

REVELATION

Study Guide

John Hepp, Jr.
www.kingdombible.com

for use with

***Revelation:
New Edition***

by

Charles C. Ryrie

FOREWORD

In its original form I wrote and edited this study guide for World Wide LIT (Leadership Instruction & Training). LIT operates as a Bible School by correspondence in several countries. As such, its headquarters and copyrights are with Source of Light Ministries International, Inc.; 1011 Mission Road, Madison, GA 30650-9399.

This present form of the guide has the same plan, aims at the same goals, and retains the same instructions. In this form I update it and retain a personal copyright. However, I assume that those who use it will not be LIT students, take the exams (which I retain), or get grades. I also assume that some do not have access to the “textbook,” *Revelation: New Edition* by Charles C. Ryrie (copyright by author, 1996). But that book is optional; many of its lessons can be learned simply by reading the relevant questions and answers here.

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PO BOX 267, VAN TX 75790
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GOALS

This course is designed for Christians who have already studied Bible Survey and one or more Bible books—especially Daniel. Its general aim is to become acquainted with the book of Revelation and some of its main teachings. When you finish this course, you should know

- ◆ Many facts about Christ as He is now and will be forever
- ◆ Some of the events He will cause to happen
- ◆ Some of the issues of interpretation in this book
- ◆ How this book is related to various parts of Scripture
- ◆ A simple outline of the book

ABBREVIATIONS

A.D.	in the Christian era
B.C.	Before Christ
ch.(chs.)	chapter(s)
etc.	and so forth
i.e.	that is
KJV	King James Version of the Bible
NASB	New American Standard Bible
NIV	New International Version of the Bible 1984
p.(pp.)	page(s)
v.(vv.)	verse(s)
√	shows a question that is part of basis for examination

ABBREVIATIONS FOR BIBLE BOOKS

1 Chron.	1 Chronicles	Heb.	Hebrews	Phil.	Philippians
2 Chron.	2 Chronicles	Hos.	Hosea	Philem.	Philemon
Col.	Colossians	Isa.	Isaiah	Prov.	Proverbs
1 Cor.	1 Corinthians	Jer.	Jeremiah	Ps.	Psalms
2 Cor.	2 Corinthians	Josh.	Joshua	Rev.	Revelation
Dan.	Daniel	Judg.	Judges	Rom.	Romans
Deut.	Deuteronomy	Lam.	Lamentations	1 Sam.	1 Samuel
Eccl.	Ecclesiastes	Lev.	Leviticus	2 Sam.	2 Samuel
Eph.	Ephesians	Mal.	Malachi	1 Thess.	1 Thessalonians
Exod.	Exodus	Matt.	Matthew	2 Thess.	2 Thessalonians
Ezek.	Ezekiel	Mic.	Micah	1 Tim.	1 Timothy
Gal.	Galatians	Nah.	Nahum	2 Tim.	2 Timothy
Gen.	Genesis	Neh.	Nehemiah	Zech.	Zechariah
Hab.	Habakkuk	Num.	Numbers	Zeph.	Zephaniah
Hag.	Haggai	Obad.	Obadiah		

IMPORTANT INSTRUCTIONS

Read the Foreword first, then follow all the instructions you can.

Welcome to the World Wide LIT course on Revelation, the high point of all prophetic books.

Course Materials

This study guide will tell you how to use all course materials in order to reach the goals listed earlier. Other course materials are your textbook (*Revelation: New Edition*, by Charles C. Ryrie) and your Bible. The textbook and this study guide are based on the New American Standard Bible (NASB). For those who study in the King James Version (KJV), I provide glossaries.

Units and Lessons

The whole course consists of four units, as you can see in the list of contents. Each unit has three or four lessons plus a unit examination. In general each lesson follows this order:

1. Just below the title, lesson objectives given in question form
2. Reading (and often writing) assignment in the Bible
3. An assignment of pages to read in the textbook
4. True/false questions over some matters covered in the textbook
5. Other questions over the textbook and Bible passages
6. Answers to questions, for you to check your work
7. Glossaries to help with difficult words in the KJV and textbook

Lesson Questions

The questions in the lessons are designed to help you learn—not to test you. Some of them require you to do your own Bible study. A few are optional, to be done by advanced students. Checked (√) questions achieve the lesson objectives. Write your answers to all parts (a,b,c) of a question before you check it in Answers. Do not send your answers to your World Wide LIT center but save them to study for your unit examinations.

Sometimes you will compare passages in Revelation with other passages they are based on. Most such passages are in the Old Testament. You will not be examined or graded on such questions, but they will help you to learn Revelation and appreciate its background.

Reading Revelation

To understand any Bible book there is no substitute for reading it repeatedly. In this course you will twice read Revelation all the way through in one sitting: at the beginning and at the end. But you will know it better if you read it once a week.

Unit Examinations

(see Foreword)

You will be told when and how to prepare for unit examinations, which are based on objectives and questions marked √. There is room on the examination pages for you to write all the answers. You must answer from memory.

Now begin lesson 1 with prayer!

Unit One

Lesson 1 All of Revelation

**Have you read
“Important Instructions”?**

Why is it important to study Revelation? When was it written? Can you list and explain four “schools” of interpretation?

In this lesson you will be introduced to this marvelous book of prophecy—and get to read it all quickly. Although this first unit may seem long and somewhat difficult, it will give you a good start. On my website is a companion study with much more background and appendixes: [“The Coming of Jesus’ Eternal Kingdom According to the Book of Revelation.”](#) In it the brief Foreword and the General Introduction (7 pp.) should be especially helpful at this point. They primarily scan kingdom teachings presupposed by Revelation.

1. a. First Reading. Revelation 1:3 says, “Blessed is he who reads and those who hear the words of the prophecy, and heed...” Your first exercise is one you should always do when you are about to study a Bible book: read the entire book rapidly. Read it aloud in the language you know best. It takes less than an hour and a half to read Revelation aloud without interruptions. Do not stop to try to understand things as you read this time; just read rapidly to get general impressions.
- b. After reading Revelation rapidly, prepare your report. On a sheet of paper write your name and this title: “My First Observations in Revelation.” Then list at least ten things you noticed about the book that seem to reveal to you what the book is like. Here are some of the things you might look for:
 1. chapters that seem to go together and form a unit
 2. series of similar items
 3. key persons (human or superhuman)
 4. references to time or place
 5. main themes

You will hand in this paper with your first unit examination. It will not be graded, but the course will be incomplete without it.

2. Read pages 7-11 in your textbook by Ryrie. As you read, look up Bible references whenever you feel the need for better understanding. *If you do not have Ryrie’s book,* learn from these questions and answers based on it.
3. Label each of the following statements true or false. Then check your answers in the answer section, beginning at page 42. When you miss one, study again the textbook page that gives the information to answer it right.

- a. The book of Revelation is the consummation and climax of God's revelation.
- b. Revelation is the only book of the New Testament with predictions.
- c. The preterist school believes that the entire book of Revelation was fulfilled after the time of Constantine.
- d. The historical school holds that Revelation has been in the process of fulfillment throughout the Christian era.
- e. The idealist school spiritualizes and allegorizes Revelation.
- f. The futurist school insists that the principle of plain interpretation be followed throughout Revelation.

For the rest of the questions in this lesson, first answer each one the best you can (using Bible and textbook); then check the answer in the answer section. In each lesson you are free to look up answers, but not all questions are answered in the textbook. All questions are important, but those marked √ will serve as basis for the unit examination.

4. According to tradition, where did John live in the later years of his life before he was exiled?
5. How does the complacency and defection in the churches of Revelation 2-3 confirm a late date for the book?
6. √ What are three reasons why it is important to read and study Revelation? (p. 7)
7. √ Irenaeus said that John wrote Revelation near the end of Domitian's reign. If that meant in the last two years of his reign, what would those years be?
8. √ List the four "schools" of interpretation for Revelation, with a brief explanation of what each school teaches.
9. √ Tell which school of interpretation believes each of the following.
 - a. Revelation does not refer to actual events but to the continuing conflict between good and evil.
 - b. Many of the judgments in Revelation have still not taken place.
 - c. Revelation predicts many events and movements of church history.
 - d. Even the last chapters of Revelation were fulfilled in the first three centuries.
10. (answer not in textbook) The author suggests that symbols sometimes make a meaning plainer. Can you think of two other possible reasons why God used so many symbols in Revelation?
11. What are the two correct attitudes for the study of Revelation?

Glossary (textbook)

p. 7 *clarify*—make clear

p. 8 *complacency and defection*—self-satisfaction and failure
presupposes—presumes, implies
panorama—broad view

p. 9	<i>dogmatism</i> —belief not based on proof	p. 10	<i>preclude</i> —make impossible
	<i>allegorizes</i> —gives symbolic meaning to	p. 11	<i>ravening</i> —greedily searching for prey
			<i>fanciful</i> —imaginative

Lesson 2

Revelation 1

For this book what is the full title and its meaning? its theme? a three-part outline? What are three titles for Christ in 1:5, and how do they summarize His career? In John's first vision of Christ, (a) where was Christ? (b) how was He dressed? (c) how was He related to the churches? (d) list six items with their meanings. What are "death" and "Hades"?

During Jesus' earthly life, John was "the disciple whom Jesus loved" (John 21:20). He was the youngest of the apostles and Jesus' own cousin. But in his old age John saw Jesus as he had never seen Him before.

1. To begin this lesson, read the first chapter of Revelation; then list ten characteristics of Christ as He appeared to John.
2. Read pages 12-21 of the textbook with your Bible open, looking up other Scripture passages referred to, when necessary. The word "*canonical*" on page 14 means "worthy to be included in the list of divinely inspired books." The textbook explains that before the churches had all agreed about the canon, they had a way to know if a book was canonical. The test was whether the book was read publicly in the churches or not.
3. Label each of the following statements true or false. Then check your answers.
 - a. The genitive "of Jesus Christ" in 1:1 means that this book is a revelation about Jesus Christ.
 - b. The public reading of a book of Scripture was a test of canonicity.
 - c. The greeting in Revelation 1:4-5a is from the Trinity.
 - d. The "seven Spirits" in 1:4 probably represent the sevenfold ministry of the Spirit as depicted in Isaiah 11.
 - e. The term "Almighty" refers to God's completeness.
 - f. In the vision of Revelation 1 Christ is in the midst of the churches mentioned in chapters 2 and 3.

For the rest of the questions in this lesson, first answer each one the best you can (using Bible and/or textbook), then check the answer in the answer section. Follow this same plan in succeeding lessons.

4. ✓
 - a. What is the title for this Bible book, as given in 1:1?
 - b. What does this title mean?
5. What was the chain of communication for this book?
6. According to Ryrie, what does it mean that this revelation will “shortly” take place?
7. The fulfillment of this book was “near” (1:3; “at hand,” KJV). How is that possible if much of the book has still not taken place?
8. ✓
 - a. What are the three titles for Christ in 1:5?
 - b. How is His entire career as man summarized in these titles?
9.
 - a. What verse gives the theme of the book? (p. 15)
 - b. ✓ Memorize the first thirteen words of this verse (eleven in KJV). Then write them from memory.
10. (In multiple-choice questions such as this, choose the one best answer.) The title “Alpha and Omega” refers to God as
 - a) impossible to understand
 - b) eternal and all-powerful
 - c) highest of all
 - d) holy.
11. What two thoughts are included in the title “Almighty”?
12. What words in 4:1 indicate that the book’s last division begins there?
13. ✓ Using the words of Revelation 1:19, give an outline of the book with chapter numbers. (p. 16)
14. Where was the island of Patmos?
15. What are the two possible meanings for “the Lord’s Day”?

NOTE: There are three grand pictures of Christ in Revelation. You will now consider the first one, found in chapter 1. It seems to correspond to the title *High Priest* used for Christ in Hebrews 2:17; 3:1; 4:14-15; 5:10; 6:20; etc. He is seen standing in the middle of seven lamp-stands (and tending them), as the priest did (see Exod. 30:7-8). His clothing is priestly (cf. Exod. 28). His appearance shows His authority over the churches; He oversees them and knows their condition.

16. ✓ (answer from the note above)
 - a. Where was Jesus and how was He dressed, when John saw Him?
 - b. By appearing this way, what relationship did Jesus show He had to the churches?
17. ✓ For Christ’s appearance in Revelation 1, describe each of the following characteristics and give its meaning: His head, His eyes, His feet, His voice, the stars, and the sword.

18. ✓ Memorize the characteristics John saw (from the last question), and what each means. Then test your memory by matching a characteristic to each of the meanings below.
- | | |
|---------------------------|----------------------------------|
| a. His trials | f. fiery holiness |
| b. authority | g. (possibly) pastors |
| c. experience for judging | h. basis for judging |
| d. wisdom and purity | i. knowledge of all that happens |
| e. the Word of God | |
19. What are two possible meanings for the word “angel” in 1:20?
20. ✓ Christ has the keys for death and Hades (KJV “hell”). What is the difference between these two things?

Glossary (KJV)

1:1	<i>shortly</i> —soon	1:20	<i>mystery</i> —hidden truth
1:13	<i>girt about the paps with a golden girdle</i> — with a golden band around his chest		<i>angels</i> —messengers

Glossary (textbook)

p. 13	<i>transpire</i> —happen	p. 15	<i>corporately</i> —as one body
p. 14	<i>canonicity</i> —belonging in the Bible		<i>bemoan</i> —sorrow over
	<i>idioms</i> —expressions peculiar to a language	p. 18	<i>ecstasy</i> —delight, overpowering joy
	<i>corroboration</i> —agreement	p. 20	<i>consequences</i> —results

Lesson 3**Revelation 2-3(A)**

How are the seven churches of Asia significant (three ways)? What is an “overcomer”? What was wrong at Ephesus? What did the Lord encourage Smyrna to do? How was Smyrna rich? As accepted at Pergamum, what did the teaching of Balaam emphasize?

In lessons 3 and 4 you will be studying Revelation chapters 2 and 3. These contain fascinating letters from Christ to seven churches in Asia Minor, to whom the Lord first directed this entire book (1:11; 22:16). On page 21 of the textbook is a map of these seven churches. Notice that starting at Ephesus they were located northward to Pergamum, then southeast to Laodicea.

- To help you learn the names of these seven churches and prepare for the questions in this lesson, read Revelation 2-3 now. As you read, list the seven churches and beside each one write (a) one of the characteristics of Christ as mentioned for that church and (b) one of the promises to the overcomer. For example, next to the Ephesus church you may write, “holds the seven stars in His right hand” (a characteristic) and “to eat of the tree of life” (a promise to the overcomer).

2. Look again at the map on page 21. Since you will need to memorize the names of these seven churches in order, practice writing them now. One helpful memory device is to learn the first letters of their names, which in this case can be grouped in two similar sets (ESP and TSP) followed by L. (Or you can use them to begin the words of a phrase, such as “Eight Small Pills To Save Peter’s Life.” Any method that works for you is fine.)
3. Read the textbook from page 23 to page 30.
4. Label each of the following statements true or false.
 - a. These seven churches were the most prominent ones at that time.
 - b. The church at Ephesus is condemned for hating the Nicolaitans.
 - c. The believers at Smyrna are promised a crown of life for faithfulness.
 - d. The church at Pergamum (“Pergamos” in KJV) is praised for its steadfastness in the very center of Satan’s domination.
 - e. The church at Pergamum is also praised for its good morals and doctrine.
5. √ Tell three ways these seven churches are significant or may be significant (pp. 23-24).
6. What are two reasons for believing that these seven churches represent the whole church past, present, and future?
7. Tell why the city of Ephesus was important politically and what “wonder” was there.
8. √ What was wrong with the church at Ephesus?
9. √ What is an overcomer?
10. Tell where Smyrna was located in relation to Ephesus.
11. √ (Choose one ending.) Smyrna was encouraged a) not to follow Balaam’s teaching b) to be faithful in persecution c) to return to her first love d) not to tolerate Jezebel.
12. √ How was the Smyrna church poor and how was it rich?
13. How was Pergamum distinctive in the emperor cult?
14. Tell what had distinguished Pergamum for centuries.
15. √ The teaching of Balaam taught at Pergamum emphasized a) mystical experiences b) great riches c) immorality d) healing.
16. To help remember the first three churches, study the chart on page 22. Under Pergamum “Askelpios” should be “Asklepios,” the god of healing.

Glossary (KJV)

2:2	<i>bear</i> —tolerate	2:25	<i>hold fast</i> —hold firmly
2:20	<i>sufferest</i> —tolerate	2:26	<i>keepeth my works</i> —does my will
	<i>seduce</i> —mislead	2:27	<i>shivers</i> —small pieces
2:23	<i>searcheth the reins</i> —judges the wills	3:2	<i>perfect</i> —complete
2:24	<i>known</i> —experienced	3:21	<i>overcometh</i> —wins the victory

Glossary (textbook)

p. 23	<i>subsequent</i> —later	p. 27	<i>espoused</i> —adopted, accepted
	<i>substantiate</i> —prove, confirm	p. 28	<i>instigators</i> —promoters
p. 24	<i>checkered</i> —varied, mixing good and bad	p. 30	<i>allurements</i> —attractions
p. 25	<i>discernment</i> —understanding		<i>acquittal</i> —being declared innocent

Lesson 4

Revelation 2-3(B)

Can you list the seven churches and recognize their characteristics? What were the teacher and teaching at Thyatira? two things condemned and two promises at Laodicea? two things wrong at Sardis? the period Philadelphia might represent? “the hour of testing” it might escape?

In this lesson you will continue to study the seven churches to which the Lord directly addressed this book.

1. See if you can name in order the seven churches you are studying. Then reread Revelation 2-3, writing down a descriptive title for each church. For example, you might call Ephesus “The Church that Left Its First Love.” After you make your own titles, check those given in the answer section.
2. Read from the bottom of page 30 through page 40 in your textbook. Before you do, make the following corrections:
 Page 30—At the bottom of the page the word “wood” should be “wool.”
 Page 37—In the middle of the page the word “winging” should be “swinging” and the word “upward” here means northward. In the same sentence the word “down” here means southward.
3. Label each of the following statements true or false.
 - a. The church at Thyatira is praised for its increasing works.
 - b. The church at Thyatira is commended for tolerating a prophetess who openly advocated apostasy.
 - c. The church at Sardis as a whole had failed.
 - d. The author believes that before the hour of trial takes place on earth, the church will be transferred to heaven.

- e. Christ's writing God's name on a person means that person belongs to God.
 - f. These seven churches lay within a great arc beginning at Ephesus, swinging northward through Smyrna and Pergamum, then south and east as far as Laodicea.
 - g. The church at Laodicea realized that her wealth came from God.
4. Tell two things the city of Thyatira was noted for.
 5. √ What teacher and what teaching were being tolerated in Thyatira?
 6. (not in textbook) From 1 Kings 16:29-33; 18:4; and 21:25, tell (a) who Jezebel was and (b) what she did.
 7. Tell how the city of Sardis had been unexpectedly defeated.
 8. What was wrong with the church at Sardis (two things)?
 9. Tell why many of the inhabitants of Philadelphia often lived outside the city.
 10. What four things did the Lord praise the church at Philadelphia for?
 11. √ If the churches represent successive periods of church history, what period might Philadelphia represent?
 12. √ Assuming Ryrie's view, what is "the hour of testing" Philadelphia would escape?

NOTE: There is an alternative meaning for Revelation 3:10. See Appendix B on page 58.

13. Tell where Laodicea was located in relation to Ephesus, and what kind of springs were nearby.
14. √ What were the two things the Lord condemned at Laodicea?
15. What can cause a church to become lukewarm, and what is the cure? (not in textbook)
16. √ What were the two promises (one to the overcomer) for Laodicea?
17. √ List the seven churches from memory; then tell which fits each of the following.
 - a. You have there some who hold the teaching of Balaam.
 - b. Because you are lukewarm...I will spit you out.
 - c. Remember therefore from where you have fallen, and repent.
 - d. You have a name that you are alive, and you are dead.
 - e. You tolerate the woman Jezebel [who] teaches and leads...astray.
 - f. Because you have kept the word of My perseverance, I also will keep you from the hour of testing.
 - g. Be faithful until death...crown of life.
 - h. He who overcomes, I will grant to him to sit down with Me on My throne.

Glossary (textbook)

p. 31 *abandonment*—freedom
trafficked—had dealings
 p. 32 *impregnable*—unconquerable
 p. 34 *humiliated*—disgraced, humbled

p. 35 *allude to*—refer to
philanthropist—benefactor
 p. 37 *unalterable*—unchanging
 p. 38 *nauseating*—sickening

Prepare for the unit 1 examination by learning the correct answers for all the questions marked ✓ in this unit. Test yourself by answering the “objectives” at the beginning of each lesson. Then practice by answering the following questions, which are like some of the questions in the examination. For multiple-choice questions, put the correct letter for the answer on the line before the number.

REVIEW QUESTIONS

- ___ 1. According to Irenaeus, John probably wrote Revelation in the year(s)
 a) 5 B.C. b) A.D. 57-58 c) A.D. 68-69 d) A.D. 95-96.
- 2-4. These three questions (2-4) give three general ways of understanding the book of Revelation. For each question identify which school of interpretation so teaches:
 a) Preterist b) Historical c) Idealist d) Futurist.
- ___ 2. As a whole, the book does not predict actual events but pictures the conflict of good and evil.
- ___ 3. The pictures in Revelation refer to specific events throughout church history.
- ___ 4. Most of Revelation pictures specific events that have still not taken place.
- ___ 5. The title for this book could be restated as a) the dream about Jesus Christ b) what has been made known about Jesus Christ c) what has been made known by Jesus Christ d) what must quickly take place.
- ___ 6. In the first vision of Christ, how was He dressed? a) as a priest b) as a king c) as an angel d) with fire
- 7-9. These three questions (7-9) list three things symbolized in John’s first vision of Christ. Match each question to one of these symbols:
 a) head b) eyes c) feet d) voice e) stars f) sword.
- ___ 7. Christ’s experience for judging
- ___ 8. His basis for judging
- ___ 9. His knowledge of all that happens
- 10-15. Which church had each of the following problems?

10. Seemed alive but was dead
 11. Had left its first love
 12. Was poor and persecuted
 13. Tolerated the teaching Balaam had taught
 14. Was spiritually poor but didn't know it
 15. Tolerated Jezebel
- 16-18. Tell three ways in which the seven churches were significant.
- 16.
 - 17.
 - 18.

When you have finished learning to answer correctly all questions marked √ and all the objectives, take unit 1 examination. You must take it from memory. Remember to send in your first reading report (“Impressions” or “Observations”).

Unit Two

Lesson 5

Revelation 4-5

What are the prologue and three parts of the last division of Revelation? Whom did John first see in heaven? Who are the living ones (two views)? What is emphasized in chapter 4? in chapter 5? What did the seals accomplish, introduce, and lead to? Regarding the Lamb: (a) what are four features, with meanings, in His appearance? (b) what is the book He opens? (c) what four things do the elders praise Him for?

Starting now, I will sometimes use the title *Messiah* instead of *Christ*. As seen in John 1:41, these words mean the same (“Anointed”); they refer to Jesus as the promised King. In English *Messiah* retains this royal meaning better than *Christ*.

In Revelation 4-5 a heavenly court scene has the second main picture of Messiah and introduces the rest of the book.

1.
 - a. Read chapters 4-5 to get in mind the main things John saw.
 - b. Read Daniel 7:7-14, writing down at least four items that are the same as in Revelation 4-5. You should find two similarities in respect to the thrones (“seats” in KJV) and two more in respect to a Person who later comes into the scene. (In KJV “cast down” in Daniel 7:9 means “set in place.”) When you finish, check the answer section.
2. Read the textbook, pages 41-51.
3. Label each of the following statements true or false.
 - a. Revelation 4 begins the second principal section of the book.
 - b. This glimpse into heaven was necessary in order to understand the fearful events about to happen on earth.
 - c. The rainbow completely encircling God’s throne emphasizes His complete faithfulness.
 - d. All four “living ones” have the same appearance.
 - e. The elders praise God for deciding to create and for creating.
 - f. In the garden of Eden, what Satan usurped is what God originally gave to man.
 - g. The reason man is unable to open the Book of Redemption is that it is in heaven.
 - h. In order to remind men of what He suffered to save them, Jesus’ body may always retain its marks.
 - i. The place where the redeemed will reign is heaven.

Don’t forget that on the unit examination you will be expected to know the answers to questions marked √.

4. ✓ Look at the outline of Revelation as given on textbook pages 54-55. The last section has a Prologue, three subdivisions (A,B,C), and an Epilogue. List the Prologue and three subdivisions, giving chapters for each.
5. ✓ What four persons and groups did John see at first in the heavenly court?
6. What are three views regarding the identity of the twenty-four elders? (two on page 43, one on page 44)
7. What three reasons does Ryrie give for believing that the elders represent humans instead of angels? (pp. 43-44)

NOTE: Ryrie believes that the elders in heaven represent “the church only” (p. 44). Some interpreters believe that they represent Israel also. They point out that there were twenty-four elders in the New Testament supreme Jewish council. Still others consider them angels. They point out (1) that this kind of crowns was not restricted to humans (9:7, worn by the “locusts” of the fifth trumpet); (2) that at least some angels also wear white (Matt. 28:2-7—the one who rolled back the stone from the empty tomb; also Acts 1:10; Rev. 15:6; 19:14); (3) that Isaiah 24:23 seems to refer to a heavenly council of angels called “elders.”

8. The faces of the four living ones correspond to those of the cherubim in Ezekiel 1 and 10. They represent the highest of the tame and untame animals, of birds, and man. Read Ezekiel 1:4-11 and 10:8-14; then list the four faces as given in Revelation.
9. ✓ What are the two views as to the identity of the living ones?
10. What do the living ones ceaselessly praise God for?
NOTE: To judge from their other activities and the elders’ response, “ceaselessly” means “repeatedly.”
11. ✓ What is the focus of attention in each of chapters 4 and 5?
12. Describe the book in God’s right hand (what kind of book, where it was written on, and how it was sealed).
13. ✓
 - a. In general, what happened when the first six seals were opened (ch. 6)?
 - b. What series began after the seventh seal was opened?
 - c. What climax did this new series lead to?
14. As we have seen, the opening of the book causes judgments to take place on earth. Ryrie suggests that it contains a certain story—and gives it a title.
 - a. what story?
 - b. ✓ what title?
15. Two of Messiah’s (Christ’s) titles are “Lion of the Tribe of Judah” and “Root of David.” What function of His is emphasized by these two titles?

16. ✓ List the four features in the description of the Lamb, with a meaning for each. (See p. 49 and your Bible.)
17. What four groups in succession praise the Lamb?
18. ✓ What four things do the elders praise Him for?
19. OPTIONAL (Although this is not required of all students, it will be helpful to anyone who does it.) In this exercise you will be asked to find indications of the structure of Revelation—in other words, things in the book that show how it is organized. For example:
- (a) Expressions that introduce new sections (4:1 introduces “what must take place after these things”)
 - (b) Clear changes in subject matter (the churches are addressed in chs. 2-3, but chs. 4-5 look into heaven)
 - (c) Series of things that belong together (the seals in chs. 6-8)
 - (d) Things that are contrasted (ch. 19 looks back at one woman and looks forward to another)

Now, write the title “Indications of Structure” at the top of a piece of paper. Then look through or reread Revelation, listing eight or more references to verses or chapters where you see indications of structure. With each reference put one or more words to suggest how it indicates structure. When you finish, look in the answer section.

Glossary (KJV)

4:1	<i>hereafter</i> —later	4:5	<i>prevailed</i> —triumphed, overcome
4:3	<i>in sight</i> —looking like	4:8	<i>odours</i> —incense
4:4	<i>raiment</i> —clothing		

Glossary (textbook)

p. 41	<i>prerequisite</i> —condition	p. 49	<i>interloper</i> —unauthorized person
p. 43	<i>portents</i> —warnings	p. 50	<i>ascription</i> —statement
	<i>comprehensible</i> —understandable	p. 51	<i>homage</i> —worship
p. 47	<i>scroll</i> —book in rolled-up form		

Lesson 6

Revelation 6-7

What are two possible relationships between the seals, trumpets, and bowls? What is the main event and meaning for each seal? Why should chapter 7 be considered an interlude? Regarding the 144,000: (a) what does the seal on them show? (b) how do we know they are Jews? (c) what are four ways they are different from the great multitude?

Revelation 6-7 describe what will happen on earth when the Lamb begins opening the sealed scroll.

1. Read Revelation 6-7, then list what happens when the Lamb opens each of the first six seals. When you finish, see the answer section.
2. Read the textbook, pages 53-64. Before you do, make the following corrections:
 Page 58—Find the words “The first” in the last paragraph. Before them add the following: “Two characteristics show its difference.”
 Page 60—In the middle of the page, after “He instructs” add “the four to suspend judgment, but he also associates them with.”
 Page 61—Find the word “Jacob” in the quotation. After it add the following: “and gives the names of the tribes, it is impossible for me to believe that He means the Gentiles.”
3. Label each of the following statements true or false.
 - a. Revelation 6-19 concerns the events of the tribulation period.
 - b. All of the events in Revelation 6-16 are in chronological order.
 - c. The red color of the horse in the second seal refers to the saving blood of the Lamb.
 - d. The martyrs in heaven cry for vengeance on those who killed them.
 - e. When the judgment of the last seal is suspended so that a certain number of people may be sealed, those sealed are from the nations.
 - f. “The great crowd” consists of people saved and martyred during the Tribulation.
4. ✓ Revelation has three main series of judgments: the seals, the trumpets, and the bowls.
 - a. What are two possible relationships between these series? (pp. 53-54)
 - b. The relationship we follow is the one diagrammed on page 52. Draw that diagram in a simplified form, using only straight lines and the words *seals*, *trumpets*, and *bowls*.
 - c. Using the same lines and words, diagram the other relationship.
5. Chapters 6, 8-9, and 16 give the three series of judgments. What function do the other chapters (7, 10-15, 17-19) have?

6. What did the martyrs of 6:9-11 do to bring about their death?
7. What two characteristics of the Tribulation distinguish that period from all other periods of trouble and persecution on the earth?
8. Below are listed the main events of the first six seals, in scrambled order. Rearrange the letters so that they are in the right order.
 - a) yellowish-green horse; rider Death
 - b) red horse; peace taken
 - c) earthquake; sun black; men want to hide from wrath of God and Lamb
 - d) white horse; rider conquers
 - e) souls under altar cry for God's vengeance
 - f) black horse; wheat and barley expensive
9. ✓
 - a. Later in this lesson is a chart of the first six seals. The first blank column is called "Symbols and Events." Using the summaries from the previous question, fill in the main symbols and events for each seal.
 - b. The next blank column is called "Meanings." Look through pages 53-58 of the textbook and write down the main meaning for what happens under each seal. After you correct these two columns from the answer section, learn their contents.

NOTE: The next question is not marked ✓; yet it will help you prepare for the unit examination. It gives practice in what you have learned in question 9.

10. Practice your memory and understanding of the first six seals by telling which seal fits each description below. (Note that each letter below—from a to r—requires a response; this is not a matching question.)

a. red horse	j. souls under altar
b. wheat & barley expensive	k. Men hide from wrath.
c. white horse	l. fourth of earth killed
d. yellowish-green horse	m. black horse
e. cold war	n. Christian martyrs
f. earthquake, sun black	o. famine
g. Rider is death.	p. open war
h. peace taken from earth	q. Antichrist begins.
i. Rider conquers.	r. universal havoc
11. Read Matthew 24:1-35, making notes of at least four predictions that seem the same as the seals in Revelation. Put these notes in the "Matthew 24" column of the chart, next to their respective seals. Each note should give a verse reference in Matthew 24 and summarize (in one to five words) what is parallel to the seal. For example, in the Matthew column to the right of the first seal you might write "vv. 5, 24 - false christs." When you finish, see the answer section.

12. Why is chapter 7 a logical interlude in the account?
13. At the beginning of Revelation 7, John saw four angels who control the winds. What did the fifth angel keep them from doing? (vv. 2-3)
14. ✓ What two truths are shown by the seal on the 144,000?
15. ✓ What are two reasons for believing that the 144,000 are Jews? (See the quotation from Seiss, including the omitted words you were told to add.)
16. ✓ What are four ways the great multitude is distinguished from the 144,000? (See three ways on p. 62, another near the top of p. 63.)
17. One tribe is omitted from the list in Revelation 7. Another is listed by his father's name (Joseph). What are these two tribes?

Glossary (KJV)

6:3	<i>beast</i> —living creature		<i>hurt</i> —damage
6:5	<i>balances</i> —scales	6:13	<i>casteth her untimely</i> —drops its late
6:6	<i>a measure...for a penny</i> —one quart for a day's wage	7:2	<i>hurt</i> —damage

Glossary (textbook)

p. 53	<i>recapitulation</i> —repetition <i>chronological sequence</i> —the order in which they occurred	p. 56	<i>parity of balances bespeaks</i> —equal weights achieved by balance scales suggest <i>ironic twist</i> —fact that seems out of place <i>taunt</i> —mock <i>longevity</i> —long life
p. 54	<i>connote</i> —suggest, imply <i>pertinent</i> —fitting	p. 60	<i>suspension</i> —temporary delay
p. 55	<i>docile</i> —gentle <i>incongruous</i> —not fitting <i>forbodes</i> —is a sign of coming	p. 57	<i>unleashes universal havoc</i> —starts worldwide destruction
		p. 63	<i>perplexity</i> —confusion

SEALS 1-6 (REVELATION 6)			
REFER-ENCES	SYMBOLS AND EVENTS	MEANINGS	MATTHEW 24 PARALLELS
1 6:1-2			
2 6:3-4			
3 6:5-6			
4 6:7-8			
5 6:9-11			
6 6:12-17			

Lesson 7

Revelation 8-9

What four things happen right after the seventh seal? What is the “much incense” of 8:3? The first four trumpets: (a) can you put them in order? (b) why should we interpret them plainly? (c) what are they like in the Old Testament? What are the titles and results of the judgments under the fifth and sixth trumpets? What are the star, abyss, and locusts? How long can the locusts torment? Whom does the angel of the sixth trumpet release? How big is the army?

The last seal introduces the seven trumpets, six of which are blown in Revelation 8-9.

1. Read Revelation 8-9, making a list summarizing what happens under each of the first six trumpets.
2. Read the textbook, pages 65-76. Before you do, make these corrections:
Page 66—Add this centered heading at the top: “EIGHT ANGELS, 8:2-6.”
Page 70—Indicate that the three “Woes” are identical to the last three trumpet judgments; also that the seven bowls may be identical to the third woe.
3. Label each of the following statements true or false.
 - a. The author believes that the trumpet judgments come at the same time as the seal judgments.
 - b. Angels have a part in hearing and answering prayers.
 - c. The signs in the heavenly bodies spoken of in Revelation 8 were predicted by the Lord Himself.
 - d. The last three trumpet judgments (i.e., the woes) are worse than the first four.
 - e. The “star” of the first woe has unrestricted power on earth.
 - f. In the second woe, from the horses of the huge army come fire and smoke.
 - g. During the Tribulation men will be too fearful to commit murder and fornication.
4. What is the probable relation between the trumpets and the seals?
5. ✓ After the seventh seal is opened but before the trumpets are sounded, what four things happen? (See Rev. 8:1-5.)
6. ✓ What does the “much incense” of verse 3 mean? (Note my addition in Answers.)
7. ✓ Here are summaries of what happens under each of the first four trumpets (pp. 67-69). Put them in the right order. Then learn them in the right order.
 - a) A third of fresh water made bitter, kills many.
 - b) A third of the sea becomes blood, destroying a third of sea life and shipping.
 - c) A third of earth and trees—and all grass—are burned up.

- d) A third of sun, moon, and stars smitten.
8. ✓ a. Why should we assume that the effects of these trumpets should be understood plainly and not symbolically? (pp. 67-68)
b. What famous series of Old Testament judgments was similar to this? (p. 67)
9. ✓ The Fifth Trumpet
a. What title is given to the judgment under this trumpet?
b. What is the star?
c. What is the Abyss (“bottomless pit” in KJV)?
d. What are the locusts?
10. Describe the demon-locusts as John saw them, giving at least seven facts.
11. ✓ a. These locusts torment but do not kill. How long will this plague last?
b. What is the effect of their torment?
12. ✓ The Sixth Trumpet
a. What title is given to the judgment under this trumpet?
b. Whom is the trumpet angel told to release?
c. What are the two effects of this woe? (pp. 75-76)
d. What size is the army that does this?

Glossary (KJV)

8:10	<i>lamp</i> —torch	9:15	<i>the third part of men</i> —one third of all mankind
8:12	<i>smitten</i> —struck	9:17	<i>brimstone</i> —burning sulfur
9:11	<i>Apollyon</i> —destroyer	9:19	<i>hurt</i> —hurt people

Glossary (textbook)

p. 65	<i>let loose</i> —occur <i>of foreboding</i> —predicting evil	p. 72	<i>substantiates</i> —proves <i>irascible</i> —quick-tempered <i>moderated</i> —slowed down
p. 66	<i>sweet savor</i> —pleasant aroma <i>efficacy</i> —power, effectiveness	p. 74	<i>ferocious</i> —savagely cruel <i>little wonder</i> —this explains why
p. 67	<i>devastation</i> —destruction <i>confederation</i> —union	p. 75	<i>sovereign</i> —supreme <i>to say nothing of</i> —without considering
p. 68	<i>implications</i> —results	p. 76	<i>ethics</i> —moral standard
p. 69	<i>consequent</i> —resulting		
p. 71	<i>entity</i> —object		

When you have finished and checked all the answers to the questions above, prepare for unit 2 examination. You can do this by learning to answer all the questions marked ✓ in this unit. Check by answering the objectives for each lesson.

Unit Three

Lesson 8

Revelation 10-11

The glorious angel: (a) What did he hold? (b) Where did he stand? (c) What did he swear? (d) What did his oath mean?

The book John ate: (a) What did it contain? (b) What did it mean to eat it and that it was sweet then bitter?

The temple John measured: (a) What temple? (b) Why measure it? (c) What will the man of sin do there?

The two witnesses: (a) When will they minister? (b) How do we know they are persons? (c) How like Elijah and Moses?

What announcement is made at the seventh trumpet?

In Revelation 10 a glorious angel gives John a book to eat, which prepares John to pass on further prophecies. In chapter 11 at the last trumpet John hears a remarkable announcement.

1. Read Revelation 10-11, listing at least seven facts about the glorious angel. Then write down two things to be accomplished at the seventh trumpet.
2. Read the textbook, pages 77-88.
3. Label each of the following statements true or false.
 - a. Between the sixth and seventh trumpets there are several revelations.
 - b. One difficulty in identifying the glorious angel of Revelation 10 as Christ, is that he descends to earth so soon.
 - c. A voice from heaven encouraged John to reveal what the seven thunders said.
 - d. The ministry of the two witnesses lasts 1,260 days.
 - e. Killing the two witnesses (and thereby winning the support of many people) will apparently be the Beast's first great act.
 - f. After the two witnesses are translated to heaven, a great earthquake destroys a tenth of Babylon.
4. ✓ Tell the following things about the glorious angel in chapter 10.
 - a. what he held in his hand
 - b. where he took his stand
 - c. what he affirmed by oath (i.e., what would soon be finished)
 - d. what he meant by what he affirmed (according to Newell)
5. What does it mean that "there should be time no longer" (10:6, KJV)?

6. ✓ Tell the following about John's eating the book.
 - a. what the book was (i.e., what it contained; see the last sentence of the chapter)
 - b. what it meant for him to eat it
 - c. what it meant that the book was sweet then bitter
7. The little book had new revelations that distressed John. What did these distressing revelations have to do with? (See the quotation from J.B. Smith on p. 80.)
8. ✓ Tell the following about John's measuring the temple.
 - a. What temple is it?
 - b. Why does God want it measured?
 - c. What will the man of sin do in this temple? (one act with two results)
9. ✓ Tell the following about the two witnesses.
 - a. When does Rylie believe they will minister?
 - b. Why does he believe they are persons? (p. 88)
 - c. How do their judgment activities remind of Elijah and Moses?
 - d. How do they leave the earth?
10. How is the death of the two witnesses celebrated? (Give two facts.)
11. ✓ Reread Revelation 11:15; then answer in your own words. When the seventh trumpet is blown, what announcement is made?

Glossary (KJV)

10:11 *prophesy*—preach
 11:2 *leave out*—cast out
 11:10 *tormented*—troubled

Glossary (textbook)

p. 78	<i>delegated</i> —assigned	p. 85	<i>reminiscent of</i> —like
	<i>metaphor</i> —figure of speech		<i>malignity</i> —hatred
	<i>harbingers</i> —forerunners, predictors		<i>unwonted</i> —unusual
p. 80	<i>assimilate</i> —take in, absorb	p. 86	<i>reek and vent itself</i> —release itself like steam
p. 81	<i>seer</i> —prophet		<i>translation</i> —removal to heaven
p. 84	<i>cognizant</i> —aware	p. 87	<i>transpire</i> —take place
	<i>explicitly</i> —clearly		

Lesson 9

Revelation 12-13

How do we know that the woman of Revelation 12 is Israel?

The dragon: (a) Why is Satan so pictured? (b) Who gets him thrown down? (c) What are two stages in Israel's escape?

The Beast from the sea: (a) Describe him. (b) How do we know he is both an individual and a kingdom? (c) What does Satan give him? (d) What marvel happens to him? (e) What does he do to the saints and for how long?

The beast from the earth: (a) Describe him. (b) What is his aim?

Which beast is the final Antichrist? What is the way of victory over Satan?

Revelation 12-13 reveal some of the main “personages” that take part in the Tribulation: the woman, the dragon, and the two beasts. Notice that Beast (capitalized) refers to the first one.

1.
 - a. Read Revelation 12-13, writing down a list of the characteristics of the first Beast in chapter 13 (what he is like and what he does).
 - b. Daniel 7 has similarities to the list you just made. Read Daniel 7, especially verses 1-9 and 19-27, writing down a list of the characteristics of all four beasts described there. Include what the last beast (that is, its “little horn”) does. Then compare your lists from Revelation and Daniel, and underline five characteristics you have found in both passages. Finally, check your final results with those in the answer section.
2. Read the textbook, pages 89-100.
3. Label each of the following statements true or false.
 - a. The stars Satan threw down to earth may be angels that followed him in his rebellion.
 - b. Satan tried to destroy Jesus at the time of His birth.
 - c. Revelation 12 shows that Satan, having failed to destroy Jesus, will turn his anger on the church.
 - d. Many understand the sea from which the Beast arises to be a symbol of the masses of people.
 - e. The Beast blasphemes by designating himself as god.
 - f. The revived Roman empire will combine the strength, brutality, and swiftness of Babylon, Medo-Persia, and Greece.
 - g. The false prophet arises from the sea just as the first Beast does.

4. ✓ What are two evidences that the glorious woman of Revelation 12 is Israel?
5. Why does the story skip from her Son's birth to His ascension?
6. ✓ Tell the following about the great red dragon.
 - a. Why is Satan so pictured?
 - b. Who accomplish(es) his being thrown down to the earth?
 - c. What are the two stages in the woman's escaping him?
7.
 - a. What do the diadems on the dragon symbolize?
 - b. What is probably meant by his sweeping away the stars and throwing them to earth?
8. Match the following titles of Satan with their meanings.

TITLES	MEANINGS
a. Dragon	1) accuser or slanderer
b. Serpent	2) fierce nature
c. Devil	3) adversary
d. Satan	4) crafty character
	5) great knowledge
9. What are two reasons for woe on the inhabitants of the earth when the devil is barred from heaven?
10. ✓ What are the three elements of the way of victory over Satan? Give this answer in your own words.

NOTE: There are two beasts in Revelation 13: one from the sea and the other from the land. The Beast from the sea is often called simply "the Beast." The beast from the land is the spokesman for the first Beast and is therefore called "the false prophet."

11. ✓ Tell the following about the first Beast (from the sea):
 - a. seven features in his description
 - b. how we know he is both a kingdom and an individual ruler
 - c. what he receives from Satan
 - d. what happens to him that makes the whole world wonder
 - e. what he does to the saints and for how long
12. How does the first Beast of Revelation 13 compare in general with the first three beasts of Daniel 7?
13. Who will worship the Beast?
14. Tell the following about the second beast (from the land):
 - a. ✓ two features in his description
 - b. ✓ his aim

- c. two ways he pressures men to honor the first Beast (13:15-17)
 - d. why he is called the false prophet (see note above)
15. What will the mark of the Beast consist of?
16. ✓ According to the author on page 99, which of these two beasts is the final and supreme Antichrist?

NOTE: In 2 Thessalonians 2:1-12 the Antichrist is called “the man of sin.” In opposition to all gods he “sets himself up in God’s temple, proclaiming himself to be God” (2 Thess. 2:4, NIV). This apparently means that the image of him made by the false prophet (Rev. 13:14-15) will be set up in a temple the Jews will construct. This image will be the “abomination of desolation” predicted by Daniel (9:27; 12:11) and again by the Lord Jesus (Matt. 24:15). This will happen at the midpoint of Daniel’s seventieth “week” of years (Daniel 9:27) and will signal the beginning of the “great tribulation” (Matt. 24:21). Thus, the Great Tribulation will last 3 1/2 years (Rev. 12:14), the same as the 1260 days of Revelation 12:6 and the 42 months of Revelation 13:5. Although commentators often call the whole seven-year period “the Tribulation,” it is technically only the last half of that period.

Glossary (KJV)

12:1	<i>wonder</i> —sign	12:15	<i>cast</i> —poured
12:4	<i>devour</i> —eat up	12:17	<i>wroth</i> —enraged
12:8	<i>prevailed not</i> —did not win	13:3	<i>wondered</i> —was astonished and followed
12:11	<i>loved not their lives unto the death</i> —did not love their lives so much as to shrink from death	13:5	<i>continue</i> —exercise authority
		13:15	<i>life--breath</i>

Glossary (textbook)

p. 90	<i>corroborated</i> —proven	p. 92	<i>asylum</i> —refuge, safety
	<i>diadems</i> —crowns	p. 96	<i>abyss</i> —pit
	<i>luminous</i> —shining	p. 97	<i>retribution</i> —paying back (in kind)
p. 91	<i>adversary</i> —enemy	p. 98	<i>pretentious</i> —showy

Lesson 10

Revelation 14-16

Where are the 144,000 in Revelation 14? Why? As firstfruits of whom? What are the three parts of “the everlasting gospel”? Who are promised eternal punishment? Who are the reapers? What do the two figures for the harvest mean? What is the winepress? What is finished in the seven bowls? What are the two songs of the victors? What happens under each bowl? How do we know that the bowls are not the same as the seals?

In Revelation 14 you will see a preview of the following chapters. In Revelation 15-16 is the final series of God’s judgments, the bowls.

1. Read Revelation 14-16, listing the announcements that are made in chapter 14 and the main events under each bowl (“vial” in KJV).
2. Read the textbook, pages 101-114. On page 112 “The Third Bowl” reference should be “16:4-7.”
3. Label each of the following statements true or false.
 - a. Most of Revelation 14 is like a table of contents for the rest of the book.
 - b. Every time the Beast kills an enemy, it is a victory for him.
 - c. While the bowls are being poured out, smoke keeps everyone out of the heavenly temple.
 - d. To allow periods of grace between the bowl judgments, each angel is sent out separately.
4. ✓ The 144,000 John sees in 14:1-5 have been “purchased from the earth...as first fruits to God and to the Lamb” (vv. 3-4). Tell the following about this group.
 - a. Where are they at this point, and why?
 - b. What group are they the firstfruits of?
5. What two things show that the 144,000 of Revelation 14 are the same group as in chapter 7?
6. What two things are said about the separation of the 144,000 to God?

NOTE: Ryrie considers 14:1-5 a scene **in heaven** before the Great Tribulation has finished, rather than a scene **on earth** “anticipatory of the millennial state” (p. 101). He is probably correct. Although chapter 14 has much that is anticipatory, none of it looks beyond the Great Tribulation. For example, John saw the 144,000 “standing on Mount Zion...before the throne and before the four living creatures and the elders. [They] had been redeemed from the earth” (vv. 1, 3). The throne scene is the same as in chapter 4, with the addition of the heavenly Mount

Zion (Heb. 12:22). Thus, I assume that Revelation 14 pictures the 144,000 in heaven before the Great Tribulation is over.¹ It is not clear how they got there, whether through death or through a rapture or both.

Calling the 144,000 “firstfruits” at this point seems to imply that they already have glorified bodies, as representatives of a larger group. That is the reason Jesus Himself is called “first fruits of those who are asleep,” not because He died but because “he has been raised from the dead” (1 Cor. 15:20). As the first to pass from death into resurrected life, He is evidence that the rest of the harvest will follow. God “who raised the Lord Jesus from the dead will also raise us *with Jesus*” (2 Cor. 4:14). The apostle gives the same argument as proof that dead believers will rise when Jesus comes: “God will bring [from death] *with Jesus* those who have fallen asleep in him” (1 Thess. 4:14, NIV). Of course, “we will not all sleep, but we will all be changed” (1 Cor. 15:51). Perhaps the 144,000 are called “firstfruits” for the same reason: they will have glorified bodies and represent a larger group. They will be caught up in resurrection life (“raptured”) and transported to heaven during the Great Tribulation—even before the Lord comes to rule.

7. ✓ What are the three parts of the message announced by the angel and called “the everlasting gospel”?
8. ✓ Who are promised intense, eternal, and continuous punishment?

NOTE: Only Revelation 14:10-11 and 20:10 (cf. 18:8-9; 19:3) picture creatures being tormented for ever and ever. In my [“Does the Bible Teach that All Men Are Immortal?”](#) I argue that this is apocalyptic hyperbole as in Isaiah 34:9-10. There God uses the same horrible picture of constant punishment that will nevertheless finally satisfy God’s purposes and be replaced:

Edom’s streams will be turned into pitch,
her dust into burning sulfur;
her land will become blazing pitch!
It will not be quenched night and day;
its smoke will rise forever.
From generation to generation it will lie desolate....

In spite of a common belief, humans have no “immortal soul.” God “alone is immortal” (1 Tim. 6:16). Only to “those who...seek...immortality, He will give eternal life” (Rom. 2:7). Whether with “many blows” or “few blows” (Luke 12:47-48), He will punish the wicked justly and eventually burn them up (Matt. 13:30, 42, 50).

¹ Revelation 14:1-5 cannot take place on the millennial earth partly because God’s throne will not be on earth at that time. The Lord Jesus will first reign on earth alone—on “the throne of His father David” —before He “hands over the kingdom to God the Father” (1 Cor. 15:24). So only after the Millennium will the throne of David be joined with the throne of God. Then there will be one “throne of God and of the Lamb” (Rev. 22:1, 3). See my notes on 21:1-3.

9. ✓ Ryrie considers that 14:14-20 describes one harvest. Tell how he interprets the following items.
- Who are the reapers?
 - What do the two figures for the harvest mean?
 - What war or battle does the winepress refer to?

NOTE: Ryrie seems to combine two harvests into one. The person in verse 14 had a “sharp sickle” and harvested grain with it (vv. 15-16). Then “another angel...he too had a sharp sickle” (v. 17) and harvested grapes with it (vv. 18-20). These apparently anticipate two harvests at the end of the Tribulation, like the harvests of good and bad in Matthew 13:30. In fact, the same Greek word for the first one (Rev. 14:15) is used of a good harvest in John 4:35. If it is good here, it anticipates a rapture or the Rapture. See my writing “The Coming of Jesus’ Eternal Kingdom According to the Book of Revelation.”

10. ✓ What is finished in the seven bowls of Revelation 15-16?
11. ✓ What two songs do they sing who have won the victory over the Beast?
12. What five things do the songs of Revelation 15 ascribe to God?
13. How is the frequency of the bowl judgments different from that of the seals and trumpets?
14. How does the second bowl judgment compare with the second trumpet judgment?
15. In what way do the victims of the third plague experience the law of retribution?
16. ✓ Summarize what happens under each bowl (in five words or less for each bowl).
17. ✓ In Revelation 16 what evidence is there that the bowls do not recapitulate (that is, basically repeat) the seals? (The answer is on p. 111 but not in the first paragraph.)

Glossary (KJV)

14:5	<i>guile</i> —deceit	15:7	<i>beasts</i> —living creatures
14:10	<i>indignation</i> —wrath, anger		<i>vials</i> --bowls
14:12	<i>keep</i> —obey	16:2	<i>noisome</i> —ugly
14:13	<i>henceforth</i> —now on	16:14	<i>miracles</i> —signs
15:6	<i>girded with golden girdles</i> —with golden sashes around their chests	16:16	<i>tongue</i> —language
		16:21	<i>talent</i> —75 pounds

Glossary (textbook)

p. 103	<i>anticipatory</i> —speaking of the future as though past		<i>imminent</i> —at hand, near
p. 107	<i>prelude to</i> —preparation for	p. 113	<i>facilitate</i> —make easy
p. 108	<i>relevant</i> —fitting	p. 114	<i>intricate</i> —complicated

When you have finished and checked all the answers to the questions above, prepare for unit 3 examination. You can do this by learning to answer the questions marked ✓—and the objectives—throughout this unit.

Unit Four

Lesson 11

Revelation 17-18

Regarding Babylon in Revelation 17 and 18: (a) What are the two aspects? (b) What city and system are in view? (c) What is her harlotry? (d) How is she the mother of harlots and sits on the Beast? (e) Who destroy her? (f) Why is she severely punished? (g) Why do the saints rejoice? (h) How do we come out of her?

Climaxing God's judgments is the destruction of the "great harlot," Babylon, in Revelation 17-18. Much of the language here comes from Jeremiah 50-51.

1. Read Revelation 17-18, listing at least six indications of who or what Babylon is. You can do this by answering the following questions. When you finish, look in Answers.
 - a. Besides being a great harlot, what else is Babylon "great" as? (17:18; 18:10, 16, 18, 21)
 - b. What sins is Babylon condemned for?
 - c. What relation does Babylon have to the Beast and his political power?
 - d. What name(s) does Babylon have on her forehead?
 - e. What commercial power does Babylon exercise?
 - f. What will Babylon's condition be after being destroyed?
2. Read the following passages in Jeremiah, writing down the similarities about Babylon in comparison to Revelation 17-18: Jeremiah 50:1-5, 15, 29, 39-40; 51:6-8, 11-13, 25-26, 37, 45-49. Then see the answer section.
3. Read the textbook, pages 115-125.
4. Label each of the following statements true or false.
 - a. The city of Babylon began at the time the tower of Babel was built.
 - b. The name "Babylon" also stands for a religious and political system.
 - c. The tribulation saints will be part of the false church.
 - d. The false religious system of the Tribulation will be strengthened by political alliances.
 - e. The harlot's splendid adornment signifies her glory and wealth.
 - f. The author believes that the great harlot is the Roman Catholic Church plus some other groups in a family relationship.
 - g. It is fairly easy to identify the seven kings of Revelation 17:10.
 - h. Revelation 18 concerns itself mostly with the religion of Babylon.
 - i. In order to escape Babylon's judgments, believers during the Tribulation are called to come out of Babylon.
 - j. Heaven and its friends bewail the passing of Babylon.
 - k. God slays Babylon because Babylon has slain the saints.

5. ✓ The fall of only one Babylon is anticipated in Revelation 14:8, described in Revelation 17-18, and celebrated in Revelation 19:1-2. This one Babylon, however, may have different aspects. What aspects does the author see in Revelation 17 and 18?
6. Who is the Beast of Revelation 17?

NOTE: It is difficult to know what “Babylon” meant for John. Ryrie has good reasons for identifying it with Rome. However, you have seen that much of the language in Revelation 17-18 was the same as that used in Jeremiah 50-51 about the city on the Euphrates. Could John be speaking of the same city? Possibly so, if that Babylon must be suddenly destroyed as Jeremiah predicted. For it was not so destroyed. If Jeremiah’s prophecy must be fulfilled literally, then Babylon on the Euphrates must be rebuilt and regain importance, then be destroyed again. The Iraqis are rebuilding it now.

7. According to the author, what does the word “mystery” tell about Babylon?
8. ✓ Tell the following about Babylon in these chapters (Ryrie’s view):
 - a. what city is in view
 - b. what system is in view
 - c. what is Babylon’s harlotry
 - d. what it means that she is the mother of harlots
 - e. what it means that she sits on the Beast
 - f. who make her desolate
9. How does Revelation 17:17 show an example of the interweaving of God’s purposes with men’s desires?
10. In what way is Babylon intoxicating? (Tell who are affected and how.)
11. Why do the merchants weep and sorrow at Babylon’s destruction?
12. ✓ How can we apply today the call to come out of Babylon?
13. List the three groups who lament Babylon’s destruction.
14. Why does an angel cast a millstone into the sea?
15. ✓ From Revelation 18:3, 23-24 (also 19:2 and textbook p. 125) give the two main reasons for the severity of Babylon’s punishment.
16. ✓ Why do the saints in heaven rejoice over Babylon?

Glossary (KJV)

17:1	<i>whore</i> —prostitute	17:8	<i>perdition</i> —doom
17:4	<i>decked</i> —gilded, covered	17:8	<i>power</i> —authority
17:6	<i>admiration</i> —astonishment	18:1	<i>lightened</i> —bright
17:7	<i>mystery</i> —hidden truth		

18:3 *the abundance of her delicacies*—her excessive luxuries
 18:7 *deliciously*—as she liked
 18:9 *lived deliciously*—committed fornication
 18:12 *merchandise*—cargoes

18:14 *thyine*—scented
fruits—good things
lusted after—desired

Glossary (textbook)

p. 117 *whore*—prostitute
 p. 118 *enigmatic*—puzzling
 p. 120 *annihilation*—destruction

p. 122 *votaries*—worshippers
 p. 125 *dirge*—mournful lament

Lesson 12 Revelation 19-20

What does “hallelujah” mean? Why is God praised in chapter 19? What are the material and the meaning of the garment of the Lamb’s wife? Can you answer six questions about the picture of Messiah in His second coming? four questions about the Millennium? five about the Great White Throne Judgment? Can you give a simple outline of Revelation with chapters?

In contrast to the harlot’s destruction just seen (Rev. 17-18) is the announcement in Revelation 19 of the “marriage of the Lamb” to His bride. Beginning here is the third main picture of Messiah, as He returns to earth to establish His kingdom.

1. Read Revelation 19, listing (a) at least two reasons God is praised and (b) at least eight names and characteristics of Messiah in His second coming.
2. Read Revelation 20; then make a diagram of its events. When you finish, see the diagram in the answer section.
3. Read the textbook, pages 127-135.
4. Label each of the following statements true or false.
 - a. For the Lamb’s wedding, a special blessing is pronounced on His friends.
 - b. Because of angels’ great power and glory, it is proper for men to worship angels.
 - c. The place of Messiah’s complete victory will be Armageddon.
 - d. Satan will be bound in order to keep him from deceiving the nations.
 - e. The tribulation martyrs who refuse to worship the Beast and receive his mark will be raised at Messiah’s second coming.
 - f. Satan will find very few people to follow him at the end of the Millennium.
 - g. The difference between death and Hades is that death claims the body and Hades claims the soul.

- h. Men's death on earth is only temporary because both believers and unbelievers will partake of resurrection.
- i. Ryrie believes the second death is eternal separation from God in the lake of fire.

NOTE: "The lake of fire is the second death" (20:14; 21:8). This could imply that death does not make a final end of anyone but that the lake of fire does. After being thrown in there, even death will cease to exist (20:14; 21:4).

- 5. ✓
 - a. What is the meaning of *hallelujah* ("alleluia" in KJV)?
 - b. In chapter 19 what are two things God is praised for?
- 6. ✓
 - a. What material is the garment of the Lamb's bride made of?
 - b. What does this garment symbolize?
- 7. Why did the messenger restrain John from worshiping him?
- 8. ✓ Use your Bible as well as your textbook in answering the following questions about Messiah's second coming.
 - a. What three titles for Messiah are recorded in Revelation 19:11, 13, and 16?
 - b. What does John see on the Lord's head?
 - c. What is the condition of His robe?
 - d. What does He strike the nations with?
 - e. What happens to the Beast and the false prophet?
 - f. (not in textbook) In general, how is Messiah different in this chapter from the two main pictures of Him earlier in the book, as found in chapters 1 and 5?
- 9. ✓ Learn from memory and practice writing the following outline of the book, with chapters but not verses. Notice that the subdivisions under III.A. are selective and not complete.
 - I. The things which you have seen (ch. 1)
 - II. The things which are (chs. 2-3)
 - III. The things which shall take place after these things (chs. 4-22)
 - Prologue (chs. 4-5)
 - A. The Tribulation (chs. 6-19)
 - 1. Seal Judgments (ch. 6)
 - 2. Trumpet Judgments (chs. 8-9)
 - 3. Bowl Judgments (ch. 16)
 - B. The Millennium (ch. 20)
 - C. The Eternal State (chs. 21-22)
- 10. ✓ In regard to the Millennium:
 - a. Practice spelling this word (with two l's and two n's).
 - b. During most of this time, where will Satan be and in what condition?

- c. Who all are included in the first resurrection, which concludes at the beginning of the Millennium? (second paragraph on p. 133)
 - d. What does Satan do at the end?
11. When will the unsaved dead be raised?
12. ✓ In regard to the Great White Throne Judgment:
- a. When does it take place?
 - b. Who is the Judge?
 - c. Who stand to be judged?
 - d. What is the basis of this judgment?
 - e. What is the result of this judgment?
13. OPTIONAL The next lesson looks at the last two chapters of the Bible (Rev. 21-22). They reflect the first three chapters (Genesis 1-3). God will accomplish all that He originally planned. For example, the original walled garden (Paradise) will extend over all the earth; there will be no more curse. Find and list at least eight other points of comparison.

Glossary (KJV)

- 19:13 *vesture*—garment, robe
 20:3 *loosed a little season*—released for a short time
 20:9 *compassed*—surrounded

Glossary (textbook)

- p. 129 *impropriety*—improper behavior
 p. 133 *dissimilar*—not alike
- p. 137 *chronological*—according to the order of events
incongruent—unfitting

Lesson 13

Revelation 21-22

According to Ryrie, what three phrases in 21:1 show that Revelation 21-22 describe the eternal state? Can you answer ten questions about the new Jerusalem? What mistake did John make twice with angels? What are the last warning and the last prayer in the Bible?

Revelation 21-22 is the most beautiful part of Messiah’s final revelation. It describes His coming kingdom, partly in its millennial form but especially in its perfected form (often called “the eternal state”). In it God will accomplish all the things He designed in the original creation—but man lost through sin (Genesis 1-3). The capital city—with the throne of God—will descend from the new heaven to the new earth. Much of the description comes from Isaiah 60. After you study Revelation 21-22, you will reread the entire book.

1.
 - a. Read Revelation chapters 21 and 22, listing at least fifteen facts about the new Jerusalem.
 - b. Isaiah 60 had also described a future Jerusalem. Look through that chapter (especially vv. 1, 3, 6, 10, 11, 14, 17-22) and Isaiah 62:5, writing down how the Jerusalem described there is similar. Then see the answer section.
2. Read the textbook, pages 137-147.
3. Label each of the following statements true or false.
 - a. During the eternal state God will dwell with men.
 - b. Since all redeemed people will have access to God in eternity, there will be no distinct nation of Israel.
 - c. There will be no darkness nor curse in Paradise.
 - d. The epilogue to Revelation contains both words of comfort and words of caution.
 - e. When Messiah comes, the unjust will have one last opportunity to repent.
 - f. It is permissible to add other prophecies to these in Revelation.
4. ✓ According to Ryrie, what three phrases in 21:1 show that the last two chapters describe the eternal state?

NOTE: Observe that in this final scene John sees the magnificent heavenly city coming “out of heaven” to earth (21:2, 10) so that God can dwell with men (21:3). From this city resting on the renewed earth, God and the Lamb will rule over the universe (22:1, 3). Redeemed men will reign with them (22:5), fulfilling the original plan (Gen. 1:26-28). As foreseen over and over again in Isaiah 60 (vv. 3, 5-7, 11, 16), the nations and kings of the earth will bring their glory and honor into the capital city (Rev. 21:24, 26).

Why is this “Holy City, Jerusalem” called “the bride, the wife of the Lamb” (21:9-10; cf. v. 2)? Because it was common to call a new king’s inauguration a marriage with his capital city (Isa.

62:5), not just its materials but its inhabitants. This was the same picture as the “wedding of the Lamb” foreseen just before His Second Coming (Rev. 19:7-9). But if that wedding took place at the beginning of the Millennium, why show the capital descending to earth in chapter 21? Because chapter 20 only *listed* final events whereas 21:1 to 22:5 *describe* what is eternal. Thus, the starting point for chapter 21 is the beginning of the Millennium.

The kingdom but “will have no end” (Luke 1:33; cf. Dan. 2:44; 7:14; Isa. 9:7; Rev. 11:15; etc.). It will begin when Messiah (Christ) returns in glory (Matt. 16:28; 2 Tim. 4:1). For its first thousand years He will “reign until He has put all His enemies under His feet” (1 Cor. 15:25). At that point, having “abolished all rule and all authority and power” (1 Cor. 15:24b), He “delivers up the kingdom to the God and Father” (1 Cor. 15:24a). He will not cease to reign but to reign separately. In the perfected stage of the kingdom, there will be only one “throne of God and of the Lamb” (Rev. 22:1, 3).

The “new heavens” and “new earth” **begin** when He begins to reign and **are perfected** after a thousand years. (For more about this, read Appendix A.)

5. ✓ From the information in the note and from the textbook, answer the following questions about the new Jerusalem.
 - a. Where does it come from and where does it go?
 - b. Who will live in it?
 - c. What title does it have in relation to the Lamb?
 - d. How large is the entire city?
 - e. What are the twelve gates made of and named for?
 - f. What are the twelve foundations adorned with and named for?
 - g. What is its temple?
 - h. Who bring their glory into it?
 - i. What two symbolic sources of life and blessing does it have?
 - j. What are the two main activities of its inhabitants?
6. ✓ One of the bowl angels had showed John the judgment of the harlot Babylon (17:1). Another bowl angel had showed him the splendor of the bride Jerusalem (21:9). In each case, when they finished, John made the same mistake (19:10 and 22:8-9). What mistake?
7. Why is this book not to be sealed?
8. From pages 146-147 of the textbook, list four ways in which the Lord is gracious.
9. ✓ What is the last warning (in two parts) in the Bible? (22:18-19)
10. ✓ Before the final benediction is the last prayer in the Bible. What is that prayer?

11. Reread the entire book of Revelation rapidly, listing at least five ways in which this book should change your life. List these to hand in for credit but not a grade, as “Reading Report 2: Personal Lessons.”

Glossary (KJV)

21:16 *twelve thousand furlongs*—1377 miles

22:7 *prophecy*—message

22:17 *him*—everyone

Glossary (textbook)

p. 138 *underscore*—emphasize

p. 145 *veracity*—truth

Prepare in the usual way and take unit 4 examination. Remember to send in your second reading report.

ANSWERS

Unit 1

Lesson 1

1. For your Bible-reading assignment(s) in each lesson, you need to look in this answer section only when you are told to. This first assignment, for example, has no “right answer.” After you read Revelation, any personal observations you write down about the book are satisfactory.
3. a. True (p. 7) c. False (p. 8) e. True (p. 9)
b. False (p. 7) d. True (pp. 8-9) f. True (p. 10)
4. Ephesus (pp. 7-8)
5. This condition of the churches shows that there existed a second generation of Christians without their fathers’ convictions. (p. 8)
6. (a) It is the consummation and climax of God’s revelation.
(b) It reveals things that will happen soon (possibly meaning rapidly—as will be explained on p. 13).
(c) A special blessing is promised.
7. A.D. 95 or 96 (p. 8)
8. (a) Preterist—sees Revelation as having already been fulfilled in the early history of the church.
(b) Historical—sees Revelation as predicting a panorama of church history.
(c) Idealist—sees Revelation as giving a pictorial unfolding of great principles in constant conflict.
(d) Futurist—sees Revelation 4-22 as yet to be fulfilled. (pp. 8-9)
9. a. Idealist b. Futurist c. Historical d. Preterist (pp. 8-9)
10. Perhaps you said that symbols
(a) can reach deep into our being, affecting our emotions
(b) may have broader or more varied meanings than we can put into words
11. (a) Be ready to give all the Spirit-directed study we can give it.
(b) Be ready to let the knowledge we acquire affect our lives (not theoretical and detached but personal and involved). (p. 11)

Lesson 2

3. a. False (p. 13 & see NOTE) c. True (p. 14) e. False (p. 15)
b. True (p. 14) d. True (p. 14) f. True (p. 17)
NOTE: Although Revelation tells us a lot about Jesus Christ, that is not the meaning of its title (“The Revelation of Jesus Christ”). The Greek genitive indicated by the word “of” does not here mean “about” Christ but “by” or “from” Christ.
4. a. The Revelation of Jesus Christ
b. what Jesus has made known (p. 13 and see NOTE above)
5. from God the Father, to Christ, to an angel, to John, to God’s servants (p. 13)
6. It does not mean that the predicted time of judgment had to occur immediately. Rather, it means that when it does occur there will be no delay in its execution. (p. 13)

7. (a) Because a thousand years is like a day to God (p. 14).
 (b) ALSO LEARN THIS: probably because at any time in church history the judgments in this book might have begun. (The word “near” would create the needed sense of expectancy and urgency.)
8. a. Faithful Witness, Firstborn of the dead, Ruler (KJV has “Prince”) of the kings of the earth (Learn Witness, Firstborn, and Ruler, and keep them in that order.)
 b. Faithful Witness—summarizes His life on earth.
 Firstborn of the dead—refers to His resurrection.
 Ruler—refers to His future rule over the earth. (p. 14)
9. a. 1:7
 b. Behold, He is coming with the clouds, and every eye will see Him. (NASB)
 Behold, he cometh with clouds; and every eye shall see him. (KJV)
10. b (eternal and all-powerful) (p. 15)
11. omnipotence and universal rulership (p. 15)
12. after these things (*meta tauta*) (p. 17)
13. I. The things which you have seen, ch. 1
 II. The things which are, chs. 2-3
 III. The things which shall take place after these things, chs. 4-22
14. in the Aegean Sea southwest of Ephesus (p. 18)
15. (a) Sunday
 (b) the future time when Christ will take the reins of earthly government (pp. 18-19)
16. a. among seven lampstands, dressed as a priest
 b. His authority as their high priest
17. head - white as wool or snow - the wisdom of age and purity of holiness
 eyes - like a flame of fire - fiery holiness and knowledge of what happens
 feet - like burnished bronze - trials He experienced
 voice - like the sound of many waters - authority above all
 stars - seven stars in His right hand - angels or pastors
 sword - sharp and two-edged, from His mouth - God’s Word, basis for judgment (pp. 19-20)
18. a. feet d. head g. stars
 b. voice e. sword h. sword
 c. feet f. eyes i. eyes (pp. 19-20)
19. (a) a supernatural being (guardian angel)
 (b) a human messenger (church leader or pastor) (p. 21)
20. (a) Death refers to the condition of man’s material part after death.
 (b) Hades is the place that holds his immaterial part. (p. 20)

Lesson 3

4. a. False (p. 23) c. True (p. 28) e. False (p. 29)
 b. False (p. 25) d. False (p. 29)
5. (a) They were actual churches in John’s day.

- (b) They represented all the churches then and in later generations.
- (c) They may represent the various successive periods of church history. (pp. 23-24)
- 6. (a) Because there were seven churches—the number of completeness—chosen out of many.
- (b) In the promise to each, there is an exhortation to hear what the Spirit says to “the churches.” (pp. 23-24)
- 7. It was the capital of the province of Asia and had the temple of Diana. (pp. 24-25)
- 8. It had left its first love. (p. 26)
- 9. every believer (i.e., every Christian) (p. 26)
- 10. about 35 miles north of Ephesus (p. 27)
- 11. b (p. 28)
- 12. It was both poor materially and rich spiritually. (p. 28)
- 13. It had the only provincial temple in honor of Augustus Caesar. (p. 29)
- 14. It had been an independent kingdom. (p. 28)
- 15. c (p. 29)

Lesson 4

- 1. Some other possible titles (most of these by John Walvoord):
Smyrna - the Church in Suffering
Pergamum - the Church in Compromise
Thyatira - the Church Tolerating Apostasy
Sardis - the Church that was Dead
Philadelphia - the Church of the Open Door
Laodicea - the Church with Unconscious Need
- 3. a. True (p. 31) c. True (p. 32) e. True (p. 37)
b. False (p. 31) d. True (p. 34) f. True (p. 37)
g. False (p. 38)
- 4. (a) its numerous trade guilds (b) its wool and dyeing industry (p. 30)
- 5. (a) a prophetess called Jezebel (b) immorality and idolatry (p. 31)
- 6. (a) She was a daughter of the king of Sidon and married Ahab, king of Israel.
(b) She urged Ahab to do evil; she killed the Lord’s prophets.
- 7. Enemies had followed a secret path up the cliff. (p. 32)
- 8. (a) Though it seemed alive, it was dead.
(b) Its works were incomplete. (p. 32)
- 9. because it often had severe earthquakes (p. 33)
- 10. (a) for using the opportunities afforded by the open door
(b) for the little power it had
(c) for keeping the Lord’s Word
(d) for staying separate and faithful (pp. 33-34)
- 11. the modern missionary era (p. 33)
- 12. the worldwide Tribulation (p. 34)
- 13. (a) about ninety miles due east of Ephesus (p. 37)

- (b) hot mineral springs (whose water became nauseating when lukewarm) (p. 38)
14. (a) gross indifference
(b) spiritual poverty and self-deception (p. 38)
15. (a) Probably you suggested that any sin affecting the whole church and making it turn from the Lord, might bring lukewarmness. Pride or materialism would be such sins.
(b) The remedy for Laodicea was to find true riches and healing in Christ.
16. (a) Christ would come in to dine with whoever opened the door.
(b) true exaltation in association with Christ in His rule (p. 38)
17. a. Pergamum (2:14) d. Sardis (3:1) g. Smyrna (2:10)
b. Laodicea (3:16) e. Thyatira (2:20) h. Laodicea (3:21)
c. Ephesus (2:5) f. Philadelphia (3:10)

REVIEW QUESTIONS

1. d 6. a 11. Ephesus
2. c 7. c 12. Smyrna
3. b 8. f 13. Pergamum
4. d 9. b 14. Laodicea
5. c 10. Sardis 15. Thyatira
- 16-18. (See answer to lesson 3, question 5.)

Unit 2**Lesson 5**

1. Did you notice the following in Daniel 7? (There are others.)
- There were various thrones.
 - There was a main throne (for the Ancient of days).
 - There was fire burning before God.
 - There were countless angels attending God.
 - The Son of man was brought before God.
 - The Son of man received something from God.

Later we will observe other parallels from this chapter.

3. a. False (p. 41) d. False (p. 45) g. False (p. 48)
b. True (p. 41) e. True (p. 45) h. True (p. 49)
c. True (p. 42) f. True (p. 48) i. False (p. 50)
4. Prologue 4-5
A. The Tribulation 6-19
B. The Millennium, 20
C. The Eternal State, 21-22
5. God (on the throne), the seven Spirits of God, twenty-four elders, four living ones (pp. 42-44)
6. (a) They are angels who assist God in governing.
(b) They are representatives of all the redeemed.
(c) They represent the church only. (pp. 43-44)

7. (a) Elders do represent the whole church in the New Testament, and twenty-four elders represent the entire Levitical priesthood in the Old Testament.
(b) The kind of crowns they wear is the same as those promised to the saints.
(c) Their white raiment is the same as that used by the saints elsewhere in Revelation.
8. lion, calf, man, eagle
9. (a) They are cherubim.
(b) They are manifestations or attributes of God. (pp. 44-45)
10. His holiness, total authority, eternality, glory, and honor (4:8-9; p. 45)
11. (a) ch. 4 - the throne and its occupant
(b) ch. 5 - the book and its recipient (p. 47)
12. a scroll, written on both sides, sealed with seven seals (p. 47)
13. a. God's judgments were poured out on earth. b. the trumpets
c. to Christ's receiving the kingdoms of this world (p. 48)
14. a. probably the story of man's losing his lordship and regaining it by Christ (p. 48)
b. Book of Redemption (p. 48)
NOTE: It has been suggested that this book is the title deed to the created universe.
15. Christ's kingship (of the kingly tribe of Judah and fulfilling the Davidic covenant) (pp. 48-49)
NOTE: This is His main function indicated by His title *Messiah* (Christ).
16. (a) standing in the midst of the throne - ready to complete His work and take the rule
(b) slain - His death and resurrection
(c) seven horns - His strength
(d) seven eyes - the fullness of the Spirit of God
17. (a) the elders (with the living ones?) (b) angels (a countless multitude)
(c) every creature (d) the living ones (pp. 50-51)
18. (a) His death (b) that brought redemption to people worldwide,
(c) making them a kingdom and priests (d) for future rule on earth (p. 50)
19. Congratulations for trying a difficult task! Besides the indications we already suggested, here are others you might have noticed.
(a) Chapters 1, 5, 19 have different descriptions of Christ.
(b) Chapters 2-3 have letters to seven churches.
(c) Each letter has some expressions found in the other letters.
(d) In chapters 4-5 and 19 praises to God reach a climax.
(e) Chapters 15-16 have seven bowls ("vials" in KJV).
(f) In 10:11 John was told he would prophesy again.
(g) 5:1; 6:1 - "And I saw" and "and I heard" are used often in the rest of the book (perhaps showing that it is all one vision).

Lesson 6

1. Here is a sample—for the first seal only—of the kind of information you should have.
 1. White horse; rider had bow, was given crown; rider conquers.

12. Because the severity of the judgment under the sixth seal would make it seem that no one could be saved then. This interlude corrects that impression, showing God's mercy. (p. 59)
13. from harming the earth or sea or trees (thus preventing "a furious outbreak of the elements," as Ryrie said in the original version) (p. 60)
14. (a) God's ownership (they are redeemed)
(b) their security (physical safety while accomplishing their service) (p. 60)
15. (a) It calls them Israel (which never means the Church).
(b) It gives the names of twelve tribes. (p. 61)
16. (a) This is an innumerable group, not a definite number.
(b) They are from many nationalities, not just Israelites.
(c) They wear white robes and hold palms.
(d) They are identified as coming out of the Great Tribulation.
17. Dan is omitted, and Ephraim is called Joseph. (p. 61)

Lesson 7

3. a. False (p. 65) d. True (p. 69) f. True (p. 75)
b. True (p. 66) e. False (p. 72) g. False (p. 76)
c. True (p. 69)
4. The trumpets come out of and follow the seals. (p. 65)
5. (a) There is a half hour of silence.
(b) Seven angels are given seven trumpets.
(c) An angel is given much incense, which he offers with (adds to) the prayers of the saints.
(d) The angel fills his censer with fire, which he throws to the earth, causing thunder, etc.
6. (a) the sweet savor of Christ's life and work (p. 66)
(b) ALSO, no doubt (though not in the textbook), His intercessory prayers
7. The right order is c,b,a,d.
8. a. There is no indication that these are symbols.
b. the plagues in Egypt, at the Exodus
9. a. the first woe b. Satan or an angel c. abode of the demons d. demons (pp. 71-72)
10. like horses prepared for battle
on heads, crowns like gold
faces like men's faces
hair like women's hair
teeth like lions' teeth
breastplates like those of iron
sound of wings like that of chariots going to battle
tails like scorpions, with stings (9:7-10)
11. a. five months
b. Men will want to kill themselves but be unable to do so. (p. 73)
12. a. the second woe

- b. four angels that are bound in the river Euphrates (p. 74)
- c. One-third of mankind is destroyed. Men will still not repent.
- d. 200 million (p. 75)

Unit 3

Lesson 8

3. a. True (p. 77) c. False (p. 78) e. True (p. 85)
 b. True (p. 78) d. True (p. 84) f. False (p. 86)
4. a. a little opened book (p. 77)
 b. with one foot on the sea and the other on the land (p. 77)
 c. that the mystery of God would be finished at the seventh trumpet (p. 79)
 d. that God would fulfill all His counsels and dealings that He had made known to and through the Old Testament prophets concerning His governmental proceedings with men and looking toward the establishment of His kingdom (p. 79)
5. that there should no longer be a delay (because the mystery of God will be finished when the seventh angel sounds) (p. 79)
6. a. revelations from God about many peoples (p. 81)
 b. assimilate the prophecies before he wrote them (p. 80)
 c. The fact of revelation may be pleasant to hear (taste) but unpleasant to contemplate or understand (digest). (p. 80)
7. the most terrible judgments and martyrdoms of all history, which would occur before Christ's glory is revealed
8. a. the one built in Jerusalem during the Tribulation and in which ancient Jewish rites will be reinstated (p. 83)
 b. to give assurance that God will take note of those who faithfully worship Him in tribulation days (p. 83)
 c. seat himself, demanding to be worshiped and overthrowing the Jewish worship (p. 83)
9. a. during the first half of the Tribulation (p. 84)
 b. The word "witness" is always used of persons in the New Testament.
 c. Of Elijah, because they kill with fire and keep it from raining. Of Moses, because they turn waters into blood and bring plagues. (pp. 85, 88)
 d. God raises them from the dead and takes them to heaven in the cloud (of shekinah glory). (p. 86)
10. (a) by displaying their decaying bodies
 (b) by making a holiday of the occasion and sending gifts to each other (the only mention of rejoicing on earth during the entire tribulation period) (pp. 85-86)
11. that the dominion (kingdom or kingdoms) of the world is taken over by God and His Messiah, who will never cease to rule.

12. He combines their features of leopard, bear, and lion (i.e., swiftness, brutality, and strength) (p. 96)
13. all whose names are not written in the book of life (p. 96)
14. a. two horns like a lamb, speaks as a dragon (p. 98)
- b. promote the worship of the (first) Beast (p. 98)
- c. (1) He has men make an image of the Beast, gives the image life, requires all to worship it.
- (2) He forces men to receive the mark of the Beast in order to buy or sell. (pp. 98-99; Rev. 13:15-17)
- d. because he is the spokesman for the first Beast
15. either the name of the Beast or his number, 666 (p. 99)
16. the first Beast

Lesson 10

3. a. True (p. 103) c. True (p. 109)
- b. False (p. 105) d. False (p. 111)
4. a. on Mt. Zion in heaven, because their witnessing is finished (and they have been slain and/or possibly raptured) (p. 101—also see my note after question 6)
- b. Israelites, who will turn to the Lord at the end of the Tribulation and during the Millennium (p. 102)
5. (a) The distinctive number (i.e., 144,000) is the same.
- (b) The seal of God's name on their foreheads is the same. (p. 101)
6. (a) They are virgins. NOTE: Though the NASB translates the Greek word "celibates" here, the word does not necessarily refer to physical separation. In 2 Cor. 11:2 it clearly includes married believers.
- (b) They follow Christ "wherever He goes" (even to death). (p. 102)
7. to fear, glorify, and worship God the Creator (p. 103)
8. Beast worshipers (p. 104)
9. a. the Lord Jesus and angels (p. 105)
- b. The dried harvest means that the inhabitants of the earth are ready for judgment. [Instead, they may be the Lord's elect, gathered to "shine like the sun in the kingdom" (Matt. 13:43). See my note.]
- The ripe grapes means that man's false religion is ready for judgment. (p. 105)
- c. Armageddon (p. 106)
10. God's anger (wrath) (p. 107)
11. the song of Moses and the song of the Lamb (p. 108)
12. (a) He is almighty. (b) He is righteous and true. (c) He is the King of the nations.
- (d) He is holy. (e) He will be worshiped by the nations. (p. 108)
13. The bowls are poured out without interruption and apparently quite rapidly. (p. 111)
14. Under the second trumpet, a third of the sea creatures die; under the bowl, the destruction is complete. (p. 112)

15. Because they shed the blood of the saints and prophets, they must now drink blood. (p. 112)
16. (1) sores on Beast's followers (5) darkness on Beast's throne
 (2) sea waters blood; all die (6) Euphrates dried; kings to Armageddon
 (3) fresh waters blood (7) "It is done"; earthquake; hail
 (4) sun scorches men (pp. 111-114)
17. The Beast is in power and his image set up before the first bowl is poured out. (p. 111)

Unit 4

Lesson 11

1.
 - a. as a great city (that reigns over the kings of the earth)
 - b. Did you notice that the kings of the earth have committed sexual immorality with her (17:2; 18:3, 9), others have got drunk with the wine of her immorality (17:2, 4; 18:3), and all nations have been deceived by her sorcery (18:23)? She is drunk with the blood of saints and witnesses of Jesus and all the slain (17:6; 18:20, 24).
 - c. She sits on the scarlet Beast (17:3), which is on many waters (that is, peoples—17:1, 15) and has seven heads (meaning, mountains and kings, 17:9-10) and ten horns. The ten horns and the Beast will hate and destroy her (17:16-17).
 - d. (Mystery) Babylon the Great, Mother of Harlots and Abominations of the Earth (17:5; 18:2)
 - e. She bought the merchandise of the merchants and shipmasters (18:11-13, 23) and made them rich (18:3, 15, 19). Therefore, they lament her destruction (18:11, 15, 18-19).
 - f. She will become a place for demons, unclean spirits, and unclean and hateful birds to dwell (18:2); without music, crafts, mills, or weddings (18:22-23); thrown down and found no more (18:21).
2. Did you notice the following similarities?

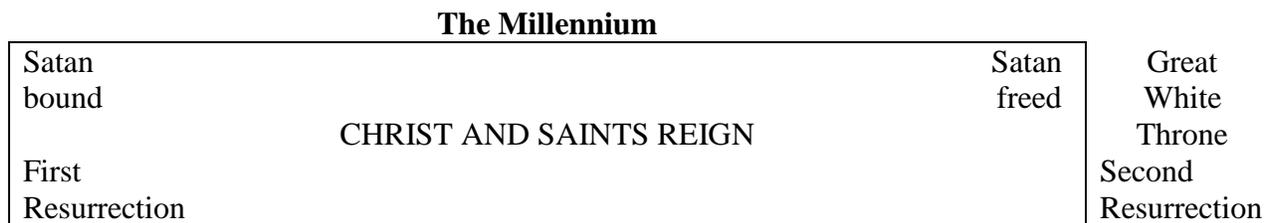
<u>Revelation</u>	<u>Jeremiah</u>	<u>What is Said about Babylon</u>
17:4; 18:5, 9, 16	51:13	She is rich.
17:12, 16	51:11	Kings destroy her.
17:15	51:13	She lives by many waters.
18:3, 23	51:7	She made earth drunk (led astray).
18:4	51:45	God's people told to come out.
18:5, 8, 20, etc.	50:15, etc.	The Lord takes vengeance on her.
18:6, 20	50:15, 29	Do to her as she has done.
18:10, 17, 19	51:8	Her doom comes fast.
18:22, 23	50:39-40	She will never be inhabited.

4.
 - a. True (p. 115)
 - b. True (p. 116)
 - c. False (p. 117)
 - d. True (p. 117)
 - e. True (p. 117)
 - f. True (p. 118)
 - g. False (p. 119)
 - h. False (pp. 116, 121)
 - i. True (p. 122)
 - j. False (p. 125)
 - k. True (p. 125)

5. (a) religious and political aspects in ch. 17
(b) commercial aspects in ch. 18 (p. 116)
6. the man of sin of Revelation 13:1-10 (the one from the Abyss) (p. 117)
7. that it is not the city on the Euphrates but the apostate church (pp. 117-118)
NOTE: Another interpretation is that “mystery” does not refer to a symbolic use of the name “Babylon” but to a secret now revealed. This is the normal meaning of *mystery* in the New Testament (see Rom. 16:25-16; Rev. 17:7).
8. a. Rome (at least when the book was written) (pp. 116, 118-119)
b. the Roman church plus similar groups (p. 118)
c. unfaithfulness to the Lord (pp. 116-117)
d. Many other groups will join with her in a kind of federated church. (p. 118)
e. She has power over the man of sin. (p. 117)
f. the ten nations of the final political alliance (p. 120)
9. The kings will voluntarily join forces to destroy the harlot but in so doing will fulfill God’s purpose. (p. 120)
10. All nations drink of the wine of her unfaithfulness. Merchants particularly succumb to her delicacies and become satisfied with their ill-gained riches. The system pays off with ease. (p. 122)
11. because their business is destroyed (pp. 123, 124)
12. by avoiding compromise with Satan’s world system in every form (religious and commercial) (p. 122)
13. kings, merchants, and sea merchants (pp. 123-124)
14. to symbolize Babylon’s sure and complete destruction (p. 125)
15. a. She deceived the nations. b. She killed the saints.
16. because God has slain Babylon for slaying them (v. 20; p. 125)

Lesson 12

2. Your diagram may be similar to the one that follows:



4. a. True (p. 128) d. True (p. 132) g. True (p. 135)
b. False (pp. 128-129) e. True (p. 133) h. True (pp. 134-135)
c. True (p. 130) f. False (pp. 133-134) i. True (p. 135)
5. a. Praise the Lord. (p. 127)
b. (1) for the righteousness of His judgment (in destroying Babylon)
(2) for the fact that He reigns (p. 127)

6. a. fine linen, clean and white
b. her righteous deeds (that is, the righteous deeds of the saints) (p. 128)
7. Because the messenger (an angel) was not deity but a fellow servant. Only God should be worshiped. (pp. 128-129)
8. a. Faithful and True; the Word of God; King of Kings and Lord of Lords (p. 129)
b. many diadems (p. 129)
c. dipped in blood (p. 129)
d. the sword coming out of His mouth (p. 129, v. 15)
e. They are taken captive and thrown into the lake of fire. (p. 130)
f. In the earlier two pictures He is tending the lampstands (the churches) and in heaven opening the seals. Here He comes to do battle and reign.
10. a. Millennium b. in the Abyss (KJV, bottomless pit), bound (p. 132)
c. all who believe in Messiah
d. deceives many people and leads them against Jerusalem (p. 133)
11. after the Millennium (p. 133)
12. a. after the Millennium (p. 134) b. Messiah (i.e., the Son) (p. 134)
c. the unsaved dead of all ages (p. 134) d. their works (p. 135)
e. All in it are cast into the lake of fire. (p. 135)

Lesson 13

1. b. Did you notice the following similarities?

<u>Revelation</u>	<u>Isaiah</u>	<u>What is Said about Jerusalem</u>
21:2, 10	60:14 and 62:1-7	It is a new Jerusalem.
21:2, 9	62:5	It is God's (the Lamb's) bride.
21:3; 22:3, 4	60:14	God is there.
21:4	60:17, 18	There is nothing to disturb.
21:7; 22:5	60:21	Citizens inherit, reign.
21:11	60:1, etc.	The glory of the Lord is there.
21:12-14, 18, 21	60:18	Walls and gates are special.
21:23; 22:5	60:19, 20	Sun and moon are not needed; Lord is eternal light.
21:24	60:3, etc.	Gentiles & kings come.
21:24	60:6, etc.	They bring riches.
21:25	60:11	Gates are open continually.
21:27; 22:14, 15	60:21	No defilers enter.

3. a. True (p. 138) c. True (p. 142) e. False (p. 146)
b. False (pp. 139-140) d. True (p. 145) f. False (p. 147)
4. (a) a new heaven and a new earth
(b) (the old heaven and earth are) passed away
(c) no longer any sea (p. 138)
5. a. from heaven, to the new earth (p. 138)

- b. the redeemed of all ages, and God (pp. 137-138)
 - c. His bride and wife (p. 138; 21:9-10)
 - d. 1500 miles in every direction (a cube) (p. 140)
 - e. pearls, the twelve tribes of Israel (pp. 139, 141)
 - f. precious stones, the twelve apostles (pp. 139, 141)
 - g. God and the Lamb (p. 141)
 - h. the nations and kings (p. 141)
 - i. the (river) water of life and the tree of life (p. 142)
 - j. serving God and reigning (pp. 142-143)
6. He bowed at the feet of the angel to worship him.
 7. because the time is near and people need to know what God is doing (p. 146)
 8. (a) He sent His angel to reveal these things to John and the churches.
(b) He is the root of David and thus the basis for fulfilling all of Israel's covenanted promises.
(c) He is the bright and morning star.
(d) He still offers grace to anyone who will come to drink of the water of life freely. (pp. 146-147)
 9. (a) If anyone adds to the words, God will add the plagues to him.
(b) If anyone subtracts from the words, God will not give him these blessings.
 10. Amen. Come, Lord Jesus. (22:20)

Appendix A: “New Heavens” and “New Earth”

See also my writing “[A New Heaven and A New Earth](#).”

(Here I add emphasis within some quotations.)

When Messiah returns, He will inaugurate an eternal kingdom (Matt. 16:28; 2 Tim. 4:1). “His kingdom will have no end” (Luke 1:33; cf. Dan. 2:44; 7:14; Isa. 9:7; Rev. 11:15; etc.). Yet, some passages refer to a relatively short time, which we call the Millennium. Isaiah 24:22, for example, says that God’s enemies “will be gathered together like prisoners in the dungeon...and **after many days** they will be punished.” Revelation 20 indicates that before final judgment (vv. 11-15) the Devil will be “bound...for **a thousand years**” while Messiah and others “reign...for **a thousand years**” (vv. 2-7). After telling about the Millennium and final judgment, John “saw a new heaven and a new earth; for the first heaven and the first earth passed away” (21:1).

Do the “new heaven and new earth” describe an “eternal state” that takes the place of a millennial (thousand-year) kingdom? To say so is misleading, because (1) as just noted, the kingdom, once begun, will last forever; (2) “new heaven and new earth” refers to the Millennium as well as to the eternal state. That becomes evident from the biblical use of the terms, found elsewhere only in Isaiah (Isa. 65:17 and 66:22) and 2 Peter 3. In them the Greek word for “new” is not the one for young or recent (*neos*) but for a better quality (*kainos*).

1. In the Old Testament only Isaiah used these terms, to label a future reality he and other prophets had often described. “For behold, I create **new heavens and a new earth**; and the former things shall not be remembered” (65:17). “[T]he **new heavens and the new earth** that I make will endure before me...” (66:22). We know Isaiah referred to the Millennium because he spoke of childbearing and death as still existing in that new world: “The youth will die at the age of one hundred” (65:20, 23).
2. Peter also, in some of his last written words, applied those terms to the Millennium. His subject in 2 Peter 3 was “the promise of His [Messiah’s] coming” (v. 4) in “the day of the Lord” or “the day of God” (vv. 10, 12; cf. 1 Cor. 1:8; 5:5; Luke 17:24, 30). In that day “**according to His promise** we are looking for **new heavens and a new earth**” (vv. 10, 12). According to what promise? The millennial promise in Isaiah, the only biblical source for the terms.
3. Equivalent to “new heavens” and “new earth,” there are other expressions referring to Messiah’s Second Coming. For example, (a) Peter in Acts 3 reminded Israel that through Israel God had fulfilled “that His Messiah should suffer” as predicted (v. 18). But for the present Messiah must remain in heaven “until **the period of restoration of all things**, about which God spoke by the mouth of His holy prophets from ancient time” (v. 21; cf. Rom. 8:19-23). Apparently He will begin to restore all things when He returns—not a thousand years later. (b) Jesus Himself called that period “**the regeneration** [new birth of the world] when the Son of Man will sit on His glorious throne” (Matt. 19:28).

In short, the new world will begin when He returns—not a thousand years later. He will receive His eternal “inheritance” when He begins to rule over “the nations...and the very ends of the earth” (Ps. 2:8-9). So will we. When He “comes in His glory” and sits “on His glorious throne” (Matt. 25:31), He will tell us to “come...inherit the kingdom prepared for you from the founda-

tion of the world” (25:34; cf. James 2:5). Peter called this “a salvation ready to be revealed in the last time” (1 Peter 1:5) and “the grace to be brought to you at the revelation of Jesus Christ” (1:13). It is “an inheritance which is imperishable and undefiled, and will not fade away” (1:4). Could His inheritance and ours pass away in a thousand years? Of course not.

What then does Peter mean by saying that “the heavens will pass away...and the earth and its works will be burned up [and] all these things are to be destroyed” (2 Peter 3:10-11)? The destruction sounds absolute, but it will not be. It will be similar to what happened to the original heavens and earth that existed until “the world at that time was destroyed” by the flood (3:5-6). Many elements survived that earlier destruction and are now part of “the present heavens and earth...reserved for fire” (3:7). That purging fire is not just at the end of the Millennium (Rev. 20:9). It is also before it (Ps. 97:3-5; Mal. 4:1) and starts it (2 Thess. 1:7). After the divine fires purify this world, much will again survive, whatever is eternal. As stated in Hebrews 12:26-29, “the things which can be shaken” will be removed “in order that those things which cannot be shaken [the eternal kingdom, v. 28] may remain.” Therefore, language that in 2 Peter 3 sounds absolute should be interpreted as relative. Here are other examples of relative destruction stated in absolute terms:

Isaiah 24:1-4 “The earth will be completely laid waste,” and 18-20 “It will fall, never to rise again.” Yet will follow the punishment of wicked rulers and the Lord reigning on Mount Zion and in Jerusalem.

Deut. 32:22 God’s “fire...consumes the earth with its yield.” Yet He “will atone for His land and His people,” v. 43.

Micah 1:4-5 For “the rebellion of Jacob and for the sins of the house of Israel,” Micah warned that “the mountains will melt...and the valleys will be split like wax before the fire.” This was fulfilled, but not literally.

Nahum 1:5-6 “The hills dissolve...the earth is upheaved...the world and all the inhabitants in it” when Assyria is punished.

Notice also what remains after the absolute-sounding destruction in Revelation 6:14; 16:20; and 20:11, 13.

Thus, the Lord’s eternal inheritance—and ours—begins with the Millennium. That period is transitional; by the end of it, all will be new (Rev. 21:5). Individuals who inherit that new world will enjoy eternal life, in glorified bodies joyfully serving God and ruling forever (22:3-5). Nations will live in peace and righteousness, bringing their glory and honor to the capital (21:24, 26; Isa. 2:2-4). Nature will be liberated—no more curse—rejoicing with the sons of God (Rom. 8:18-22). Messiah will receive vindication and glory in the world that once rejected Him. Along with the many He redeemed, He will inherit as God’s Firstborn Son and Abraham’s Heir (Gal. 3:16, 29). And God the Father will finally accomplish His purpose in creation and His promises to Adam, to Abraham, and to David. The material world will be forever and perfectly united to the spiritual world in a pleasing and powerful demonstration to the angels and all the universe of God’s righteousness, goodness, and love. The devil and his works will be forever banished. God will forever dwell with man, and man will forever rule with God.

Appendix B: Does Revelation 3:10 Imply a Pretrib Rapture?

See also "[Will the Church Go Through the Great Tribulation?](#)"

"Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth." (Rev. 3:10; NASB, which adds a second "hour" for clarity, not emphasis)

This is a promise by the glorified Christ to the "angel" (messenger) of the church at Philadelphia. Ryrie observes that the church is here "promised deliverance from the hour of trial that shall come upon all the world." That "does not refer to the normal trials of Christians" but to the final worldwide Tribulation sketched in Matthew 24 and described in Revelation chapters 6 to 19. "The church will be kept from that hour," says Ryrie, "by being raptured to heaven. This is the pretribulation view of the relation of the Rapture to the Tribulation."² But notice some weaknesses of that view.

Questionable assumptions of the pretrib view

1. It assumes that the Rapture includes removal to heaven. That assumption has little if any Scriptural support. Many passages promise that the Lord will come and gather the saints; some add that He will resurrect dead saints. But not a single passage (not even John 14 or 1 Thess. 4) states unequivocally that they will abandon earth and go to heaven. In fact, in some passages (such as, Matt. 24:30-31; 2 Thess. 1:5-10; 2:8; Rev. 19:11 to 20:6) that would be impossible.
2. It assumes that some Rapture passages locate it before the Tribulation. But not even one passage clearly does so. Some, including those just referenced, clearly locate it afterward.
3. It assumes the promised protection will be physical rather than spiritual. It supposes that to "keep... from" (Greek *tereso ek*) means to "remove...from" (by taking to heaven), rather than to "protect...in" (while remaining on earth). An analogy sometimes used is Enoch's physical removal to heaven before the flood. However, the other New Testament occurrence of the same Greek expression refers to *spiritual not physical* protection. That verse is John 17:15, where Jesus prayed, "I do not ask Thee to take them out of the world, but to **keep them from** [Greek *tereseis ek*] the evil one." Spiritual protection without physical removal. An analogy to that would be Noah's being saved through the flood in an ark.³

² Charles C. Ryrie, *Revelation: New Edition*, 34; see his diagram on p. 36. In this discussion Ryrie refers to the entire seven-year period as "tribulation." He is aware, of course, that technically only the last half of that period will have "great tribulation" (Matt. 24:15-21).

³ Ryrie also argues from the use of the word "hour" (p. 35). He says, "people might be preserved in the Tribulation without a pretribulation Rapture, but how can they be kept from the hour, or time, of the Tribulation without being removed from the earth, the place where the events of that time are happening?" In other words, since the Tribulation will inevitably come, they must be moved *elsewhere*. In answer, the *hour* can refer to a *kind* of event rather than its time. In Mark 14:35 the Lord "prayed that if possible *the hour might pass* from him." In John 12:27 He asked, "what shall I say? 'Father, *save me from this hour*'? No, it was for this very reason I came to this hour." In each case the implication would be for the hour to change its awful character rather than for Him to be removed.

Ryrie attempts to harmonize John 17:15 with the pretrib view, saying that

the Lord's prayer [in John 17:15] is answered by delivering us from the power of darkness and transferring us into the kingdom...(Col. 1:13)...we have been removed from the kingdom of darkness. Similarly Revelation 3:10 promises us removal from the time of the worldwide Tribulation by being taken to heaven in the Rapture of the church before that time begins.

In other words, Ryrie argues that John 17:15 does refer to *removal*, not just protection. Indeed, we believers have been removed from this world *spiritually* or *legally* and transferred *legally* to the coming kingdom.⁴ Yet we are still here physically, which will be true for believers kept from the hour of testing. Just as Messiah Himself was "faithful, even to the point of death," so will be many who are in Him (Rev. 2:10; John 15:18-21; Rom. 8:17).

4. The pretrib view assumes that "believers of the Church Age" will get divine protection not offered to "Tribulation believers." It supposes that in the Rapture all true believers will be taken away to heaven, leaving no true church on earth. At that point, it concludes, the "Church Age" will come to an end. Ryrie admits that great numbers will get converted during the Tribulation. But it will be too late, he thinks, for them to become part of the church or partake in its Rapture. His conclusion is contrary to how the church is formed.

Why Tribulation saints will be incorporated into the church. I will show why this will be true for converted Israel. The main principles will also be true for all converted Gentiles.

- God promised to baptize in the Holy Spirit every believing Jew. This was the meaning, for example, of Ezekiel 36:27, which Jesus said Nicodemus should have understood (John 3:5, 6, 10). All four Gospels record John the Baptist proclaiming that baptism as the coming Messiah's grandest work: "He will baptize you with the Holy Spirit" (Matt. 3:11). When John said "you," he was preaching only to Israel; there is no reason they will be excluded when they finally believe during and at the end of the Tribulation.
- On the Day of Pentecost the Lord Jesus began that grand work of baptizing believers in the Holy Spirit. He had the disciples wait in Jerusalem for "the gift my Father promised" (Acts 1:4-5). On Pentecost He first gave the Spirit from heaven. Then Peter explained: "Exalted to the right hand of God, [Jesus] has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:33). On a later occasion the Lord chose through Peter to open the door of faith and salvation to Gentiles in Caesarea. Soon thereafter, Peter reported to the Jewish church in Jerusalem. He recalled:

⁴ We do not belong to this darkness where we live, here where "the whole world lies in the power of the evil one" (1 John 5:19). Instead, we are "qualified...to share in the inheritance of the saints in light...delivered from the domain of darkness...transferred... to the kingdom..." (Col. 1:12-13). That does not describe our present life-style but our legal status and ultimate victory.

“As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: ‘John baptized with water, but you will be baptized with the Holy Spirit.’ So if God gave them the same gift that he gave us...” (Acts 11:15-17). That gift/that baptism continues today. For what reason would He discontinue it during the Tribulation?

- The result of Christ’s baptizing us in the Spirit is to form “the church, which is his body” (Eph. 1:23). By Him “we were all baptized in one Spirit into one body” (1 Cor. 12:12-13). Why would that same action ever fail to produce the same result, even in the Tribulation?
- No one can be eternally saved without that gift of the Holy Spirit. “[I]f anyone does not have the Spirit of Christ, he does not belong to Christ” (Rom. 8:9). It is the Spirit who administers the eternal new covenant (2 Cor. 3:3, 6, 8, 18). And it is only through “the new covenant, that those who are called may receive the promised eternal inheritance...” (Heb. 9:15). Why should tribulation believers fail to receive that Spirit, that covenant, or their promised inheritance?

For further discussion see my writing “The Mystery of Christ in Ephesians,” especially “The Meaning of *Church*” and survey comments on Ephesians 2:11-22.

Revelation describes the Rapture after the Tribulation. Having been reared believing in a pretrib Rapture, I became anxious to find it in Revelation. From start to finish that book is a “testimony for the churches” (Rev. 22:16; cf. 1:4, 11), preparing us for “the things that must soon take place” (22:6; cf. 1:1, 3). Most of it—with a great many details—describes the tribulation period leading to the Lord’s coming in His kingdom. We desperately wanted to be snatched away before that period but return with the Lord at its conclusion. It seemed irrational that Revelation would leave out the huge event that will make us miss that Tribulation! Yet, the Rapture *as we defined it* was not pictured in Revelation before the Tribulation or anywhere else!

I finally realized that it was mostly my theology and intense desire that made me misunderstand the Rapture and its timing. I saw it was wrong to break the Lord’s *parousia* (His coming again, Matt. 24:3; 37-39; 2 Peter 3:4) into two comings. I recognized that He will come only “with power and great glory” (Matt. 24:30; Titus 2:13; 2 Peter 1:16; Rev. 1:7). That is when He will send His angels “to gather his elect” (Matt. 24:31) in the Rapture, so they will be with Him and like Him. In Revelation that event is pictured only in 19:11-21 with 20:4.