introduced here is very appropriate. It is uttered by the inhabitants of heaven, in the immediate presence of God himself, and in view of the final overthrow of the enemies of the church and the triumph of the gospel. In such circumstances it was fit that heaven should render praise, and that a song of thanksgiving should be uttered in which all holy beings could unite. That is, the salvation is to be ascribed to God. And glory, and honour. Barnes on "Re 5: Unto the Lord our God. That is, all that there is of honour, glory, power, in the redemption of the world belongs to God, and should be ascribed to him. This is expressive of the true feelings of piety always; this will constitute the song of heaven. For true and righteous are his judgments. That is, the calamities that come upon the power here referred to are deserved. For he hath judged the great whore. The power represented by the harlot, Rev And hath avenged the blood of his servants. Shed by her hand. And again they said, Alleluia. The event was so glorious and so important; the final destruction of the great enemy of the church was of so much moment in its bearing on the welfare of the world, as to call forth repeated expressions of praise. And her smoke rose up for ever and ever. This is an image of final ruin; the image being derived probably from the description in Genesis of the smoke that ascended from the cities of the plain, Gen On the joy expressed here in her destruction, compare Rev And the four and twenty elders and the four beasts. As representatives of the church, and as interested in its welfare, they are now introduced as rejoicing in its final triumph, and in the destruction of its last foe. Prostrated themselves--the usual posture of worship. And worshipped God that sat on the throne. That is, they now adored him for what he had done in delivering the church from all its persecutions, and causing it to triumph in the world. The word here is expressive of approbation of what God had done; or of their solemn assent to all that had occurred in the destruction of the great enemy of the church. The repetition of this word so many times shows the intenseness of the joy of heaven in view of the final triumph of the church. And a voice came out of the throne. A voice seemed to come from the very midst of the throne. It is not said by whom this voice was uttered. It cannot be supposed, however, that it was uttered by God himself, for the command which it gave was this: For the same reason it seems hardly probable that it was the voice of the Messiah, unless it be supposed that he here identifies himself with the redeemed church, and speaks of God as his God and hers. It

would seem rather that it was a responsive voice that came from those nearest the throne, calling on all to unite in praising God in view of what was done. The meaning then will be, that all heaven was interested in the triumph of the church, and that one portion of the dwellers there called on the others to unite in offering thanksgiving. The God that we worship. All ye his servants. All in heaven and earth; all have occasion for thankfulness. And ye that fear him. That reverence and obey him. The fear of the Lord is a common expression in the Scriptures to denote true piety. Both small and great. All of every class and condition--poor and rich--young and old; those of humble, and those of exalted rank. And I heard as it were the voice of a great multitude. In the former case it was distinct; here it was confused--bearing a resemblance to the sound of roaring waters, or to muttering thunder, but less distinct than the former. This phrase would imply a a louder sound; and b that the sound was more remote, and therefore less clear and distinct. And as the voice of many waters. The comparison of the voices of a host of people with the roar of mighty waters is not uncommon in the Scriptures. The loud, deep, heavy voice of thunder. The distant shouts of a multitude may properly be represented by the sound of heavy thunder. This is the fourth time in which this is uttered as expressive of the joy of the heavenly hosts in view of the overthrow of the enemies of the church. The occasion will be worthy of this emphatic expression of joy. For the Lord God omnipotent reigneth. Jehovah--God Almighty--the true God. The meaning is, that as the last enemy of the church is destroyed, he now truly reigns. This is the result of his power, and therefore it is proper that he should be praised as the omnipotent or Almighty God-- for he has shown that he can overcome all his enemies, and bring the world to his feet. Let us be glad and rejoice. Let all in heaven rejoice--for all have an interest in the triumph of truth; all should be glad that the government of God is set up over an apostate world. And give honour to him. Because the work is glorious; and because it is by his power alone that it has been accomplished. For the marriage of the Lamb is come. Of the Lamb of God--the Redeemer of the world. The relation of God, and especially of the Messiah, to the church, is often in the Scriptures represented under the image of marriage. The idea is also said to be common in Arabic and Persian poetry. The meaning is, that the church was now to triumph and rejoice as if in permanent union with her glorious head and Lord. And his wife hath made herself ready. By putting on her beautiful apparel and ornaments. All the preparations had been made for a permanent and uninterrupted union with its Redeemer, and the church was henceforward to be recognised as his beautiful bride, and was no more to appear as a decorated harlot--as it had during the Papal supremacy. Between the church under the Papacy, and the church in its true form, there is all the difference which there is between an abandoned woman gaily decked with gold and jewels, and a pure virgin chastely and modestly adorned, about to be led to be united in bonds of love to a virtuous husband. And to her was granted. It is not said here by whom this was granted, but it is perhaps implied that this was conferred by the Saviour himself on his bride. That she should be arrayed in fine linen, clean and white. White has, perhaps, in all countries been the usual colour of the bridal dress--as an emblem of innocence. For the fine linen is the righteousness of saints. Represents the righteousness of the saints; or is an emblem of it. It should be remarked, however, that it is implied here, as it is everywhere in the Scriptures, that this is not their own righteousness, for it is said that this was "given" to the bride--to the saints. It is the gracious bestowment of their Lord; and the reference here must be to that righteousness which they obtain by faith--the righteousness which results from justification through the merits of the Redeemer. Of this Paul speaks, when he says, Php 3: And he saith unto me. The angel who made these representations to him. Write, blessed are they. Which are called unto the marriage-supper of the Lamb.

VOICES OF VICTORY (Part 1) Revelation Introduction: 1. One of the themes that links Revelation together is expressed by the word voice, which is used many.

As the Antichrist does the bidding work of Satan against the beloved, Heaven can remain silent for only so long. The world is moving into its last hours of judgment and Heaven cannot remain silent! The earth below is ripe in its wickedness, and deserves what it is about to receive. Three angels are dispatched with messages from God. No one will take the mark of the beast in ignorance. God warns us what it means to choose the beast over Him. Those standing true and faithful to God will be comforted by what the angels declare. It is that God will prevail and their faithfulness will be rewarded. Chapter 14 opens with a vision of the Lamb standing on Mount Zion. Who is the Lamb? What is Mount Zion that is referred to in this passage? Standing with the Lamb is , They are the first fruits of an entire harvest that belongs to God. What is there about their character that makes them different than anyone else on the earth at that time? They did not lie or deceive, but were blameless. At a time when they are trying to hide from the Antichrist and his evil workers, to not lie or deceive and remain blameless is a character trait that could result in death. This is character at the highest level. What do the , do in Heaven? They sing a song that no one else knows. Does it encourage you to know that one day sorrows will be transformed into songs? No matter how wicked the world will become, God has always had a faithful remnant that will declare His faithfulness. The song this massive group of male voices sings is reserved only for them. Their faithfulness to the Lord has earned them the right to sing an exclusive song of praise to their Lord. Six different angels bring messages from God throughout this chapter. What is the mission of the first angel? To proclaim an eternal Gospel to fear God and give Him glory. Who is God using to preach it at this time? During this period of the Tribulation, who are people fearing and giving glory to? Do you need frequent reminders to call you back to the basics? From the days of Solomon we have heard what is the beginning of wisdom. What is the message of the second angel? A corrupt system that causes people to fall into immorality like that of a prostitute. Its interesting to note that after the Antichrist is through with the Great Harlot, he will destroy her. What does the third angel say will happen to those who take the mark of the best or worship him? Notice how the tables are turned here. The beast causes the world to become intoxicated with the wine of passion What a contrast here: The true vine is Christ and the branches are His followers. The grapes of the vine of the earth are mature with wickedness and their wine is the poison of serpents. People in that day will be deceived to think the easy way out of tribulation is to worship the beast and take his mark. In actuality, its not the easy way it ends with eternal destruction. Oh that man could learn now that it is better to endure persecution now than to escape it and suffer throughout eternity! Now to wrestle with a question as old as debate itself: How can a God of love put people under eternal destruction? Pure love comes from absolute righteousness and both of them have to deal justly with sin. The first angel told the people to repent. The second angel warned that Babylon would be destroyed. The third angel brings judgment. If people persist in sin even after God sends warnings and judgment, then they have only themselves to blame for the destruction that will come to their soul. Is there any rest for the wicked? What special blessing do you suppose God has reserved v. Who is the person on the white cloud? What brings perseverance to the saints in a time like this? Even though God permits the seeds of iniquity to grow up with the righteous side-by-side, when the harvest is ripe, He will bring about His judgment. What are the ripe grapes of verse 18 symbolic of? The blood that flows from the winepress is obviously a figure of speech, but what do you think it is in reference to? When the Romans destroyed Jerusalem, so great was the bloodshed that Josephus says the whole city ran with blood to such a degree that the fires of many houses were quenched by it. When Sylla took Athens, Plutarch says the blood that was shed in the market place alone covered all the ceramics as far as Dipylus, and some testified that it ran through the gates and overflowed the suburbs. These historical events are no match for Armageddon! A more particular description of this gathering of the hosts of the Antichrist into the winepress is given in chapter 19, which we will study later. It is in reality a war scene, the gathering of armies to the battle of the great day of God Almighty. It is for war that they come, but they are seduced and drawn by an

unclean spirit that comes out of the mouth of the dragon Satan , out of the mouth of the beast the Antichrist and out of the mouth of the False Prophet. The region of their assembly is the Holy Land. It, too, is known for its grapes, but the wine that flows in the last day is that of the blood of justice. What strength does a grape have against the weight and power of a winepress? The riper the grape—the more helpless it is to resist. In that final day no weapon sinful man can raise against the Lord will succeed. The beast that was once hailed as invincible is no longer Rev. The false prophet could make fire come down from heaven in the presence of men, but he can command no forces to withstand the lightning of this angry Judge. The heavy foot of Omnipotence will crush these rebellious grapes. They can only break and sink beneath it. Today a God of grace rules us. He is calling the hearts of man with a gospel of peace. In light of this lesson, our hearts should be burdened for those who do not embrace Him, for a day is coming when His justice must be satisfied against sin. Those who reject Him and the Gospel will find a terrifying winepress awaiting them.

Chapter 3 : Voices Of Victory (Part 2) Sermon by Shawn Drake, Revelation - calendrierdelascience.com

VOICES OF VICTORY (Part 2) Revelation Introduction: 1. Last week we heard the voices of the , 2. This week we will hear the voices of three angels.

One of the themes that links Revelation together is expressed by the word voice, which is used many times. In the events recorded, God speaks to His people or to the lost world, or His creatures speak out in praise of the Lord or in warning to the world. As the world moves into the last half of the Tribulation, Heaven is not silent. Notice with me as we turn to Revelation. We go from the terrible things that are happening on the earth to the wonderful things going on in Heaven. There has been much controversy between students of prophecy concerning the identity of the , At first glance most, including myself, would assume that this , is the same group as found in Revelation 7. I want us to take a moment and make a comparison between the , in Revelation 7 and the , in Revelation. A scene on earth. A scene in Heaven with Jesus. Servants of our God, sealed on Vs. There are two similarities between the two groups: There are several differences between the two groups. The Revelation 14 group has the name of both the Father and the Son. Chapter 14 takes place in Heaven, but only halfway through the Tribulation. This can be explained in that the , witnesses of Revelation 7 are slain and under the altar by the middle of the Tribulation. As I had said earlier many scholars believe that these , are the same group, but with the information I have given you let me give you the other view. This view would say that the , from chapter 14 are the most outstanding , saints of the Church from the early days of the Church to the time of the Rapture of the Church. What Do They Do? There are several qualifications for this group of people. Obviously these men were first born again by receiving Jesus Christ as their personal Savior and Lord. There has been much controversy over this qualification. Does this mean that these men never married or does this mean that these men never had sex out of marriage? We know that God as a good thing, not a defiling thing; established sex in marriage but Paul also told us that if a man could stay unmarried, he would be able to focus on the ministry of the Gospel better. Paul also said that if a person did not have the restraint to avoid sex that it would be much better for them to marry.

Chapter 4 : Kenneth Copeland Ministries

Voices of Victory. likes Â· 2 talking about this. Voices of Victory quartet has been praising God with song since ! Our God is a faithful God.

Here he gives a very good and most importantly a biblically correct synopsis of the prophetic teaching concerning the "end of the age" and the subsequent return of the Lord and Saviour Jesus Christ as recorded in Holy Scripture. There is no end of the world Eph. You do not want to be there. Relatively few in our day either believe or understand these things anymore. Well worth the effort to studiously consider for yourself what the Word of God actually says concerning these critical issues. To follow the crowd of naysayers will prove to be disastrous. It should be kept in mind that Gaebelein wrote this in , which of course was before the Jewish people had returned to Palestine, that not happening until He deals with this subject though, identifying the Jewish Zionist movement that at that time was moving toward reclaiming the land of Israel; the Jews having been exiled by God since 70 AD as Divine retribution for crucifying the Son of God; and speaks to how this movement will fit into the final prophetic picture. All before the fact. Seventy-five years later the very picture he describes is now coming into sharp focus. There is one major problem with that at this stage though, and Gaebelein deals with it. The Jews, as they were in his day, are today still in unbelief. They refuse to recognize the Lord Jesus Christ as Saviour. The Zionist movement, to quote Gaebelein, "was and it is still a movement of unbelief, a political and humanitarian scheme, which has no use for the real Jewish hope, which centers in the promised Messiah King. What shall be the end of these things? But there is an answer for that question, because as Gaebelein states below, "the God who knows the end from the beginning has made the future known". This question was asked by the prophet Daniel some twenty-five hundred years ago after he had beheld the rise and fall of empires in his God-given visions. We look back over the history of almost six thousand years, a history of conflict, a history of wars and bloodshed, a history of human suffering and misery. Is this mournful history to continue? All attempts from the side of man in the past, to bring about a change, have failed. They are failing today. As we have seen, the process of an imagined evolution does not work. Civilization has failed and if the boasted remedies, socialism and communism, became universally applied, the promised Utopia would not come, but worse misery and disaster would follow. Past history and the present Russian conditions verify this fully. Is science going to give us light about a better future, about the dethronement of evil and the enthronement of righteousness? Is science going to stop the curse which is upon everything? We have seen science is unable to give us any satisfactory light on the origin of all things, and so it is unable to give us light on the future. As to the physical earth, scientists have ventured their guesses. Some say the earth will get colder and colder and finally become an icicle; another set of learned men think the earth will burn up and become a planet like the moon. So one may take his choice. As the Bible gives us the trustworthy knowledge about creation, so it gives us knowledge about the future. The God who knows the end from the beginning has made the future known and through His chosen instruments, His prophets, has given in His Word the outcome of it all. This final defeat and coming victory is not achieved, according to the Word of God, in a spiritual way, so that gradually the overthrow of evil takes place, but it will be brought about by the personal return of the Lord Jesus Christ. The defeat of Satan in its finality, and the complete Victory of God, can only be brought about by that glorious coming event, when the Christ, who is now bodily present at the right hand of God, returns in person. No matter what creeds of different denominations teach, no matter what good men believe, this, and this alone is the teaching of Scripture. Both Testaments give us the political end of our age. This is revealed in the second and seventh chapters of the Book of Daniel. In both chapters the world empires, which have dominion during the times of the Gentiles, beginning with Babylon and its king Nebuchadnezzar, are revealed. The fourth one is the Roman world empire. In its final form it is seen in the prophetic dream of the man image. This image reveals in its composition of the different metals the process of deterioration. Gold symbolizes the Babylonian empire; silver the empire which followed, the Medo-Persian. The next the Alexandrian empire is typified by brass and the fourth, the Roman empire, by iron. The two legs represent the East and West Roman divisions. Finally, the clay comes into prominence, though iron is still

present in the ten toes of the feet. Clay is of the earth and does not mix with iron. A stone falling from above demolishes the whole man-image by striking the feet. The stone becomes a mountain after having done its demolishing work and fills the whole earth. The stone which does this work is the prophetic picture of the return of Christ, verified by His own claims Matt, xxi: The mountain filling the earth is the symbol of His coming kingdom, in which He reigns as King. The same age-ending is revealed to Daniel under the symbol of four beasts, which rise out of the sea of nations Chapter vii. The first, the lion, is the symbol of the Babylonian empire; the second, the bear, symbolizes the Medo-Persian; the third the leopard, with wings and four heads, the Alexandrian and its four-fold division and the fourth beast is a great, terrible looking nondescript with ten horns. It is the symbol of the Roman empire in its final development, the ten horns correspond to the ten toes on the image. Here again is written the same process of evolution, not upward, but downward—from the noble lion to the horrible beast with iron teeth. The same degeneracy is expressed as in the metals of the image. But here is an additional feature. Amid the ten horns arises a little horn. Of this little horn we read that it is a person. He will be the political domineering head of nations, which are once more united in the revived Roman empire. Then the scene changes. In the clouds of heaven, appears one like the Son of Man. He receives a worldwide kingdom, while the beasts and the little horn disappear and their dominion is ended. No Christian should be in doubt who this Son of Man is who receives the kingdoms of the world and through whom the evil reign of the serpent and his representatives will be forever ended. It is the same who told the high priest, when He stood before him bound as a prisoner, "Henceforth ye shall see the Son of Man sitting at the right hand of power and coming in the clouds of heaven" Matt. It is Christ in His return to this earth. In Revelation xiii the same final political condition of the end of the times of the Gentiles is seen. And here we read that the beast, the little horn, receives his power from the dragon, from Satan. He speaks great things of blasphemy, blasphemes God, His name and His dwelling place and those who dwell in heaven. He hates all who hold on to God and His truth Rev. He may be in the world already; only God knows who he is and where he is. There is a Scripture which demands our attention: Let no man deceive you by any means: Remember ye not, that, when I was yet with you, I told you these things? For the mystery of iniquity doth already work: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. We must therefore examine it more closely. The Thessalonian Christians, erstwhile heathen, like all apostolic Christians, lived in the joyful expectation of the return of Christ. They waited "for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Some one had disturbed them greatly in their simple faith and hope by circulating a rumor that the day of the Lord was then about to come. Now the day of the Lord is that great day so often and so vividly described by the Old Testament prophets, on which the Lord is manifested in visible glory. In the New Testament our Lord spoke of the same day as being His day, the day of the Son of Man, when every eye shall see Him, when He receives the throne of His glory and when He judges the nations in righteousness. The Apostles also speak of that day. These false reports which circulated among the Thessalonians became the occasion of enlightening them, and us as well, as to the conditions which precede that day, the manifestation of lawlessness before that day comes, and how that day will end the mystery of lawlessness. The first thing the inspired Apostle shows must precede that day is the apostasy. What is the apostasy and what is an apostate? Apostasy is the departure from professed principles. An apostate is a person who has forsaken his faith or his party. Already, as stated before, apostasy manifested itself in the beginning of the age. The beloved disciple wrote of his own times, in his high old age, "There are many antichrists" As the age advances and draws to its close there is an increase of apostasy. Our days witness this. In the passage we have quoted we read of the apostasy; that is a different thing from an apostasy. It reveals the fact that the age ends with a complete turning away from revealed truth, with the denial of God and of Christ, that this great apostasy will finally head up in the manifestation of a great godless leader, called by the apostle the man of sin, the son of perdition. It is the final antichrist whose person and work is more fully described in Daniel xi: He will be the false Messiah and King. All this necessitates a Jewish origin. Here we must call attention to the

fact that while there is an on-sweeping apostasy in Christendom, there is also a corresponding Jewish apostasy, or rather infidelity. Any Christian will honor the orthodox Old Testament believing Jews, who still cling to the hope of a coming Messiah, and who pray for His coming and expect him. They know the promises of the kingdom and the promises of a glorious future, yet there is upon them a judicial blindness.

Chapter 5 : Voices Of Victory (Part 1) Sermon by Shawn Drake, Revelation - calendrierdelascience.com

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Last week we heard the voices of the , This week we will hear the voices of three angels. Angel 1 Revelation In our present time, the angels are not given the privilege to preach the Gospel. At the Mid-Tribulation point before God pours out His wrath upon the world again, He commissions an angel to proclaim the eternal gospel. What is the eternal gospel? This is the same Gospel that we have today. The fact that God is having an angel share the Good News with them before He punishes them for refusing Him shows how merciful God is. Angel 2 Revelation Idolatry has run rampant there. Notice what is said about Babylon. Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries. Most scholars will say that Babylon the Great represents two things in the Book of Revelation depending upon the context. God again is sending an angel to warn the people that if they continue to follow the Antichrist and do not surrender their lives to Him, they are getting ready to suffer the wrath of God because it is on the way. Satan will be destroyed! Angel 3 Revelation That is a permanent decision that cannot be changed. As I said earlier, God is merciful but God is also just. Notice with me how God is just and fair. This burning sulfur or fire and brimstone is the most terrible substance known in its action upon human flesh. This is divine punishment. The holy angels and Jesus Christ. Those that are followers of God during the Tribulation will only find rest when they die, but that rest will be for eternity. We too will not find rest until we die and go to Heaven. This verse also says that their deeds will follow them. This is just reminding us of the fact that Christians will be judged by what we do for the Kingdom.

Chapter 6 : A B.I.G. Revelation of Faith | Victory Church | Welcome to Victory Church | Troy, PA

Our multi-talented YPD'er, Jordan Backmon, who sings, acts, and plays the drums, leads the Voice of Victory Youth Choir in singing "Come On and Bless the Lord with Me." on our YPD Sunday.

The seven bowls which are introduced in chapter 15 and described in chapter 16 are the third in a set of three cycles of divine plagues sent for the purpose of redemption cf. Each cycle gets progressively more severe: This is possibly based on "the cursing and blessing" section of Deuteronomy There is a literary relationship between these cycles. The seventh seal is the seven trumpets. The first four trumpets are also directly parallel to the first four bowls. The seventh bowl is the fall of Babylon, which is a symbol of fallen human society organized and functioning apart from God. In Daniel 2 each successive world empire becomes more and more anti-God until the last world-wide, anti-God empire in which the Messiah is born which is Rome see Introduction to Daniel 8, www. Chapters 15 and 16 draw their imagery from the Exodus experience of Israel as did chapters This end-time deliverance from evil is seen as the ultimate Exodus i. The beasts and the whore of Babylon rebellious human society are defeated at Armageddon The Second Coming of Christ in chapter 19 is an extension and fulfillment of the seventh seal and the seventh trumpet and the seventh bowl judgments. The difficulties in interpreting these end-time battles are: They are dealt with in successive stages, cycles, or dramatic acts. There is fluidity between the groups and symbols. There is difficulty separating first century fulfillment from end-time fulfillment. See Special Topic at Verses make up one long composite OT allusion from several possible places. The bowls are a complete and final judgment on incalcitrant unbelief! There is no more hope of repentance and faith, only judgment and isolation! Hell is the only option left. Because of its use in Rev. One day this barrier will be removed. The OT allusion is to either Exod. See full note at 4: There have been numerous theories. NASB "from the beast and from his image and from the number of his name" NKJV "over the beast, over his image and over his mark" NRSV "the beast and its image and the number of its name" TEV "over the beast and its image and over the ones whose name is represented by a number" NJB "the beast and man, and against his statue and the number which is his name" The beast is first mentioned in From chapter 13 it is obvious that there are two wild beasts; one is the incarnation of Satan i. The "sea" in Revelation stands for a separation between a holy God and sinful creation. This sea is completely removed in For interpretive options on the meaning of "the sea of glass" see note at 4: In this context it refers to believers who are synonymous with the , of chapter As the angels worshiped with music before the God in heaven, now too, the victorious believers! The song of Moses is an allusion to Exod. However, it is possible that John had Deuteronomy 32 in mind because the first phrase may be an allusion to Deut. The song of the Lamb has previously been noted in 5: Notice that it is a song of corporate, not individual, salvation cf. For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed. This may be an allusion to Hosea UBS4 gives it a "B" rating almost certain. Yet He offers salvation to any and all who will fear Him and glorify His name. John is using OT prophecy and imagery to describe a universal salvation. This book does not focus on Jews versus Gentiles as the OT did, but on believers versus unbelievers compare Isa. See Crucial Introduction at the beginning of the commentary. Now the entire heavenly tabernacle appears cf. This OT allusion is developed in Heb. This symbolizes the second and ultimate exodus from bondage bondage to sin. In rabbinical Judaism there are seven powerful angels surrounding the throne of God, called "the angels of the presence. If the two basic presuppositions of textual criticism see Appendix: These are obviously very powerful angels representing God or Christ. There is a connection throughout Revelation to the prayers of His persecuted children and the wrath of God on unbelievers see note at 7: Names For Deity at 1: For "forever and ever" see Special Topics at 1: This wrath is difficult to correlate theologically with Some see this as related to Deut. It is to be noted that, like the Egyptian plagues, these plagues affected unbelievers. In Revelation there has been an angel in charge of the wind cf. Again, angelic mediation and activity are common in intertestamental apocalyptic literature. We must interpret Revelation in light of its own genre, its own day, and not our modern western theological systems of eschatology. This is the end! This is purposeful; note the threefold designation of 1: Time is no more! Each of the seals, trumpets, and bowls ends with the

Second Coming and culmination of history. This is why I think the recapitulation theory for the interpretation of Revelation is best! See Special Topic below. This seems to refer to 144,000 souls that are under the altar cf. It may also be simply a personification for graphic emphasis. This is a helpful reminder in the midst of such terrible persecution toward Christians cf. God will set all things straight one day! God controls the heavenly bodies cf. They are not gods. They do function as messengers of natural revelation and signs for the seasons for worship. In the bowls the hope of repentance has passed; only judgment remains! His power is described in Rev. 19:1-6. This seems to refer to the capital city of his end-time, one world government. As God has a kingdom, so Satan has a kingdom. Throughout these remaining chapters the ministry of God in Christ is parodied by the evil trinity. God controls the light cf. The plagues on Egypt were sent to expose the false gods of Egypt and cause the Egyptians to trust the God of Israel. The "curses" of Deuteronomy were sent to restore unbelieving Jews to faith and obedience. Judgment has a redemptive goal except for the last one! The title "the God of heaven" was used earlier in Rev. 15:3. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame. The headwaters of the Euphrates were the northern boundary of the Promised Land and the outer limits of the Roman Empire. The possible historic basis for this metaphorical demonic army was the Parthian cavalry. These fierce anti-Roman invaders were a terror to the Roman legions. It is theologically parallel to II Thess. These three refer to a Satanic trinity which will be defeated in two stages: Why they are characterized as frogs has been greatly disputed: This last literary unit the bowls is a comparison between what will happen to the children of God and what will happen to the inhabitants of the earth. Christ speaks words of truth, righteousness, and mercy to bring peace to the earth, but the demonic frog spirits speak lies and gather the nations for war. It is possible these all represent one battle from different perspectives i. This is the third of the seven blessings to believers cf. It seems to refer to the any-moment, sudden coming of Christ in judgment at the Parousia Second Coming. This almost seems to be a summary of the eschatological warning found in Mark 13:35. This verse must be out of place if the theory of a secret rapture of the Church before this time of persecution is affirmed. To whom, then, is Jesus speaking? In the OT nakedness was a symbol of judgment cf. There have been several theories to describe this name which appears nowhere else in Hebrew or Greek literature.