

The Book of Revelation Study Notes 8

Revelation 15–19

Revelation 15:1-4: A Worshipful Prelude Before the Final “Bowl” Judgments

And I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, *which are the last, because in them the wrath of God is finished.* ² *And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God. And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations.* ⁴ *"Who will not fear, O Lord, glorify Thy name? For Thou alone art holy; For all the nations will come and worship before Thee, For Thy righteous acts have been revealed.*

Preterist

- This is a prelude to the seven bowl judgments, which will consummate God’s wrath.
- The time frame is the end of the Jewish war in AD 70.
- Song of Moses signals deliverance, song of the Lamb, signals redemption.

Historicist

- *Sea of glass mixed with fire*, the place is the throne room of God.
- Visions meant to reaffirm God’s triumph over antichristian power, the papacy.

Futurist

- *The last plagues*, will be revealed in the following seven bowl judgments.
- *Sea of glass mixed with fire*, unlike Rev 4:6, may represent the fiery persecution of the righteous, or the fire of God’s wrath about to be poured out upon the wicked.
- *Those who had come off victorious from the beast*, is not a reference to the church, but to saints martyred during the tribulation.
- They sing two songs: Song of Moses focuses on earthly deliverance from the Beast, and the Song of the Lamb, focuses on their eternal redemption through Christ.
- The passage teaches that the faithful may experience the Devil’s wrath, but are removed from falling victim to the wrath of God.

Idealist

- Passage indicates the last judgment acts in history.
- In the end, the whole universe shall acknowledge the righteousness of God in Christ.

Revelation 15:5–8: The Seven Angels and the Seven Bowls of God’s Wrath

After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, ⁶ and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean *and bright, and girded around their breasts with golden girdles.* ⁷ *And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.* ⁸ *And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.*

Preterist

- The passage reminds the reader of the dedication of the tabernacle (Exodus 40:34-35) and of Solomon's Temple (1 Kings 8:10-11), where no one could enter the sanctuary.
- The fact that no one can enter the temple, suggests that intercessory prayer for the doomed city is prohibited. Jerusalem's fate is sealed.

Historicist

- This passage sets in motion a series of judgments that happen beginning with the French Revolution and on into the future.
- Concerning *no one allowed to enter the temple*, means no one is allowed to make intercession, and divert God from his purpose.

Futurist

- These coming seven bowl judgments are not to be seen as simply overkill, motivated by ferocious vengeance.
- The mention of *the tabernacle of the testimony* (along with the temple) is to remind the reader that God fulfills the covenant he made with Israel.
- Concerning *seven-bowls full of the wrath of God*, they are also full of incense showing a correlation between the prayers of the saints for vindication and divine retribution.

Idealist

- Concerning *no one being allowed into the temple*, this reveals that God cannot be approached at the moment he is venting all his terrors and indignation.
- Until the seven bowl plagues have been fully vented God's presence is unendurable.

Revelation 16:1-2: The First Bowl, Loathsome Sores

And I heard a loud voice from the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God into the earth." ² *And the first angel went and poured out his bowl into the earth; and it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image.*

Preterist

- The first bowl judgment fulfills Moses' warning to Israel if she should rebel. **Deuteronomy 28:27** says, "The LORD will smite you with the boils of Egypt and with tumors and with the scab and with the itch, from which you cannot be healed."
- Historically, boils, rashes plagued Jerusalem as all sanitation broke down.

Historicist

- Robert Fleming, *The Rise and Fall of the Papacy*, in the 1690s predicted the downfall of the papacy ca., 1790s. The French Revolution (AD 1787-1799) fulfills this prophecy.
- *A loathsome and malignant sore*, a symbol of moral corruption, atheism, and general dissolution, which spread over countries where the beast (Papacy) was worshiped.
- Hobbs, "The French Revolution was aimed at the papacy, in five years two million people were slain, including 24,000 priests; 40,000 churches were made into stables; the power of the popes in France was shattered."

Futurist

- The bowls are poured out in rapid succession, near the end of the Great Tribulation.
- The bowl judgments are seen as Egypt's plagues perfected!

- Most dispensationalists waver between literal and symbolic interpretations.
- First bowl judgment, a *loathsome malignant sore*, may refer to skin sores due to nuclear fallout, the sun's radiation, or symbolic of some spiritual plague.

Idealist

- While the trumpets are partial, the bowl judgments are total because "no one can enter the heavenly temple, the possibility of repentance has been withdrawn.
- Whoever refuses the warning judgments is destroyed by the bowls of God's wrath.

Revelation 16:3: The Second Bowl, Seas Turned to Blood

And the second *angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.*

Preterist

- While the trumpet judgments fell upon Jerusalem the bowl judgments fell upon the Roman Empire at large.
- Concerning, *blood like that of a dead man*, symbolizes ultimate uncleanness due to all the death, putrefying bodies (Lev 7:26-27; 15:19-33; 17:10-16; 21:1; Nu 5:2; 19:11-19)

Historicist

- Concerning *the bowl poured into the sea, and blood like that of a dead man*, refers to the destruction of the papal navies (France, Spain, Portugal).
- British victories against papal allies: Toulon, 1793; Ushant, Corsica, 1794; Cape of Good Hope, 1795; Cape St. Vincent, 1797; The Nile, 1798; Copenhagen, 1801; Trafalgar, 1805.

Futurist

- The sea represents the Gentile nations, which will experience the wrath of God.
- H. Lindsay sees this "plague" a direct result of nuclear exchange among the nations, affecting marine life, turning the oceans red with blood.
- Most futurists however, are cautious in their speculations.

Idealist

- The sea symbolizes all humanity, representing the purification of a dead society.
- Sea battles, tsunamis, shipwrecks are "bowl" judgments, which happen repeatedly throughout history.

Revelation 16:4-7: The Third Bowl, Fresh Water Turned to Blood

And the third *angel poured out his bowl into the rivers and the springs of waters; and they became blood.* ⁵ *And I heard the angel of the waters saying, "Righteous art Thou, who art and who wast, O Holy One, because Thou didst judge these things;"* ⁶ *for they poured out the blood of saints and prophets, and Thou hast given them blood to drink. They deserve it."* ⁷ *And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Thy judgments."*

Preterist

- *The third angel poured out his bowl into the rivers and the springs of waters*, refers to the pollution of water sources for Jerusalem during the roman siege in AD 70.
- Jerusalem is clearly in view since it is Israel which, *poured out the blood of the saints and prophets* (v. 6; see Luke 13:33-34; Acts 7:52).

Historicist

- The papacy had slaughtered Lutherans, Moravians, Hussites, Albigenses, Waldenses and Huguenots in the region of the fountainheads of the Rhine, the Danube and Po rivers.
- *The third angel poured out his bowl into the rivers and the springs of waters*, symbolizes 1796 and Napoleon's invasion of Germany, Austria, Switzerland and northern Italy, largely fought using the Rhine, Po and the Alpine streams to attack papal power.

Futurist

- *The third angel poured out his bowl into the rivers and the springs of waters*, some see this as symbolizing that all the joy of life has been removed.
- Others see a literal fulfillment of the spoiling of potable water sources during the time of the Great Tribulation, due to unparalleled killing and bloodletting.
- Walvoord insists, since the wicked have demonstrated their bloodthirsty character by killing the righteous saints, so they will have nothing but blood to drink.

Idealist

- *The third angel poured out his bowl into the rivers, springs*, symbolic of God's ability to suit the punishment to the crime.
- Since the world causes martyr's blood to flow, it will drink nothing but its own blood.

Revelation 16:8-9: The Fourth Bowl, Scorching Heat

And the fourth *angel poured out his bowl upon the sun; and it was given to it to scorch men with fire.* ⁹ *And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent, so as to give Him glory.*

Preterist

- *And it was given to scorch men with fire*, tyranny of Zealots that terrorized citizens of besieged Jerusalem.
- Or it refers to God's threat to break his covenant with Israel (Deut 28:22)
- Some apply it to Rome's ruthless leaders, or the Vandals, Goths that attacked Rome.

Historicist

- *The fourth bowl poured upon the sun*, symbolizes the diminishing of papal power in the aftermath of French hostilities.
- Others see the sun as Napoleon Bonaparte, who in eight years "scorched every kingdom in Europe from Naples to Berlin, from Lisbon to Moscow.

Futurist

- Some see the *sun scorching men with fire*, symbolizing governmental power turning increasingly satanic, becoming the source of awful torment.
- Others see the sun heating up as literal, unleashing nature from its preordained boundaries, causing agonizing climactic change.
- Steadman sees it as a great solar flare-up that wrecks earth's magnetic field, depleting the ozone layer, increasing ultraviolet radiation, causing severe sunburns, nuclear war.

Idealist

- Some idealists note a contrast between the sun's heat intensifying with the sun's light diminishing (Rev 8:12) to stress that this cannot be taken literally.
- The fourth bowl symbolizes death due to exposure to the elements across history.

Revelation 16:10-11: The Fifth Bowl, Profound Darkness and Pain

And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues because of pain,¹¹ and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

Preterist

- *The throne darkened*; Refers to Rome for joining Israel in persecuting the church.
- *Darkness upon the kingdom*, symbolizes the political turmoil and overthrow of kings and rulers, which occurred after Nero's suicide (AD 69, saw 4 emperors come and go).

Historicist

- The fifth bowl, *the throne of the beast became darkened*; represents the darkness and calamity that befell the roman papacy.
- AD 1798, the French pillaged the city, Pope Pius VI forcibly removed, personal wealth seized and was exiled to Tuscany. This happened again in the 1840s and 1850s.

Futurist

- The fifth bowl, *the throne being darkened*; symbolizes the downfall of political power.
- Or if literal, this bowl allows the movement of armies under cover of darkness to prepare for Armageddon.
- Walvoord notes, "This is the last reference made of the wicked and their failure to repent (cf. 2:21; 9:20–21; 16:9). The Scriptures plainly refute the notion that wicked men will quickly repent when faced with catastrophic warnings and judgment."

Idealist

- The fifth bowl, *the throne darkened*; the eventual destruction of all anti-God forces.
- Since the wicked love darkness (John 3:19), it becomes a means of torment for them.

Revelation 16:12-16: The Sixth Bowl, Preparations for Armageddon

And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east.¹³ And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs;¹⁴ for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.¹⁵ ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame.")¹⁶ And they gathered them together to the place which in Hebrew is called HarMagedon.

Preterist

- *The drying of Euphrates*, symbolizes Rome's defeat, or Jerusalem's destruction by Titus and the tenth Roman Legion.
- Armageddon, reminiscent of Mt. Carmel and the valley of Megiddo below, where Jezebel's prophets were slain by Elijah.

Historicist

- Euphrates, kings of the east, referring to Turkish decay allowing other kings to turn west—symbolic for eventually embracing the gospel.
- Three spirit frogs: infidelity, popery, priest craft, or rise of paganism, papacy and Islam.
- Armageddon, either a metaphor for conflict, or a prediction of WWI (AD1914-1918).

Idealist

- *Drying of the Euphrates*, brings to mind the *Nero revived* myth, which maintained Nero would revive and lead an invasion of Asian hordes against Rome.
- Others see it as God drying up the Euphrates symbolically, removing barriers to bring final triumph over all forces of evil.
- Armageddon, symbolic of battles where God intervenes on behalf of oppressed saints.

Futurist

- *Drying of the Euphrates*, removes all barriers for eastern armies (China, India, Pakistan, Japan, Korea, etc.) to head west (Joel 3:2), seeking to control strategic oil supplies.
- *Three unclean spirits like frogs*, are charged with seducing western powers (kings) to engage in war as well, thus fulfilling Daniel 11:40–45.
- How can this be given that during the tribulation, one world order rules all countries? Futurists suggest two options:
 - Armageddon will be a war where all the armies loyal to the Beast are gathered to make war against Messiah and his heavenly host (Rev 17:14; 19:19).
 - Armageddon will be sparked by internal rebellion and insurrection against the beast's authority, thus resulting in the disintegration of the one world order put together by the beast.
- Regardless, when all world armies are providentially gathered at the foot of the Mountain of Megiddo, the Valley of Esdraelon, they will all turn their combined forces against the Messiah, Christ at his second coming.

Revelation 16:17–21: The Seventh Bowl, the Final Judgment of God

And the seventh angel poured out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, "It is done." ¹⁸ And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. ¹⁹ And the great city was split into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. ²⁰ And every island fled away, and the mountains were not found. ²¹ And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

Preterist

- *It is done*, signals the final defeat of either Jerusalem in AD 70, or of Rome in AD 476.
- The earthquake symbolizes the doing away of the old covenant (Heb 12:26-28).
- The city split into three parts, echoes back to Ezekiel 5:1-12, where the prophet divides his hair into three parts, symbolizing the fate of the people of Jerusalem.
- *Huge hailstones*, actually 100 pound stones catapulted against Jerusalem's defenses.

Historicist

- Generally, this is a prophecy which is yet to be fulfilled, but it will happen.
- When it happens, judgment of papal Babylon will be in three parts, or in three phases.

Futurist

- Satan's dominion is shaken to its core; bringing the collapse of the whole world.

- The earthquake could be literal, triggered by nuclear exchanges during Armageddon.
- The removal of islands, mountains, literal, or symbolizing the destruction of every corrupt spiritual, religious institution humanity has ever created.
- The seventh bowl signals finality, "it is done" bringing God's judgment of the wicked to its conclusion.

Idealist

- Judgment poured into the air, challenges Satan domain for he is known as the prince of the air (Eph 2:2), thus defeating him in his own realm.
- The 7th bowl brings total erasure of worldly civil authority; hailstones *sweep away the refuge of lies* (Isa 28:17).

Revelation 17:1-6: The Mystery of Babylon the Great

And one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I shall show you the judgment of the great harlot who sits on many waters, ² with whom the kings of the earth committed *acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality.*" ³ *And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.* ⁴ *And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,* ⁵ *and upon her forehead a name was written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."* ⁶ *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly.*

Preterist

- John is taken to the wilderness, rather than heaven to see this vision.
- The scarlet beast is identical to the beast of chap. 13, Imperial Rome, or Jerusalem
- The woman riding the beast is Jerusalem, the harlot (Isa 1:21; Jer. 2:2)

Historicist

- *Babylon the Great, mother of harlots*, is a reference to the Roman Catholic Church.
- *Babylon adorned*, refers to the pomp and ceremony of the Latin church

Idealist

- Babylon the Great, refers to Rome as a symbol of worldly lust and seduction.
- *Drunk with the blood of the saints*, represents the constant persecution of the church by godless governments.

Futurist

- Revelation 17–19, is parenthetical dealing with events prior to the pouring out of the seven bowls.
- Revelation 17 describes the power of the harlot during first half of the tribulation.
- Revelation 18 describes the Harlot's fall, sometime during the second half of the tribulation, the Great Tribulation period.
- Most futurists see *Mystery Babylon the Great* as symbolizing an apostate religion, or a coalition of apostate religions, under control of the Vatican.
- The harlot arrayed in purple and scarlet, decked with gold, precious stones, pearls is to

be reminded of the trappings of ecclesiastical pomp, especially in Roman Catholic and Greek Orthodox churches.

- Walvoord sees Rev 17 as describing a religious entity and chapter 18 as identifying a political entity.

Revelation 17:7-11: The Mystery of Babylon Revealed

And the angel said to me, "Why do you wonder? I shall tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. ⁸ "The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and will come. ⁹ "Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, ¹⁰ and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. ¹¹ "And the beast which was and is not, is himself also an eighth, and is *one of the seven, and he goes to destruction.*

Preterist

- The focus shifts to the identity of the beast—Rome.
- *Seven heads, mountains, kings*, refer, J. Caesar, Augustus, Tiberius, Caligula, Claudius.
- One yet to come, is Galba, who succeeded Nero, but reigned only for seven months.

Historicist

- The seven kings, represent the seven forms of roman government, previously noted,
- The seventh king represents the Christian emperors beginning with Constantine.

Idealist

- The seven mountains, is a reference to Rome in John's day and to "peak" governments throughout history
- The eighth is *of the seven*, originating from the seven; the beast is the essence of the seven prior kings.

Futurist

- Most futurists see this as a reference to the City of Rome built on seven hills.
- However, Seiss and Walvoord see the "seven mountains" and "seven kings", as referring to successive empires.
- At the time of the writing of the Apocalypse five had already come and gone (Egypt, Assyria, Babylon, Medo-Persia, Greece).
- The sixth empire was Rome, which still ruled at the time.
- The seventh empire was a future power, emerging during the tribulation period.
- *The eighth king*, refers to Anti-Christ, who was—was alive, was not—died, and will come—rises from the dead again, noted in Rev 13:3.
- Thus, Anti-Christ is the eighth king, leader of the seventh and final power to be revealed.

Revelation 17:12–18: Babylon the Harlot Betrayed

"And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. ¹³ "These have one purpose and they give their power and authority to the beast. ¹⁴ "These will wage war against the Lamb, and the

Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him *are the called and chosen and faithful.*" ¹⁵ *And he said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.* ¹⁶ *"And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire.* ¹⁷ *"For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled.* ¹⁸ *"And the woman whom you saw is the great city, which reigns over the kings of the earth."*

Preterist

- *Ten horns, ten kings*, opinion varies, countries under roman subjugation, provinces of Rome, roman allies, who aided Rome in her war against Jerusalem and later, Christians.
- *The waters where the harlot sits*, Rome, or Jerusalem, who influenced the world through the Diaspora.

Historicist

- *Ten horns, ten kings*, are ten Roman-Gothic kingdoms (Anglo Saxons, Franks, Alleman-Franks, Visigoths, Suevi, Vandals, Ostrogoths, Bavarians, Lombards) alive in AD 532.
- *Burning of the woman*, symbolizes the sacking of Rome by the gothic powers in the 6th century, or the overthrow of the papacy beginning with the French Revolution.

Idealist

- The number ten is symbolic of all anti-Christian powers on earth, after the fall of Rome.
- Ten kings represent the mighty in art, education, commerce, industry, government.
- *For God has put it in their hearts to execute His purpose*, reveals that there is a divine overruling of political and religious movements in history.

Futurist

- *Ten horns, ten kings*, are future confederates of the beast, who rule simultaneously, and who, together with Anti-Christ will wage war against the Lamb.
- Most futurists equate these ten horns and ten kings with the ten toes of the image in Nebuchadnezzar's dream (Daniel 2) and Daniel's dream (Daniel 7).
- The harlot sits upon "waters" meaning nations, peoples, thus a global religious power which will seduce the nations.
- However, religious Babylon, which sought alliances with the beast, will be destroyed when no longer useful to him. This will happen at the second half of the tribulation.
- The harlot's flesh eaten by the ten kings, is likely an allusion to Jezebel's flesh eaten by dogs for having introduced pagan idolatry into Israel.

Revelation 18:1-3: The Humiliation of Babylon

After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. ² And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! And she has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. ³ "For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed *acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.*"

Preterist

- *Fallen, fallen is Babylon...*, refers to Rome's fall AD 476, or fall of Jerusalem in AD 70.
- *City overtaken by foul spirit, hateful birds*, refers to Jerusalem (Matt 12:38-45)

Historicist

- *Fallen, fallen is Babylon*, is a declaration that Papal Rome's destruction is imminent.
- *The earth illumined with his glory*, suggests mass conversions when roman papacy falls.

Idealist

- This passage is a symbolic representation of God's inherent light and glory
- It also symbolizes God's intent to finalize the destruction of evil, thus no eternal duality between light and darkness, good and evil.

Futurist

- *Fallen, fallen is Babylon*, predicts the fall of the world system in two stages, first the political-religious system, second, the commercial system.
- The first system, religious Babylon is destroyed by the beast (Rev 17), the second system, focused on commerce is destroyed by God at the final battle of Armageddon.
- Futurists note, while there is no mourning over the harlot's destruction in Rev 17, the merchants of the world mourn over the destruction of this Babylon.

Revelation 18:4-8: Babylon's Judgment Described

And I heard another voice from heaven, saying, "Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues; ⁵ for her sins have piled up as high as heaven, and God has remembered her iniquities. ⁶ "Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her. ⁷ "To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, 'I sit as a queen and I am not a widow, and will never see mourning.' ⁸ "For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong.

Preterist

- The judgment of this city is like God's judgment of cities in the past, but it probably refers to Christians vacating Jerusalem prior to her destruction (Luke 21:20-23; See also Hebrews 12:25-29; 13:13-14).
- Concerning *paid in double*, to Jerusalem, which God would judge for her sins (Jer 16:18).

Historicist

- *Come out of her, my people, that you may not participate in her sins*, is God's call for the faithful to abandon the Roman Catholic Church.
- Historically this happened when Protestantism separated from the RCC.
- *Utterly burned by fire*, figurative, but may eventually happen literally, eschatologically.

Idealist

- *Come out of her, my people*, is a general and perennial call to the churches for complete moral separation from iniquity.
- The admonition to leave Babylon is addressed to God's people in all ages, for her sins have reached heaven!

Futurist

- *Come out of her, my people*, appeal to the faithful who have not fallen to persecution.
- Translated to heaven lest they give in to Babylon's seduction
- Translated to heaven, before God's judgment falls upon unrepentant humanity.
- Concerning *for her sins have piled up as high as heaven* literally means her sins are "glued" or "welded together" reaching as high as heaven. Coupled with *and God has remembered her iniquities*, is a strong allusion to the tower of Babel (Gen 11:5-9) where Babylon had its beginnings and God judged.
- Concerning Babylon *burned up with fire*, some see the Babylon rebuilt, to be destroyed by fire from the earth's mantle, or nuclear explosion, or a supernatural fire from heaven.

Revelation 18:9-24: Babylon's Lament

And the kings of the earth, who committed *acts of immorality and lived sensuously with her*, will weep and lament over her when they see the smoke of her burning,¹⁰ standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'¹¹ "And the merchants of the earth weep and mourn over her, because no one buys their cargoes anymore;¹² cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble,¹³ and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives.¹⁴ "And the fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them.¹⁵ "The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning,¹⁶ saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls;¹⁷ for in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance,¹⁸ and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?'¹⁹ "And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!'²⁰ "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."²¹ And a strong angel took up a stone like a great millstone and threw it into the sea, saying, "Thus will Babylon, the great city, be thrown down with violence, and will not be found any longer.²² "And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer;²³ and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery.²⁴ "And in her was found the blood of prophets and of saints and of all who have been slain on the earth."

Preterist

- *For in one hour your judgment has come... in one hour she has been laid waste*, refers to Rome, or Jerusalem's fall which will be sudden, irreversible, and utterly humiliating.
- Some features apply better to Jerusalem, others apply better to Rome.
- *Woe...woe*, thus a poetic funeral dirge, so should not be interpreted with precision.

Historicist

- This passage likens Papal Rome to the city of Tyre with respect to its pride, luxury and economic strength (Ezekiel 27-28).
- Papal Babylon has trafficked in the "souls of people" (v. 13) through the sale of indulgences, dispensations, absolutions, masses and papal bulls.

Idealist

- A lamentation by those sympathetic to Babylon, which is the seductive world in general.
- "Souls of men" placed at the end suggests the devaluation of human life.
- *Babylon cast as a great millstone into sea*, symbolizes destruction, never to rise again.

Futurist

- Some believe Babylon may be rebuilt in the end times, thus Rome will be religious-political capital of Anti-Christ, but rebuilt Babylon will be the commercial capital of Anti Christ's rule.
- Concerning vv. 12-13, lists mostly luxury items (including human trafficking) suggesting that those who go all in with Anti-Christ in the last days will live in the lap of luxury, but only for a season.
- Worldly merchants will lament the catastrophic loss of their source for generating material wealth and living in unbridled decadence.
- While the unregenerate will mourn the loss of their opulent lifestyles, the redeemed, in heaven, *saints and apostles and prophets*, will rejoice *because God has pronounced judgment for you against her.*"

Revelation 19:1-10: Hallelujah, Hallelujah, Hallelujah!

After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; ² because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her." ³ And a second time they said, "Hallelujah! Her smoke rises up forever and ever." ⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!" ⁵ And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great." ⁶ And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. ⁷ "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." ⁸ And it was given to her to clothe herself in fine linen, bright *and clean; for the fine linen is the righteous acts of the saints.* ⁹ *And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."* ¹⁰ *And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow*

servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

Preterist

- *Let us rejoice and be glad...for the marriage of the Lamb has come*, anticipates the beginning of the age to come—the new covenant fully enacted.
- *His bride has made herself ready*, this was accomplished by the apostles, which were charged with preparing the church for her nuptials (Eph 5:25-27).

Historicist

- With the fall of the papacy the church joins Christ in world evangelism.
- Concerning *the marriage supper of the Lamb*, represents the future state of the true church, or the church at present.
- John rebuked for his attempt to worship an angel, is a warning to desist from worshipping popes, saints, angels, relics, Mary.

Idealist

- This passage anticipates the wedding day for Christ and his church, the time of his second advent.
- This approach sees no dispensational distinction between the bride and the guests.

Futurist

- Here we read the response to the call to rejoice in Babylon's fall issued in 18:20. *Hallelujah* is mentioned four times in vv. 1-6, nowhere else in the NT.
- Vv.7-10 announces *the marriage of the Lamb, but who is the bride?*
- Gaebelien sees adulterous Israel reunited with her God.
- However, most note this happens in heaven, so the bride is the NT church.
- *Concerning, those invited to the marriage supper of the Lamb, there are two opinions:*
- Walvoord, these are "friends of the bridegroom" (see John 3:29) redeemed people, who are not members of the church, probably saints of the OT age and millennial period.
- Ladd, however, sees the church as both the bride and those invited.
- Concerning John's worship of the angel, he is rebuked and told, *"Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."* This means the study of prophecy witness to Jesus and him alone.

Revelation 19:11-21: The Second Coming of Christ

And I saw heaven opened; and behold, a white horse, and He who sat upon it is called *Faithful and True; and in righteousness He judges and wages war.* ¹² *And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself.* ¹³ *And He is clothed with a robe dipped in blood; and His name is called The Word of God.* ¹⁴ *And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.* ¹⁵ *And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.* ¹⁶ *And on His robe and on His thigh, He has a name written, "KING OF KINGS, AND LORD OF LORDS."* ¹⁷ *And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come,*

assemble for the great supper of God; ¹⁸ in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." ¹⁹ And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse, and against His army. ²⁰ And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. ²¹ And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.

Preterist

- Christ's second coming to destroy his enemies (Jerusalem) was fulfilled in AD 70.
- Many see this passage as symbolic of the coming warfare of the church, after Jerusalem's fails charge to preach the gospel. The conflict is spiritual, not physical.
- Preterists are post-millennialists, who believe that the eventual outcome of the church's proclamation of the word will be the conversion of the nations to the Christian faith.

Historicist

- The rider and horse are symbolic of the church's continual triumph in proclaiming the gospel, or of Christ's judgment of nations that reject the gospel.
- *And the armies which are in heaven, clothed in fine linen, white and clean...on white horses*, represent the church clothed in righteousness, co laboring with Christ to proclaim the victorious gospel.

Idealist

- This represents Christ with his church, or angels, wielding his destructive "word".
- Passage anticipates a future time when the enemies of Christ will stand only to be defeated and destined to damnation and utter indignity.

Futurist

- A representation of Christ returning with his church, or angels, or all to establish his millennial kingdom on earth.
- Note vv. 12, 14, where the "warring" aspect of Christ's character are emphasized. Does this have implications for the church?
- Here Christ's word, symbolized as a sword is used to emphasize the lethal power of his word to bring judgment upon unrepentant humanity.
- Citing Isaiah 11:4, Psalm 2:9, Ryrie sees the sword as symbolizing Christ's authority.
- The Beast and False Prophet are captured and cast into the Lake of Fire, Hell.
- The carnage will be brutal with millions of dead strewn across the battlefield for miles.
- God will call all scavenger birds to feast on dead and rotting cadavers.