

The Book of Revelation

PART 2

by Larry T. Smith

The next two scriptures will help us see that this is dealing with the final destruction of Jerusalem. We have already proven in detail in our lesson on “The Real Babylon the Great” that Jerusalem was the Babylon the Great of Revelation, and you are seeing God’s judgment on that city being poured out according to Deuteronomy 11, 28, 32, and Leviticus 26.

(Rev 16:19) And **the great city was divided into three parts**, and the cities of the nations fell: and **great Babylon** came in remembrance before God, **to give unto her the cup of the wine of the fierceness of his wrath**.

(Rev 17:1) And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; **I will show unto thee the judgment of the great whore** that sitteth upon many waters:

We need to also show another Old Testament book which seems to contain many of the same prophecies as the book of Revelation, and that is the book of Ezekiel. The only slight difference seems to be that Ezekiel seems to have a few prophecies that are relevant literally to his day, but is for the most part the same vision as the book of Revelation. Let’s look at a chart comparing the two and once you realize they are basically the same book, then you can use one to help interpret the other.

COMPARING EZEKIEL AND REVELATION

1. The Throne-vision (Rev. 4/Eze. 1)
2. The Book (Rev. 5/Eze. 2-3)
3. The Four Plagues (Rev. 6:1-8/Eze. 5)
4. The Slain under the Altar (Rev. 6:9-11/Eze. 6)
5. The Wrath of God (Rev. 6:12-17/Eze. 7)
6. The Seal on the Saint’s Foreheads (Rev. 7/Eze. 9)
7. The Coals from the Altar (Rev. 8/Eze. 10)
8. No More Delay (Rev. 10:1-7/Eze. 12)
9. The Eating of the Book (Rev. 10:8-11/Eze. 2)
10. The Measuring of the Temple (Rev. 11:1-2/Eze. 40-43)
11. Jerusalem and Sodom (Rev. 11:8/Eze. 16)
12. The Cup of Wrath (Rev. 14/Eze. 23)
13. The Vine of the Land (Rev. 14:18-20/Eze. 15)
14. The Great Harlot (Rev. 17-18/Eze. 16, 23)
15. The Lament over the City (Rev. 18/Eze. 27)
16. The Scavengers’ Feast (Rev. 19/Eze. 38)
17. The First Resurrection (Rev. 20:4-6/Eze. 37)
18. The Battle with Gog and Magog (Rev. 20:7-9/Eze. 38-39)

19. The New Jerusalem (Rev. 21/Eze. 40-48)

20. The River of Life (Rev. 22/Eze. 47)

Ezekiel makes it very clear that the Harlot City he is prophesying against is Jerusalem as he calls her by name many times in his prophecies. This takes the mystery completely out of the picture as to who Babylon the Great is in the book of Revelation. Understanding the agreement of the two visions also helps us interpret some of the biblical imagery used in the book of Revelation, such as the scripture where the city divides into three parts. Many are looking for a literal dividing of the city for the future but Ezekiel helps us to see that this is just biblical imagery describing the threefold judgments of God on Jerusalem. Let's compare the two and see how Ezekiel makes it so easy to understand.

(Rev 16:19) And **the great city was divided into three parts**, and the cities of the nations fell: and **great Babylon** came in remembrance before God, **to give unto her the cup of the wine of the fierceness of his wrath**.

(Eze 5:1) And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weight, and **divide the hair**.

(Eze 5:2) Thou shalt **burn with fire a third part** in the midst of the city, when the days of the siege are fulfilled: and thou shalt **take a third part, and smite about it with a knife**: and a **third part thou shalt scatter in the wind; and I will draw out a sword after them**.

(Eze 5:3) Thou shalt also take thereof a few in number, and bind them in thy skirts.

(Eze 5:4) Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

(Eze 5:5) Thus saith the Lord GOD; **This is Jerusalem**: I have set it in the midst of the nations and countries that are round about her.

You can't get much plainer. God is saying here that the city that would be judged is Jerusalem!

(Eze 5:12) **A third part** of thee shall die with the **pestilence**, and with **famine** shall they be consumed in the midst of thee: and a **third part shall fall by the sword** round about thee and I will **scatter a third part** into all the winds, and I will draw out a sword after them.

The prophet was told to shave his head and divide the hair in three parts. He is then told to burn one third with fire, to smite one third with a knife, and to scatter one third in the wind which would have a sword go after it. This was done to show the different judgments that God was going to bring against—as verse 5 says—the city of Jerusalem. Verse 12 explains the three-part judgment of Jerusalem, which history says took place just as it was stated.

We need to notice the similarities in the judgments of God in these verses compared with the four judgments mentioned in the 14th chapter of Ezekiel, and in the judgments of the four horses and seals of Revelation chapter six. You will begin to realize the biblical imagery used by God which is dealing with the war, death, disease and famine that brought about the fall of Jerusalem. Let's now compare some of these verses.

(Eze 14:20) Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but **deliver their own souls by their righteousness**.

Notice that they will be spared by their individual righteousness only, such as comes through the New Covenant and not as a nation.

(Eze 14:21) For thus saith the Lord GOD; How much more when I send my **four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence**, to cut off from it man and beast?

(Eze 14:22) Yet, behold, **therein shall be left a remnant** that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

The early church was spared these judgments when they fled the city according to the words of Jesus, when they saw it surrounded by armies. This was the righteous remnant according to grace Paul spoke about in Romans 11:5.

(Rom 11:5) Even so then at this present time also there is a remnant according to the election of grace.

The judgments mentioned in Revelation chapter six also talks about death, famine, beasts and the sword, which makes it evident that God is describing his judgments on Jerusalem, just as he was in the book of Ezekiel.

(Rev 6:8) And I looked, and behold a pale horse: and his name that sat on him was **Death**, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill **with sword**, and **with hunger**, and **with death**, and **with the beasts of the earth**.

It becomes clear as we compare these that it is dealing with God's judgment on the harlot city of Jerusalem.

(Rev 17:18) And **the woman** which thou sawest **is that great city**, which reigneth over the kings of the earth.

Remember that this is a harlot city that is described as riding on a political beast. Jerusalem rode the political power of Rome, to kill Jesus and his followers until the beast turned on her and devoured her just as Revelation chapter 17 predicted.

THE PROPHET ISAIAH SPOKE OF JERUSALEM AS BEING A CITY OF HARLOTRY

(Isa 1:21) **How is the faithful city become an harlot!** it was full of judgment; righteousness lodged in it; but now murderers.

Ezekiel chapters 16, 22, and 23 all call Jerusalem by name and declare her to be the harlot city that God will burn with fire. I will give a few references here, but you should still read these chapters for yourself.

Ezekiel 16:2

(Eze 16:2) Son of man, **cause Jerusalem to know her abominations**,

Remember in the book of Revelation, she had a golden cup in her hand that was full of her abominations.

(Eze 16:15) But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and **pouredst out thy fornications on every one** that passed by; his it was.

(Eze 16:16) And of thy garments thou didst take, and deckedst thy high places with divers colours, and **playedst the harlot** thereupon: the like things shall not come, neither shall it be so.

(Eze 16:17) Thou hast also taken thy fair jewels of my gold and of my silver, **which I had given thee**, and madest to thyself images of men, and **didst commit whoredom** with them,

During the old covenant Israel was married to God. He was the One that she committed adultery against. Her unfaithfulness is what caused God to divorce her, but He then offered to take her back under a new covenant that He established with the death of Jesus. Their refusal to accept God's New Covenant was the reason why He judged Jerusalem so severely.

(Eze 16:40) They shall also **bring up a company against thee**, and they shall stone thee with stones, and thrust thee through with their swords.

(Eze 16:41) And they shall **burn thine houses with fire**, and **execute judgments** upon thee in the sight of many women: and **I will cause thee to cease from playing the harlot**, and thou also shalt give no hire any more.

It is easy to see that all of these prophecies had a perfect and complete fulfillment when God used the Roman Army to bring judgment against Jerusalem from 67 AD to 70 AD. The book of Revelation is biblical imagery of the fulfillment of God's prophesied judgment against that city, and the deliverance of his Church into the wilderness before its destruction. It all deals with the curse and the blessing of God, and which cup a person has chosen to drink from.

Revelation chapter 7 is another example of the blessings of God on those who chose to drink of the cup of the New Testament in his blood. I will cover this chapter, and then do an overview of the entire book of Revelation, because time will not permit a detailed explanation of each of the chapters.

The entire 7th chapter of Revelation is a picture of those who have accepted the blessings of God and are sealed with the seal of God. The New Testament reveals this seal to be the seal of water and spirit, which is pictured in Ezekiel 9. This seal is the same one that is found upon the 144,000 of Revelation. They had experienced the new birth, which means they had the seal of God on them. Because of that they escaped the judgments of the Law that came against Jerusalem. I stated previously in this lesson that Revelation 14:1-6 says these people were the **firstfruits unto God and to the Lamb**. They also were the same people who preached the everlasting gospel which is found described in Acts 2:38. **Both Paul and James confirmed that the early church was the firstfruits of the Spirit**.

(Rom 8:23) And not only they, but **ourselves also**, which have **the firstfruits of the Spirit**, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

(Jam 1:18) Of his own will begat he **us** with the word of truth, that **we** should be a kind of **firstfruits of his creatures**.

God's usage of numbers in the Scripture has a message of importance for us. To give you an example, first look at the way the Scriptures use the number twelve. **Twelve is recognized as God's number of perfection in the Church**. You can really see this truth about twelve in the descriptions written about the New Jerusalem as is found in Revelation 21. There everything is in twelve's or multiples of twelve, and if you take 1,000 (a number of unending perfection), and multiply it by 12 you get 12,000. If you take that 12,000, and multiply it by 12, you get 144,000. The number 144,000 is a symbolic picture of those in the Church who are sealed by the preaching of the gospel.

Seven is also a number that holds a lot of importance in God's Word. It is His number of perfection as well. If you take 10 (a number that symbolizes unending perfection), and multiply it by 7, you get 70. Take this 70 and multiply it by 7 and you get 490, which is exactly the number of times that Jesus told Peter he must forgive; it is also the number of years that Daniel's 70-week prophecy said would transpire before perfect forgiveness would come to all nations. This forgiveness did come to all through the blood of the Messiah Jesus Christ. These numbers are significant because they help us better understand to what these prophetic passages are referring. An example of this is the 144,000. Some claim that the 144,000 are a people that are yet to happen some time in the future. If that were true then **they would be the last fruits and not the firstfruits** as Romans 8:23, James 1:18, and Revelation 14:4 describe them. The 144,000 were warned by Jesus in Luke 21 and Matthew 24 to flee from Jerusalem when they saw the approaching judgment and go into the wilderness. They were the same ones who were sealed by the Holy Spirit and born again in Jesus' name.

(Luke 21:21) Then let **them which are in Judaea** flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

This is the same scripture as found in Matthew 24. These people who are in the countryside will see the Roman army coming, and when they do, they are to flee away from them and from Jerusalem.

Further proof that the 144,000 are a symbolic picture of the church is found in the fact that Dan is missing and Manasseh has taken his place. Dan is prophesied in Genesis 49:17 as being a **serpent** which bites the horse's heel, and tied in again with the horses in Jeremiah 8:15-17 as a description of judgment upon the city. What we are witnessing in the book of Revelation is a truth being revealed by Biblical imagery.

(Gen 49:17) **Dan shall be a serpent** by the way, an **adder** in the path, that biteth the horse heels, so that his rider shall fall backward.

(Jer 8:15) We looked for peace, but no good came; and for a time of health, and behold trouble!

(Jer 8:16) The **snorting of his horses was heard from Dan**: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; **the city**, and those that dwell therein.

(Jer 8:17) For, behold, I will send **serpents**, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

Who was the serpent in the book of Revelation?

(Rev 12:9) And the great dragon was cast out, **that old serpent, called the Devil, and Satan**, which **deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him.

Dan being a type of the Devil in symbolism is missing from the 144,000 in the book of Revelation, because Jesus destroyed his power over the church at Calvary.

(1 John 3:8) He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

(1 John 3:9) Whosoever is **born of God doth not commit sin**; for his seed remaineth in him: and he cannot sin, because he is born of God.

(1 John 3:10) In this the **children of God are manifest**, and the **children of the devil**: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

The 144,000 is a picture of a people perfected by the blood and Spirit of Jesus, so the tribe of Dan is missing and Manasseh has taken his place. Why was Manasseh chosen? **Manasseh means "to cause to forget,"** and the New Testament teaches that not only did Jesus destroy the works of the devil in our lives, but He also **cleansed our conscience from sin**. Therefore in a picture of the New Testament Church, Dan must be missing, and Manasseh must take his place, and that is exactly what you have in the book of Revelation.

To further prove that chapter 7 is a picture of the Church, look at verses 9, 13, 14, and 15.

(Rev 7:9) After this I beheld, and, lo, a great multitude, which no man could number, **of all nations**, and kindreds, and people, and tongues, stood before the throne, and **before the Lamb, clothed with white robes**, and palms in their hands;

(Rev 7:13) And one of the elders answered, saying unto me, What are these which are **arrayed in white robes?** and whence came they?

(Rev 7:14) And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and **have washed their robes, and made them white in the blood of the Lamb.**

(Rev 7:15) Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

The next two verses, which conclude chapter seven, proves this chapter is describing the blessings of God on the righteous church by quoting from Isaiah 49:10 and applying that prophecy to this group in Revelation 7:16-17. We can gain the proper understanding of these verses by comparing Revelation 7:16-17 with Isaiah 49, and the curses on those that rejected the New Covenant in Revelation 16:8.

IMAGERY DESCRIBING GOD'S BLESSINGS

Revelation 7:16-17

(Rev 7:16) They shall **hunger no more**, neither **thirst** any more; neither shall the **sun** light on them, nor any **heat**.

This is God's promise of supplying them with the right spiritual foods, satisfying their spiritual thirst, and protecting them during the judgments against those who are under the curse (Revelation 16:8).

(Rev 7:17) For **the Lamb** which is in the midst of the throne **shall feed them**, and **shall lead them unto living fountains of waters**; and God shall wipe away all tears from their eyes.

Let's read now God's description of his judgments, described with the same biblical imagery on Old Jerusalem, and those who trusted in the Law and rejected the New Covenant Message preached by Jesus and the Apostles. Chapter 8 begins the second set of judgments on those under the curse of the Law. **These are described as a 1/3 judgment upon the land, trees, grass, waters, etc. according to the curses of Deuteronomy 11, 28, 32, and Leviticus 26.** Instead of blessing Old Jerusalem's waters, He is cursing them and turning them to blood.

IMAGERY DESCRIBING GOD'S CURSE

(Rev 8:8) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and **the third part of the sea became blood**;

(Rev 8:10) And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon **the third part of the rivers**, and upon **the fountains of waters**;

(Rev 8:11) And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many **men died of the waters**, because **they were made bitter**.

The people of Jerusalem died trusting in the Law for salvation as prophesied in Isaiah 28 and 29, while the Church fled the judgments of God and escaped into the wilderness when they saw Jerusalem surrounded by armies.

Let's now read the curse of the burning sun and heat during the final vials. Notice that these are not protected as was promised to the church, which is under the blessings instead of the curse.

(Rev 16:8) And the fourth angel poured out his vial upon **the sun**; and power was given unto him to **scorch men with fire**.

It is easy to see from comparing these various scriptures that you are dealing with biblical imagery describing the blessings of God upon His sealed New Covenant people, and the curses of God on those who have rejected it, and chose to remain a part of spiritual Babylon (Old Jerusalem). Let's go now to Isaiah 49 and read where He was quoting from in Revelation 7:16 & 17. He is quoting in Revelation from verse 10, but you must read the scriptures before and after to get the entire picture of what is being described. I am detailing this chapter somewhat and showing how to interpret the book of Revelation from the Old Testament, but because of the

time factor involved, it's easy to see from this why I can't do this on each chapter in Revelation in just one lesson.

The first four verses reveal to us that he is prophesying about Jesus, and then he begins to describe what Jesus will do, and the results that will come out of his work.

PROPHECY OF JESUS

(Isa 49:1) Listen, O isles, unto me; and hearken, ye people, from far; The **LORD hath called me from the womb**; from the bowels of my mother hath **he made mention of my name**.

(Isa 49:2) And he hath made **my mouth like a sharp sword**; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

(Isa 49:3) And said unto me, Thou art my servant, **O Israel**, in whom **I will be glorified**.

Jesus is called Israel in this prophecy, because He becomes the true Israel of God, as does his spiritual seed after him (the Church).

(Isa 49:4) Then I said, I have labored in vain, I have spent my strength for naught, and in vain: yet surely **my judgment is with the LORD**, and my work with my God.

Isaiah then describes Jesus' purpose, which is to restore Israel under his new covenant.

HIS PURPOSE

(Isa 49:5) And now, saith the LORD that formed me from the womb to be his servant, **to bring Jacob again to him**, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

(Isa 49:6) And he said, It is a light thing that **thou shouldst be my servant to raise up the tribes of Jacob**, and **to restore the preserved of Israel**: I will also give thee for **a light to the Gentiles**, that **thou mayest be my salvation unto the end of the earth**.

His work of salvation and restoration will include the Gentiles, and it will be the method of salvation unto the end of the earth. This means there can never be a return to Law keeping for salvation.

(Isa 49:7) Thus saith the LORD, **the Redeemer of Israel**, and his **Holy One**, to him whom man despiseth, to him **whom the nation abhorreth**, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

(Isa 49:8) Thus saith the LORD, In an acceptable time have I heard thee, and **in a day of salvation have I helped thee**: and I will preserve thee, and **give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages**;

This proves the restoration of Israel through Jesus Christ is a spiritual one and not a physical restoration to a physical land.

(Isa 49:9) That **thou mayest say to the prisoners, Go forth**; to them that are **in darkness, Show yourselves**. They shall feed in the ways, and their pastures shall be in all high places.

This is quoted in Revelation 17.

(Isa 49:10) **They shall not hunger nor thirst; neither shall the heat nor sun smite them**: for **he** that hath **mercy** on them **shall lead them**, even by the **springs of water** shall he guide them.

It is evident at this point God is speaking of His blessing on those restored by His New Covenant, which is to include both Jew and Gentile in one body of Christ.

(Isa 49:11) And I will make all my mountains a way, and **my highways shall be exalted.**

(Isa 49:12) Behold, **these shall come from far:** and, lo, these from the north and from the west; and these from the land of Sinim.

(Isa 49:13) Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for **the LORD hath comforted his people, and will have mercy upon his afflicted.**

(Isa 49:14) But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

(Isa 49:15) Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will **I not forget thee.**

God's promise to Israel to remember and restore her, but it is evident that it will take place under the blessings of the New Covenant and not the curse of the Law.

HIS PROMISE OF GREAT REVIVAL THROUGH THE NEW COVENANT

(Isa 49:19) For thy waste and thy desolate places, and the land of thy destruction, shall **even now be too narrow by reason of the inhabitants,** and they that swallowed thee up shall be far away.

(Isa 49:20) **The children which thou shalt have** [*Spiritual Israel under grace*], **after thou hast lost the other** [*Natural Israel under Law*], shall say again in thine ears, The place is too strait for me: **give place to me that I may dwell.** [*They need room to expand because of the growth of the Church.*]

(Isa 49:21) Then shalt thou say in thine heart, **Who hath begotten me these, seeing I have lost my children, and am desolate,** a captive, and removing to and fro? and **who hath brought up these?** Behold, I was left alone; these, where had they been?

(Isa 49:22) Thus saith the Lord GOD, Behold, **I will lift up mine hand to the Gentiles,** and set up my standard to the people: and **they shall bring thy sons in their arms,** and **thy daughters shall be carried upon their shoulders.**

The Gentiles will bring the true Israel of God to Him upon their shoulders. This is a picture of the Gentiles preaching the Gospel of Jesus Christ to both Jew and Gentile in one body of Christ.

It is easy to see that Isaiah's prophecies were fulfilled with the bringing in of the New Covenant and the destruction of Old Jerusalem and temple worship. When you compare this with Revelation 7, it is easy to see that the blessed of the Lord in Revelation 7 was the early church, and not some future group. The Church today is an extension of this group which still enjoys the blessings of God upon their lives.

OVERVIEW OF THE BOOK OF REVELATION

I will now glean through the book of Revelation and quickly try to give you an overview of the entire book as much as time will permit. I will also give you a general outline of the various chapters and what they are dealing with, so you can rightly divide the word as you study for yourself.

Chapter 1 – This chapter gives the setting for the book of Revelation, gives the time text for when the prophecy will take place, and describes Jesus in the midst of his Church (seven candlesticks).

Revelation 1:1

(Rev 1:1) The Revelation of Jesus Christ, which God gave unto him, **to shew unto his servants things which must shortly come to pass;** and he sent and signified it by his angel unto his servant John:

Revelation 1:3

(Rev 1:3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand.**

Chapters 2-3 – These two chapters contain the words to the seven churches. I do not believe these are pictures of various time periods as Dispensationalist teach, but were dealing with real situations, as well as becoming an example of some of the various things the Church must face in battles with Satanic forces in general.

Chapters 4-5 – These two chapters contain the throne vision with Jesus Christ, the four beasts, and the twenty four elders. This vision is also found in Ezekiel chapter 1. I will cover these two chapters in detail in my final teaching called, “The Four Beasts and the Two Witnesses,” but it is easy to see that the four beast and the twenty four elders are biblical imagery of the Church, because they are singing the song of the redeemed, and have been made kings and priest unto God (verses 9-11).

Revelation 5:9-10

(Rev 5:9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

(Rev 5:10) And hast made us unto our God kings and priests: and we shall reign on the earth.

You will run across these four beast, which I believe to be symbolic of the Apostolic Ministry, throughout the book of Revelation, and especially when it comes to loosening the various judgments. It was the prayers of that early church that helped bring its destruction.

Chapter 6 – This chapter covers the opening of the first set of judgments, the seven seals, which is a ¼ judgment of death, sword, famine, etc. This is the beginning of God’s wrath against Jerusalem, to avenge the blood of his servants at her hand.

Chapter 7 – I have already covered this chapter in detail, but it is biblical imagery describing the sealing of his servants (receiving the New Covenant Message) and his promise to bless and protect them during these judgments.

Chapters 8-9 – These two chapters deal with the second set of judgments, the seven trumpets, which is a 1/3 judgment and stronger than the first set. It is described in the same biblical imagery as the curse of Deuteronomy 28, and falls on the earth (land), trees, green grass, waters, and on the sun, moon, and stars, which I have proven in the first lesson in this series and in my book on “The Coming of the Lord,” to be the government of Old Jerusalem and the Old Covenant of Law keeping. God is going to establish a new King (Jesus) and a New Covenant in his new kingdom (the Church), because Jesus and His Church is now going to be the new light of the world (new sun, moon, and stars). This is where using the biblical imagery established in the Old Testament to interpret the New Testament is absolutely essential in order to gain the proper biblical interpretation of these scriptures. This uses proper bible hermeneutics, and allows the bible to interpret itself.

Revelation 9:20-21

(Rev 9:20) And the rest of the men **which were not killed by these plagues** yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

(Rev 9:21) Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chapter 10 – This contains the outpouring of the third set of judgments, the seven thunders, which is not revealed other than to say that when the seventh angel sounds there will be no more delay, and the mystery of God would be finished. There will be no more delay because the next seven vials contain God’s final judgments against Jerusalem and will end with the fall and total destruction of Babylon the Great (Jerusalem).

Chapter 11 – This tells about the two witnesses, which I will prove in the last lesson to be biblical imagery of the Apostolic Ministry. It also talks about the treading under foot the holy city (Jerusalem) for forty two months, which is Daniel’s prophesied “time of the end” that will last for 3½ years, and end in the scattering of the holy people. This is another absolute proof that the book of Revelation is dealing with the destruction of Jerusalem, which took place over a 3½ year period ending in 70 AD. This chapter concludes with the sounding of the seventh trumpet.

Chapter 12 – This is a picture of a woman, whom many believe to be Israel, who is pregnant with a man child, whom many believe to be Jesus, who Satan tried to destroy at his birth by having all the babies in Israel killed, but Jesus escaped to Egypt. If this interpretation is correct, then when Jesus is caught up to the throne, we would then have a change of covenants and Israel’s seed would be the Church after verse 5. The woman then flees into the wilderness to be protected by God for 3½ years. History says the early church fled into the wilderness and was spared the wrath of God on Jerusalem. Verses 11 & 17 prove this is talking about the Church because they “overcame him by the blood of the Lamb,” and “have the testimony of Jesus.”

Chapter 13 – This chapter deals with a beast having seven heads and ten horns, which scriptures in Revelation and Daniel reveal to be the Roman Empire of that day. Sometimes the beast is described in terms of an individual man, when it is referring to the leader of that empire, and at other times it is referring to the entire government. I believe this chapter describes the 3½ year persecution of the Church by Nero, which is a different but overlapping a 3½ year period that describes the destruction of Jerusalem. I covered this in detail in my book and I would advise you to read my detailed explanation there, because time will not permit me to make a detailed explanation during this lesson. I also covered the biblical imagery of the mark of the beast, and explained that it did not have to be a literal mark any more than the seal of God is not a literal mark in the foreheads of God’s people.

Chapter 14 – I have already proven in the first part of this lesson on the book of Revelation, that the 144,000 here is biblical imagery of the New Testament Church which have the blessings of God and do not suffer God’s wrath and have victory over the beast and his image. He then uses biblical imagery to show the two harvests. The Church is harvested away from God’s wrath on Jerusalem, while the rest are harvested and cast into the wrath of God, and the winepress was trodden without the city (Jerusalem). The blood to the horses’ bridles is nothing more than biblical imagery describing the horrible destruction and death of over one million Jews which took place in Jerusalem.

Chapter 15 – This shows a picture of the saved singing on a brazen sea, which I have already revealed deals with New Covenant salvation. There were two songs being sung as the last seven vials were preparing to be poured out. The song of Moses (Deuteronomy 32), which is a song of the judgments of God on Jerusalem in the final generation of the Jewish age of Law keeping, and the song of the Lamb, which is a song of the redeemed as was sung in chapter five.

Chapter 16 – This chapter shows the outpouring of the final seven vials of God’s wrath, which result in the total destruction of Jerusalem and the system of law keeping, leaving the New Covenant as the only method of salvation available to Jew and Gentile.

Chapter 17 – This chapter shows a picture of the harlot (Jerusalem or natural Israel) riding on the back of the beast (Roman Empire) with seven heads and ten horns. I explain this chapter in much detail in my book and in some of the other lessons in this study on prophecy. I will not have much time here, but I believe the seven heads to be seven procurators (viceroys or governors) who were chosen to lead Judea during this time. Revelation was written during the time of the sixth king. Albinus was the sixth of these rulers and he ruled Judea from 61-65 AD. This makes the time of John’s writing of Revelation to have happened sometime during the early 60’s AD. Gessius Florus had a short reign during 65 AD, and was the seventh and final of these procurators. After Gessius, Nero himself took control of Judea because of the trouble the Romans were having there with the Jews. This made Nero the eighth king.

The Bible shows that the beast took control and gave power to ten rulers, which finally resulted in the destruction of Jerusalem. This destruction was fulfilled under the leadership of the Roman Emperor Vespasian. Rome had previously divided Palestine into ten geographical areas and administrative districts. The following are a listing of these: (Southern) Samaria, Judea, and Idumea; (Northern) Galilee and Perea; (Northeastern) Iturea, Trachonitis, Gaulanitis, Auranitis, and Batanea. Evidently Nero gave these ten districts authority to rise against Jerusalem when they began to rebel against Rome. This scenario would once again be a perfect historical fulfillment to this entire prophecy of Revelation chapter 17, because the Bible says the beast would hate the whore, make her desolate, eat her flesh, and burn her with fire.

Chapter 18 – This chapter reveals that Babylon the Great (Jerusalem) is fallen and gives us the reasons for her fall; to avenge the blood of the Apostles, prophets, saints, and all that were slain upon the earth. This is the same description Jesus gave of Jerusalem in Matthew 23, and Jesus said He would make her desolate in that generation. Once again the scriptures are in perfect harmony if you leave them as they are.

Chapter 19 – This gives the final descriptions of the fall of Jerusalem and the blessings of God on the righteous at the marriage supper. Compare this with the parable of Matthew 22, and you will find the invitation to the supper being given before and after the destruction of Jerusalem, which proves the giving of the invitation is nothing other than the preaching of the gospel.

Chapter 20 – This chapter deals with a picture of the righteous ruling and reigning with Christ for 1000 years. There are many viewpoints on the 1000 years, and I will not have time to cover them in this lesson. Some believe it to be a literal thousand years at the end, and some believe it to be a symbolic picture of the church age. There are other viewpoints as well.

This chapter also covers the final judgment and those whose names are not in the book of life being cast into the lake of fire. There are numerous viewpoints on this as well, and once again time will not permit me to go into this in this teaching. You almost need a separate session on each of the chapters of Revelation.

Chapters 21-22 – Revelation 22:3-4 is another picture of how the Church is protected from the curse of the Law, because it says that in the New Jerusalem there were no more curses, and God's name (the seal of God that is received through obedience to the New Covenant Gospel) was in their foreheads.

Revelation 22:1-5

(Rev 22:1) And he shewed me **a pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb.

(Rev 22:2) In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

(Rev 22:3) And there shall be **NO MORE CURSE**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

(Rev 22:4) And they shall see his face; and **his name shall be in their foreheads**.

(Rev 22:5) And there shall be no night there; and they need no candle, neither light of the sun; for **the Lord God giveth them light**: and they shall reign for ever and ever.

Revelation 21, and most of Revelation 22, is a description of a city called the "New Jerusalem." **This city is a symbolic picture of the Church**, which Revelation 21:9 says is the bride of Christ—the Lamb's wife—which we know must be referring to a people since God is not married to a building. The writer of Hebrews 12:22-24 reveals the New Jerusalem to be the New Testament Church, which he says is the "city of the living God." Jesus told His disciples in Matthew 5:14 that His believers are "the light of the world" and a "city set on a hill." This is yet another reference to the people of God being the Bride—the New Jerusalem. Revelation 21:23-24 explained Jesus' remarks further when it stated that the Glory of God and the Lamb is the light of that city, and that **all nations which are saved walk in the light of it**. Found within this city is "The Tree of Life" and "The River of Life." **The Tree of Life**, which is said to produce twelve manner of fruit, **is Jesus Christ; the River of Life**, which flows from the throne of God, **is the Holy Ghost**. The Apostle John referred to this river when he

wrote, "He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water.** But this **spake he of the Spirit**, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7:38-39) This is the same river pictured flowing from the same temple in Ezekiel 47 that brings healing and life to all it flows to.

This city is found pictured in Isaiah 60, Ezekiel 47, and Revelation 21 and 22. When one begins to compare these chapters, it becomes clear that this is a symbolic picture of the New Testament Church, but the ultimate proof of this is in Revelation 22. There you have sinners pictured as still being outside the gates of the city, which Isaiah 60:11 says are open day and night, while the saved are pictured as being entered into the city.

Revelation 22:14-17

(Rev 22:14) Blessed are **they that do his commandments**, that they may have right to the tree of life, and **may enter in through the gates into the city.**

(Rev 22:15) For **without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

(Rev 22:16) I Jesus have sent mine angel to testify unto you these things **in the churches.** I am the root and the offspring of David, and the bright and morning star.

(Rev 22:17) And **the Spirit and the bride say, Come.** And let him that heareth say, Come. And let him that is athirst come. And **whosoever will, let him take the water of life freely.**

Salvation is still being offered during this time.

Isaiah 60:11

(Isa 60:11) Therefore **thy gates shall be open continually;** they **shall not be shut day nor night;** that men may bring unto thee the forces of the **Gentiles**, and that their kings may be brought.

Revelation 22:17 very clearly shows that an invitation is still being given to the thirsty to come and drink of the water of life (Holy Ghost) freely. To teach that this is a picture of Heaven rather than a symbolic picture of the church, one would have to believe that sinners would still be outside the gates in Heaven, and are still being invited to come inside and be saved. We know this is not true. But rather it is true that sinners are still outside the church, and its gate (door—Jesus) is open continually for them to come inside and be saved by eating of the tree of life (Jesus) and drinking of the river of life (Holy Ghost). Ezekiel 47 as well as Isaiah 60 speaks of this city and the land to which this river flows as being the inheritance of the twelve tribes of Israel. It also speaks of the Gentiles being a part of this, which proves that the Church (Jew and Gentile) is the True Israel of God, and that their inheritance is a spiritual land (Holy Ghost) rather than a physical land located in Palestine. Those who teach this is a physical land restoration either take the Old Testament scriptures that speak of Israel's return from Babylonian captivity out of context, or they quote scriptures that are spiritual prophecies that pertain to the Church. These same scriptures in many cases, such as Deuteronomy 30, have been quoted by the Apostles in the New Testament as being a spiritual prophecy fulfilled by the New Testament Church. In Romans 10 Paul quoted from Deuteronomy 30 and said its scriptures were speaking of the gospel message preached by the Apostles. Clarence Larkin in his book *Dispensational Truth* uses Deuteronomy 30 as one of his key scriptures for trying to prove a restoration to a physical land, so we are once again faced with an interpretation given by the Dispensationalist that is in direct contradiction to the interpretation placed on the same scripture by the Apostles. I will give a more detailed explanation of these points in my lesson entitled, *The True Israel of God*, but the main point that needs to be remembered here is **the people who are in the Church are protected from the Curse of the Law by the blood of Jesus.**

Paul taught in Galatians 4 that those who were under the Law were the children of the concubine Hagar, and that they are the ones who are in bondage. It also says that those in the Church are the children of Sarah, and they are the ones who had the true promise. Paul made reference to the promised people when he said, "The Jerusalem which is above is free, which is the mother of us all." Paul warned those he was addressing not to be entangled again in the bondage of the Law from which Christ has set them free. Many never heeded the words of Jesus' Apostles. They instead killed many of them, as Jesus had predicted. This caused all the judgments of the Law, which are recorded in Leviticus 26, Deuteronomy 28, and Deuteronomy 32, to be

poured out just as the book of Revelation said they would. From this you can see that the language of **the book of Revelation is biblical imagery** and that its message is referring to the fulfillment of the Old Testament Scriptures from which its language originates and especially **the four sevenfold judgments previously mentioned in Leviticus 26.**

He closes by confirming the time text of Revelation by telling John not to seal the book, because the time of its fulfillment is at hand. This confirms that the book of Revelation was fulfilled right after it was written. I have given proof for the writing of the book of Revelation in the early 60's AD, which would make the destruction of Jerusalem be a perfect fulfillment to its prophesies, and be in perfect harmony with its time text statements given in its setting. The book of Revelation then is biblical imagery of the destruction of Jerusalem, and the sealing, and deliverance of God's church during His wrath upon that city.