

# First John Ἰωάννου Α

*First John is the Book of Fellowship. Practical teachings on the Christian walk are given by the last living Apostle. Walking in the light, and walking in fellowship with the Father and the Son are dominant themes.*

*Many antichrists have gone forth into the world, and John urges his hearers to remain faithful to the witness that they have received from the Disciple Whom Jesus Loved.*

**Title & Author:** “Of John” is named for the author of the epistle (as with James, Jude, and the epistles of Peter). Although the text itself does not name the author, the unanimous witness of the Church Fathers quotes this epistle and ascribes it to John the son of Zebedee. Most valuable is the witness of Polycarp, the disciple of John, and likely “the angel of the church in Smyrna.”

Focus	Basis of Fellowship		Behavior of Fellowship	
	1:1	2:27	2:28	5:21
Divisions	Conditions for Fellowship	Cautions to Fellowship		Consequences of Fellowship
	1:1	2:14	2:15	2:27
Topics	Meaning of Fellowship		Manifestation of Fellowship	
	Abiding in God’s Light		Abiding in God’s Love	
Place	Written in Ephesus			
Time	c.AD90			

## Thoughts & Notes on Chapter One

1. The epistle begins with John’s statement of his eye-witness ministry from the Word of Life (1<sup>st</sup> Jn. 1:1-4).
  - a. The faithful ministry of the Word will promote fellowship with the Father and with the Son, through the filling of the Holy Spirit (1<sup>st</sup> Jn. 1:3).
  - b. John’s joy is not completed by his own fellowship, but by the fellowship of his spiritual children (1<sup>st</sup> Jn. 1:4).

Bible Chapter Titles
<b>1<sup>st</sup> John</b>
1-2. Christ is Light
3-4. Christ is Love
5. Christ is Life
<b>2<sup>nd</sup> John</b>
1. Truth vs. Error
<b>3<sup>rd</sup> John</b>
1. Hospitality
<b>Jude</b>
1. Contending for the Faith
<b>Revelation</b>
1. Introduction
2-3. The Seven Churches
4. The Heavens Opened
5. The Seven Seals
6. The Seven Seals Opened
7. Sealing of the 144,000
8. The Seven Trumpets
9. The Trumpets Opened
10. The Mighty Angel and the Little Book
11. The Two Witnesses
12. The Seven Personages

Daily Scripture Reading:
Dec 22 1 <sup>st</sup> John 1,2
Dec 23 1 <sup>st</sup> John 3-5
Dec 24 2 <sup>nd</sup> John; 3 <sup>rd</sup> John; Jude
Dec 25 Rev. 1-3
Dec 26 Rev. 4-6
Dec 27 Rev. 7-9
Dec 28 Rev. 10-12

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2. Fellowship is the absolute standard of walking in the light, or walking in darkness (1<sup>st</sup> Jn. 1:5-10).
  - a. Walking in darkness is contrary to the very nature & essence of God (vv.5,6). Volitionally, believers may choose to walk in darkness, but such a walk is obedient to the father of lies.
  - b. Walking in light is consistent with the nature & essence of God, and permits His cleansing power to continuously cleanse us (v.7). This walk is likewise a volitional choice.
  - c. Denial of our sin nature is self-deception (v.8).
  - d. Denial of our personal sins is to ascribe falsehood to God (v.10). Both denials reflect a lack of God's Word implanted within the soul (cf. Jms. 1:21).
  - e. The only procedure given in Scripture for being experientially cleansed is the prayerful confession of sins to God (1<sup>st</sup> Jn. 1:9).

#### *Thoughts & Notes on Chapter Two*

1. John states a purpose in writing the epistle is to challenge believers to live the sin-free life (1<sup>st</sup> Jn. 2:1).
  - a. It is best for us not to sin (v.1a).
  - b. When we do sin, we have an Advocate with the Father—Jesus Christ the Righteous (v.1b).
2. Obedience to the Word of God, as a believer walks in the light, will produce an increasing intimacy (fellowship) with God (1<sup>st</sup> Jn. 2:3-6).
3. The simplicity of walking in the light is nothing new (v.7), but is entirely new (v.8) in the dispensation of the Church (vv.9-11).
4. Walking in the light is absolutely required for believers of all spiritual age-levels to have victory in the angelic conflict (1<sup>st</sup> Jn. 2:12-14).
5. Love for the κόσμος is a snare to the believer who desires to walk in the light (1<sup>st</sup> Jn. 2:15-17).
6. Walking in the light is absolutely required for believers of all spiritual age-levels to function in the last hour (1<sup>st</sup> Jn. 2:18-27).
  - a. Antichrist is coming (2<sup>nd</sup> Thess. 2:3ff.).
  - b. Many antichrists have come (1<sup>st</sup> Jn. 2:18).
    - 1) Antichrists deny that Jesus is the Christ.
    - 2) Antichrists deny the revelation of the Father through the Son (1<sup>st</sup> Jn. 2:22).

#### *Thoughts & Notes on Chapter Three*

1. As children of God, the love He bestows upon us becomes another motivation to purity (1<sup>st</sup> Jn. 3:1-3).
2. Children of God and children of the devil are obviously distinguished (1<sup>st</sup> Jn. 3:4-12).
  - a. Believers *can* sin (1<sup>st</sup> Jn. 1:10; Jms. 3:2a), but when they do so, that sin does not come through their new Divine nature (1<sup>st</sup> Jn. 3:6-9).
  - b. Believers become partakers of the Divine nature as they grow in the grace and knowledge of our Lord and Savior (2<sup>nd</sup> Pet. 1:4; 3:18).
3. The κόσμος hates believers who have passed out of death into life. The κόσμος system of hatred stands opposed to God's system of love (1<sup>st</sup> Jn. 3:13-24).

#### *Thoughts & Notes on Chapter Four*

1. The κόσμος has a message of its own, speaking the message of the spirit of antichrist, spirit of error (1<sup>st</sup> Jn. 4:1-6).
  - a. The Adversary is even now laying the groundwork for the revelation of his Antichrist.
  - b. Believers today must depend upon the Spirit of Truth to discern the Truth from the lie.
2. The Spirit of Truth guides believers into the life of love (1<sup>st</sup> Jn. 4:7-21).
  - a. The Christian's life of love is possible because of our new nature as children of God (vv.7).
  - b. The Christian's life of love is possible because God initiated that love towards us (vv.10,19).
  - c. The Christian's life of love is directed towards their fellow believers (v.11).
  - d. The Christian's life of love is the means by which we can abide in God the Father. Through this intimacy with the Father, we cast out fear (vv.16-18).

#### *Thoughts & Notes on Chapter Five*

1. The abiding love of the believer for God the Father empowers and motivates that believer's love for the Son, and obedience to God's commandments (1<sup>st</sup> Jn. 5:1-3).
2. The believer in Jesus Christ is an overcomer with respect to the κόσμος (1<sup>st</sup> Jn. 5:4,5) because Jesus Christ has overcome the κόσμος (Jn. 16:33).

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3. The glory of Christ is summarized by the water and the blood (1<sup>st</sup> Jn. 5:6-8).
  - a. The water baptism of Christ was necessary to fulfill all righteousness. This event declared to the human & angelic realm the anointing of Jesus as the Christ.
  - b. The blood was necessary to fulfill all righteousness. This event declared to the human & angelic realm the finished work of the anointed Christ.
  - c. The witness of the Holy Spirit is to both the water and the blood.

These words are taken from translations of the Latin Vulgate after about 800AD, but have no credible support in any Greek manuscripts. This verse, the *Pericope de Adultera* (John 7:53-8:11), and the long ending to Mark (16:9ff.) are the significant New Testament problem texts for modern translators & textual critics.

4. The testimony concerning the Son is the vital witness for eternal life (1<sup>st</sup> Jn. 5:9-13).
5. Life in Christ is a life of prayerful confidence (1<sup>st</sup> Jn. 5:14,15).
6. Life in Christ is a life of prayerful conflict (1<sup>st</sup> Jn. 5:16-21).

Note: The famous *Comma Johanneum* is the extended text of 1<sup>st</sup> Jn. 5:7,8, found in the King James Version.

## Second John Ἰωάννου Β

*Second John is the Book of Truth & Love. The message of First John is personalized to an individual family in Second John.*

*The deceiver and the antichrist are actively leading families astray. Godly families will not even receive or greet such false workers.*

**Title & Author:** “Of John” is named for the author of the epistle (as with James, Jude, and the epistles of Peter). Although the author simply calls himself “the elder,” the witness of the Church Fathers quotes this epistle and mainly ascribes it to John the son

Focus	Abide in God’s Commandments				Abide Not with False Teachers						
	1	6	7	13							
Divisions	Salutation	Walk in Truth	Walk in Love		Doctrine of False Teachers	Avoid the False Teachers	Benediction				
	1	3	4	5	6	7	9	10	11	12	13
Topics	Walk in Commandments				Watch for Counterfeits						
	Practice the Truth				Protect the Truth						
Place	Written in Ephesus										
Time	c.AD90										

of Zebedee. Most valuable is the witness of Irenaeus (*Against Heresies*, 1.16.3). Jerome believed that John the Presbyter wrote 2<sup>nd</sup> & 3<sup>rd</sup> John, and is not the same as the Apostle John. Many liberal modern scholars follow Jerome, but most conservative scholars do not.

### Thoughts & Notes on 2<sup>nd</sup> John

1. Like Peter (1<sup>st</sup> Pet. 5:1), the Apostle John calls himself the elder (2<sup>nd</sup> Jn. 1).
2. 2<sup>nd</sup> John is addressed to “the chosen lady and her children” (2<sup>nd</sup> Jn. 1).
  - a. John loves her & her children in truth.
  - b. All who know the Truth also love her children.
3. John was thankful for the chosen lady’s children—some of whom were walking in truth (2<sup>nd</sup> Jn. 4-6).
  - c. The chosen lady had a chosen sister, whose children were with John, and greeted the chosen lady in the letter’s closing (2<sup>nd</sup> Jn. 13).
  - d. The Truth abides in us, and will be with us forever (2<sup>nd</sup> Jn. 2; Jn. 15:4; Matt. 28:20).

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4. John warns of the false teachers that have gone out into the κόσμος with their false message denying the humanity of Christ (2<sup>nd</sup> Jn. 7; 1<sup>st</sup> Jn. 2:18).
5. Believers who abide in the Word will have fellowship with the Father & Son, and will stand apart from the evil message of antichrist (2<sup>nd</sup> Jn. 7-11; 1<sup>st</sup> Jn. 1:3).
6. John closed the short epistle with his preference to speak face-to-face, and greetings from the chosen lady’s chosen sister’s children (2<sup>nd</sup> Jn. 12,13).
7. Pastor Bob believes that the chosen lady is Mary the mother of the humanity of Jesus.
  - a. John was entrusted with her care (Jn. 19:27).
  - b. John’s siblings were the children of Mary’s sister Salome (Jn. 19:25 cf. Matt. 27:56; Mk. 15:40).

# Third John Ἰωάννου Γ

*Third John is the Book of Hospitality. The blessings and privileges of hospitality are described, and the failure to exercise such hospitality is exposed.*

*Believers who walk in Truth become fellow workers in Truth as we support the Lord’s servants.*

**Title & Author:** “Of John” is named for the author of the epistle (as with James, Jude, and the epistles of Peter). Like 2<sup>nd</sup> John, the author simply calls himself “the elder.”

Focus	Commendation of Gaius				Condemnation of Diotrephes		
Divisions	Salutation	Godliness of Gaius	Generosity of Gaius		Pride of Diotrephes	Praise for Demetrius	Benediction
	1	2	4 5	8 9	11	12	13 14
Topics	Servanthood				Selfishness		
	Duty of Hospitality				Danger of Haughtiness		
Place	Written in Ephesus						
Time	c.AD90						

*Thoughts & Notes on 3<sup>rd</sup> John*

1. 3<sup>rd</sup> John is addressed to “the beloved Gaius,” whom John loved in truth (3<sup>rd</sup> Jn. 1).
  - a. “The Beloved.” ἀγαπητός #27.
  - b. “I love.” ἀγαπάω #25.
2. John prayed that Gaius’ financial prosperity and health prosperity may match his soul prosperity (3<sup>rd</sup> Jn. 2).
3. John rejoiced that Gaius was walking in the truth (3<sup>rd</sup> Jn. 3,4).
4. John encouraged Gaius in his ongoing ministry of hospitality (3<sup>rd</sup> Jn. 5-8).
5. Diotrephes was a leading man in Gaius’ church, who hindered every hospitality effort (3<sup>rd</sup> Jn. 9,10).
6. John urged Gaius to imitate good examples rather than the evil examples (3<sup>rd</sup> Jn. 11).
7. John recommended the ministry of Demetrius as a good example for imitation (3<sup>rd</sup> Jn. 12).
8. John closed the short epistle with his preference to speak face-to-face, and greetings to & from mutual friends (3<sup>rd</sup> Jn. 13-15).

# Jude

## Ἰούδα

*Jude is the Book of Earnestly Contending for the Faith. Like James, Jude was a 1/2 brother of Jesus Christ, but simply calls himself a bond-servant.*

*Remarkably similar to 2<sup>nd</sup> Peter, chapter two, Jude outlines the traits of false teachers, and urges his audience to be built up and prepared to stand in the presence of the Lord.*

**Title:** “Of Jude” is named for the author of the epistle (as with James, and the epistles of Peter & John).

**Author:** Jude (Judas), the 1/2 brother of the Lord (Matt. 13:55).

Focus	Purpose of Jude		Description of False Teachers				Defense against False Teachers		Doxology of Jude		
	1	4	5	16	17	23	24	25			
Divisions	Introduction	Past Judgment	Present Characteristics	Future Judgment	Duty of Believers	Conclusion					
										1	4
Topics	Reason to Contend				How to Contend						
	Anatomy of Apostasy				Antidote for Apostasy						
Place	Unknown										
Time	c.AD66-80										

### Thoughts & Notes on Jude

1. Jude’s epistle is an essay, urging believers to contend earnestly for the faith (Jude 3).
  - a. Believers are described in three ways (v.1).
    - 1) “Called”.
    - 2) “Beloved.”
    - 3) “Kept.”
  - b. This faith was once for all handed down to the saints (Jude 3b). It is a body of Truth that we have been entrusted with.
2. Striving is necessary because of certain creeps (Jude 4,8).
  - a. They slip into local churches unnoticed.
  - b. They are ungodly. Unbelievers disguised as believers.
  - c. They pervert grace.
  - d. They deny some aspect of the Deity or humanity of Jesus Christ.
3. Jude gives a Walk-Thru of Old Testament apostasy and evil (Jude 5-7).
  - a. The Exodus generation (v.5).
  - b. The Gen. 6 fallen angels (v.6).
  - c. The Gen. 19 homosexuals (v.7).
4. Jude gives additional details of the false teachers the Church must strive against (Jude 8-13).
  - a. They pridefully scorn the demonic powers that empower their false message (vv.8-10).
  - b. They exemplify the worst of OT failures (v.11).
    - 1) The way of Cain represents total selfishness at the expense of all others.
    - 2) The error of Balaam represents total greed irrespective of right & wrong.
    - 3) The rebellion of Korah represents total usurpation of rulership.
  - c. They are hidden reefs, producing shipwreck in the faith of true believers (vv.12,13; cf. 1<sup>st</sup> Tim. 1:19).
5. The first recorded human prophecy in the Dispensation of the Gentiles spoke of the eternal destruction such hidden reefs face (Jude 14-15).
6. Believers must hold fast to the faith once and for all delivered, and wait anxiously for the mercy of the Lord (Jude 17-23).
7. Believers must rest in the victory He achieved (Jude 24,25).

# Revelation

## Ἀποκάλυψις

Revelation is the final word of revelation through inspired Scripture. Just as Genesis is the beginning, Revelation is the end.

Revelation begins with the Dispensation of the Church (ch.1-3), the Tribulation of Israel (ch.6-19), the Millennial Reign of Jesus Christ (ch.20), and the Dispensation of the Fulness of Times (ch.21).

**Title:** The Greek manuscripts are variously titled Ἀποκάλυψις Ἰωάννου: *Revelation of John*, or more properly Ἀποκάλυψις Ἰησοῦ Χριστοῦ: *Revelation of Jesus Christ* (Rev. 1:1). In English, the Book is often simply shortened to Revelation, or sometimes referred to as the Apocalypse.

Focus	“Things Which You Have Seen”		“Things Which Are”		“Things Which Will Take Place” (1:19)									
	1:1	1:20	2:1	3:22	4:1								22:21	
<b>Divisions</b>	The Lord Jesus Christ		The Seven Churches		The Judge	The Tribulation		The Second Coming		The Millennium		The Eternal State		
	1:1	1:20	2:1	3:22	4:1	5:14	6:1	19:6	19:7	19:21	20:1	20:15	21:1	22:21
<b>Topics</b>	Vision of Christ				Vision of Consummation									
	Theophany		Talks		Tribulations		Trumpets		Together!					
<b>Place</b>	Written on the Island of Patmos													
<b>Time</b>	c.AD95-96													

**Author:** The Apostle John, son of Zebedee, at nearly 100 years of age.

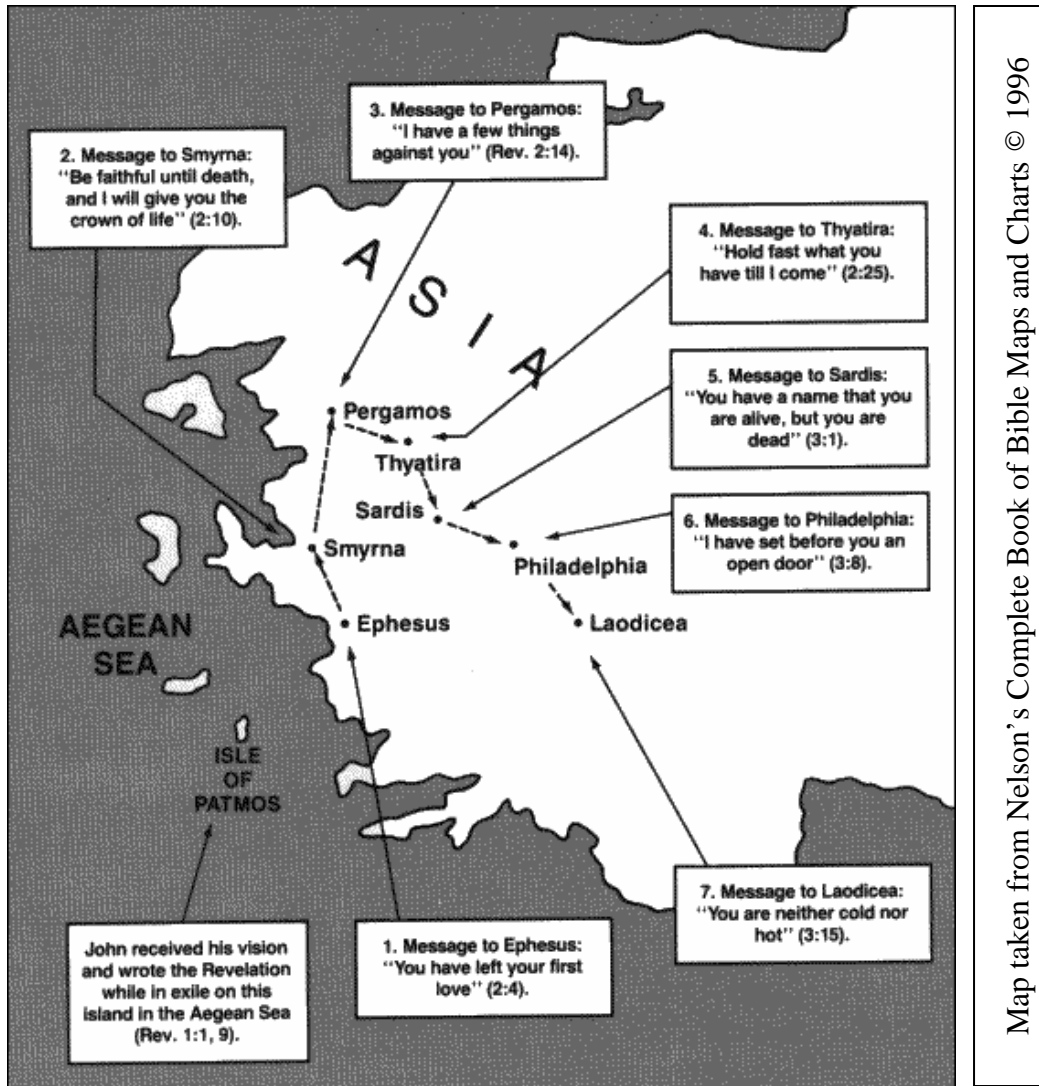
### Thoughts & Notes on Chapter One

- Revelation is the unfolding of Jesus Christ (Rev. 1:1a).
  - ἀποκάλυψις <sup>#602</sup>: *disclosure, manifestation, appearance, unveiling*. ἀπό + καλύπτω *to cover, hide, veil*.
  - God the Father permitted the Lord Jesus Christ to unveil Himself in the spiritual vision of the Apostle John (Rev. 1b).
  - John’s responsibility was to communicate that unveiling to the Church under the principle of imminency (Rev. 1b-3).
- John immediately addressed the local churches under his apostolic supervision—the seven churches of Asia (Rev. 1:4,11).
- The Trinity is presented, with the emphasis upon Jesus Christ assuming the characteristics of the Father (Rev. 1:4-8).
  - “Him who is and who was and who is to come” is the Father (v.4b).
  - “The seven Spirits who are before His throne” is the Holy Spirit (v.4c).
    - Jesus Christ is then highlighted, and the imminency of His second advent is stated (vv.5-7).
    - Jesus Christ declares Himself to be the Alpha & Omega, and claims the description of the Father for Himself (vv.4&8).
- A & Ω, the beginning and the end, are terms of Deity that emphasize His eternal life and His sovereignty (Isa. 41:4).
- John was physically in exile on the island of Patmos, but spiritually not constrained to that limited geography (Rev. 1:9,10).
  - “In the Spirit” as used by John in Revelation refers to the spiritual transport outside of the body—indeed out of time & space (Rev. 1:10; 4:2; 17:3; 21:10).
  - John heard the loud (trumpet-like) voice (v.10), and turned to see the great vision of the Lord (vv.12-17a).
  - John was stunned to unconsciousness by the glory of the Lord’s appearance (v.17a; cf. Dan. 8:18; 10:9,10,15; Ezek. 1:28; 3:23).

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6. The symbolic-apocalyptic nature of Revelation is similar to that of Daniel & Ezekiel. The symbols must be accepted as they are revealed in the text, and understood literally in terms of the reality they represent.
7. The Apostle John beheld the glory of Jesus Christ, as the Apostle and High Priest of our confession (Rev. 1:12-16).
  - a. He saw the symbolic vision of seven golden lampstands (v.12). These are representative of the local churches that John oversees (v.20).
  - b. He saw the Son of Man (Dan. 7) in the midst of the lampstands (Rev. 1:13-16).
    - 1) He was dressed in the manner of a high priest (v.13 cf. Dan. 10:5,6; 12:6,7).
    - 2) His appearance was like that of the Ancient of Days (v.14 cf. Dan. 7:9).
- c. The Son of Man held seven stars in His right hand (v.16a), representing the “angels” (messengers/pastors) of the seven churches (v.20). DISPENSATION OF THE CHURCH APPLICATION.
- d. The Son of Man verbally wielded the sharp, two-edged sword of judgment (v.16b; 19:15). DISPENSATION OF THE KINGDOM APPLICATION.
- e. The Son of Man illumines the world in glorious light of the sun (v.16c; 21:23; 22:5). DISPENSATION OF THE FULNESS OF TIME APPLICATION.
8. Revelation is outlined (Rev. 1:19).
  - a. The things which you have seen (ch.1).
  - b. The things which are (ch.2&3).
  - c. The things which will take place after these things (ch.4-22).



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#### Thoughts & Notes on Chapter Two

1. “The things which are” (Rev. 1:19) are a series of seven messages that are given through the Apostle to the seven local churches under his jurisdiction.
  - a. Each message begins with a description of the glorified Christ.
  - b. Each message contains an appeal for believers to pay attention to the Word as it is communicated in the local church.
  - c. Each message contains a promise for future rewards to overcomers.
2. The entire message is handed down the chain of command. God the Father to Jesus Christ (Head of the Church) to the Apostle John to the particular “angel” messenger of each local church.
  - a. During the Dispensation of the Church: Age of the Apostles, having a plurality of elders presented no problem, as they all fell under the authority of an Apostle.
  - b. During the Dispensation of the Church: Age of the Local Church, there may still be a plurality of elders in a particular local church, but one of those elders is considered by Jesus Christ to be that local church’s singular ἄγγελος heavenly messenger.
3. Ephesus (Rev. 2:1-7).
  - a. The Pastor of Ephesus Bible Church has seven commendations to his credit (vv.2,3), but it is all worthless because he has left his first love (v.4 cf. 1<sup>st</sup> Cor. 13:1-3).
  - b. The Pastor of Ephesus Bible Church has one command to obey—repent (v.5). Failure to obey this command from the Lord will result in that Pastor losing his local church.
  - c. The Overcomer (νικῶν) will enjoy dietary privileges in God’s garden (v.7).
4. Smyrna (Rev. 2:8-11).
  - a. The Pastor of Smyrna Bible Church has three commendations to his credit (v.9), and no stated demerits.
  - b. The Pastor of Smyrna Bible Church has two commands to obey—do not fear (v.10a), and be faithful until death (v.10b).
    - 1) Some of the congregation will be imprisoned.
    - 2) The entire congregation will have ten days (a finite period of time) of tribulation.
  - c. The Overcomer (νικῶν) will be provided with Divine compassion at the Great White Throne judgment (v.11; 20:14).
5. Pergamum (Rev. 2:12-17).
  - a. The Pastor of Pergamum Bible Church has three commendations to his credit (v.13), but a few (two) matters that the Lord cannot tolerate (vv.14,15).
    - 1) Some members of the local church held to the Doctrine of Balaam (v.14).
    - 2) Some members of the local church held to the Doctrine of the Nicolaitans (v.15).
  - b. The Pastor of Pergamum Bible Church has one command to obey—repent (v.16a). Failure to obey this command from the Lord will result in the Head of the Church taking immediate judicial action (v.16b).
  - c. The Overcomer (νικῶν) will receive a trinity of eternal blessings (v.17).
6. Thyatira (Rev. 2:18-29).
  - a. The Pastor of Thyatira Bible Church has six commendations to his credit (v.19), and one terrible shortcoming (v.20).
  - b. The Pastor tolerated Jezebel, who was a false prophetess in the local church. He allowed her to continue in her false teaching and immoral influence.
  - c. The Head of the Church has already decreed immediate judicial action upon her. Her followers still have time to repent, but her time for repentance has expired.
  - d. The Pastor has one command to obey—hold fast until Christ comes (v.25).
  - e. The Overcomer (νικῶν) will be entrusted with Millennial governing authority, and a medal of honor: the morning star (vv.26-28).

#### Thoughts & Notes on Chapter Three

1. Sardis (Rev. 3:1-6).
  - a. The Pastor of Sardis Bible Church had no commendation. The one claim he might have had was a false claim (v.1).
  - b. The Pastor of Sardis Bible Church was given a fourfold command to obey—wake up, strengthen, remember, and repent (vv.2,3).
  - c. The spiritual deadness (carnality) of the Pastor’s ministry resulted in a majority of that congregation following his example to produce soiled garments (v.4).
  - d. The Overcomer (νικῶν) will be clothed in white for all eternity, and will receive the Paterological reward of God the Father (v.5).

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2. Philadelphia (Rev. 3:7-13).
  - a. The Pastor of Philadelphia Bible Church has five commendations to his credit (vv.8,10), and no stated demerits.
  - b. The Pastor of Philadelphia Bible Church is promised tangible blessings to his immediate ministry (v.9), an open door for even greater ministry (v.8), and special deliverance from future coming world-wide temptation (v.10).
  - c. The Pastor of Philadelphia Bible Church is given one command to obey—hold fast (v.11).
  - d. The Overcomer (νικῶν) will attain pillar-status in the eternal temple of the Church (v.12).
3. Laodicea (Rev. 3:14-22).
  - a. The Pastor of Laodicea had no commendation, but an approach to the ministry that made the Lord want to vomit (vv.15,16).
  - b. Like the Pastor at Sardis, this Pastor was under considerable self-delusion (v.17).
  - c. Divine provision is available for every believer who desires to remedy their spiritual shortcomings (v.18).
  - d. Divine fellowship is available for every believer who desires to function in such intimacy (v.20).
  - e. The Pastor of Laodicea Bible Church had one command to obey—repent (v.19).
  - f. The Overcomer (νικῶν) will receive a seat at the Son's right hand when the Son is seated on the Father's throne (Fullness of Time) (v.21).
4. Many Bible scholars have seen the 7 churches of Rev. 2&3 as typological for the course of the Dispensation of the Church.
  - a. Ephesus = the apostolic church.
  - b. Smyrna = the martyr church (AD100-314).
  - c. Pergamum = the worldly, controlling church (AD314-590).
  - d. Thyatira = the Roman church (AD590-1000).
  - e. Sardis = the Reformation church (AD1517-1700).
  - f. Philadelphia = the revived church (AD1700-1900).
  - g. Laodicea = the modern church (AD1900-present).

### *Thoughts & Notes on Chapter Four*

1. After receiving the 7 messages to the 7 local churches, John's spiritual vision then shifts from "the things that are" to "the things that will take place after these things" (Rev. 1:19; 4:1).
2. John is spiritually transported to the throne-room of God (Rev. 4:2-11).
  - a. God the Father is seated on the throne (v.2,3).
  - b. 24 elders were seated on 24 thrones around God the Father's throne (v.4). These elders are clothed in white and crowned, and Pastor Bob takes them to represent the Church.
  - c. The Holy Spirit (7 lamps of fire) separates the thrones from the four living creatures (v.5). The number 7 may relate to the ministry of the Holy Spirit to man in 7 areas (Isa. 11:2).
  - d. Pastor Bob takes the four living creatures as Seraphim-rank 6-winged angels who proclaim God's holiness (vv.6-9; Isa. 6:2,3).
  - e. The Church and the angels are pleased to sing the praises of God the Father (vv.10,11).

### *Thoughts & Notes on Chapter Five*

1. God the Father is in possession of a book, sealed with 7 seals, but nobody in all the dimensions is worthy to open it (Rev. 5:1-3).
  - a. John begins to weep, because the book could not be opened (Rev. 5:4).
  - b. An elder (the Church) has the perspective to bear witness to the victorious Lion (Rev. 5:5).
2. God the Son is worthy to take the book from God the Father (Rev. 5:6,7).
  - a. The lamb, standing as if slain shows that Christ has fulfilled His work assignment in His first advent.
  - b. The lamb, having seven horns and seven eyes shows that Christ has fulfilled His work assignment as Head of the Church.
  - c. The lamb is therefore qualified to begin His work in the Tribulation and Millennium.
3. The Church and the angels are then pleased to sing the praises of the Lord Jesus Christ (Rev. 5:9-14).

## *One Year Through the Bible*

### **Week 52: December 22<sup>nd</sup> through 28<sup>th</sup>**

#### *Thoughts & Notes on Chapter Six*

1. Chapters 6-19 take us prophetically through the Great Tribulation of Israel.
  - a. Chapters 6-10 takes us through the seven seals, and the first six trumpets.
  - b. Chapters 11-19 takes us through the seventh trumpet: the seven bowls of wrath in the final destruction of Satan's Tribulational forces.
  - c. Some scholars believe that chs. 11-19 are a restatement of chs. 6-10 based upon Rev. 10:11. Pastor Bob believes, though, that 6-19 should be taken as an overall sequence with 7 seals, 7 trumpets, and 7 bowls increasing the Divine wrath upon the earth.
2. The seven seals are opened by the Lord in rapid succession. Six of them are opened here in ch. 6 (Rev. 6:1-17).
  - a. Seal #1: the white horse (world ruler Antichrist).
  - b. Seal #2: the red horse (end of the Satanic peace).
  - c. Seal #3: the black horse: world food shortage.
  - d. Seal #4: the pale horse: death of ¼ the earth's population.
  - e. Seal #5: comfort to the Tribulational martyrs.
  - f. Seal #6: universal upheaval producing world-wide terror.

#### *Thoughts & Notes on Chapter Seven*

1. As a pause in between Seal #6 & #7, John witnesses angelic activity on behalf of God's mercy.
2. The 4 mighty angels at the 4 corners of the earth are holding back a world-wide judgment until God's faithful remnant can be sealed (Rev. 7:1-3).
3. 144,000 Jewish believers are marked out for Divine preservation in the midst of the unleashed judgment (Rev. 7:4-8).
4. An uncounted multitude of Gentile believers are also observed, having become saved and then martyred during the Tribulational period (Rev. 7:9-17).

#### *Thoughts & Notes on Chapters Eight & Nine*

1. The 7th seal is broken, and a time of silence was observed before the next stage of wrath is unleashed on the Earth (Rev. 8:1-5).
2. Seven trumpets are then blown, intensifying the wrath of God on Earth (Rev. 8:6-9:21).
  - a. The first four trumpets represent world-wide plagues & destruction by direct Divine action.
  - b. The final three trumpets are all called "woes."
  - c. Trumpet #5 (Woe #1) is the permission God gives to Apollyon (Hebrew Abaddon) to unlock the Abyss, and release all the demonic inhabitants therein (Rev. 9:1-12).
  - d. Trumpet #6 (Woe #2) is the 200,000,000 man army—led by four great fallen angels, and empowered by the unleashed demons of Trumpet #5 (Rev. 9:13-21).

#### *Thoughts & Notes on Chapter Ten*

1. As a pause in between Trumpet #6 & #7, John witnesses more angelic activity on behalf of God's mercy.
2. A strong angel holding a little book bellows forth a message containing seven peals of thunder (Rev. 10:1-11).
  - a. John was not permitted to record the content of those thunder peals (v.4). This is similar to previous classified Divine messages (Dan. 12:4,9).
  - b. John was even instructed to eat the little book, further concealing the content of the seven thunder peals (vv.8-10).
  - c. The angels then instructed John to return to his prophecy concerning the Tribulation (v.11).

## *One Year Through the Bible*

### **Week 52: December 22<sup>nd</sup> through 28<sup>th</sup>**

#### *Thoughts & Notes on Chapter Eleven*

1. John is instructed to survey the Tribulational temple, and to take note of the defilements it will experience (Rev. 11:1,2).
2. John is informed concerning two witnesses who will prophesy during the 42 months of the Great Tribulation (Rev. 11:3-13).
  - a. This passage does not name them.
  - b. They are clothed humbly, like Elijah & John the Baptist (v.3).
  - c. They are described as olive trees and lampstands, like Zerubabel & Joshua (v.4).
  - d. They have miraculous powers similar to OT prophets Moses & Elijah (vv.5-6).
  - e. They will be publicly executed (vv.7-10), publicly resurrected (v.11), and publicly ascended (vv.12,13).
  - f. Tremendous speculation on the identity of these two witnesses usually focuses on two options.
    - 1) Moses & Elijah because of the similarity of miracles they performed in the OT, and because of their appearance with Christ on the Mt. of Transfiguration (Matt. 17:3).
    - 2) Enoch & Elijah due to their not yet experiencing physical death. This is Pastor Bob's belief.
3. Following the heavenly pause, Trumpet #7 (Woe #3) is finally blown (Rev. 11:15).
  - a. The heavenly response to this trumpet is recorded here (Rev. 11:16-19).
  - b. The earthly response to this trumpet is recorded in the bowls of wrath (Rev. 16).

#### *Thoughts & Notes on Chapter Twelve*

1. Chapters 12-15 form broad pictures of the angelic conflict before the Tribulational narrative resumes in ch.16.
2. John sees in the ch. 12 panorama a symbolic representation of the Satanic opposition to Israel.
  - a. The woman with twelve stars represents Israel (Rev. 12:1,2).
  - b. The great red dragon stood upon the earth and desired to devour the child (Christ) (Rev. 12:3,4).
  - c. The ascension of Jesus Christ (Rev. 12:5).
  - d. The Tribulational provision for Israel's remnant (Rev. 12:6).
  - e. The heavenly victory of Michael's army over Satan's army (Rev. 12:7-12).
  - f. The insane wrath of the dragon during the final Great Tribulation, in his desperate attempt to thwart the promises of God (vv.13-17).

*One Year Through the Bible*

**Week 52: December 22<sup>nd</sup> through 28<sup>th</sup>**

Note:

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