

# A STUDY OF REVELATION



W. A. DILLARD

# A STUDY OF REVELATION

*Parts I-XXVIII*

**W. A. Dillard**

COMPLETE EDITION



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Compiled and Edited by Joseph F. Roberts

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## PART I PREPARATION

Introduction: though highly fascinating, Revelation is also a difficult book to interpret. It is the end, the culmination of millenniums of time and prophecies. Consequently, every little bit of Bible knowledge one can possibly acquire will help in the proper interpretation and understanding of this book. There are many interpretations of the same passages which seem feasible. More than one interpretation may be preferred, or they may all be wrong. It is certain that no prophecy of scripture is of private interpretation, 2 Peter 1:20. Opinion must be understood for what it is – just that!

**As a result, the question may arise as to whether such a study is truly worthwhile. The answer is yes.**

**We may not understand it all, but we will understand much more each time we prayerfully endeavor to learn God's Word. It appears most discouragement lies in the erroneous human tendency to speculate in details not given. Revelation is understandable as to the general events of the future. Much detail is simply not given.**

In preparation for the study of Revelation, it seems appropriate to think first about the magnificent intelligence of God, and the fact that He does every thing in good, perfect order. Mathematics, one of the chief tools of order is seen in every phase of the universe. Consider the following:

- I. THE IMPORTANCE OF MATH IN CREATION.
  - A. God creates according to mathematical law.

1. Isa 40:12 "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"
  2. Psalm 111:2 "The works of the LORD are great, sought out of all them that have pleasure therein."
- B. The significance of various mathematical numbers.
1. = Unity, God.
  2. = Division, alternative, choice, evil.
  3. = Solid, substantial, veal trinity, divine perfection.
  4. =  $3 + 1$ , God + creation, the material number.
  5. = Grace.
  6. = Man, imperfection, an addition to 5, but a subtraction from 7.
  7. = Spiritual perfection.
  8. = Super abundance, to make fat, first cube number,  $2 \times 2 \times 2$ .
  9. = Last of digits, the end, judgment.
  10. = Perfection number, new order.
  11. = Like 6 only disorder, imperfection.
  12. = Governmental perfection.

## II. THE IMPORTANCE OF NUMBERS IN THE VEGETABLE KINGDOM.

- A. Exogenes, the number 5 is predominant.
- B. Indogenes, the number 3 is predominant.
- C. Leaf designs in trees.
  1. Apple – every 5th stands in line with first.
  2. Oak – every 4th

3. Peach - every 6th.

III. THE IMPORTANCE OF NUMBERS IN GESTATION.

- A. Mouse is 21 (3 X 7) days.
- B. Rat and rabbit 28 (4 X 7) days.
- C. Dog 63 (9 X 7) days.
- D. Cat 56 (8 X 7) days
- E. Lion 98 (14 X 7) days
- F. Sheep 147 (21 X 7) days.
- G. Hen 21 ( 3 X 7) days
- H. Duck 28 (4 X 7) days
- I. Human 280 ( 40 X 7) days.

IV. THE IMPORTANCE OF NUMBERS IN CHRONOLOGY

- A. To appreciate this, one must definitely consider the difference between cardinal and ordinal time.
- B. Man's number in relationship to the earth, as a created being, is four.
- C. It will be seen that God deals with His people on earth in four periods of time before a new order is established. These four periods are 490 years each or 70 X 7 years.
- D. The four periods of 490 ( 70 X 7 ) years:
  - 1. Period One: The birth of Abraham to the Exodus.
    - a. Abraham at the promise Gen. 12:4, 75 yrs old.
    - b. Abraham at Isaac's birth, Gen. 21:5 100 yrs old.
    - c. Isaac at Jacob's birth, Gen. 25:26 60 yrs old
    - d. Jacob at entering of Egypt, Gen. 47: 8,9 130 yrs old
    - e. Total time from promise to the entering of Egypt, 215 years
    - f. Total time from promise to the Exodus Gal 3:17 430 years

g. Total time Israel was in Egypt  
215 years

h. But 430 years from promise to  
Exodus 430  
plus 75, the age of Abraham at  
promise 75

505 505 years

i. Subtract the time God withdrew  
while

2. Period Two: Exodus to dedication  
of the Temple.

a. Again, the difference between  
cardinal and ordinal time must  
be considered to clear a  
seeming contradiction between  
I Kings 6:1 and Acts 13:20.

b. Consider the time as follows:  
Israel in : wilderness wanderings 40 years

Judges 450 years

Saul 40 years

David 40 years

Solomon 03 years

573 years

c. But, consider the time God  
withdrew from Israel because  
of their sin and allowed gentile  
nations to rule them.

Israel served: Cush, Judges 3:8 8 years  
Eglon, Judges 3:14 18 years

Jabin,  
Judges  
4:3 20  
years  
Midiani  
tes,  
Judges

6:1 7  
years  
Philistin  
es,  
Judges  
13:1 40  
years

93 years

573 years minus 93 years leaves 480 years

d. Add the following:

Temple in  
construction 7  
years

being refurbished 3 years 490 years

3. Period Three: Dedication of the Temple to the return of Nehemiah from Babylonian captivity

a. Actual cardinal time  
560 years

b. Subtract the time of  
captivity 70 years 490 years

4. Period Four: Return of Nehemiah to the Second Coming of Christ.

a. Note the seventy weeks of Daniel 9:24-27 This is 70 X 7 and refers to years.

b. Return of Nehemiah to Messiah = 69 weeks

X 7

483 years 483 years

c. Time intervening because of death of Christ, near Two thousand years already.

d. Time left for God to work with His people

Before a new order begins 1  
week

X 7

7 years 7 years 490  
years

- e. This is the seven years of  
Jacobs trouble, of tribulation,  
the great, described in  
Revelation

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## PART II

### GENERAL INTRODUCTION TO REVELATION

#### CHAPTER ONE

As a matter of preparation we have surveyed the significance of numbers in the scriptures especially as they relate to chronology. Numbers play a significant role in Revelation, too. Revelation is not a narrative or a story book running from beginning to end in a graduated time sequence. Therefore, perhaps the greatest obstacle is the assignment of a time element to what is written. Where possible, passages should be interpreted literally. Many, obviously, must not be, and too much emphasis cannot be given to Rev. 1:1. The Revelation is given in symbols.

Symbols are not realities, but stand for realities. Chapter One serves as a general introduction to the book and VERY CAREFUL attention to it will greatly aid in understanding succeeding chapters.

- I. BASIC INTERPRETIVE QUESTIONS ANSWERED
  - A. Who is speaking? – John, the apostle John.
  - B. When is he speaking?
    - 1. Approximately 95 A.D.
    - 2. At the end of the reign of Domitian who, like Nero, greatly persecuted Christians. This called for Christian messages of hope to be apocalyptic in presentation.
  - C. To whom is he speaking?
    - 1. To the seven churches in Asia, verse 4 & 11.

2. By inference to the Lord's churches wherever they may be throughout the time of the church age.
  3. An explanation of why it is written to churches, V. 12, 16a, 20.
- D. About what is he speaking?
1. The Revelation of (belonging and pertaining to) Jesus Christ.
    - a. Verse one.
    - b. Jesus received it from God.
    - c. Jesus gives this revelation to His servants by an angel through John.
  2. The Revelation (apokalupsis) is apocalyptic in presentation.
    - a. Truths are uncovered by use of understandable signs and symbols of known things.
    - b. It is comparable to Matthew 13.
    - c. NOTE signified in verse one.
  3. The Revelation is one of things past, present and future.
- E. Why the book is written.
1. To reveal realities of past, present and future.
  2. To declare to those who have an ear to hear things necessary to the conclusion of the age and the unveiling of Jesus as King of Kings.
    - a. "Blessed" (makarios, extremely happy) Permeating Revelation is a message of hope, of final victory in heaven and on earth through Jesus.
    - b. A blessing is pronounced for those who hear, read, and keep the words of this prophecy.
    - c. The time of the prophecy is at hand. Time here is "kairos" a

period of time and not “chronos”  
calendar time. The time of the  
church age is to be inferred.

## II. SALUTATION

- A. From John to the seven churches of Asia, V. 4-8.
- B. A pronouncement of grace and peace.
  - 1. This is from God.
  - 2. Seven spirits before His throne.
  - 3. Jesus Christ, our King and Redeemer.
- C. An assurance of victory by the return of Jesus.
- D. An affirmation of security in Christ Who is the beginning and ending.

## III. THE REVELATION

- A. To John, V. 9-10.
  - 1. He identifies himself as a brother and companion in tribulation.
  - 2. He is exiled on Patmos because of his Christian stand.
  - 3. He came to be in the spirit on the Lord's Day when the vision came, introduced by a great voice.
- B. The vision
  - 1. The first thing seen was seven golden candlesticks.
  - 2. Christ in the midst of the seven golden candlesticks.
    - a. Clothed to the foot.
    - b. Adorned with golden garment about the breast.
    - c. Head and hairs as wool, as white as snow.
    - d. Eyes as a flame of fire.
    - e. Feet like fine brass.
    - f. Voice as the sound of many waters.
    - g. His word as sharp two-edged sword.

- h. His countenance as the noontime sun.
  - 3. He held seven stars in His right hand.
- C. The apostolic reaction. V. 17.
- D. The words of Christ.
  - 1. About Himself, V. 17b-18a.
  - 2. About His victory, V. 18b.
  - 3. The command to write. V. 19
  - 4. The mystery explained, V. 20.

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## PART III

### A MESSAGE TO THE CHURCH AT EPHEBUS

Revelation 2:1-7

First, let us consider an overview of these letters to the churches. The seven churches are literal churches which existed in Asia Minor (Turkey) in later apostolic times. There were also other churches there during that period. The problems and commendations listed, together with their number, seven; seem to indicate characteristics of churches throughout the entire church age. It is not clear that each church is symbolic of a specific period of years, but the problems and commendations listed seem to appear in every generation with some more pre-dominant than others at various times.

Second, the messages to all seven churches have at least four important points for analogy. They shall be observed and are as follows: (1) the meaning of the name of the location of the church, (2) the frame in which Christ presents Himself to the church, (3) the message of criticism and commendation to the church and (4) the promise made to the overcomer.

#### I. THE MEANING AND BACKGROUND OF “EPHEBUS”.

- A. The term means “boiling hot”; hence, “zealous”.
  - 1. The city was a provincial seat of government, thus a place of decision and action
  - 2. The city was famous as the keeper of the goddess Artemis or Diana.
  - 3. It was the home of “black magic.”

B. Paul worked to establish the church for three years.

1. His labor and the conditions are described in Acts 19.
2. The zeal of the people demonstrated in the great riot.
3. That zeal was undoubtedly predominant in the church there.

## II. THE FRAME OF THE PRESENTED DIVINITY

A. Christ presents Himself to the Ephesian church as:

1. The one holding the seven stars in His right hand.
2. The one walking among the seven golden candlesticks.

B. Christ here represents Himself as:

1. Upholding pastors of true New Testament churches and the pastor of allowing Christ to work through them.
2. Walking among, empowering and blessing such churches and the Ephesian church in particular.
3. What had been accomplished for God in Ephesus was done by the church allowing Christ to work through them.
4. What had been lacking was due to unwillingness of the church to submit to Christ and His Word.

## III. COMMENDATION, CRITICISM, WARNING

A. The commendation of Jesus to the Ephesian church.

1. I know (oida, know, not ginosko, know) v. 2, 3..
  - a. Thy works.
  - b. Thy labor
  - c. Thy patience.
  - d. Their intolerance of evil ones.
  - e. Their successful trial of false apostles.

- f. Their continuation in Christ with patience
    - g. Their labor without fainting for Christ's sake.
  - 2. Mutual hate of Christ and the Ephesian church, V. 6.
    - a. Not the Nicolaitanes, but,
    - b. The deeds of the Nicolaitanes.
    - c. Nicolaitanism explained:
      - (1) The term comes from two words meaning "conquer" and "people"
      - (2) Some believe this refers to preachers and deacons conquering the people, lording it over God's heritage, giving rise to various forms of Episcopal government now predominant in many religious institutions.
      - (3) Some believe this was a sect originating with Nicolaus, one of the first deacons, Acts 6.
      - (4) Many ancient writers recorded the Nicolaitanes as a sect conquering the people by negation of pastoral and Biblical direction of life. This was done by the denial of some fundamental doctrines and substituting humanism, psychiatry and licentious lewdness for human happiness and the answer to the guilt problem.

- B. Criticism of Jesus to the Ephesian church, V. 4.
  - 1. "I have somewhat against thee,"
  - 2. "You have left your first love."
    - a. The first love is not identified specifically,
    - b. But it is generally understood to be love for the person and authority of Jesus.
- C. Warning of Jesus to the Ephesian church, v. 5.
  - 1. Remember where you fell from.
  - 2. Repent.
  - 3. Do the first works.
  - 4. They stood in imminent danger of losing their candlestick.
    - a. The candlestick being the church, they stood to lose Holy Spirit guidance and recognition by Jesus and His church.
    - b. They could, and probably would, continue as a religious organization destined to drift further into apostasy.

#### IV. THE PROMISE TO THE OVERCOMER

- A. Those who have an ear, spiritual ability to understand, are to hear (heed) the Spirit's message.
- B. The overcomer will be given the privilege of eating from the Tree of Life in the midst of the Paradise of God.
  - 1. The tree that was in the Garden of Eden.
  - 2. The tree that shall be in the New Jerusalem.
  - 3. The tree contains certain virtues of Christ.
  - 4. The overcomer will be in the place to enjoy the Tree of Life.

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## PART IV

### A MESSAGE TO THE CHURCH IN SMYRNA

Revelation 2:8-11

- I. THE MEANING AND BACKGROUND OF “SMYRNA”
  - A. The term “Smyrna” according to Harper’s Greek Lexicon means “Myrrh, an aromatic bitter resin, or gum, issuing by incision. . .from the trunk and larger branches of a small thorny tree growing in Egypt, Arabia . . . used by the ancients in unguents.”
    - 1. The word is used to name gifts at Jesus’ birth, Matt. 2:11.
    - 2. It is also used to describe a refused drink by Jesus on the cross. Mark 15:23.
    - 3. Thus, the idea of “bitter medicine” is predominant in the term.
  - B. The city of Smyrna is located a few miles north of Ephesus on the Aegean coast of Asia Minor (Turkey).
    - 1. It was a seat of Emperor worship with a temple to Tiberius.
    - 2. Polycarp, pastor of this church was martyred here, 168 A.D.
    - 3. The city is presently called Izmir, population over one million.
- II. THE FRAME OF THE PRESENTED DIVINITY
  - A. Christ presents Himself to the church of Smyrna as:
    - 1. The first and the last.

2. The one who became dead and is alive.
- B. The practical meaning of this presentation.
  1. Smyrna was suffering persecution and more was to come.
  2. They would be imprisoned and some would die.
  3. Their greatest and ultimate loss would be their life.
  4. Jesus said that they would become dead and yet live as He does.
- C. He is able to make bitter persecutions sweet, Exodus 15:23-26.

III. COMMENDATION, WARNING, ADMONITION  
(Let it be noted there is no divine criticism of Smyrna)

- A. The commendation.
  1. I know (oida, complete, divine understanding):
    - a. Thy works.
    - b. Thy tribulation.
    - c. Thy poverty (Physical, more than offset by spiritual richness)
  2. I know the blasphemy of those purporting to be Jews, but are not.
    - a. "Jew" is used of Paul and others to refer to the spiritual people of God and not to the Hebrew bloodline.
    - b. Note Gal. 6:15, Romans 2:28-29.
- c. This COULD mean affliction from national Jews such as Jesus referred to in John 8:44.
- d. It is MORE PROBABLY a reference to the large loose segment of "Christianity" which

became the state church of Rome.

B. The warning.

1. The devil is about to cast some of you into prison.
  - a. This is a specific trial of the faith in Smyrna.
  - b. It appears to be not the design of Christ, but it is permitted to His glory as well as to that of Smyrna.
  - c. Consider Rom. 8:28, James 5:10-11, I Peter 1:7, 4:12-14.
2. Smyrna is to have tribulation ten days.
  - a. This should be understood as ten periods of time.
  - b. It may mean ten “waves” of persecution.
  - c. It could mean ten days literally, but most think not.
  - d. It should be noted that tribulation (thlipsis) does not necessarily mean physical harm. It also means pressure, compression, affliction, distress of mind, distressing circumstances, trial, etc.

C. The admonition

1. Fear none of those things which you shall suffer.
  - a. There are things worse than distress of mind, affliction, etc.
  - b. To cease to hold to faithfully to the faith would not bring happiness, but would cause the church to suffer great loss here and hereafter.
  - c. Note. I Cor. 10:13 and Hebrews 13:8.
2. Be faithful unto death and I will give thee a crown of life.

- a. Keep on keeping on in the faith.
- b. Crown = that which surrounds.
  - (1) Thessalonians were Paul's crown of rejoicing, I Thess 2:19.
  - (2) To be encircled with life may mean higher level of awareness.

#### IV. THE PROMISE TO THE OVERCOMER

- A. Those who have an ear (spiritual ability to understand) are to hear (give heed to) this message of the Holy Spirit.
- B. The overcomer shall not be hurt of the Second death.
  - 1. The second death explained, Rev. 20:6, 14.
  - 2. Though Smyrna suffer and lose life for the faith, they would be victors for the Second death awaits all others who are not of the household of faith.

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## PART V

### A MESSAGE TO THE CHURCH IN PERGAMOS

Revelation 2:12-17

- I. THE MEANING AND BACKGROUND OF PERGAMOS
  - A. Location: some fifty miles north of Smyrna and 20 miles inland from the Aegean seacoast.
  - B. Notoriety:
    1. Skin for writing, “pergamenia” perfected here “Parchment”.
    2. Literary excellence: a library established here contained more than 200,000 volumes.
      - a. This made it second only to Alexandria.
      - b. This library was later carried away by Mark Anthony and presented to Cleopatra for the Alexandrian library.
      - c. This library purportedly encouraged evil, idolatrous practices and was destroyed in Alexandria.
    3. Idolatry.
      - a. First of the emperor worshiper cities.
      - b. Was a rival with Ephesus for temples to idols.
      - c. Given to lewdness in idol worship.

- d. Renowned for worship of Asklepios, god of medicine and healing arts whose image was that of Satan, a snake.

C. Name

1. Some believe “Pergamos” comes from a Greek word meaning castle, tower.”
2. It may be a combination of two Greek words, “per” meaning “gamos” meaning marriage. This may mean that the city was thoroughly married to idolatry and psychiatry seat is.”

II. THE FRAME OF THE PRESENTED DEITY, V. 12.

- A. Christ presents Himself to the church in Pergamos as “He which hath the sharp sword with two edges.”
  1. This is a reference to Rev. 1:16.
  2. Compare with Hebrews 4:12.
- B. The idea is separating right from wrong, setting things straight, or more specifically, judgment.

III. COMMENDATION, CRITICISM, WARNING.

- A. The commendation, v. 13.
  1. I know thy works.
  2. I know where you live (the circumstances under which you live) where Satan’s seat is.
  3. You have held fast my name.
  4. You have not denied my faith (faith in me and my word).
    - a. This is significant because some had been killed for nothing more. Antipas is named.
    - b. It is significant also that the church holds a good testimony at the very seat of Satan.
- B. The criticism.

1. Some in the Pergamos Church held to the doctrine of Balaam..
  2. Some also held to the doctrine of the Nicolaitanes, V. 15.
- C. The warning.
1. Repent, v. 16, this is an opportunity for the church to get right with God and be used to rectify the bad situation.
  2. The alternative. Christ will bring judgment both upon the offenders and the church that does not take the initiative to do right.

#### IV. PROMISE TO THE OVERCOMER

- A. He that hath an ear (spiritual ability to understand) let him hear (heed) what the Spirit saith unto the churches.
- B. The overcomer is to be given two things, v. 17.
1. The privilege of eating hidden manna.
    - a. Manna was the sustinment God gave Israel in the desert.
    - b. Jesus is the true manna, bread from heaven, John 6:31-33.
    - c. Thus, this appears to be a reward of especially close fellowship, strength, and understanding in Christ.
  2. A white stone with a new name on it known only to the recipient.
    - a. Such white and black stones were used in antiquity in judgmental affairs: white being to vote “for” or to acquit and black for “against” or to condemn. Stones with one’s name on it were also used for admittance to important social and business affairs. They were also worn as pendants.

- b. Thus this symbolizes a personal reward consisting of the right to favors with Christ.

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## Part VI

### A MESSAGE TO THE CHURCH IN THYATIRA

Revelation 2:18-29

- I. THE MEANING AND BACKGROUND OF “THYATIRA”.
  - A. Location: forty miles southeast of Pergamos.
  - B. Inhabitants: mainly Macedonian Greeks who founded the colony during the days of Alexander the Great.
  - C. Worship: No emperor worship. Apollos was main god of the city; Nicolaitaines were strong there.
    - d. Notoriety: the waters of Thyatira are said to be so well adapted for dyeing that no place can the scarlet cloth be so brilliantly or so permanently dyed as here.
  - E. The first European convert was Lydia of Thyatira, Acts 16:14.
  - F. Meaning of the name: most say of unknown origin. The word appears to be derived from a term meaning sacrifice or to weary with sacrifice, or to kill for any purpose.
    - 1. This may be a reference to the constant killing of murex shell from which purple dye was extracted. But this seems remote.
    - 2. It may refer to the city as a place of sacrifice to pagan gods.
  - G. The spiritual significance: probably it is that God was wearied with inappropriate, incorrect sacrifice of worship.
    - 1. If indicating a period of time, it is probably the whole of the dark ages.
    - 2. Thyatiran worship was very corrupted.

- II. FRAME OF THE PRESENTED DEITY, V. 18.
  - A. Christ presents Himself to the church in Thyatira as:
    - 1. The Son of God.
      - a. He is noted in Rev. 1:13 as “one like unto the son of man.”
      - b. The idea of specific authority seems to be implied.
    - 2. The one “who hath His eyes like unto a flame of fire, and His feet are like fine brass.”
      - a. This is a reference to Rev. 1:14-15.
      - b. Fire and brass both speak of judgment.
  - B. This frame is appropriate to the findings in Thyatira.
- III. COMMENDATION, CRITICISM, WARNING, V. 19
  - A. The commendation:
    - 1. I know your works.
    - 2. I know your love.
    - 3. I know your service.
    - 4. I know your faith (or faithfulness)
    - 5. I know your patience.
    - 6. The last part of V. 19 is unclear.
      - a. Works are renamed and an apparent comparison is made between patience and love.
      - b. Some scholars believe the statement should be understood “your last works to be more than the first” indicating not a comparison of their assets, but an intensification of them all.
  - B. The Criticism, V. 20-24.
    - 1. Centered on “that woman, Jezebel.”

- a. She called herself a prophetess.
  - b. The church, at least passively, allowed her to teach.
  - c. She was allowed to seduce God's servants to:
    - (1) Commit fornication.
    - (2) Eat things sacrificed to idols.
2. Further information about Jezebel.
- a. She was given space to repent of her fornication.
    - (1) She refused to do so.
    - (2) This refers to God's longsuffering, II Pet. 3:9.
  - b. This situation is better understood by comparing it with the Jezebel of the Old Testament.
    - (1) She was a stranger to Israel, a daughter of a Zidonian King, I Kings 16:31.
    - (2) She brought in the worship of Baal.
    - (3) She polluted all Israel so Elijah thought he was the only one left who served God, I Kings 19:14
    - (4) She wrought unimaginable wickedness in Israel.
  - c. Her doctrine is spoken of as the depths of Satan. V. 24.
3. Jezebel is to be judged.
- a. She is to be cast into a bed with those who commit adultery with her.
  - b. Her children will be killed.
  - c. Jezebel of the Old Testament was eaten by dogs. II Ki. 9:22

4. The symbolic application of Jezebel.
  - a. Religion is symbolized as a woman. Compare Rev. 12 and 17. Also, the church is likened unto the bride of Christ.
  - b. Spiritual infidelity is often termed fornication and adultery in the Old Testament.
  - c. This appears to allude to the rise of Romanism.
    - (1) Romanism is the apostatized churches of the Lord who married the Roman Empire.
    - (2) Fornication is paying allegiance to one other than to whom betrothed. To Rome rather than to Christ.
    - (3) These churches and those so enticed are given space to repent.
    - (4) Children refer to offspring, the Protestant Reformation.
    - (5) Death refers to cessation which shall be brought about by Anti-Christ, Rev. 17.
5. The result of the judgment of Jezebel, V. 24.
  - a. Christ will receive glory from His true churches.
  - b. True churches will be rewarded according to their works.
- C. The warning, V. 25.
  1. Many in the church; hence, many churches did not pollute themselves with Jezebel.

2. They had many good, commendable qualities.
3. They were admonished and warned: “But that which ye have already hold fast till I come.”
  - a. This does not imply a sit down and hang-on attitude.
  - b. It demands a “get up and go” attitude for Christ in every phase of the great commission.

IV. PROMISE TO THE OVERCOMER, V. 26-29

- A. The overcomer is to be given two things.
    1. Power over the nations. V. 26-27.
      - a. Ruling power.
      - b. Apparently absolute power under Christ.
        - (1) The rule is with a rod of iron.
        - (2) The nations likened unto potter’s clay.
    - c. Compare Rev. 5:10, Rev. 19:15.
    - d. Compare the parable of talents, Luke 19:12-19.
  2. The Morning Star. V 28.
    - a. Jesus, Himself is the bright and morning star. 22:16.
    - b. The overcomer will have Christ, Himself.
    - c. This, no doubt, refers to a state of closeness, understanding of, and fellowship with Christ.
- B. Those who have spiritual ability to understand are warned again to both hear and do the instructions of God.

# A STUDY OF REVELATION

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W. A. Dillard

## PART VII

### A MESSAGE TO THE CHURCH IN SARDIS

Revelation 3:1-5

- I. BACKGROUND AND MEANING OF SARDIS
  - A. Location: about fifty miles east of Smyrna.
    - 1. The capitol city of Lydia, home of King Croesus.
    - 2. Center of trade, producer of textile works and jewelry.
    - 3. Noted for great wealth, Cyrus captured in 548 B.C. and found the fabulous sum of nearly six hundred million dollars.
  - C. Worship:
    - 1. Mystery cults were predominant.
    - 2. Temple ruins of Artemis still stand.
    - 3. Especially given to worship of Sybele, god of luxury and pleasure.
    - 4. Much licentiousness involved in such worship.
  - D. The significance of the name.
    - 1. "Sardis" some say is of unknown origin.
    - 2. The term is applied to a stone red or flesh colored.
    - 3. The term derives from a word meaning flesh, especially the nature of man apart from God.
  - E. The spiritual significance.
    - 1. The church is not charged with doctrinal error as some others.

2. Yet it is more emphatically rebuked as is Laodicea.
3. It appears that human reasoning and worldly practices had become predominant in the church.
4. It is a reminder to us that our best human reasoning is never an acceptable substitute for the Word of God and obedience to it.

## II. FRAME OF THE PRESENTED DEITY

- A. The one who has the seven spirits of God, V. 1.
  1. A reference to Revelation 1:4.
  2. Perhaps this is the Holy Spirit in seven (complete) manifestations.
    - a. It may indicate the particular ministry of the Spirit to these seven churches.
    - b. It may indicate the totality of the Spirit and His work in the authority of Christ.
- B. The one who has the Seven Stars.
  1. The stars are the “angels”, messengers; hence, pastors of the churches.
  2. Christ controls the Spirit and the pastors to minister the Word to the churches.

## III. THE MESSAGE TO THE CHURCH.

- A. Warning.
  1. The knowledge of Christ, V.1.
    - a. I know thy works.
    - b. You have a name, reputation, of being alive, but you are dead, V. 1. (Not literally dead v.4, but from practical, spiritual appearances.)
  2. Warning stated.
    - a. be watchful, V. 2 (become watchful).

- b. Strengthen remaining things about to die, V. 2.
- c. Your works have not measured up to God's demands, V. 2. (They were not done in complete accord with the scriptures, the only way any work is acceptable to God.)
- d. Remember how (manner) you received and heard, V. 3.
- e. Hold fast and repent. V. 3.
- f. Otherwise Christ would come upon the church as a thief, the hour (time) which they certainly would not know. V. 3.
  - (1) This may indicate the 2nd coming of Christ.
  - (2) More probably it indicates the coming of Christ on the church in punitive measures removing their candlestick.

B. Commendation:

- 1. A few even in Sardis were worthy of commendation, V. 4.
- 2. They had not defiled their garments (their works were right before God.)
- 3. They will have the privilege of walking with Christ in white.
  - a. White garments are the acceptable, righteous works of saints.
  - b. Note. Revelation 19:8.
  - c. The reward of the worthy, faithful, within the churches.

IV. THE PROMISE TO THE OVERCOMER

- A. He shall be clothed in white raiment, V. 5.
- B. His name shall not be blotted out of the book of life, V. 5.

1. Obviously, not the Lamb's book of life as in Rev. 21; 27
    - a. No one is blotted from this book.
    - b. John 5:24.
  2. More probably it's the book Moses mentioned, Exo. 32:32.
  3. Perhaps a divine register of those alive on earth.
  4. Perhaps a divine register of those whose lives count for God.
- C. Christ will confess his name before God and His angels, V. 5.
1. A reward based on a worthy Christian life.
  2. Note Matt. 10:32, Luke 12:8.
- D. A universal warning and appeal to both hear and do God's Word, V. 6.

Rev 19:7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev. 21:27, 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Matt 10:32. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

# A STUDY OF REVELATION

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W. A. Dillard

## PART VIII

### A MESSAGE TO THE CHURCH IN PHILADELPHIA

Revelation 3:7-13

- I. BACKGROUND AND MEANING OF  
“PHILADELPHIA”
  - A. Location: In Lydia about 28 miles from Sardis, across a mountain range.
  - B. Notoriety: Little is known or written about Philadelphia.
    - 1. It was built by Attalus Philadelphus and bore his name.
    - 2. It was a Roman city until 1392 A.D. when it fell to the Turks.
  - C. Spiritual significance:
    - 1. The name is a combination of two words meaning “Brotherly Love”
    - 2. Church receives much praise, but no rebuke is offered.
- II. Frame of the presented Deity, V. 7.
  - A. The one who is holy, Who is true.
    - 1. The one who lives righteously and speaks truth.
    - 2. The very essence and source of all holiness and truth.
  - B. He that has the key of David.
  - C. He Who opens and no man closes: closes and no man opens.

1. No. B and C undoubtedly refer to the authority of Christ.
2. Illustrated in kindred language in Isaiah 22:22.

### III. THE MESSAGE TO THE CHURCH

- A. Works of the Philadelphia church both known and observed, V. 8.
- B. The church is given a great opportunity of service, V. 8.
  1. Philadelphia was the last city of Asia Minor to fall to the Turks.
  2. Nestled in the mountains, forgotten by emperors, it constantly resisted outside forces and practiced its faith.
  3. Parallel the open door set before the church in America.
- C. The commendation, V. 8.
  1. The Philadelphia church has a little strength.
    - a. Amount is not emphasized so much as its genuineness.
    - b. Strength is spiritual integrity, doctrinal purity, and evangelistic zeal.
  2. They had kept the Word of God.
  3. They had not denied the Lord when others were doing it and it would have been to their fleshly advantage to do it, too.
  4. Religious adversaries will be caused to worship at the feet of this church.
    - a. Those are identified as the synagogue of Satan.
    - b. Those who lie about being true Jews. (Note Rev. 2:9 and outline IV, part III, A.)
    - c. Worship in the oriental sense of the word means to show or give respect unto, not necessarily to

agree with and pay allegiance to.

5. It will be evident to all that Christ has great love for His church.
6. The Philadelphia church kept the word of patience, V. 10.
  - a. Patience basically means to “stay under.”
  - b. They kept on keeping on.
  - c. Note Hebrews 10: 35-39
7. The church is to be kept from the hour of temptation.
  - a. To the literal church it was a sparing of cruel tests others experienced.
  - b. In application it may reference the Great Tribulation
  - c. The idea is not that the church will be kept away from temptation, but kept securely and brought safely out of that atmosphere.

D. The admonition

1. Hold fast what you have.
2. This refers to spiritual integrity, doctrinal purity, and evangelical zeal.
  - a. Because the coming of Christ will be rapid, without warning or time to amend actions.
  - b. Because some may induce them to lose their crown.

IV. THE PROMISE TO THE OVERCOMER, V. 12.

- A. He will be made a pillar in the temple of God.
  1. A pillar is not a pillow.
  2. A pillar is the best, most supportive material
  3. A pillar is not to be moved, note: “and he shall go no more out.”

4. But there is no temple in New Jerusalem save God and Christ, Himself. Rev. 21:22. thus a close relationship with Christ is intended.
- B. He will be given a new name.
1. The name of God.
  2. The name of the city of God.
  3. The name of Christ.
    - a. This is not to be understood so much literally as figuratively, but really.
    - b. Note the difference in God's people in grace vs. law.
    - c. This is because in grace God's laws are written in hearts. Heb 8:10.
    - d. In glorification, God's overcomers will clearly reflect God in every way.
- C. The universal warning, V. 13.  
"He that hath an ear (spiritual ability to hear), let him hear (understand, comply with and do) what the Spirit saith unto the churches (saved, baptized, called out and working together saints of God.)"

# A STUDY OF REVELATION

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W. A. Dillard

## PART IX

### A MESSAGE TO THE CHURCH IN LAODICEA

Revelation 3:14

- I. THE BACKGROUND AND MEANING OF “LAODICEA” v. 14.
  - A. Location: on the Lydia-Phrygia border area 45 miles east of Ephesus.
  - B. Notoriety:
    - 1. Center for large manufacturing and banking operations.
    - 2. Seat of a provincial court.
    - 3. Home of Cicero, an ancient, eloquent writer.
    - 4. Home of many Jews.
    - 5. Called the “City of Compromise.”
  - C. Worship:
    - 1. The god Asklepios, god of healing was chiefly worshipped.
    - 2. A medical school was located there.
  - D. Spiritual significance:
    - 1. “Laodicea” is a combination of two Greek words.
      - a. “Laos” == People.
      - b. “Dikea” Just, justice, right, righteous, show.
    - 2. The term has been translated, “Justice of the People.”
      - a. It may mean people who declare themselves just or right.
      - b. It may mean people who show themselves as right or just.
    - 3. The slogan, “City of Compromise” together with the meaning of the term

“Laodicea” tells something about these people and their spiritual condition.

II. THE FRAME OF THE PRESENTED DEITY, V. 14

A. The “Amen.”

1. The God of truth.
2. “Amen” literally means true or truly.
3. Note: God of truth in Isa. 65:16.

B. The faithful and true witness

1. A reference to Rev. 1:5.
2. The witness whose testimony never falls short of absolute truth.

C. The beginning of the creation of God.

1. Not the first product of God as J W’s, other materialists proclaim.
2. But the instrument, agent of beginning and all creation.
  - a. Col. 1:15, 18.
  - b. John, 1:3, Hebrews 1:2.

III. THE MESSAGE TO THE CHURCH, V. 15-20.

A. I know thy works, V. 15

1. “Oida” know, more than mere observance.
2. As the God of eternity, the works are laid out before Christ, beforehand.

B. You are neither hot nor cold, V. 15.

1. “Hot” means “to boil” & gives us “zeal, zealous.”
2. “Cold” means to cool by evaporation, Note Matt 24:12.
3. Jesus would have them one way or the other.
4. They were “lukewarm”, from a word meaning “to liquefy.”

5. I will (am about to, stand imminently to) spew (vomit, expel with disgust) thee out of my mouth.
6. An orthodox, inactive, satisfied Baptist Church is depicted as making Jesus sick to His stomach.

C. Their condition portrayed, V. 17.

1. From their viewpoint.
    - a. Rich—an indication of feeling of spiritual adequacy in material blessings.
    - b. Increased in goods, material riches.
    - c. Have need of nothing, adequate in every way (imagined).
  2. From God's viewpoint.
    - a. Wretched, from Greek word meaning callused. Rom 7:24.
    - b. Miserable, Pitiabale as in I Cor. 15:19.
    - c. Poor, in spiritual poverty, just opposite to Smyrna.
    - d. Blind, spiritual blindness, Note Matt. 23:17, 6:22-24.
    - e. Naked, Greek = gumnos, without any or very little clothing, comes from idea of athletic games exercised in the nude. (Gymnasium).
- D. Jesus' admonition to the church, V. 18.
1. I counsel thee to buy of me...
    - a. "Counsel" means "will" or "advice."
    - b. "Buy" Greek, agora, means market place. Shop in Jesus.
  2. Gold tried in the fire.
    - a. Not literal gold or material riches, but spiritual riches. (Trial of faith)
    - b. "Tried in the fire" is a process whereby gold is refined. Note I Peter 1:7.
    - c. Thus could Laodicea become truly rich.
  3. White raiment, Note Rev. 3:5, 19:8.
    - a. This is to cover nakedness.
    - b. This is to eliminate shame.
  4. Anoint your eyes with eye salve.

1. This is to allow true sight and insight.
2. Compare with Matt. 7:2-3.
- E. The reason for the admonition, V. 19.
  1. Genuine love on the behalf of Jesus.
    - a. Love produces and demands rebuke.
    - b. Love produces and demands chastisement for wrongdoing.
    - c. Compare Prov. 27:6, Hebrews 12:5-11.
  2. The need for Laodicean repentance.
    - a. Become zealous, concerned, enthusiastic.
    - b. Repent = change course and manner of life.
- F. The longsuffering love of Jesus for Laodicean churches, V. 20.
  1. He is on the outside knocking, seeking admittance.
    - a. He is to be the head, supreme authority.
    - b. Being shut out, still He livingly seeks His own.
  2. The appeal is to anyone who will hear and respond.
  3. The promise is of fellowship with Lord of heaven and earth.
- IV. THE PROMISE TO THE OVERCOMER.
  - A. A promise of ruling with Christ.
    1. Christ is yet to sit upon (rule) Israel from the throne of David.
    2. Note, Luke 1:32, 33; Acts 2:30, 34-35; Matt. 19:28.
  - B. The position will be similar to the position Christ now enjoys at the Father's Throne.
  - C. The universal admonition, "He that hath an ear (spiritual ability to understand) let him hear what the Spirit saith unto the churches."

Col 1:15-20, 15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Heb 1:1-2, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”

# A STUDY OF REVELATION

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W.A. Dillard

## PART X

### THE HEAVENLY SCENE: GOD'S THRONE

Revelation 4:1-11

#### INTRODUCTION

Chapter four is a great change in the revelation of Jesus to John. The messages to the churches having been given, the scene changes to one in heaven. Still, it is important to remember that all of the revelation is to be written in a book and delivered to the churches.

Churches of our Lord Jesus are born-again, baptized, obedient people who have the Pentecostal baptism of the Holy Spirit to aid them in interpreting and understanding God's Word. While churches may not agree on every detail of the revelation, its general import is understood as far removed from so many hair-brained ideas that false churches and self-styled apostles attribute to it.

There seems little, if any, justified reason to believe John's displacement into heaven is indicative of the general rapture of the saints. It more forcefully appears that John is caught up into heaven for the sole purpose of witnessing events as they lead up to the rapture and the Great Tribulation as well as events that shall transpire into the final heaven age.

- I. THE DISPLACEMENT OF JOHN, 4:1-2a.
  - A. A door is opened in heaven.
    - 1. This is envisioned as being up
    - 2. But physical location seems unimportant.
    - 3. Rather a door opened into a different dimension.
  - B. The first voice beckoned.

1. It resembled a trumpet.
  2. It is identified as Jesus, Rev. 1:10-11.
  3. It promised to show things to come hereafter.
- C. John was transported by personal transition.
- II. THE HEAVENLY SCENE, Rev. 4:2b-8.
- A. One sitting upon a throne, V. 2b.
1. He is like unto Jasper and Sardine stone in appearance.
    - a. this is a hue of purple and red.
    - b. It seems the best man's inadequate language can do in describing the Almighty God.
  2. A rainbow is round about the throne, V.
    3.
      - a. The rainbow is a symbol of God's covenant with man.
      - b. It is a testimony that God is a covenant making, keeping God.
- B. There are twenty-four seats about the throne, v. 4.
1. Twenty-four elders are sitting there.
    - a. They are clothed in white raiment – the righteousness of saints.
    - b. They wore crowns of gold, indicative of accomplishments, II Tim 4:8.
  2. Why twenty-four?
    - a. . Twenty-four is two times twelve, the number of governmental perfection..
    - b. God has instituted two divine governments on earth – Israel & the church.
    - c. These elders are representative of these two governments.
- C. Further activity about the throne, v. 5.
1. Lightenings, thunderings, voices.

- a. These are often used in the Old Testament.
  - b. They indicate judgment.
  - c. These are judgments to be unleashed on earth.
- 2. Seven lamps of fire.
  - a. These are before the throne.
  - b. They are identified as the seven spirits of God.
  - c. Seven is the number of complete perfection, thus they speak of the complete power and abilities of the Spirit of God.
- D. The sea of glass, v. 6.
  - 1. This is also before the throne.
  - 2. It is likened unto crystal.
  - 3. It is suggested that this is the earth.
- E. Four living creatures, v. 6-8.
  - 1. They are about and in the midst of the throne.
  - 2. Full of eyes before and behind suggests discernment esp. spiritual.
  - 3. The ensigns of the tribes of Israel & their encampment about Tabernacle.
    - a. The first is as a lion. Judah, Issachar, Zebulun (E) Side
    - b. The second is as a calf. Ephraim, Manasseh, Benjamin (W) Side
    - c. The third is as a man. Reuben, Simeon, Gad (S) Side
    - d. The fourth is as a flying eagle. Dan, Asher, Naphtali (N) Side
  - 3. Each had six wings.
  - 4. They praised God continuously.
  - 5. These living creatures are not easily identified.
    - a. They may have to do with Israel as they are the ensigns of their banners.

- b. They may represent four types of flesh that dwell on the land.
- c. They appear to be what Ezekiel called cherubim. Eze 1 & 10.

III. THE PURPOSE OF THE LIVING CREATURES AND ELDERS, v. 9-11.

- A. They glorify God at His throne, V. 9.
- B. The elders follow the actions of the creatures.
  - 1. They cast crowns before the throne.
  - 2. All their honor is due to him.
  - 3. They ascribe creation acts to God, V. 11.

# A STUDY OF REVELATION

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W.A. Dillard

## PART XI

### THE SEVEN SEALED BOOK

#### Revelation 5:1-14

Introduction: This is a continuation of events in the initial revelation scene in heaven. A brief reiteration of the scene is:

A throne

God upon the throne

24 seats and 24 elders upon them about the throne A rainbow over the throne

Lightenings, thunderings, utterings emitting from the throne A sea of glass before it.

Four living creatures, six-winged about and in the midst of it.

Rethink what these things mean.

- I. THE BOOK DESCRIBED, V. 1-4.
  - A. It is in the hand of God.
  - B. It is written within and on the back side.
    - 1. It is probably in the form of a scroll
    - 2. The wordiness of it may indicate the detailed work of a legal document.
  - C. A strong angel invites, universally, anyone who is worthy to open the book to come forward and loose the seals.
    - 1. No man in the universe was able to do so.
    - 2. This caused John to weep much.

3. This is a strong indication that it had to do with his future as well as that of the entire human race.
4. Could it be less than the title deed to man's lost inheritance and the means of regaining it?

## II. THE PREVAILING LAMB, V. 5-7.

- A. John told to cease weeping.
- B. One had prevailed to break the seals and open the book.
  1. He is called "The lion of the tribe of Judah."
  2. "The root of David."
  3. He appeared as a lamb having been slain.
  4. He had seven horns
    - a. A horn is prophetically representative of a king or of the instrument of prevailing in battle belonging to a king.
    - b. Seven would indicate the complete kingship of Christ, His complete overcoming power.
  5. He had seven eyes.
    - a. The eyes indicate complete discernment and are identified as the seven spirits of God
    - b. Again, seven indicates completeness.
    - c. Note Isaiah 11:2-3.
- C. He took the book from the hand of God.

## III. THE HEAVENLY ADORATION, V. 8-14

- A. The living creatures and 24 elders fall before Him, V. 8.
  1. They have harps and golden vials of odors.
  2. These are the adoration of musical praise and prayers of saints.
  3. They sang a new song of: (v9)

- a.       worthiness of Jesus.
  - b.       His sacrifice on the cross.
  - c.       His redemptive act.
  - d.       His restoration and elevation of man. V. 10.
- B.       The angelic adoration. V. 11-12.
  - 1.       They were without number in multitude.
  - 2.       Their sevenfold declaration of the worthiness of the Lamb.
    - a.       Power
    - b.       Riches
    - c.       Wisdom
    - d.       Strength
    - e.       Honor
    - f.       Glory
    - g.       Blessing.
- C.       The universal adoration, V. 13.
  - 1.       Consisting of every creature.
    - a.       In heaven.
    - b.       On earth.
    - c.       Under the earth.
    - d.       In the sea.
    - e.       All that are in them.
  - 2.       The fourfold adoration
    - a.       Blessing
    - b.       Honor
    - c.       Glory
    - d.       Power
    - e.       This is to the Lamb forever.
- D.       The appropriateness of the adoration, V. 14.
  - 1.       The living creatures respond with “Amen!” truly.
  - 2.       The elders respond with further worship.

# A STUDY OF REVELATION

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W. A. Dillard

## Part XII

### OPENING THE SEVEN SEALS

#### Revelation 6:1-17

Introduction: Caution! Revelation is not a simple narrative told in a graduated time sequence. The greatest difficulty is assigning a proper time to events of the book. Furthermore, the book is not a revelation of time and events as such. It is the revelation of Christ Jesus. Additionally, it is the nature of prophecy to set forth a person or an idea, to tell something about it, and then to plunge in thought to the ultimate end of it, skipping over important details of time and events.

For instance, many Old Testament prophecies told of the second coming of Christ and the millennial reign, but completely ignored the earthly ministry of Jesus and the entire church age.

Coping with Revelation is not too difficult if you think about these things. Obviously, many of the events portrayed by various seals, trumpets, vials, etc., will occur simultaneously. Your goal should be to understand some of the details of various symbolisms and at the same time gain an over all picture of what is being presented. Keep from going to the extreme on either. This is a wonderful insight into the past, present, as well as the future.

Now, let's regain the entire picture from chapters four and five, the heavenly scene – some details of it; the triumph of the slain Lamb. Think now about a possible time element for these events. Are they shown as they transpired from the beginning of time or are they yet future?

- I. THE FIRSTS FOUR SEALS OPENED – FOUR HORSEMEN, V. 1-8.
  - A. The first seal.
    1. A white horse.
    2. A rider with a bow, but no arrows.
    3. A crown upon his head.
    4. He went forth conquering and to conquer.
  - B. The second seal.
    1. A red horse.
    2. A rider with power to remove peace from the earth.
    3. He incited war.
    4. He possessed a great sword.
  - C. The third seal.
    1. A black horse
    2. A rider with a pair of scales in his hand.
    3. The economics of food merchandizing is acclaimed.
    4. Oil and wine are ordered to be protected.
  - D. The fourth seal.
    1. A pale horse
    2. A rider named death.
    3. Hell followed with him.
    4. He has power over 25% of the earth.
      - a. To kill with sword.
      - b. To kill with starvation.
      - c. To kill with death.
      - d. To kill with the beasts of the earth.
  - E. Some General Observations.
    1. Notice there are four horsemen, four things said about each, summoned by one of four living creatures.
      - a. Four is the number of creation.
      - b. It is the number of man as a part of creation.
      - c. Four living creatures represent land life on earth.

2. The first horseman seems more difficult to identify than the others.
3. The nature of things they represent.
  - a. None of this is new to the earth or to mankind under the laws of sin and of death.
  - b. These are powers available to mankind to continue to use until the “Day of the Lord.”
  - c. There will be an apparent intensification of these powers employed in the last days.
  - d. These powers are specifically the powers of war, economics, and death represented by the last three horsemen.
  - e. Accordingly, the first represents the only available power for victory, the power of Jesus Christ through whom men may fight a good warfare and through the faith once delivered to the saints conquer sin and its effects in themselves and others. This rider represents for all practical purposes the church of the Lord Jesus. This is a totally logical explanation if viewed from the lifetime of John.
  - f. Many scholars identify the white horse rider as the anti-Christ. This is done by reckoning the time of the appearance of these horsemen as yet future. There are definite problems with that interpretation.

## II. SEALS FIVE AND SIX, V. 9-17

- A. The fifth seal.
  1. Souls of men under the altar are shown.
  2. They were slain for the Word of God and their testimony.

3. They cry out for the end of the present order on earth.
  4. They are given white robes and told to rest yet a little season.
  5. Their fellow servants and brethren are to join them.
- B. The sixth seal.
1. It produced a great earthquake
  2. The sun became black.
  3. The moon became as blood.
  4. The stars of heaven fell to earth.
  5. Heaven departed as a scroll.
  - 6 Mountains and islands were removed from their place.
  7. Kings, great men, rich men, captains, mighty men, bond men, and freemen hid themselves in dens and rocks of the mountains.
  8. They prayed to be killed and hidden from God, from Jesus.
  9. It is the Great Day of the wrath of the Lamb.
- C. General observations.
1. These are not introduced by the living creatures as they do not represent powers in the hands of men.
  2. Souls under the altar represent all the saved dead from Adam to John and/or on to just before the raptures and first resurrection.
    - a. They do not cry out of a heart of vengeance, but of desire to obtain their new bodies in the resurrected state.
    - b. Their desire and prayer should also be considered a force which hastens the world to conclusion as much as the other forces at work on earth.

- c. Viewed from the lifetime of John, over fifty million have violently dies for Jesus to the present.
  - d. Those who lose their life to (in) faithful service are also considered as well as those who serve a short time and violently die.
3. The sixth seal plunges in thought to the conclusion of the seventieth week, to the beginning of the millennial reign.
- a. It seems to us many important events of tribulation, of rapture, of resurrection are over passed. These details will be presented in other parts of the revelation.
  - b. the language of verses 12 & 13 are used by Joel 2:28-32 and quoted by Peter as being at least partially fulfilled in Acts 2:16-21.
    - (1) A part of this prophecy was obviously fulfilled on Pentecost.
    - (2) A part of it has not been fulfilled.
    - (3) But Peter used it all with reference to the church age.
    - (4) It logically follows if the pouring out of the spirit was the ushering in of the church age with power, the moon becoming as blood, etc., will signify the end of the church age, the rapture and first resurrection.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XIII

### SEALED TRIBES AND RAPTURED SAINTS

Revelation 7:1-17

Introduction: The contents of chapter seven are given between the opening of the sixth and seventh seals. We discovered the sixth seal plunged in time to the end of the seventieth week to the bodily return of Christ to begin the millennial reign. So, what time element do we assign to this chapter as well as the events of the seventh seal? Remember! Think! The effect of one seal is not finished before the next seal is opened. The first four seals are believed to be opened and still continuing.

They will continue, even intensify to the end of the seventieth week.

Revelation 6:12 relates the opening of the sixth seal. Verse twelve and thirteen are a restating of Joel 2:28-32 and Acts 2:16-21 signifying the end of the church on earth; hence, the rapture and first resurrection. Verses 14-17 describe the bodily return of Christ.

Thus, it is understood that the opening of the sixth seal signifies preparation for Armageddon, more details of which are given in the opening of the seventh seal. Therefore, the events of chapter seven reveal last minute preparations on earth and show what has become of the raptured saints.

#### I. A STATEMENT OF SEQUENCE, V. 1.

A. “And after these things . . .”

1. John does not mean to say that what he now sees is to occur after the end of the sixth seal.

2. It is while the sixth seal is open, but before the opening of the seventh.
  3. It is preparatory to the Great Tribulation which ends in Armageddon.
- B. Thus, he tells us when he sees the scene, not when it happens.

II. A SCENE OF FOUR ANGELS, V. 1.

- A. Four is the number of creation, thus they are to affect man and material universe.
- B. They stand on four corners of earth.
1. They are holding the four winds of earth.
  2. They prevent the winds from blowing.
    - a. The corners are the four directions.
    - b. The winds are winds of destruction to be unleashed in Great Tribulation.

III. THE SEALED TRIBES, V. 2-8.

- A. The appearance of the fifth angel.
1. He ascends from the east.
  2. He has the seal of the Living God.
  3. He cries out with authority.
    - a. To prevent the winds of destruction.
    - b. To seal the servants of God in their foreheads.
  4. This angel is representative of Christ.
    - a. His number is that of grace.
    - b. His purpose is the predestined preservation of the nation of Israel.
- B. The tribes sealed.
1. They are sealed to prevent their death in the awful destruction of Armageddon.
  2. Twelve thousand of each of twelve tribes are sealed.

- a. This is one hundred forty four thousand.
- b. Little or no explanation is offered for the exclusion of Dan.

IV. THE RAPTURED SAINTS, V. 9-17

- A. Another statement of sequence, “And after this . . .”
  - 1. This does not imply that this occurs after the tribes are sealed.
  - 2. It means this is when John was shown the scene.
- B. A great multitude.
  - 1. No man could number them.
  - 2. They were of all nations.
  - 3. They were of all kindred.
  - 4. They were of all breeds of people.
  - 5. They were of all languages of men.
  - 6. They stood before God and the Lamb.
  - 7. They wore white robes.
  - 8. They held palms in their hands.
  - 9. They praised God and the Lamb in a loud voice.
- C. The angelic worship.
  - 1. They echoed “amen” to the praise of the saints.
  - 2. They offered a seven-fold praise to God.
    - a. Blessing.
    - b. Glory
    - c. Wisdom
    - d. Thanksgiving.
    - e. Honor
    - f. Power

h. Might

- D. The multitude identified.
  - 1. They came out of great tribulation
  - 2. They washed their robes in the blood of the Lamb.
  - 3. They shall be with, serve, and enjoy the blessings of the Lamb forever.

4. These are the raptured and resurrected saints of all ages. Note I Thess. 4:17.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XIV

### “OPENING THE SEVENTH SEAL”

#### Revelation 8:1-13

Introduction: A brief restatement of the position taken relative to the time of the seals is in order. The seals are opened and their effects continue to the end of the age. Furthermore, the events of the seals are not some strange punishment dished out as a result of man's sinful nature. They are the product of man's determination to be lord and master of his own fate apart from God.

Consequently, the first five seals are viewed as opened and their effect at work in the world. The first four seals are significant as stating the powers given for man's use, misuse, abuse. Four is the number of creation and man as a part of it. The fifth seal is viewed as open and spanning the entire church age. Five is the number of grace. This is the age of grace. The fifth seal souls were told to be patient, wait until their brethren should join them. This process will be completed when the rapture and first resurrection occurs.

Moreover, the sixth seal signifies the rapture and first resurrection. Its effects continue to the return of Christ. Six is specifically the number of man. It designates the time when man on earth will fully receive the fruit of his age-long struggle, a world without God.

Finally, the opening of the seventh seal is the beginning of great tribulation on earth. The covenant people of God and/or the tribes of Israel sealed to prevent physical death.

- I. THE SEVENTH SEAL OPENED, V. 1-5
  - A. Silence for about one-half hour.
  - B. Seven angels appear before God.
    - 1. A result of the seventh seal opened.
    - 2. These were given each a trumpet to blow.
  - C. Appearance of another angel.
    - 1. He had a golden censer.

2. He was given much incense.
  3. He offered it with the prayers of saints upon the golden altar.
  4. The smoke of this mixture ascended up before God.
  5. The angel refilled the censer with fire from the golden altar and cast it to the earth.
  6. There were voices, thunderings, lightnings, and earthquake.
- D. General comments.
1. Silence indicates the state of awe of heaven's inhabitants as they contemplate the horrors to visit earth.
  2. The seven angels with trumpets, a direct result of the opening of the seventh seal, are to sound at appropriate times signifying events of great tribulation.
  3. The other angel indicates the work of Christ.
    - a. Incense is indicative of righteous work.
    - b. "prayers" are self explanatory.
    - c. This is presented before God as perfect and full and a signification of the time of God's judgment on a wicked world.
    - d. Fire indicates judgment as do the voices, thunderings, lightnings, etc.

## II. THE FIRST FOUR TRUMPETS, V. 6-13.

- A. Effects of the first trumpet.
1. Hail and fire with blood on earth.
  2. One-third of trees and grass consumed.
- B. Effects of the second trumpet.
1. Something like a mountain of fire is cast into the sea.
  2. One-third of the sea becomes blood.
  3. One-third of the sea creatures died.
  4. One-third of the ships were destroyed.

- C.      Effects of the third trumpet.
  - 1.      A burning star falls from heaven.
  - 2.      Its name is Wormwood (bitter poison)
  - 3.      One third of rivers and fountains of water were poisoned.
  - 4.      Many died because of poisoned water.
- D.      Effects of the fourth trumpet.
  - 1.      A third part of the sun, moon, and stars were smitten.
  - 2.      Day and night, light and darkness were confused.
- E.      The pronouncement of woe, woe, woe, to earth dwellers because of three trumpets yet to sound. V. 13.
- F.      General comments.
  - 1.      There are seven trumpets to sound, but like the seals, the first group presented is four.
  - 2.      Four is the number of man as part of creation which the trumpets affect.
  - 3.      It is also suggested that like the seals, the first four trumpets are the result of man's own doing in seeking to be his own lord and master.
  - 4.      These plagues may, however, be sent directly from God, but evidence is strong that it is all a result of man's actions.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XV

### THE FIFTH AND SIXTH TRUMPETS SOUND

#### Revelation 9:1-21

Introduction: The opening of the seventh and last seal in chapter eight produced seven angels with seven trumpets to sound. The sounding of the trumpets signify terrible events of tribulation on earth. The time of the sounding of these trumpets is judged to be the last half of

Daniels' seventieth week. The saints are resurrected and raptured. The tribes of Israel are sealed. Mankind now receives the fruit of his history-long struggle, a Godless world in which he can be lord and master of his own destiny. It brings quick chaos and mockery from Satan whose ultimate goal is the violent destruction of mankind.

The first four trumpets seem to form a group with the last three producing great woe. It is strongly suggested that all this terrible tribulation is the fruit of man's desire and deeds.

We come now to the fifth and sixth trumpet soundings.

- I. THE FIFTH TRUMPET SOUNDS, V. 1-12.
  - A. The bottomless pit is opened, V. 1-3.
    - 1. It is opened by a star from heaven.
    - 2. The star possessed the key.
    - 3. Great smoke filled the air, darkening the sun.
  - B. Locusts appear from smoke of the bottomless pit.
    - 1. Their authority, V. 3-5.
      - a. Must not harm vegetation.

- b. Must hurt men, except those sealed of God.
- c. Must not kill, but torment.
- d. Their torment is as a scorpion sting.
- 2. Their description, V. 7-9.
  - a. As horses in shape
- b. Something like crowns of gold on their heads.
- c. Faces as men's faces.
- d. Hair as women.
- e. Teeth as of a lion.
- f. Breastplates as of iron.
- g. Wings with sounds of many chariots in motion.
- h. Tails as scorpion tails.
- 3. Their duration, five months. V. 5, 10.
- 4. Their opportunity to work, V. 6.
  - a. Men shall not escape them.
  - b. Death will be suspended.
- 5. Their leader, V. 11.
  - a. The angel of the bottomless pit.
  - b. The destroyer.

C. General Comments.

- 1. The bottomless pit is Hades, hell.
  - a. It is opened by a fallen star (angel) perhaps Satan or perhaps another angel sent for this purpose.
  - b. The locusts are symbolic of evil demons who are permitted of God to give man the fruit of a Godless world.
  - c. It appears man will be demon possessed so as to make suicide impossible.
  - d. The descriptions of the locusts may well indicate horrors of men's own making.

2. This event occurs at the sounding of the fifth trumpet.
  - a. Moreover the duration of the plague is for five months.
  - b. Five is no accident here.
  - c. Five is the number of grace.
  - d. It is by God's grace that man has his own way.
  - e. It is also by God's grace that the justice of God is vindicated in dethroning Satan and enthroning Jesus.

## II. THE SIXTH TRUMPET SOUNDS, V. 13-19.

- A. Four angels were loosed beyond Euphrates, V. 13-16.
  1. They are loosed by authority of a voice from the golden altar before God.
  2. They are loosed by the angel of the sixth trumpet.
  3. They are prepared for an hour, day, month, and year.
  4. Their purpose is to slay the third part of men.
  5. They produce an army of two hundred million.
- B. Description of horses of the army, V. 17-19.
  1. Their riders had breastplates of fire, jacinth, and brimstone.
  2. The horses' heads were as a lion.
  3. Their mouths issued fire, smoke, brimstone.
  4. Their authority is in their mouths and tails.
  5. Their tails with heads as serpents did inflict hurt.
- C. General Comments.
  1. This is the sounding of the sixth trumpet.
    - a. Six is man's number apart from God.

- b. When he has his day, it will quickly culminate in Armageddon.
  - 2. The four angels are viewed as demon spirits, restrained of God, (Jude 1:6) but when loosed quickly marshal a 200,000,000 man army for Armageddon.
    - a. Euphrates is the boundary or restraint line.
    - b. This protects Israel and indicates the place of this terrible war.
    - c. The destruction of the horses may indicate the modern implements of warfare at that time.
- III. THE STATE OF MEN IN THE TRIBULATION, V. 20-21.
- A. They did not repent of their works.
  - B. They did not repent of their idolatry.
  - C. They did not repent of their sin and evil action.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XVI

### A MIGHTY ANGEL AND A LITTLE BOOK

Revelation 10:1-11

Introduction: The time element of Revelation Chapter Ten appears to be the last part of the great tribulation period. The sixth trumpet has blown which revealed the battle of Armageddon. While this battle is generally recognized as the last major event before the visible, bodily return of Jesus, it is not clear how long the battle may be engaged before His return. Nevertheless, it seems logical that Revelation Ten should proceed to tell of the seventh trumpet, but it does not. Instead it pauses to pick up on other related matters important to our understanding of Revelation before the seventh and last trumpet sounds.

- I. THE MIGHTY ANGEL, V. 1-7.
  - A. The angel came down from heaven.
  - B. His appearance:
    - 1. Clothed with a cloud.
    - 2. A rainbow upon his head.
    - 3. Face was as the sun.
    - 4. Feet were as pillars of fire.
    - 5. A little, open book in his hand.
    - 6. His feet upon land and upon sea.
  - C. His message:
    - 1. A loud voice as a roaring lion.
      - a. This was responded by seven thunders uttering voices.

- b. The voices of the thunders were sealed and not written.
  - 2. A declaration of time to be no longer
    - a. This is sworn by authority of Almighty God
    - b. It is about time for the seventh and last trumpet to sound.
    - c. This will finish the mystery of God.
- D. General Comments
  - 1. The angel appears to be a special representative of Jesus.
    - a. In description.
      - (1.) A cloud speaks of the heavenlies.
        - (2.) The rainbow is the eternal memorial of a covenant that God will not again destroy earth with a flood, but redeem it to, for, and by the glory and excellency of His dear Son.
        - (3.) The description is similar to that of Jesus in Revelation One.
    - b. In authority
      - (1.) The voices of thunder (judgment) respond to Him. (2.) His declaration of time to be no longer.
        - (3.) “Time” here is “delay”, not the ending of time as time will continue through the 1,000 year reign of Jesus on earth.
  - 2. The mystery of God should be finished.

- a. This will occur at the sounding of the seventh trumpet.
- b. This refers to all the prophecies of both Old and New Testaments that must come to pass before the bodily return of Jesus.

## II. THE LITTLE BOOK, V. 8-11.

- A. John was commanded to take the little open book from the hand of the mighty angel.
  - 1. He was told to eat it.
  - 2. He was told and experienced it to be sweet as honey in his mouth, but bitter in his stomach.
- B. He was told he must prophesy again before many peoples, nations, tongues, kings.
- C. General Comments.
  - 1. Identification of the little, open book.
    - a. It seems to be the same little book as in Chapter Five.
    - b. If so, it is the title deed to the future of mankind.
    - c. The book is not open because the seven seals have been broken.
  - 2. The command to eat the book.
    - a. Not viewed as literal but as figurative.
    - b. That is, to digest its contents.
  - 3. The effects of the book.
    - a. In the mouth, sweet.
    - b. In the belly, bitter.
    - c. The revelation of the Christian's future is a genuine joy, a great delight, sweet as honey.
    - d. Consideration of the great trouble between now and then and the fact of a Christ-rejecting world that must face judgment brings bitterness to the belly.
  - 4. The command to prophesy again.

- a. Not a future role on earth for aged John.
- b. But a completion of the book of Revelation.
- c. A passing on of prophecy by his writings.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XVII

### “THE TWO WITNESSES AND THE SEVENTH TRUMPET”

Revelation 11:1-19

Introduction: It seems to be the case in Revelation that an effect is related to some of the causes that follow. Therefore, in chapter eleven we have the relation of some of the causes of tribulation and forces that bring the world to conclusion, which conclusion is spoken of in chapter ten.

John has digested the little book thereby obtaining understanding of end-time events that allow him to continue the prophecy to and about many nations. Dealing with chapter eleven is perhaps the most difficult part of Revelation, but sane, sensible understanding of it can be obtained by prayer and careful consideration of the logical presentations of the scriptures in other places that apply here.

- I. THE COMMAND TO MEASURE, V. 1-2.
  - A. John was commanded to measure the temple of God.
    - 1. The measurement was to include the altar.
    - 2. The measurement was to include the worshippers therein.
    - 3. He was given a reed to measure with.
    - 4. The court of the temple was not to be measured.
      - a. Because it is given to the gentiles.
      - b. They are to tread under foot the city forty-two months.

B. General comments.

1. The position is taken that chapter eleven compasses the whole of Daniel's seventieth week and that the time this event portrays is a time prior to the events of chapter ten. In other words, this is the cause of which chapter ten is the effect.
2. Literal versus symbolic views.
  - a. If this is literal, we must assume the temple is rebuilt in Jerusalem.
  - b. Measurement may be a prelude to possession.
  - c. However, it makes no sense to measure people
  - d. If symbolic, the people are to be measured (counted); hence, a religious census of sorts.
  - e. Gentiles refer to unbelieving religious systems including modern Jews.
  - f. They are to have dominion over Jerusalem for a period of forty-two months or three and one half years.

II. THE TWO WITNESSES, V. 3-14.

- A. God's two witnesses shall prophesy.
  1. They are given power to do so.
  2. They are to prophesy for one thousand two hundred sixty days.
  3. They will prophesy in sackcloth.
- B. The two witnesses identified.
  1. These are the two Olive trees.
  2. They are the two candlesticks before God.
- C. The nature of the two witnesses.
  1. Fire from their mouth devours their enemies.

2. If any hurt them, they must in this manner be killed.
3. They have power over elements.
- D. The war with the two witnesses.
  1. It will come when they have finished their testimony.
  2. It will be with the beast from the bottomless pit.
  3. They shall be overcome and killed.
    - a. Their dead bodies shall lie in spiritual Sodom and Egypt where our Lord was crucified.
    - b. Nations shall not suffer them to be buried, but shall look upon them three and a half days.
    - c. Their death shall cause great rejoicing on earth.
- E. Revival of the two witnesses.
  1. At the end of three and one half days.
  2. By the spirit of life from God.
  3. This causes great fear among men on earth.
  4. A voice from heaven calls them up.
  5. They ascend to heaven.
  6. The same hour produces an earthquake.
  7. Thousands are slain in the earthquake.
  8. Men glorify God.
- F. General Comments.
  1. God's two witnesses are not spoken of as future, but as presently existing.
    - a. This with other reasoning seems to exclude literal men.
    - b. That the witnesses are institutional, but personified as men is sensible.
    - c. They are especially empowered for this period of time.
    - d. Their prophecy period is three and one half years or 1260 days.

- e. Sackcloth is a sign of humility, submission to God and/or grief.
- 2. The two witnesses identified.
  - a. The Olive tree probably means the fruit of the Olive tree, oil, that was used in the lampstand.
  - b. Candlestick is originally referred to as light supporter.
  - c. The church is a candlestick, light supporter.
  - d. The light the church supports is the truth of God, the Bible empowered and illuminated by the Holy Spirit.
  - e. It appears these witnesses are the scriptures and the Holy Spirit as manifest to the world through the church.
- 3. The nature of the two witnesses.
  - a. Fire from the mouth indicates judgment.
  - b. The manner that men must be killed reaffirms the principle Jesus spoke that the one living by the sword must also die by the sword.
  - c. Their power over elements is a special empowerment for that time.
- 4. War with the two witnesses
  - a. It can only happen when they are finished with their work.
  - b. The devil appears to overcome the witnesses as the forces of evil appeared to overcome righteous Noah and our Lord Jesus.
  - c. Their death is viewed by some as the rapture of the saints; by others as a complete marginalization and lack of

- influence on the disbelieving world.
    - d. Their dead bodies may be relics, remains of Christianity.
    - e. The rejoicing of men comes as a result of the disappearance of all Godly restraint in their pursuit of wickedness.
  - 5. Revival of the two witnesses.
    - a. This comes after three and one-half days which may be the last half of Daniel's seventieth week.
    - b. The world is practically abandoned of God during the last three and a half years, but the force of the scriptures and the Holy Spirit in the world is renewed at the time Christ is to appear.
    - c. The same hour produces a great earthquake.
    - d. The thousands killed may indicate a huge number killed worldwide.
    - e. For the first time in a long time, men give glory to God, but from fear.
    - f. At this point Christ is to appear immediately.
- III. THE SOUNDING OF THE SEVENTH ANGEL, V. 15-19.
  - A. The reign of Christ on earth is announced.
    - 1. This is done by great voices in heaven.
    - 2. All the kingdoms of men become His, and His anointed's.
    - 3. He shall reign forever.
  - B. The worship of the twenty-four elders.
    - 1. They fell upon their faces in worship.
    - 2. They thanked God for assuming His rightful power and rulership.

3. They summarize the scope of the ages in adoration.
- C. The heavenly temple is opened.
  1. The ark of God's testament is revealed.
  2. Lightening, voices, thundering, earthquake, and hail follow as a result.
- D. General Comments.
  1. The bodily return of Christ to rule on earth seems to be an immediate result of the sounding of the seventh angel.
    - a. All heaven acclaims His reign.
    - b. His rule will be global with no exceptions.
    - c. His reign is not forever on this earth, but from this point.
  2. The worship of the twenty-four elders needs no explanation.
  3. The opening of the heavenly temple reveals the ark of the covenant and voices, thundering, etc.
    - a. The ark of the covenant is a reminder of God's promises to Israel which He now moves to fulfill immediately.
    - b. Lightening, voices, etc. indicate judgment to bring this to pass.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XVIII IMPORTANT PERSONAGES

### Revelation 12:1-17

Introduction: the relating of Chapter 12 is somewhat like that of Chapter 11. The witnesses are emphasized in Chapter 11 with the time covering the entire seven-year period. Then, the blowing of the seventh trumpet brings us again to the point of the visible, bodily return of Christ.

Now, Chapter 12 turns to emphasize important personages of principle characters in the last days with the element of time not being of primary consideration. Again, the forces at work in heaven and in earth culminate in Armageddon and the return of Jesus. This is the effect. The relating of these personages shows some causes of the effect.

- I. THE WOMAN, V. 1-2.
  - A. This was shown to John as a great wonder in heaven.
  - B. The woman described:
    - 1. Clothed with the sun.
    - 2. Moon under her feet.
    - 3. A crown of 12 stars upon her head.
    - 4. She cried in travail to be delivered of a child.
  - C. General Comments.
    - 1. The woman is, beyond doubt, a symbol of Israel.
    - 2. The sun is great light signifying the light of God in Christ.

3. The moon is lesser light signifying the church which had its beginning in her.
4. The crown of twelve stars refers to the twelve tribes of Israel.
5. The travail in birth refers to the birth of Jesus.

II. THE DRAGON, V. 3-4.

- A. It appears as another wonder in heaven.
- B. The dragon described:
  1. A great red dragon.
  2. It has seven heads.
  3. It has ten horns.
  4. It has seven crowns upon its heads.
  5. Its tail draws a third of the stars of heaven to the earth.
  6. It stood before the woman to devour her child at birth.
- C. General Comments.
  1. The great red dragon is identified as Satan.
  2. The seven heads may be the complete god-ship of Satan on earth.
  3. The ten horns are probably the political powers of governments he will control in the last days.
  4. Crowns on his heads imply he is indeed the supreme spiritual head of men apart from God.
  5. Its tail drawing a third of the angels to earth speaks

of the original rebellion of Lucifer and the necessity for angelic choice in heaven.

6. The dragon standing ready to devour the child of the woman needs little explanation. This was the occasion of the slaughter of the innocents under Herod.

III. THE CHILD, V. 5-6.

- A. The woman gave birth to a man child.

- B. The child described.
    - 1. He is to rule all nations with a rod of iron.
    - 2. He was caught up unto God and to His throne.
  - C. The woman's safety.
    - 1. She fled into the wilderness to a prepared place.
    - 2. She is cared for there a thousand two hundred threescore days.
  - D. General Comments
    - 1. The man child is the Lord Jesus.
    - 2. His ruler-ship is destined for the millennial reign.
    - 3. His being caught up is His ascension, Acts 1:11.
    - 4. The fleeing of the woman to safety appears to jump in time from the birth of Christ to the yet future date.
- IV. THE ARCHANGEL, V. 7-12.
- A. The archangel, Michael, and his angels war with the dragon and his angels.
    - 1. Michael won the battle.
    - 2. The dragon and his angels were cast out.
    - 3. They were cast to the earth.
  - B. Michael's victory occasioned a heavenly announcement.
    - 1. Salvation, strength, the kingdom of our God, the power of His Christ is come.
    - 2. The accuser of the brethren is cast down.
    - 3. The method the brethren used to overcome the accuser.
      - a. The blood of the Lamb.
      - b. The word of their testimony.
      - c. Their willingness to not prefer life over death.
    - 4. The heavens are to rejoice.
    - 5. But woe to earth inhabitants.
      - a. Because the devil is cast out in wrath.

- b. Because he knows his time is short.

C. General Comments.

- 1. The angelic war is viewed both historically and prophetically.
  - a. Historically as a reality of millenniums gone by.
  - b. Prophetically as a last and ultimate rejection.
- 2. The heavenly announcement needs no explanation.

V. RESULTANT SATANIC FURY ON EARTH, V. 13-16.

A. The dragon turns to greatly persecute the woman.

B. The woman is given two wings of a great eagle.

- 1. She is enabled to fly into the wilderness.
- 2. She is nourished for a time, times and half a time.

C. The serpent cast a flood of water from his mouth after the woman.

- 1. This is designed to destroy the woman.
- 2. The earth aids the woman by swallowing up the flood.

D. General Comments.

- 1. The persecution of the woman is evidently that of the last half of Daniel's seventieth week.
- 2. She is helped by some means to escape Satan's attempt to destroy her.
- 3. The flood of water continues figurative language indicating Satanic attempts to destroy Israel, but she is aided by providential events.

VI. THE REMNANT, V. 17.

A. The dragon who was wroth with the woman went to make war with the remnant of her seed.

- 1. These have the commandments of God.
- 2. They have the testimony of Jesus Christ.

- B. If one becomes attached to the idea of narrative and time sequence here then he encounters great interpretation problems.
- C. On the other hand, forgetting time, the only people on earth clearly shown to have the commandments of God and testimony of Jesus Christ for the last near two thousand years is the church. I believe this is what is meant in verse 17. The church has undergone sevier persecution from the dragon.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XIX THE TWO BEASTS

Revelation 13:1-18

Introduction: this chapter appears to be a continuation of Chapter Twelve. That is, the beasts seem to portray personages that play an important part in bringing this world to conclusion just as Israel, Satan, the Christ Child, the angelic war, etc., does as presented in Chapter Twelve. With this in mind, we approach the chapter with no particular time element in mind and view it as a related chain of events directly connected with end-time events, but perhaps indirectly related to the other personages already presented. If important, the time element of the beasts will be revealed as the story of their works unfolds.

Again, let it be noted that the end of this age is repeatedly shown to be the battle of Armageddon on earth and the simultaneous bodily return of Jesus and His saints to earth. This is the effect. What we are studying now are some of the causes of that effect.

### I. THE FIRST BEAST, V. 1-10

#### A. Description of the beast, V. 1-2.

1. It came up out of the sea.
2. It had seven heads.
3. It had ten horns, crowned.
4. The name of blasphemy upon its heads.
5. It was like a leopard.
6. Its feet were as those of a bear.
7. Its mouth was as that of a lion.

#### B. The power of the beast, V. 2, 5, 7.

1. His power comes directly from the dragon.
  2. His power extends over all kindreds, tongues, nations.
  3. His power is to continue forty-two months.
- C. The wonder of the beast, V. 3.
1. One of his heads mortally wounded.
  2. But the deadly wound was healed.
  3. So, all the world wandered after the beast.
- D. The worshippers of the beast, V. 4, 8.
1. Almost the entire world worships the beast.
  2. Except those whose names are written in the Lamb's Book of Life.
  3. His worshippers proclaim him unequalled in power and ability.
- E. The work of the beast. V. 5-7.
1. He speaks great things and blasphemy.
  2. He blasphemes God and:
    - a. The name of God,
    - b. The tabernacle of God,
    - c. Them that dwell in heaven.
  3. He makes war
    - a. This is with the saints
    - b. He overcomes them in this warfare.
- F. Perseverance under the beast, V. 9-10.
1. He that leadeth into captivity shall go into captivity.
  2. He that killeth with the sword must be killed with the sword.
  3. Here is the patience and faith of the saints.
- G. General Comments.
1. Description of the beast.
    - a. Much of this description is interpreted from chapter 17.

- b. Coming out of the sea refers to the masses of humanity.
  - c. Beast refers to empirical apparatus headed by a man – antichrist.
  - d. Seven heads speak of completeness in affairs of man.
  - e. Ten horns crowned allude to ten kings whose power is merged.
  - f. The name of blasphemy indicates its source, nature and purpose.
  - g. Leopard likeness indicates character of Grecian Empire: swift.
  - h. Feet as a bear indicate tenacity of purpose as the Persian Empire.
  - i. Mouth as a lion indicates voracity as the Babylonian Empire.
  - j. All these were incorporated into the Roman Empire: hence a revival.
2. The power of the beast.
- a. It comes from the dragon who is the devil.
    - (1) Man yielded his authority to him in Eden
    - (2) Man prefers him to Christ.
  - b. His power is virtually worldwide for 3 ½ years.
3. The wonder of the beast.
- a. One of his heads mortally wounded was caused to heal.
  - b. Chapter 17 speaks of these heads as seven kings, five fallen, one is and the other is yet to come. This could conceivably be:

- (1) Babylon or Medo-Persia or Greece or Rome or the Roman Papacy in political power or other power of similar natures.
    - (2) It is a political system that produces antichrist.
  - c. Notice the counterfeiting action of Satan to God.
    - (1) Christ's power is of God.
    - (2) The beast's power is of the dragon.
    - (3) Christ, mortally wounded lives.
    - (4) The beast mortally wounded lives.
    - (5) The Holy Spirit exalts Christ and His Word.
    - (6) The second beast, false prophet, exalts beast and his word.
  - d. All the world wondering after the beast means most nations of earth.
- 4. The worshippers of the beast.
  - a. The nations worship the beast.
  - b. Those whose names are in the Lamb's Book of Life do not.
  - c. Being proclaimed unequalled on earth is virtually true in that there is no political force that can stand against him.
- 5. The work of the beast.
  - a. He speaks great things and blasphemes all that is holy.
  - b. He makes war with the saints and overcomes them: negation of influence
- 6. Perseverance under the beast.

- a. Survival under the beast depends upon the saint's wisdom to put Christ first and not laying down the principles of the faith to the temptations.
- b. Though mostly negated by the beast the church will persevere.

## II. THE SECOND BEAST, V. 11-18

- A. Description of the second beast. V. 11.
  - 1. He comes up out of the earth.
  - 2. He has two horns like a lamb.
  - 3. He speaks as a dragon.
- B. The power of the second beast. V. 12.
  - 1. All of the power of the first beast.
- C. The work of the second beast.
  - 1. He causes earth dwellers to worship the first beast.
  - 2. He does miracles in the sight of men.
  - 3. He deceives men by miracles.
  - 4. He causes worship of imagery of the first beast.
  - 5. He gives life to the image of the beast.
  - 6. He causes non-worshippers to be killed.
  - 7. He causes everyone to receive a mark in hands or foreheads to engage in commerce.
  - 8. The number of the beast is that of man: 666
- D. General Comments
  - 1. He comes up out of the earth instead of the sea: Not produced by humanity but ascends from the pits of hell.

2. He appears as a lamb, but speaks as the devil; false prophet: antitype of the Holy Spirit.
3. His power is that of the first beast: directly from the devil.
4. The work of the second beast.
  - a. As the Holy Spirit exalts Christ, the second beast exalts the first beast and causes him to be worshipped.
  - b. He is a miracle worker: literally.
  - c. He appears as a life giver: giving life to the wounded head.
  - d. The mark is regulatory of economics intended to captivate total allegiance.
  - e. The number 666 is the significance of man totally apart from God physically, mentally, and spiritually.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XX

### SAINTS IN HEAVEN, WARNINGS ON EARTH

Revelation 14:1-20

Introduction: a brief review of the last chapter reveals two beasts come upon the earth. The first, an empirical apparatus is headed by Antichrist, though at that time he is not revealed as the awful son of perdition. His time, in this phase of his role, is determined to be forty-two months, believed to be the first half of Daniel's seventieth week. The second beast, false prophet or anti-spirit, appears at about the end of the forty-two months. The church is negated, marginalized completely, or raptured, and the revealed antichrist causes all to receive a mark to buy or sell.

Chapter fourteen appears to continue the time sequence as the scene changes to heaven then shifts again to earth. The time element, as best as I can determine, is near the middle of the seven years as chapter 14 begins.

- I. THE LAMB AND ONE HUNDRED FORTY-FOUR THOUSAND, V. 1-5
  - A. John looked and beheld a Lamb.
    - 1. The Lamb stood on Mt. Sion.
    - 2. A hundred forty-four thousand stood with Him.
  - B. The hundred forty-four thousand described:
    - 1. The name of the Lamb's Father was written in their foreheads.
    - 2. They sung a new song.
      - a. This is accompanied or preceded by:

- b. A voice from heaven as of many waters.
    - c. The voice of harpers harping.
    - d. The new song could only be learned by this group, redeemed from earth.
  - 3. These are virgins, not adulterated with women.
  - 4. They follow the Lamb whithersoever He goes.
  - 5. They were redeemed from among men.
  - 6. They were first-fruits unto God and the Lamb.
  - 7. They were guileless, without fault before God.
- C. General Comments:
- 1. The Lamb is without doubt the Lord Jesus Who is often called such.
  - 2. Mt. Sion (or Zion), literally the highest point on Mt. Moriah, the Temple area. But this is viewed as a scene in heaven not on earth.
  - 3. The hundred forty-four thousand.
    - a. May not be the same as the Jews of chapter seven. (due to symbolism)
    - b. The number may not be literal since 12 the number of governmental perfection is represented times itself, thus a completed, perfect number is indicated.
    - c. The Father's name in foreheads is in contrast to the number of beast.
    - d. The new song exclusive for this group indicates it is not a song so much of salvation but of maturity, service; hence, for church saints.

- e. Unadulterated virginity refers to the highest, more important status of spiritual, doctrinal purity, so often underscored in the Old Testament.
- f. Following the Lamb refers to the complete readiness of church saints to receive and honestly deal with the scriptures in their entirety.
- g. This group is a part of the raptured and resurrected saved ones, but more as the bride of Christ of which all the saved are not a part.
- h. First-fruits indicate the best and a very close association and identification with Christ and His Word.
- i. Without fault does not mean they never sinned, but are without fault because of the blood of the Lamb and their submission to His will in life.

## II. ANGELIC WARNINGS TO EARTH, V. 6-11

- A. The first angel.
  - 1. Flew in the midst of heaven.
  - 2. Had the everlasting gospel to preach to all men on earth.
  - 3. The gospel proclaimed in a loud voice was:
    - a. Fear God.
    - b. Give glory to God, His judgment is come.
    - c. Worship God as creator.
- B. The second angel.
  - 1. Announced the fall of Babylon.
  - 2. Babylon falls because of unholy relationships with all nations.
- C. The third angel

1. Sternly warned all against worshipping the beast or receiving his mark.
2. The penalty would be the wrath of God.
3. Plus torment with fire and brimstone with no cessation forever.

D. General Comments:

1. Angelic evangelists indicate human proclaimers of gospel have been removed.
2. The gospel is no longer predicated on love and grace, but of fear and judgment.
3. The fall of Babylon, detailed later, is collapse of man's regimentation of religion, economics, and politics, quickly revived more awesomely by antichrist.
4. The final warning about worshipping the beast and receiving his mark indicates it is knowledgeable actions of men, a final committal to Satan.

III. A MESSAGE ABOUT SAINTS AND LIFE, V. 12-13

- A. Here is patience of saints, they that keep the commandments of God and Jesus.
- B. A pronouncement of blessing on those who die in the Lord.
  1. They rest from their labors.
  2. Their works do follow them.
- C. General Comments:
  1. The saints are patient. 50 million died since Jesus' death. Their patience exemplified in every generation allows them to overcome and warn the world.
  2. Blessing on the dead in Christ is viewed from the lifetime of John. New Testament faith lovers find death acceptable, even pleasant.

IV. JUDGMENT ON NATIONS AND ISRAEL, V. 14-20.

- A. One like the Son of Man sat on a white cloud.
  1. He wore a golden crown.

2. He held a shape sickle.
3. An angel from the Temple commanded Him to reap with his sickle.
  - a. It was time to reap.
  - b. the harvest of earth is ripe.
4. The earth was reaped as commanded.
- B. Another angel appeared from the Temple with a sharp sickle
- C. Yet another appeared from the altar.
  1. He had power over fire.
  2. He commanded the angel with the sickle to gather the clusters of the vine of earth for her grapes are fully ripe.
  3. The angel did as instructed and cast it into the winepress of the wrath of God
  4. The winepress was trodden without the city.
    - a. Blood came out of the winepress.
    - b. It flowed to the horse's bridles.
    - c. It did so for 1600 furlongs.
- D. General Comments:
  1. The one on the cloud is either Jesus or a special representative of Him.
    - a. The crown he wears indicates glory of His finished work, power.
    - b. The shape sickle is an instrument of judgment in this case.
    - c. The reaping is actually the pouring out of wrath on earth in the last half of Daniel's seventieth week or tribulation period.
  2. The angel with power over fire indicates it is authoritative in judgment.

3. The vine of earth is viewed as Israel who after one more holocaust will be ready to repent and receive the coming Jesus.
4. The winepress without the city is viewed as the valley of Armageddon.
5. The treading of the winepress is viewed as the battle of Armageddon.
6. The flowing of the blood is viewed as literal.
7. 1600 furlongs is something between 160 – 200 miles
  - a. A river 5 Ft. wide by 4 ft. deep by 200 miles long = 21,120,000 cu ft.
  - b. There are 7.5 gallons in one cubic. Ft.
  - c. Each man contains two gallons of blood.
  - e. Blood to fill the described river would require the blood supply of 158,400,000 people. The kings of the east alone will come to Armageddon with 200,000,000 men.
  - f. An interesting possibility as portrayed by Zachariah 14:12 in conjunction with 2 Thess. 2:8.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXI

### SEVEN VIALS OF WRATH

Revelation 15:1-8

Introduction: It is hoped by now the idea of time sequence in Revelation has been pushed aside in favor of logical connections and presentations. Notice again that the last chapter ends in Armageddon, the last event to occur before the visible, bodily return of Jesus with His saints. Chapter fifteen backs up, tells the story of the great tribulation again from the standpoint of God's wrath on a sinful world and from the viewpoint of His purpose to bring the nation of Israel to final glory. The story begun here, continues through chapter 16, but we will concern ourselves for the time with chapter

15. It is believed the time of Revelation 15 is approximately the middle of Daniel's seventieth week.

- I. ANGELS OF WRATH AND REDEEMED MEN. V. 1-4.
  - A. John saw another sign in heaven.
    - 1. It is described as great and marvelous.
    - 2. It consisted of seven angels having the seven last plagues.
    - 3. These plagues are the fullness of the wrath of God.
  - B. John saw a sea of glass mingled with fire.
    - 1. Those victorious over the beast stand upon this sea.
    - 2. They overcame the beast, his image, his mark and his number.

3. They have the harps of God.
- C. The action of the redeemed.
  1. They sing the song of the Lamb.
    - a. Greatness of works.
    - b. Righteousness of ways.
    - c. Name to be feared and glorified.
    - d. Holiness of being and worthiness of worship.
    - e. Manifestation of judgments.
- D. General Comments.
  1. This is the third wondrous sign in heaven (note Rev. 12:1, 3).
    - a. They appear to have to do with bringing Israel to glory in spite of, and over the work of Satan.
    - b. This is the purpose of the seven last plagues.
    - c. This is illustrated by Israel in Egypt.
    - d. All the wrath of God from Eden onward will be vented upon fallen man who has chosen Satan and his ultimate god.
    - e. Seven angels and seven vials indicate completion.
  2. The sea of glass mingled with fire indicates judgment.
    - a. It is first introduced in chapter four, indicating earth.
    - b. Mingled with fire indicates judgment.
    - c. The redeemed of all ages stand upon the sea of glass.
      - (1.) Some from Old Testament times sing the song of Moses.
      - (2.) Some from New Testament times sing the song of the Lamb.
      - (3.) This may indicate the rapture

and first resurrection has occurred.

- d. These redeemed ones are victorious over the beast.

(1.) Beast activity has been building ever since Eden. (2.) They did not contribute to his cause in their lifetime. (3.) They attained unto the first resurrection.

- e. The redeemed have the harps of God (appropriate instrument of praise).

- f. The action of the redeemed.  
(1.) They sing the song of Moses. (2.) They sing the song of the Lamb.

(3.) Moses and Jesus fulfilled similar roles on earth mediating a covenant.

(4.) Again, this song is not strictly a song of spiritual salvation which is universal.

(5.) It is a song of accomplishment in covenant relationship with God.

## II. THE HEAVENLY SCENE, V. 5-8.

- A. The temple of the tabernacle of the testimony was opened.

- 1. Seven angels came out.

- a. Clothed in pure, white linen.
    - b. Girded with a golden girdle.
    - c. Each given a vial full of the wrath of God.

2. They were given the vials by one of the four living creatures.
- B. The temple was filled with smoke.
  1. From the glory and power of God.
  2. No man was able to enter the temple.
  3. This state continues until the seven plagues are fulfilled.
- C. General Comments.
  1. Temple, tabernacle, testimony are things related to Israel: this part of the story is told from the viewpoint of bringing Israel to predestined glory.
  2. Angels are seven in number, the number of completion.
    - a. Their clothing, white linen, golden girdles speak of righteousness and their work however terrible is just and righteous.
    - b. The living creature, representative of creation, offers the vials of wrath. Note, Romans 8:18-22.
  3. The temple filled with smoke indicates the presence of the altogether righteous God, note I Kings 8:10-11.
    - a. Man may enter God's presence only through the sacrifice of Jesus.
    - b. In this situation it appears God allows no one in His presence until His wrath is abated by righteous judgment and Israel is brought to the saving knowledge of Jesus which shall occur at the end of Armageddon. Romans 11:25-26; Zach. 12:9-10; 13:6.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXII

### VIALS OF WRATH POURED OUT ON EARTH

Revelation 16:1-21

Introduction: This chapter is a continuation of chapter fifteen. The time element involved is strongly believed to be the last half of Daniel's seventieth week. It is great tribulation such as has never been on earth. It is portrayed as the wrath of God being poured out on a Christ-rejecting, devil- worshipping world already relieved of the marginalized church and the Holy Spirit in that capacity. It appears possible that the seven vials of wrath could be the same plagues as that of the seven trumpets. At least, there is great similarity. For this reason a comparison will be made in the study.

#### I. THE FIRST VIAL, V. 1-2.

- A. The seven angels commanded to pour out their vials.
  - 1. These contain the wrath of God.
  - 2. They are to be poured out on earth.
- B. The first angel poured out his vial.
  - 1. A noisome, grievous sore fell on men.
  - 2. It fell on all who worshipped the beast and has his mark.
- C. General Comments:
  - 1. Whether this is a direct visitation from God or God signaling various stages of tribulation man brings upon himself is unclear. Either way, it is great tribulation and the results are the same.
  - 2. Compared to the first trumpet which was hail and fire mingled with blood that burned up vegetation, perhaps this would

cause grievous sores on men. Other trumpet and vial plagues are more strikingly similar.

II. THE SECOND VIAL, V. 3.

- A. It was poured out on the sea.
  - 1. The sea became as blood of a dead man.
  - 2. All life in the sea died.
- B. General Comments:
  - 1. The blood of one dead implies that which clots or congeals, is rotten, stinks, etc. It is ultimate pollution.
  - 2. At the 2nd trumpet, Rev. 8:8-9, the plague is also blood on the sea, but varying degree.

III. THE THIRD VIAL, V. 4-7.

- A. It was poured out on rivers and fountains of fresh water.
  - 1. They became blood.
  - 2. The angel of water proclaimed God righteous in this judgment.
    - a. Ungodly men have murdered saints and prophets.
    - b. Therefore their kind is given blood to drink.
  - 3. Another out of the altar verified the righteousness of all God's judgments.
- B. General Comments:
  - 1. The third trumpet is also a plague on fresh water supplies. Degree varies.
  - 2. That there is an angel of waters is logical as angels were made to minister to God in all his creation and ways. Angels for individuals also exists, Matt 18:10, Psalm 34:7.
  - 3. The ungodly given blood to drink because they shed innocent blood is the

principle of reaping what is sown, Gal. 6:7.

IV. THE FOURTH VIAL, V. 8-9.

A. It was poured out on the sun.

1. It was caused to super heat earth to scorch men.
2. Men blasphemed God further and refused to repent.

B. General Comments:

1. The fourth trumpet plague also smote the sun and heavenly bodies. Rev. 8:12.
2. The actions of men here appear to be typical of all men without the example or teaching influence of the saints by the Spirit and the Word.

V. THE FIFTH VIAL, V. 10-11.

A. It was poured out on the seat of the beast.

1. The result was gross darkness in his kingdom.
2. Men gnawed their tongues for pain.
3. They further blasphemed God and refused to repent.

B. General Comments:

1. The first four vials afflicted physical creation as did first four trumpets.
2. The fifth trumpet brought darkness and painful infliction of demons described as terrible creatures, Rev. 9:1-13.
3. The darkness of this vial may refer to total sin domination.

VI. THE SIXTH VIAL, V. 12-16.

A. It was poured out on the Euphrates River.

1. The river was dried up.
2. This prepared the way of the kings of the East.

- B. Three unclean spirits proceeded from the mouth of the dragon, beast, false prophet.
  - 1. These are spirits of devils.
  - 2. They work miracles.
  - 3. They gather kings of earth to the great battle, to Armageddon.
- C. A warning of Christ's Second Advent.
  - 1. He comes as a thief.
  - 2. Blessed is he who watches and keeps his garments.
  - 3. Otherwise nakedness and shame will be revealed.
- D. General Comments:
  - 1. The sixth trumpet plague also has to do with Euphrates and great armies. Rev. 9:14-21.
  - 2. The coming of Christ as a thief in the night is to the world, not the saints. I Thess 5:1-5.
    - a. Saints are warned to not sleep thereby contributing to others going to Armageddon.
    - b. Reward or loss thereof is in the balance.

## VII. THE SEVENTH VIAL

- A. It is poured out into the air.
  - 1. A voice proclaims it is done.
  - 2. There were lightnings, voices, thunderings, and a great earthquake.
  - 3. The great city is divided into three parts.
  - 4. Cities of nations fell.
  - 5. Remembrance of great Babylon came before God to judge her.
  - 6. Islands and mountains fled and were not found.
  - 7. Great hail fell upon men.
    - a. Each hailstone = a talent in weight.

- b. Men blasphemed God because of the plague.

B. General Comments:

1. The seventh trumpet is very great in similarity to this seventh vial. Note Rev. 11:15-19.
2. This seventh vial is different to the seventh seal or seventh trumpet in that it is final and does not give way to a further series of judgments.
3. While the seventh vial executed is immediately followed by the appearance of Jesus, the judgment of Babylon mentioned in V. 19 is described in detail into chapter 19 where the actual appearance of Jesus is shown.

# A STUDY IN REVELATION

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W. A.  
Dillard

## PART XXIII

### THE SCARLET CLOTHED WOMAN

Revelation 17:1-18

Introduction: Chapter sixteen ends at the coming of Jesus as shown in chapter 19. Chapters 17 and 18 pull out the judgment of Babylon mentioned in Revelation 16:19 and present Babylon in detail including her judgment. It is important that this connection not be overlooked as confusion will result.

- I. THE PRESENTATION OF THE WOMAN, V. 1-7.
  - A. Presented by one of the vial-bearing angels.
    - 1. He commanded John to “come hither.”
    - 2. He offered to show John the judgment of the great whore who sits upon many waters.
      - a. One with whom the kings of the earth committed fornication.
      - b. One who made earth inhabitants drunk with wine of her fornication.
    - 3. John was carried away in the spirit into the wilderness to see the woman.
  - B. Description of the woman.
    - 1. The woman sat upon a scarlet-colored beast.
      - a. The beast was full of names of blasphemy.
      - b. It has seven heads and ten horns.
    - 2. The woman was arrayed in purple and scarlet.
      - a. She was decked with gold, precious stones, pearls.

- b. She held a golden cup in her hand.
    - (1) It was full of abominations and filthiness.
    - (2) These were of her fornications.
- 3. The woman had a great name upon her forehead: "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."
- 4, The woman was drunk.
  - a. With the blood of saints.
  - b. With the blood of the martyrs of Jesus.
- C. The impact upon John.
  - 1. He wondered with great admiration.
  - 2. He was questioned about this by the angel.
  - 3. He was told the mystery of the woman by the angel.

## II. ANGELIC EXPLANATION OF THE WOMAN AND THE BEAST, V. 8-18.

- A. The beast explained.
  - 1. It was, is not, yet shall be.
  - 2. It will ascend out of the bottomless pit.
  - 3. It shall go into perdition.
  - 4. It will cause the unspiritual to wonder.
  - 5. Its seven heads are seven mountains on which the woman sitteth.
    - a. They represent seven kings or kingdoms.
    - b. Five are fallen.
    - c. One is
    - d. One is yet to come.
    - e. The seventh will continue a short space.
    - f. The beast itself is the eighth and of the seventh.
    - g. He will go into perdition.

6. Its ten horns are ten kings.
    - a. They have no kingdom as kings.
    - b. But they receive power as kings one hour with the beast.
    - c. They are unified in mind and purpose and give power to the beast.
  7. The beast shall be overcome in war with the Lamb.
- B. The woman explained.
1. The waters where she sits are peoples and nations.
  2. She will be destroyed by the ten kings.
    - a. Because they hate her.
    - b. Because God has put it in their hearts to fulfill His will.
    - c. She shall be destroyed violently.
  3. The woman is that great city that reigns over kings.

### III. GENERAL COMMENTS.

- A. What is Babylon?
1. The capital city of ancient Babylonia.
  2. Begun as the second ecumenical movement at tower of Babel, Gen. 11.
    - a. It represents amalgamation of forces among men.
    - b. There are two major forces: physical and spiritual.
    - c. Physical force is the nature and reservation of civil government.
    - d. Spiritual force is delegated to religion.
    - e. Economic force is a by-product of the other two.
  3. Babylon (confusion) is the regimentation of governmental and religious power in the form of world empire.
  4. It has existed since Cain and will ultimately be destroyed at Jesus' return.
- B. What forms has Babylon existed in?

1. First, Babylon, the world empire of Nebuchadnezzar.
2. Second, the Medo-Persian empire.
3. Third, the Grecian empire.
4. Fourth, the Roman empire.
5. Fifth, The Holy Roman empire with political power invested in the pope.
6. The present politically powerless state of the Roman church which harbors all the principles of empires long dead. This is the deadly wound that arose with democratic principles of government, but the wound is healing as democratic principles weaken and work their way back to dictatorships.
7. Seventh, yet future, will be brief world political dominion again in the rise of antichrist.
8. The destruction of the woman, religious system, by the ten kings to enable antichrist to formulate the last form of Babylon which Christ will judge and destroy.

C. Who is the woman?

1. She is false religion bedecked as a queen, but full of filth and guilty of the blood of saints.
2. She has taken many religious forms in ages past in ancient empires.
3. Today, she is manifest in the Roman system together with her daughters of the Reformation and the many neo-reformation movements it gave rise to.
4. She is also identified as that great city that reigns over kings.
  - a. This speaks of her reign through spiritual channels.
  - b. This may be Rome or it may be the total of false religions classified as a city.
  - c. Rome is historically renowned as the city of seven hills, note v. 9.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXIV

### THE FALL OF BABYLON

Revelation 18:1-24

Introduction: In chapter 17 Babylon is portrayed as a woman riding the scarlet colored beast of seven heads and ten horns. The mystery of the woman, representative of apostate religion, is explained by an angel. She is to be judged and destroyed. God does this by using human instrumentality, namely the ten kings. This chapter relates the fall of Babylon, and the various reactions to her fall.

- I. THE FALL ANNOUNCED, V. 1-3.
  - A. The fall of Babylon is announced by an angel.
    - 1. It came down from heaven.
    - 2. It had great power.
    - 3. The earth was lighted by his glory.
  - B. The cry, “Babylon the Great is fallen, is fallen.”
    - 1. It becomes the habitation of devils.
    - 2. The hold of every foul spirit.
    - 3. A cage of every unclean and hateful bird.
  - C. A reason for the fall.
    - 1. All nations drank of the wine of the wrath of her fornication.
    - 2. Kings committed fornication with her.
    - 3. Merchants became rich through her.
- II. A WARNING TO CHRISTIANS, V. 4-5
  - A. Another voice from heaven was heard saying:
    - 1. Come out of her, my people.
    - 2. Otherwise Christians will be partakers of her sins.

- 3. They will also receive of her plagues.
- B. God has remembered her iniquities and will judge her.

### III. THE JUDGMENT OF BABYLON, V. 6-8.

- A. She is to reap a double portion.
  - 1. She has lived in luxury, ill-gotten gain and perpetuated much evil.
  - 2. A double portion of grief and torment will be her payment.
- B. She sees herself a queen and no widow and one protected against sorrow.
- C. Her judgment comes suddenly.
  - 1. In one day.
  - 2. A judgment of death, mourning, famine.
  - 3. She shall be burned with fire.
  - 4. Her judgment will be of God.

### IV. VARIOUS REACTIONS TO HER JUDGMENT

- A. The reaction of kings of the earth.
  - 1. They shall bewail her and lament for her.
    - a. Because they committed fornication with her and thereby lived deliciously with her.
    - b. They see the smoke of her burning.
  - 2. They stand afar off for fear of her torment.
  - 3. They lament the suddenness of her judgment.
- B. The reaction of merchants.
  - 1. They weep and mourn over her.
    - a. Because commerce is stopped.
    - b. Merchandizing of every sort is destroyed.
  - 2. They bewail the loss of great wealth & the suddenness of her judgment.
- C. The reaction of seamen.

1. They bewail her, casting dust on their heads.
  2. They lament her greatness and unparalleled loss of wealth.
  3. They lament her because she made them rich. Now it is gone.
- D. The reaction of heaven and of saints.
1. It is rejoicing.
  2. Holy apostles and prophets are called upon to rejoice.
  3. Because they are at last revenged.

V. THE RESULT OF THE JUDGMENT ON BABYLON

- A. It shall be no more at all.
1. It is cast down with violence.
  2. It is as a great millstone cast into the sea.
- B. Music shall never sound in it again.
- C. Craftsmen shall never practice in it again.
- D. Light shall not shine in it again.
- E. The gladness of marriage shall not sound in it again.
- F. This has happened because.
1. Her merchants were made rich at the expense of others.
  2. She deceived the nations of earth.
  3. She is guilty of the blood of prophets and of saints and of all those slain.

VI. GENERAL COMMENTS

- A. On Babylon.
1. What it is . . .
    - a. It is apostate religion.
    - b. It is also the combined forms of powers at work in empire.
      - (1) Political.
      - (2) Religious
      - (3) Economic
    - c. It is represented here as a city.

- (1) Perhaps Rome is literally indicated.
  - (2) Perhaps “city” is used for system.
  - (3) Perhaps both city and system are meant.
2. What Babylon thinks of itself.
  - a. She says she is a wealthy queen and not a widow.
  - b. She says so by falsely pointing to Jesus as her husband.
  - c. She believes she is so well entrenched in world society that it is impossible to remove her.
3. Babylon’s position in world affairs.
  - a. She rides the crest of the beast of empire.
  - b. Her pollutions extend over kings, rulers, commerce and spiritual channels.
4. Babylon’s interdependence in world affairs.
  - a. She is protected politically by kings.
  - b. She makes and receives wealth by merchantmen.
  - c. She turns from the principles of Christ which would rebuke the world to foster every evil in order to maintain her favor with kings and merchants and by her evil favors she maintains her superior position.
5. Babylon’s judgment.
  - a. It is very sudden, “In one hour.”
  - b. It is of God, but by human instrumentality: the ten kings.
    - (1) Though harbored by kings, they deeply resent the authority with which she speaks in political affairs.

(2) This resentment is  
unleashed in her  
judgment of destruction

B. On Babylon's mourners.

1. She is mourned by kings, merchantmen, seamen.
2. If kings destroy her, why do they lament her?
3. She is so well entrenched they destroy themselves also in her destruction.
4. If antichrist reconstructs the remains for his final form of Babylon, why do kings and merchants mourn?
5. Probably the redistribution of centralizing of wealth leaves them out.

C. Warning to saints.

1. The warning of verse 4-5 is general in nature for the saints of every century not to ally themselves with the world, especially the false churches of this world.
2. The result will be reaping Babylon's judgment with her.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXV

### JESUS RETURNS TO EARTH

Revelation 19:1-21

Introduction: To help us appreciate past studies as well as the one before us, a few summation statements are in order. Many of the Revelation events occur in or in relation to a seven-year period referred to as “Daniel’s seventieth week.” Daniel 9:24-27. The letters to the churches are viewed as past, present, and future, as are the first five opened seals. Antichrist in disguise makes a treaty of peace with Israel at the beginning of this week of years, but reveals himself as antichrist and breaks that covenant at the middle of the week of years. Many Bible students firmly believe the church and living saved will be raptured, and the dead saved ones resurrected at about that same time. Of course unstudied believers love to claim the first of the week, while many more serious students believe in the last of the week resurrection and rapture. Regardless, Antichrist will destroy Babylon, the world system of false religion and its attendant parts. This is God’s judgment upon a way of life which has caused sin, tribulation, and death since Cain. However, antichrist will put together his own form of Babylon for the final assault on Israel known as the battle of Armageddon. Before and while this is in the making on earth, things will be taking place in heaven. Some of those things are mentioned in this study. The time element as chapter 19 begins appears to be after the middle of the seven years.

#### I. REJOICING IN HEAVEN

##### A. Done by the voice of much people.

1. Alleluia, salvation, glory, honor, and power unto God.

2. Because His judgments are right and true.
3. Because He judged the great whore and avenged the blood of saints.
4. Because the smoke of her torment rose up forever.
- B. The 24 elders and four beasts cried Amen, Alleluia.
- C. A voice from the throne called on all God's servants to praise Him.
- D. Great multitudes praised God for His victory.
- E. General Comments.
  1. The rejoicing in heaven is not gleeful exuberance over destruction of souls.
    - a. It is over a system, a way of life and thought that has drawn godly blood since Cain.
    - b. It is godly rejoicing over martyrs being at last avenged of God.
    - c. It is a prelude to their return to earth with Jesus.
    - d. It is a just praise for the altogether righteous God.
  2. The eternal smoke of her destruction
    - a. Again the Bible affirms eternal existence for people and apparently institutions as well
    - b. As the saved, Israel, the church, etc. will survive in heaven, that which is wicked will exist forever in hell.

## II. THE MARRIAGE OF THE LAMB.

- A. The marriage of the Lamb is come.
  1. This is an additional reason for rejoicing.
  2. His wife has made herself ready.
  3. She is to be arrayed in white linen, the righteousness of saints.
- B. Those called to the marriage supper are blessed.
  1. John is so commanded to write.

- 2. For these are the true sayings of God.
- C. John is rebuked at an attempt to worship an angel.
- D. General Comments.
  - 1. Events in heaven, Pre-rapture or Post rapture are debated.
    - a. The judgment seat of Christ for the saved. II Cor. 5:10.
    - b. The marriage supper of the Lamb.
  - 2. It seems logical that the judgment of the saved will occur first.
  - 3. Who is the Lamb's wife?
    - a. Some say it is the aggregate of the saved of all ages.
    - b. Some say it is the church.
    - c. Support for the latter.
      - (1) John 3:20; Rev. 22:17 obviously refer to the church.
      - (2) II Cor. 11:2 obviously refers to the church.
      - (3) The true church is the apex of all that God began to do in Eden
  - 4. Qualifications for being a part of the bride.
    - a. Live in the church age.
    - b. Be born-again.
    - c. Live in faithful accord with the New Testament Faith.

### III. THE BODILY RETURN OF JESUS TO EARTH.

- A. Jesus described.
  - 1. On a white horse in the opened heaven
  - 2. His name is Faithful and True.
  - 3. He judges and wages war in righteousness.
  - 4. His eyes were as a flame of fire.
  - 5. Many crowns were on His head.

6. He had a name written known only to Him.
7. His clothing was dipped (baptized) in blood.
8. His name is called the Word of God.
9. Armies in heaven followed on white horses.
10. Out of his mouth went a sharp two-edged sword.
  - a. With this He shall smite the nations.
  - b. And rule them with a rod of iron.
11. He treadeth the winepress of the wrath of God.
12. He has a name written, KING OF KINGS AND LORD OF LORDS.

B. General Comments.

1. The meaning of these descriptions.
  - a. White horse, a vehicle of transportation appropriate to John's day.
  - b. His names are revelatory of His character and nature in progression.
    - (1) Lamb
    - (2) Faithful and True
    - (3) Word of God.
    - (4) King of Kings, Lord of Lords.
  - c. Eyes of fire indicate judgment.
  - d. Crowns indicate accomplishments.
  - e. Armies, horses in white indicate righteousness.
  - f. Vesture baptized in blood, His sacrifice for men.
  - g. Two edged sword in His mouth is His Word. Heb. 4:12.

- h. Winepress of wrath of God is judgment on earth.
- 2. This return will be the beginning of the millennial reign on earth.

#### IV. THE END OF ARMAGEDDON, BEAST, FALSE PROPHET.

- A. An angel invites fowls to the great supper of God.
  - 1. They will eat the flesh of:
    - a. Captains.
    - b. Mighty men.
    - c. Horses and those who sat upon them.
    - d. Men free and bond, small and great.
- B. The beast, his kings and armies array themselves in battle against the Lord.
  - 1. The beast and false prophet are taken and cast into a lake of fire.
  - 2. The remnant was slain with the sword of the mouth of Jesus.
  - 3. Fowls were filled with their flesh.
- C. General Comments
  - 1. At the return of Jesus, antichrist will have marshaled many armies against the Jews and Jerusalem. The Valley of Armageddon will be the major battle line.
  - 2. Ezekiel speaks of this battle in chapter 39.
    - a. Only one-sixth of offending nations left alive after this battle.
    - b. Their armour will provide fuel for Israel for seven years.
    - c. It will take seven months to bury the dead.
  - 3. The beast and false prophet are forever cast into hell.
  - 4. All who fight against God are destroyed by the sword of Jesus. Zech 14:12.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXVI

### THE MILLENNIAL REIGN

Revelation 20:1-15

Introduction: Chapter 19 revealed the bodily return of Jesus to this earth. The raptured and resurrected saints accompany Him on white horses. The battle of Armageddon is in progress which Jesus stops by slaying the enemy forces with the sword of His mouth. His return to earth marks the beginning of his 1,000- year reign on earth. While leaving out much detail, this chapter (20) gives the event preparatory to the reign, the reign, and the events immediately following this period of time. The seven years of Daniel's seventieth week are ended.

- I. PREPARATORY EVENTS OF THE MILLENNIAL REIGN, V. 1-3
  - A. Victory over enemy forces – Chapter 19.
  - B. Binding of Satan, 20:1-3
    - 1. Administered by an angel.
      - a. He came down from heaven.
      - b. He had the key to the bottomless pit.
    - 2. He was bound by a chain.
    - 3. The binding is to last 1,000 years.
    - 4. He is cast into the bottomless pit.
      - a. Shut up therein.
      - b. Secured with a seal.
      - c. Disabled from deceiving nations for one thousand years.
  - C. General Comments.
    - 1. Jesus' victory over enemy forces will be quick and thorough.

- a. According to Ezekiel 39 and Zechariah 13, it appears that five-sixth of gentiles and two-thirds of Jews will be destroyed. The rest will presumably enter the millennial period in the flesh.
    - b. Jesus will be the absolute unopposed ruler during this time.
  - 2. The binding of Satan though expressed by a chain is in a secure manner to prevent his influence for the entire millennial period.
  - 3. The angel has the key to the bottomless pit, Hades, hell, because Jesus conquered this region and brought the keys with Him in His resurrection. Eph. 4:7, Rev. 1:18.
- II. THE MILLENNIAL REIGN, V. 4-6.
  - A. Thrones are given to some.
    - 1. They occupy the thrones.
    - 2. They are given judgment power.
  - B. Souls of the faithful who withstood the beast, reign with Christ for 1,000 yrs.
    - 1. These are of the first resurrection.
    - 2. They are called blessed and holy.
      - a. Because they escape the second death.
      - b. Because they are priests of God and reign with Christ.
  - C. General Comments
    - 1. Those to whom thrones and judgment are given are not specifically identified but it is felt they are faithful saints of the church age. Note Dan. 7:22-27; Matt. 19:28
    - 2. Those who withstand the beast are obviously more than those of Daniel's seventieth week only.
      - a. Beast work goes all the way back to Cain.
      - b. First resurrection saints go all the way back to Adam.
      - c. Each withstands the beast in his own generation.

3. Various degrees of rulership will be awarded in the millennium according to potential, faithfulness and opportunity. See. Luke 12:26; I Cor. 3:11-15.
4. Descriptions of the millennial reign are more detailed in Isa. 11 & 65.

III. EVENTS AT THE END OF THE MILLENNIAL REIGN,  
V. 7-15

A. The loosing of Satan.

1. He is loosed for a little season at the end of the 1,000 years.
2. He immediately goes to deceive the nations, Gog and Magog.
3. He gathers them to battle; the number is as sand of the sea.
4. They compass the camp of saints, the beloved city.
5. God destroys them with fire from heaven.
6. The devil is cast into the lake of fire where beast and false prophet are.
  - a. This is a place of torment.
  - b. It is his final defeat.

B. The Great White Throne Judgment.

1. Heaven and earth fled from Him upon the throne.
2. The dead, small and great stand before Him for judgment.
3. The books are opened and the book of life as well.
  - a. The dead are judged from the books according to their works.
  - b. The dead consist of all unsaved from all ages.
4. Death and hell are cast into the lake of fire, the second death.
5. Everyone not found written in the book of life is cast into the lake of fire.

C. General Comments.

1. Loosing of Satan proves no alternative for Christ rejecters, but the lake of fire.

- a. They live under the most favorable conditions in the millennium, but still elect to follow Satan when he appears.
  - b. Environment is not the condition for being saved or lost. It is choice.
2. Gog and Magog are not the same as those of Ezekiel 39.
- a. The Gog and Magog of Eze. are destroyed in Armageddon.
  - b. This Gog and Magog are simply all of the unsaved on earth.
  - c. Their intent is battle, but no battle ensues due to sudden destruction.
  - d. This is the absolute end of Satan's work and influence on earth.
  - e. The beast and false prophet still being in the lake of fire underscores the eternal state of it and of those in it.
3. The Great White Throne Judgment is administered in absolute righteousness.
- a. Every knee shall bow, every tongue confess.
  - b. No accusations brought against God regardless of their nature.
  - c. It is the crowning act of ultimate and complete victory of the righteous work of the Lord Jesus.
  - d. The dead are all judged according to their works, but all go to the fire.
    - (1) Because their name is not in the book of life.
    - (2) But judgment according to works may indicate degree of punishment in hell, Matt. 23:14.

- (3) The Lake of Fire is the second death, the final eternal banishment from the presence of God.

# A STUDY OF REVELATION

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W. A. Dillard

## **PART XXVII A NEW ORDER**

Revelation 21:1-27

Introduction: Great quantities of time and many wonderful events are being presented in these portions of Revelation. Most all of the book is presented and studied in relationship to a seven year period of time we call Daniel's seventieth week, the tribulation, etc. However, chapter 19 reveals the bodily return of Christ and His saints which stops the battle of Armageddon and signals the end of those seven years. Chapter 20 covers, without detail, a thousand year period of time including the second resurrection and Great White Throne Judgment at the end of it. Now, chapter 21 takes up the heaven ages. Time is no more. This is the new order, the eternal home of the redeemed.

- I. THE NEW CREATION, V. 1-5.
  - A. A new heaven and earth.
    - 1. The first were passed away.
    - 2. There was no more sea.
  - B. New Jerusalem
    - 1. Descended from God out of heaven.
    - 2. Prepared as a bride adorned for her husband.
  - C. A new order.
    - 1. The tabernacle of God is with men.
    - 2. God, Himself, shall dwell with men.

- a. He will be their God.
      - b. They will be His people.
    - 3. Former things are passed away.
      - a. Tears, crying.
      - b. Death, pain, sorrow.
  - D. All things new
    - 1. Made by Him on the throne.
    - 2. He commands this to be written as faithful and true.
  - E. General Comments.
    - 1. The destruction of present earth and heavens, II Peter 3:10-12.
    - 2. New Jerusalem is to be described later in the study.
    - 3. The absence of the sea underscores the new order. Now it gives us:
      - a. The source of rainfall.
      - b. Purification of pollution.
      - c. Great storehouses of food.
      - d. Apparently none of these will be needed.
      - e. It is impossible to grasp details of the idea of completely new and different laws governing every detail of life.
    - 4. The absence of former things may mean absence of the causes of those things.
- II. RETROSPECTIVE PROMISES AND WARNINGS, V. 6-8.
- A. Declarations of the Alpha and Omega.
    - 1. It is done.
    - 2. I will freely give to the thirsty of the fountain of the water of life.
  - B. Promises to the overcomer.
    - 1. He shall inherit all things.
    - 2. I will be his God and he shall be My Son.
  - C. Warning to the unbelieving.
    - 1. They shall have their part in the lake of fire.

2. These enumerated.
  - a. Fearful
  - b. Unbelieving
  - c. Abominable
  - d. Murderers
  - e. Whoremongers
  - f. Sorcerers
  - g. Idolaters
  - h. All liars.
- D. General Comments
  1. Alpha and Omega is to Greek as A and Z is to English.
  2. “It is done” implies it is fixed, it is sure. This is the end of all things. Those who desire a future with God may have it on the merits of Jesus, the Fountain of Life.
  3. Overcomers are mentioned in Rev. 12:11. They overcame by:
    - a. The blood of the Lamb.
    - b. The word of their testimony.
    - c. They loved not their lives unto the death.
    - d. Overcomes are obviously more than the nominally saved.
    - e. This is implied in scriptures by the word “son” meaning a mature son.
    - f. Maturity is offered to God’s people today through His church.
  4. The warning and naming of fearful, liars, murders, etc.
    - a. Who are these people?
    - b. Not everyone who commits such in the flesh for all do.
    - c. But those who are unforgiven by not accepting forgiveness in Christ.

### III. THE NEW JERUSALEM DESCRIBED, V. 9-27

- A. Shown to John by one of the seven vial angels

- B. Introduced as the bride, the Lamb's wife.
- C. The description
  - 1. It came out of heaven from God.
  - 2. It had the glory of God.
    - a. It's light as a precious stone.
    - b. It was as a jasper stone, clear as crystal.
  - 3. It was walled in cubic form.
  - 4. It had twelve gates: three on each wall with angelic attendants and bearing the names of the twelve tribes of Israel.
  - 5. The walls rested upon twelve foundations bearing the names of the 12 apostles.
  - 6. The city measures 12 thousand furlongs in length, breadth and height.
  - 7. The wall is apparently 144 cubits thick and made of Jasper.
  - 8. The city itself is pure gold like clear glass.
  - 9. The foundations are garnished with precious stones.
    - a. Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth and Amethyst.
    - b. These are in order 1-12.
  - 10. The twelve gates were twelve pearls; each gate a pearl.
  - 11. The street is pure gold as transparent glass.
  - 12. No temple is there. God and the Lamb are the Temple.
  - 13. God is the light thereof: no need for sun or moon.
  - 14. Saved nations walk in its light.
  - 15. Kings of earth bring their glory and honor into it.

16. No night there: the gates never shut by day.
17. Nothing unclean shall ever enter into it.
18. Those in the Lamb's book of life live there.

D. General Comments

1. The many precious stones and metal convey its splendor & majesty.
2. The mention of Israel and the church indicate they will be there though maintaining separate identities in heaven.
3. Pre-Israel saints and modern, unchurched saved folks are obscure.
4. The city is approximately 1,200 miles square, more than enough room to accommodate several times the amount of people who have been born on earth for all time.
5. The absence of a temple, the presence of God indicates a new total oneness of our relationship with God.
6. Some (many) will live outside the city. These may be saved individuals who deemed discipleship unimportant or blindly followed grossly misguided orders in contradiction to the Bible.
7. Total righteousness only will completely permeate that place forever.

# A STUDY OF REVELATION

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W. A. Dillard

## PART XXVIII

### A NEW ORDER CONTINUED

Revelation 22:1-21

Introduction: As the lesson title implies, this chapter is a continuation of the subject in chapter 21. It is the description of the final abode of the saved in a new order of life. Completely new and different laws govern life in this place and state of total righteousness. Some of the verses of scripture here are extremely difficult, if not impossible to explain due to the above facts. However, a glimpse of this future is greatly appreciated in general as it is your future and mine. In this final chapter we also note more promises and warnings for us in the present time and the authority of the book expressed once again.

- I. CONTINUED DESCRIPTIONS OF THE NEW JERUSALEM.
  - A. A river of water of life is there.
    - 1. It is clear as crystal.
    - 2. It flows from the throne of God and the Lamb.
  - B. The tree of life is there.
    - 1. It is in the midst of the street of the city.
    - 2. It is on either side of the river.
    - 3. It bears twelve manners of fruits.
    - 4. It yields these fruits each month.
    - 5. Its fruit is for the healing of the nations.
  - C. There shall be no more curse.
  - D. The throne of God and the Lamb are there.

- E. The bond servants of God are there.
  - 1. They will serve Him.
  - 2. They will have access to His face.
  - 3. His name will be in their foreheads.
  - 4. God gives them light.
    - a. They will not need candle or sun.
    - b. There is no night there.
  - 5. They shall reign for ever and ever.
- F. General Comments
  - 1. Both the river of life and the tree of life are viewed as literal.
    - a. Apparently eternal life is somehow replenished by them.
    - b. The manner of fruits and their use, the healing of nations is most interesting, but beyond explanation.
  - 2. No curse there means total righteousness will prevail with the possibility of evil being non-existent.
  - 3. This will be the principal dwelling place of God and His people.
  - 4. The servants of God will have access to His face.
    - a. This is humanly impossible, now. Remember Moses' request to see God on Mt. Sinai.
    - b. This is made possible by our transformation, I John 3:2.

## II. ANGELIC DECLARATIONS

- A. About the Revelation.
  - 1. These sayings are faithful and true.
  - 2. The God of the holy prophets sent the revelation to His servants by His angel.
  - 3. These things must shortly be done.
  - 4. Christ is to come quickly.
  - 5. Those keeping the sayings of this prophecy are blessed.

6. The prophecy of this revelation is not to be sealed up.
- B. About worship.
1. John is forbidden to worship the angel.
    - a. The angel declared himself to be a fellow-servant.
    - b. He is of the brethren, the prophets.
    - c. He is of those who keep the sayings of the book.
  2. It is God Who is to be worshipped.
- C. About the present conditions of men.
1. The unjust are to remain unjust.
  2. The filthy are to remain filthy.
  3. The righteous are to remain righteous.
  4. The holy are to remain holy.
- D. General Comments.
1. The revelation is not to be sealed up because the time is at hand.
    - a. These things must be done shortly.
    - b. Christ is to come quickly.
  2. The above underscores the uniqueness of the church age.
    - a. All other instruments or manners of service have deteriorated with time.
    - b. The church does not progress nor deteriorate. It is the same throughout the age.
    - c. This means conditions could develop for the return at anytime during the church age.
    - d. Also, Christ will come as soon as world conditions are right.
  3. Christ's coming "quickly" does not mean shortly, but the manner in which He will come even as lightning shining from east to west.
  4. Verse 11 is difficult. Possibly it refers to the sameness of institutions throughout

the church age. Perhaps it means the future of the saved is fixed on decisions regarding His Church.

III.      DECLARATIONS, WARNINGS, ADMONITIONS OF JESUS.

- A.      I am Alpha and Omega.
- B.      Those who do the commandments of God are blessed.
  - 1.      They have right to the tree of life.
  - 2.      They may enter in through the gates of the city.
- C.      Those on the outside of the city.
  - 1.      Dogs.
  - 2.      Sorcerers.
  - 3.      Whoremongers.
  - 4.      Murderers.
  - 5.      Idolaters.
  - 6.      Whosoever loveth and maketh a lie.
- D.      Jesus authorized the revelation.
  - 1.      He is the root and offspring of David.
  - 2.      He is the bright and morning star.
  - 3.      He sent His angel to testify these things.
  - 4.      This revelation is given to the churches.
- E.      The present witnesses.
  - 1.      The Spirit and the Bride say come.
  - 2.      He who hears says come.
  - 3.      Whoever is thirsty is to come.
  - 4.      Whosoever will is to come.
  - 5.      The water of life is now freely offered.
- F.      Warning about treatment of the revelation.
  - 1.      What happens to those deleting words of the book.
    - a.      His part is taken from the book of life.
    - b.      His part is taken from the holy city.

- c. He will forfeit blessings written in the book.
  - 2. What happens to those adding to the words of the book.
    - a. He shall suffer the plagues of the book.
- G. Warning about the coming of Christ.
  - 1. Surely, I come quickly.
- H. General Comments.
  - 1. Those who do the commandments of God are blessed.
    - a. It appears the right to the tree of life and the city are a reward somehow connected to faithfulness in the present Christian life.
    - b. It cannot be assumed that saved backsliders and false religionists will be brought to maturity during the millennium.
  - 2. Those outside the city do not appear to be lost ones, but people who would not yield themselves in faithful discipleship to Jesus.
  - 3. Jesus expresses His authority at ending of book similarly as at the beginning
  - 4. Present witnesses.
    - a. The Spirit and the bride (church) are spoken of as one: God authorized.
    - b. But those who hear should also testify and invite.
    - c. The water of life: life saving, doctrinal purity in the church is freely available to all presently.
  - 5. Warnings about treatment of prophecy.
    - a. Some view this as applicable to the whole Bible.
    - b. Probably only Revelation is intended.

- c. The book of life probably refers to the roll of the faithful and their reward.

#### IV. THE APOSTOLIC CLOSING

- A. A prayer for Jesus to so come as He stated.
- B. A benediction of the grace of our Lord Jesus Christ upon recipients of the prophecy.



Within the pages of Revelation, heaven  
is opened, Christ is exalted, judgment is  
declared, and the final victory of God is assured.

A Study of Revelation guides the reader  
through the visions, symbols, warnings,  
and promises of this remarkable book of  
Scripture. Written with reverence for the  
biblical text, these studies encourage  
careful understanding, faithful living,  
and confident hope in the return and  
eternal reign of Jesus Christ.

The message of Revelation  
is not despair—but triumph.

