

SYLLABUS

Prophecy and Current Events

August 5.....	Introduction: The Nature of Prophecy Ezekiel 38 - 39 Extra reading.....Ezekiel's Temple
August 12	Daniel 7-9
August 19	Jesus' Teachings Revelation 7 Seals
August 26	Revelation 7 Trumpets Revelation of the Antichrist/False Trinity 7 Bowls and a Wedding

For this study, you will need the following tools:

1. A good Bible translation. An ESV, HCSB or NASB is preferred. In class I will be using the NASB unless otherwise stated. If a King James or New King James is used, please choose a text that is edited with the NU text notes if possible. A paraphrased Bible is not a good choice for this study.
2. A concordance or computer program with this tool that is keyed to the Bible translation you are using will be very helpful.
3. A notebook where you can record all of your findings on this topic for cross referencing in the future; the workbook is printed single sided to provide space for notes.

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INTRODUCTION

The Day of the Lord

Prophecy is sometimes very difficult to study. Because it is hard, or we don't even know how to begin, we frequently just don't begin! However, God has given His Word to us for a reason. We would be wise to heed it.

As we look at prophecy, it is helpful to have some insight into its nature. Prophets see events; they do not necessarily see the time between the events.

The other aspect of prophecy that we have to consider is the possibility of more than one fulfillment. We will consider this as we actually look at these sorts of prophecies.

Writers of prophetic books are looking into the future. They are describing events that God has shown them as they sought His will and His way. Frequent to their discussions is the term "the Day of the Lord." Although this sounds like a wonderful time to be alive, they are actually speaking of a time of terrific judgment on the Earth.

Isaiah 13:6

Wail, for the day of the Lord is near!
It will come as destruction from the Almighty.

Joel 1:15

Alas for the day!
For the day of the Lord is near,
And it will come as destruction from the Almighty.

Ezekiel 30:3

For the day is near,
Even the day of the Lord is near;
It will be a day of clouds,
A time of doom for the nations.

Amos 5:18

Alas, you who are longing for the day of the Lord,
For what purpose will the day of the Lord be to you?
It will be darkness and not light;

So, here are some basic truths about the time that is coming.

1. Messiah will be the central figure in the Day of the Lord
2. The Day is preceded by a time of terrible war, famine, and calamity. Hatred and anger will be prevalent. Much of this will be directed toward Israel and its allies.
3. The day will be a time when judgment is rendered to people

We might ask ourselves if God is merely being capricious...or if He has a reason for what He is promising. Scripture tells us that His reason is very clear. He judges nations who are allied against Israel. He judges nations that pervert justice and believe lies.

Malachi 3:6-7

"For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed. From the days of your fathers you have turned aside from My statutes and have not kept them..."

In this study, we will be looking at key information from these books:

Daniel: 605 BC

Ezekiel: 593 BC

Zechariah: 515 BC

Revelation: 90 AD

The prophecies concerning the Day of the Lord in each section will be augmented with cross references from other scriptures as well. As we move through our study, we will see that over a period of about 700 years, God revealed much of interest concerning the end of the age. Our goal will be to:

1. understand what the prophecy says
2. know the historical background from which the prophet wrote
3. learn as much as we can about God's purposes in His actions described in the prophecy
4. know the modern names of the countries mentioned in the prophecies
5. understand a historical framework concerning Israel

Today we will begin our look at this framework by considering the historical information regarding Israel. This will enable us to more easily understand some of the imagery being given in the apocalyptic books. You may want to place an index tab on the following page for easier reference in the future.

HISTORICAL INFORMATION CONQUERORS OF ISRAEL

Knowing the conquerors of Israel in the past is key to understanding prophecy concerning the future.

EGYPT 1500 BC – 1250 BC (Exodus)

ASSYRIA 722 BC Northern Kingdom taken into captivity

BABYLON 605 BC First raid; Daniel taken captive from Judah to Babylon

597 BC raid Ezekiel taken captive from Judah to Babylon

586 BC Jerusalem falls; last captives taken by Babylon

Babylon is Beast #1

Daniel's visions during Babylon era: 4 beasts (Daniel chapter 7)

Ram/goat (Daniel chapter 8)

Rulers during this era: Nebuchadnezzar (fiery furnace)

Belshazzar (ruler during the two visions above)

MEDO-PERSIA 559 BC

Medo-persia is Beast #2 (Daniel 7:5)

Medo-Persia is the Horned Ram of Daniel 8:3

Daniel's visions during Medo-persian era: 70 weeks of years

Rise of Greece

Rulers during this era: Darius (lion's den)

Cyrus (exiles return)

GREECE 332 BC

Greece is Beast #3 (Daniel 7:6)

Greece is the Shaggy Goat (Daniel 8:5)

Rulers during this era: Alexander the Great; 4-way division among his generals

After Alexander's death

Kings of the North

Seleucids

Syria & Babylon

Kings of the South

Ptolemies

Egypt

Kings of the East

Antigonos

Syria & Asia Minor

Kings of the West

Antipater

Greece & Macedonia

The Kings of the North eventually produced Antiochus IV Epiphanes, a type of anti-christ who Defiled the temple by sacrificing pigs to Zeus on the Altar in the Temple from 167-164 BC

ROME 50 BC **Rome is Beast #4 (also future fulfillment)**

7 heads described as 7 hills (Revelation 17:9)

10 horns are ten future kingdoms (nations)

FUTURE CONQUEROR: RESTORED ROMAN EMPIRE (10 horns/crowns)

10 king federation; 7 heads (described by John in Revelation)

5 were (Egypt, Assyria, Babylon, Medo-persia, Greece)

1 is (Rome was in power when John saw the Revelation)

1 is to come (future restored Roman Empire with an 8th king who is part of the 7th arising from it)

EZEKIEL'S COALITION AGAINST ISRAEL

Ancient Nations

Modern Nations

Gog, Rosh, Meshech, Tubal

Russia and former Soviet republics

Persia

Iran

Cush

Sudan, Ethiopia, possibly Eritrea

Put

Libya, Algeria, Tunisia

Gomer

Turkey, possibly Germany, Austria

Beth-togarmah

Turkey, Armenia, also Turkish
Speakers of Asia

Countries with mountainous
Borders with Israel

Syria, Lebanon, northern Jordan

Many people

Islamic allies?

Sheba

Saudia Arabia

Dedan

Yemen, Oman, Gulf states

EZEKIEL 38 and 39

The book of Ezekiel is the third of the major prophets both in placement in the canon and in chronological sequence. Ezekiel is regarded as the major prophet of the Babylonian exile, having been deported to Babylon along with the group exiled in 597 B.C., when King Jehoiachin was also taken.

Read Ezekiel 1:1-2 and 2 Kings 24:14 and record what you learn here:

He prophesied to the Babylonian exiles at the Chebar Canal during the last years of Jerusalem's survival and in the years closely following her destruction. The prophet Jeremiah was Ezekiel's contemporary, preaching similar messages to the people still in Jerusalem. The ancient Near East of Ezekiel's day was a world of change and shifting power. As a youth he saw the demise of the Assyrian Empire, a short rise in Egypt's influence, and the growing dominance of Babylon. He was born during the reign of Josiah, who gave Judah its last period of glory. From that point on he watched Judah as it steadily declined, suffering a number of deportations, the second of which he fell victim to. His ministry to the exiles began before the final destruction of Jerusalem.

Ezekiel's name means God strengthens, a name appropriate to the man and his message. Ezekiel needed God's strength as he carried a message of judgment to a people who did not want to hear it. He also carried a message of strengthening hope after Jerusalem's destruction and the loss of Israel's hope--God's presence in the temple.

We are told that Ezekiel was the son of Buzi and was a priest and probably the son of a priest. In the fifth year of his exile (593 B.C.) God called him to a prophetic ministry. If the thirtieth year mentioned in verse Ezekiel 1:1 refers to Ezekiel's age, as seems likely, his call to the prophetic ministry came at the age at which priests normally began their official service. The latest date given to one of his oracles is the twenty-seventh year of exile (Ezekiel 29:17), extending his ministry over a period of twenty-two years to 571 B.C. Except for a visionary visit to Jerusalem, Ezekiel's ministry was apparently limited to the dusty plains of Babylon, by the Chebar Canal at a place called Tel Abib. The Chebar was apparently a large irrigation canal connected to the Euphrates that was used to water the area southeast of

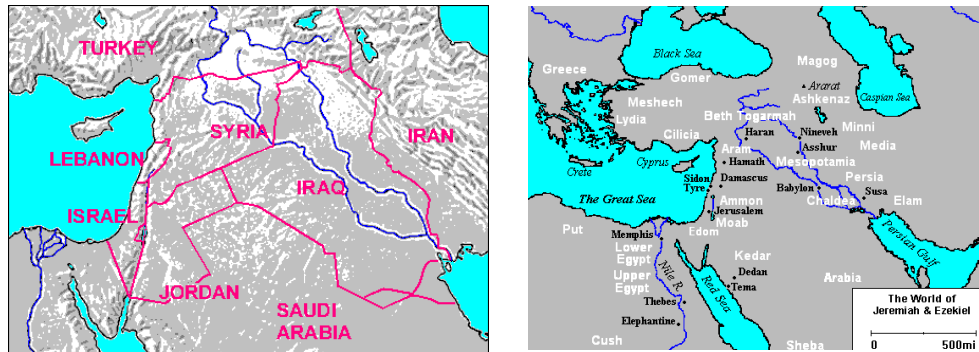
Babylon toward Nippur. Tel Abib was probably a ruined or abandoned town where the exiles were allowed to settle and build their homes.

This book, like those of the other major prophets, should be regarded as an anthology of messages, visions, and oracles that are organized thematically, rather than chronologically. Yet the major divisions of the book are centered around a chronological point in time:

1. Jerusalem's destruction in 587/86 B.C. The first section of the book (Ezekiel 1:1-24:27) is a series of messages proclaiming judgment on Judah and Jerusalem prior to Jerusalem's fall. The early exiles hoped that their return to Judah would come soon, for Jerusalem and its temple were still intact. The popular theology of the day assumed that God's presence in the temple there would protect Jerusalem from destruction. The people failed to see that they had negated their covenant relationship with God through sins of injustice (Ezekiel 9:9), violence (Ezekiel 7:23), sorcery and divination (Ezekiel 13:17-19), and idolatry (Ezekiel 7:20; Ezekiel 8:14, 16-18). Ezekiel proclaims Jerusalem's destruction as a remedy for the people's sin, and describes God's exodus from the temple, followed by Jerusalem's destruction.
2. The second part of the book contains a series of oracles against the surrounding nations given at various times (Ezekiel 25:1-32:32). All the nations were guilty of the sins that had brought judgment upon Judah; thus, they would all suffer the same fate.
3. The final major section is a proclamation of Israel's restoration (Ezekiel 33:1-48:35). With the fall of Jerusalem described in Ezekiel 24, Ezekiel's messages of doom in the first section are vindicated. The reality of Israel's sin is realized by the people (Ezekiel 33:10), and God's message of hope begins (Ezekiel 33:11). God promises the coming of a good shepherd (Ezekiel 34:1-31); a new heart and a new spirit will govern the people from within (Ezekiel 36:24-27; Ezekiel 11:19; Ezekiel 18:31; Ezekiel 37:14; Jeremiah 31:33-34). Then God promises the restoration and preservation of Israel through a vision of dry bones coming to life (Ezekiel 37:1-28), through the defense of his people against enemies out of the north (Ezekiel 38:1-39:29), and through a vision of the rebuilt temple and nation (Ezekiel 40:1-48:35). God will revive his people and reestablish his covenant with them out of mercy, but not until they have suffered the punishment of exile and separation from him.

Before beginning this section, read Ezekiel 38 and 39.

To begin our look, it helpful to know something of the geographical aspects of Ezekiel's time. The map below will help you with place names as you read through this section.



Israel has been trampled underfoot by her enemies, but God will intervene in the future to insure her safety. He will defend His people and judge her enemies. Some of the countries mentioned in Ezekiel 38 and 39 had already been identified as trading partners with Tyre.

Besides those place names another possible name must be considered. The NIV translates the word "rosh" in 38:2 as "chief." However, other translations have taken the word as a proper noun and translated it "Rosh." Should the Hebrew word, which means "head," be taken as an adjective ("head prince," or "chief prince") or as a proper noun ("Rosh")? "Rosh" never appears as a nation in any other biblical list of place names while all the other names are well attested. (Genesis 10:1-7; 1 Chronicles 1:5-7; Ezekiel 27:13-24; 32:26). One possible exception might be Isaiah 66:19 (NASB) but this is doubtful.

Should these names be connected with the Russia? One must first identify the areas against which Ezekiel prophesied and then determine the countries that occupy those land areas today. Ezekiel's Rosh does not point to "Russia" merely because the words sound similar. Neither should one identify "Meshech" with "Moscow" or "Tubal" with "Tobolsk." Ezekiel had historical places in mind and these areas must be located in Ezekiel's time. However, while one must avoid dogmatic assertions, three reasons suggest including Russia within Ezekiel's prophecy:

- (1) Some of the countries named by Ezekiel were located in what is now Russia.
- (2) The armies are said to come "from the far north" (Ezekiel 38:6, 15; 39:2). This probably includes the land bridge between the Black and Caspian Seas, now controlled by Russia
- (3) Ezekiel spoke of a coalition of several nations, many of whom are today aligned with or under the influence of Russia.

Iran ("Persia")

Sudan and northern Ethiopia ("Cush")

Libya ("Put")

Turkey ("Meshech," "Tubal," "Gomer," and "Beth Togarmah")

All these nations, possibly led by the Russia, will unite to attack Israel. When will this prophecy be fulfilled? No past historical events match this prophecy, so it still awaits a future fulfillment. Some think this attack on Israel should be identified with the attack of Gog and Magog at the end of Christ's millennial reign (Revelation 20:7-9), but this identification has several flaws:

(1) The results of Ezekiel's battle. do not coincide with the events that follow the battle in Revelation 20. Why bury the dead for seven months after the battle (Ezekiel 39:12-13) when the next prophetic event is the resurrection of the unsaved dead? (Revelation 20:11-13)

(2) Why would the people remain on earth after the battle to burn the weapons of war for seven years (Ezekiel 39:9-10) instead of entering immediately into eternity? (Revelation 21:1-4)

(3)The events after each battle are so different that two separate battles must be assumed

(4) The effect on the people is different. In Ezekiel the battle is the catalyst God will use to draw Israel to Himself (Ezekiel 39:7, 22-29) and to end her captivity. But the battle in Revelation 20 will occur after Israel has been faithful to her God and has enjoyed His blessings for 1,000 years.

If the battle of Ezekiel 38-39 is not at the end of the Millennium, could it be at the beginning of the Millennium? This also seems extremely doubtful. At the beginning of the Millennium all weapons of war will be destroyed (Micah 4:1-4). Thus it seems difficult to see a war occurring when the unsaved warriors have been eliminated and their weapons destroyed.

It seems best to place Ezekiel's battle of Gog and Magog in the Tribulation period. Other internal markers indicate that it should be placed in the first three and one-half years of the seven-year period. The attack will come when Israel is at peace (Ezekiel 38:8, 11).

When Israel's covenant with the Antichrist is in effect at the beginning of Daniel's 70th Week (Daniel 9:27a), she will be at peace. But after the covenant is broken at the middle of the seven-year period, the nation will suffer tremendous persecution (Daniel 9:27b; Matthew 24:15-22). This will provide the time needed to bury the dead (Ezekiel 39:12-13) and to burn the weapons of war (39:9-10). So the battle described by Ezekiel may take place sometime during the first three and one-half years of the seven-year period before Christ's second coming.

Ezekiel was describing a battle that will involve Israel's remotest neighbors. They will sense their opportunity to attack when Israel feels secure under the false protection of her covenant with the Antichrist sometime at the beginning of the seven-year period. The nations involved in the attack will include the Russia, Turkey, Iran, Sudan, Ethiopia, and Libya. Ezekiel first pictured the invasion by Gog and his allies (38:1-16), and then described the judgment of Gog and his allies (38:17-39:29).

a. The invasion by Gog (38:1-16) God will use Gog and all his allies as pawns in His larger plans for Israel. Yet the idea for attacking Israel also will originate with Gog. Gog will act freely to accomplish his own evil goals. He "will devise an evil scheme," 38:10.

38:7-9. This attack will be against Israel, whose people will be gathered from many nations and will be living in safety. Gog and his allies will go against Israel in massive strength, advancing like a storm and a cloud.

38:10-13. Gog's purpose in the attack will be to plunder and loot unwalled Israel and annihilate her.

38:14-16. Gog's attack against Israel will come from all sides. Gog will come from the far north. With him will come his allies from the east (Persia = Iran), the south (Cush = Sudan, southern Egypt, and northern Ethiopia), and the west (Put = Libya). They will advance against... Israel like a cloud that covers the land. This awesome army will overrun all obstacles as effortlessly as a cloud sailing across the sky. This attack will be another means of God's displaying to the nations His holy character and sovereign power. In going against Israel, the nations will come to know God for He will show Himself holy. As a result of the unsuccessful attack Israel will be delivered and God glorified.

b. The judgment of Gog (38:17-39:29)

38:17-23. Gog's attack will be crushed by God Himself. God asked Gog, Are you not the one I spoke of in former days by My servants the prophets of Israel? This has caused some confusion among interpreters because no direct reference to Gog is made by any of the previous writing prophets. Perhaps this means earlier prophets had predicted the coming of invading armies against Israel in the last days, which Ezekiel now associated specifically with Gog (Joel 3:9-14; Zephaniah 3:15-20).

When the armies reach Israel, God's anger will be aroused against them. He will cause a massive earthquake in... Israel that will interrupt Gog's invasion plans and spread fear and confusion throughout the ranks of the invading forces.

In the pandemonium, communication between the four invading armies will break down and they will begin attacking each other. Every man's sword will be against his brother (Ezekiel 38:21). Fear and panic will sweep through the forces so each army will shoot indiscriminately at the others.

The slaughter of the armies will be aided by additional "natural" catastrophes, including torrents of rain, hailstones, and burning sulphur. The rain will combine with dirt and debris from the earthquake to produce massive mud slides and floods. Large hailstones will pelt the survivors, killing many. The "burning sulphur" might be volcanic ash.

39:1-8. The invading armies will be totally destroyed by God. Having brought them against the mountains of Israel, God will weaken them and strike them down on the mountains of Israel. This once-mighty army will then be food for birds and... wild animals.

God will also punish the homelands of the invaders: I will send fire on Magog and on those who live in safety in the coastlands. Sending fire implies destruction and military devastation (Hosea 8:14; Amos 1:4, 7, 10, 14; 2:2, 5). The nation that will spawn the invasion will herself be destroyed. The "coastlands," already mentioned several times by Ezekiel imply the farthest reaches of the known world. Through all this God will teach Israel that He is holy and is not to be profaned by their sins. Also the nations will see that He is the Holy One in Israel.

c. The aftermath of the battle (39:9-20)

39:9-11. Those who will come to plunder Israel (38:12) will themselves be plundered. Israelites will use the fallen soldiers' weapons for fuel... for seven

years. Should the weapons of war—horses, swords, shields... bows... arrows... clubs... and spears (38:4-5; 39:9)—be understood literally or do they refer figuratively to modern-day weaponry? The text itself can allow for both interpretations, but the normal meaning of the words would lead one to see Ezekiel referring to literal horses, etc. With the other worldwide catastrophes evident during the first three and one-half years of Daniel's 70th Week (Matthew:6-8; Revelation 6), a reversion to more primitive methods of warfare might become possible.

Throughout the remainder of the Tribulation period and into the beginning of the Millennium, as Israel will be burning those weapons, she will not need to cut down trees. This will be an amazing reversal of Gog's fortunes. Israel will plunder those who plundered her and loot those who looted her. After the battle Israel will also bury Gog's dead. The burials will take place in the valley of those who travel east toward the Sea. This translation is somewhat confusing as "toward" was supplied by the translators, and the "east" should be translated "on the east of." The valley where Gog's army will be buried is "on the east side of" the Dead Sea in what is today Jordan.

The phrase "those who travel east" could be taken as a proper name. It might refer to the "mountains of Abarim" east of the Dead Sea that Israel traversed on her way to the Promised Land. If so, Gog's burial will be in the Valley of Abarim just across the Dead Sea from Israel proper in the land of Moab.

Yet the burial will be in Israel because Israel controlled that area during some periods of her history (2 Samuel 8:2; Psalm 60:8).

The number of corpses will be so great that the way of travelers will be blocked. "The way of travelers" could again be translated "Abarim." The valley will be clogged with the bodies of soldiers. The name of the valley will be changed to the Valley of Hamon Gog, meaning "the Valley of the hordes of Gog."

39:12-16. The number of soldiers killed will be so great that for seven months the house of Israel will be burying them. Even after the initial cleanup, squads of men will be employed to search the land for additional remains. As they go through the land and one of them sees a human bone, he will set up a marker beside it. Then as gravediggers see the markers they will take the remains to the Valley of Hamon Gog for burial. The operation will be so vast that a town will be set up in the

valley at the gravesites to accommodate those cleansing the land. It will be named Hamonah—a form of the word “hordes.”

39:17-20. Another result of Gog’s defeat will be a feast for the wild animals. God will reverse the roles of animals and people. Usually people slaughtered and ate sacrificed animals. Here, however, the men of Gog’s armies will be sacrifices; they will be eaten by animals. In addressing the birds and animals God said that at this great sacrifice they will eat flesh and drink blood... as if they were... fattened animals from Bashan. Bashan, east and northeast of the Sea of Kinnereth (later the Sea of Galilee) was known for its fertile land and fat cows (Amos 4:1). At God’s table the animals will eat their fill of horses and riders, mighty men and soldiers of every kind.

EZEKIEL'S TEMPLE (extra reading)

God had promised to rebuild His sanctuary among His people (37:26-28); chapters 44-46 give the plans for the temple to be rebuilt. Three interpretations of chapters 40-43 are held by Bible students:

- (1) Ezekiel predicted a rebuilding of Solomon's temple after the Babylonian Captivity.
- (2) Ezekiel was prophesying about the church in a figurative sense; he did not have a literal temple in mind.
- (3) A still-future literal temple will be built during the millennial kingdom.

The first view should be eliminated because it suggests that Ezekiel was mistaken when he wrote. No prophet speaking under God's authority ever gave a false prediction (Deuteronomy 18:21-22). Also the remnant that returned to Israel after the Exile did not follow Ezekiel's specifications. The second view must also be eliminated because it violates the normal meaning of Ezekiel's words. Those who hold this view are inconsistent; they interpret Ezekiel's earlier, now-fulfilled prophecies literally, yet interpret his yet-unfulfilled prophecies symbolically.

The vision of the new temple came to Ezekiel in the 25th year of... exile, at the beginning of the year, on the 10th of the month, in the 14th year after the fall of the city. The date was sometime in 573 B.C. The phrase "the beginning of the year" poses some problems. The Israelite religious new year began in Nisan (April-May) and was established at the time of the Exodus.

Read Exodus 12:1-2 _____

However, in Israel's later history the seventh month, Tishri (October-November), became established as the first month of Israel's civil year. So the date would be either April 28, 573 B.C. or October 22, 573 B.C. The October date was also the Day of Atonement.

On that very day... God... took Ezekiel back to Jerusalem in a vision. Jerusalem was then vastly different from what it was before. Ezekiel was led on a "tour" of the future temple which he recorded in remarkable detail. This tour was given by a man, probably an angel, whose appearance was like bronze.

The outer court (40:5-27)

The angelic being with Ezekiel had a measuring rod... six long cubits, each of which was a cubit and a hand-breadth. A common cubit was about 18 inches long and a long cubit was about 21 inches long. So the measuring rod was about 10½ feet in length. The wall surrounding the temple was 10½ feet (one... rod) thick and 10½ feet (one rod) high.

Ezekiel passed into the outer court through the gate facing east. This was one of three gates leading into the outer court. Since it faced east, it was the most important gate. He described the gate in detail, with its steps... threshold, guards' alcoves... portico facing the temple... with palm trees (40:16) along the projecting walls.

Entering the outer court, Ezekiel saw a pavement all around the court with 30 rooms along the pavement. These rooms were probably spaced in even numbers along the north, east, and south walls of the temple. The use of these rooms is not stated, but they may have been storage rooms or meeting rooms for the people when they celebrated their feasts. The distance from the inside of the lower gateway (i.e., the east gate) to the outside of the inner court (i.e., to the threshold of the gate leading to the inner court) was 175 feet (100 cubits).

Ezekiel was then led from the east gate of the outer court to the north gate and to the south gate. The design and dimensions of both gates were identical to those of the gate facing east.

The inner court (40:28-47)

After measuring the outer court the angel measured the inner court. He went from the south gate of the outer court through the south gate of the inner court. This gate had the same measurements as the others. The south gate, east gate, and north gate of the inner court were identical and were also the same as the three gates of the outer court except that the porticos of the inner gates faced the outer court. The portico or vestibule was reversed on these gates.

At the sides of the inner gates tables were set up for slaughtering the sacrifices. Four tables were on one side of the gate and four on the other—eight tables in all. The sacrifices prepared on these tables would then be offered on the altar in the inner court.

Many have objected to the thought of animal sacrifices being reinstituted during the Millennium. Since these sacrifices, it is argued, revert back to the Levitical sacrificial system, they would seem to be out of place in the Millennium. This has caused some to take the passage:

1. symbolically
 2. to show that this temple is built by Jews before the 7 year tribulation
- Even after the church began, Jewish believers did not hesitate to take part in the temple worship and even to offer sacrifices. They could do this because they viewed the sacrifices as memorials of Christ's death. Read the following passages and record your thoughts:

Acts 2:46 _____

Acts 3:1 and 5:42 _____

Acts 21:26 _____

As Ezekiel entered the inner court he again noticed two rooms, one at the side of the north gate and facing south and another at the side of the south gate facing north. The room on the north side was the one facing south (its entrance opened to the south into the inner court). This room was for the priests in charge of the temple, and the room on the south side was for the priests in charge of the altar. These rooms probably will serve as utility rooms and rest areas for the priests on duty. These priests will be descended from Zadok, the high priest in Solomon's day.

Read 1 Kings 1:26-27 _____

The temple building (40:48-41:26)

Standing in the inner court, Ezekiel's gaze shifted to the temple building itself. He described the structure in great detail as he was led through it. Ezekiel went first to the portico or entrance to the temple. This was the porch-like vestibule on the front of the temple. A flight of stairs led up to the portico and pillars were on each side of the jambs.

Ezekiel climbed the stairs and entered through the vestibule into the outer sanctuary (41:1). As one enters the building each gate or doorway is narrower than the one before it. Possibly this reflects God's restricting man's access into His holy presence. Ezekiel entered the outer sanctuary but not the most holy place, the inner sanctuary. Instead the angel went into the inner sanctuary to measure it. As a priest (1:3), Ezekiel was allowed into the outer sanctuary, but was barred from the most holy place.

Surrounding the temple were three levels of side rooms... one above another, 30 on each level. These rooms were probably storerooms for the

temple equipment and storage chambers for the people's tithes and offerings. These rooms were similar to those in Solomon's temple.

Read the following verses and write what you learn:

Malachi 3:8-10 _____

1 Kings 6:5-10 _____

Ezekiel then recorded the overall dimensions of the temple proper and described its decorations and furnishings. Immediately west of the temple was a structure described as the building facing the temple courtyard on the west side. The function of this building is not explained. The temple was 87½ feet wide and 175 feet (100 cubits) long.

Carved cherubim and palm trees were etched into the wood that covered the interior of the temple building. The carved cherubim represent the guardians of God's dwelling place. Possibly the palm trees represent the fruitfulness and blessing provided by God. These decorations are similar to those Solomon included in his temple (1 Kings 6:29).

The only piece of furniture in the temple proper Ezekiel described was a wooden altar three cubits (51/4 feet) high and two cubits (3½ feet) square, called the table that is before the LORD. (41:22). Was this the altar of incense in the holy place or the table that held the bread of the Presence? The proportions of the piece are closer to those of the altar of incense. Double doors led to the outer sanctuary of the temple and to the most holy place. The doors to the outer sanctuary had cherubim and palm trees... carved on them (41:17-20).

The chambers in the inner court (42:1-14)

Leaving the temple proper, Ezekiel then described several adjacent structures for use by the priests. This complex of rooms was connected with the inner court, with entrances from the outer court. There were two buildings on the north side with a common corridor 17½ feet (10 cubits) wide. The row of rooms... next to the outer court was 87½ feet (50 cubits) long. The other row of rooms next to the sanctuary was twice as long, 175 feet. These rooms were three stories high, with the rooms on the third level being narrower than those on the first and second floors. An identical group of rooms was on the temple's south side.

In those rooms, the priests who approach the LORD will eat the most holy offerings and store their garments (44:19). According to the Mosaic Law the priests received a portion of some offerings. Read the following:

Leviticus 2:3, 10; 6:16, 26-30; 7:7-10: _____

The outer walls of the temple (42:15-20)

After the angel measured everything within the temple complex, he led Ezekiel outside to record the external dimensions of the temple. The complex was a square measuring 875 feet (500 cubits) on each side. The total area occupied by this temple area was 765,625 square feet—enough square feet for more than 13 football fields!

The return of the Lord's glory (43:1-12)

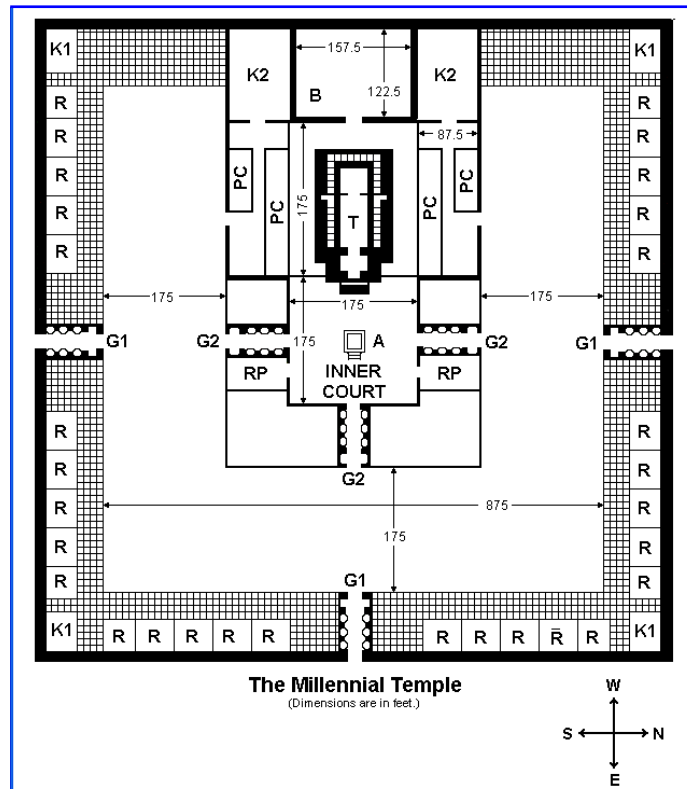
In a dramatic reversal of the departure of the Lord's glory (chapters 10-11) Ezekiel saw the glory of God returning from the east to dwell once again in His nation. The glory of the Lord entered the temple through the gate facing east. Then the Spirit lifted Ezekiel up and brought him into the inner court in front of the temple proper, and the glory of the LORD filled the temple.

God said the new temple is to be the place of His throne, the place where He will live among the Israelites forever. The temple will serve as God's earthly dwelling place among His people. God assured Ezekiel that this home would be permanent. Never again would Israel defile His holy name by worshiping lifeless idols, bringing destruction on the nation (43:7-8).

The man (an angel, v. 6; 40:3) standing next to Ezekiel told him to describe the temple to the people of Israel, that they may be ashamed of their sins. A clear vision of God's ideal plan would remind the people of the sins that had led to the destruction of the old temple. Another reason in sharing the design with the nation was to motivate the people to return to God and rebuild the temple: so that they may be faithful to its design and follow all its regulations. Though this prophecy was not fulfilled after the return from the Babylonian Captivity (and thus awaits a future fulfillment), the potentiality for fulfillment was there. Read the following verses and record your thoughts:

Zechariah 6:12-16 _____

Hebrews 7:11-21 _____



DANIEL'S PROPHECIES

Daniel 7, 8, 9

It is important to know, as we begin our look at the prophet Daniel's writings, that the chapters are not arranged in chronological order. Daniel was Jewish, taken from his home in 605 B.C. when Babylon made its first raid into the southern Kingdom of Judah. He was taken with others including Hananiah, Azariah, and Mishael (aka Shadrach, Meshach, and Abednego). He was probably young—possibly only a teenager.

In this section, our focus will be chapters 7 and 9 of Daniel.

Read Daniel 7:4-7 and record what you learn about the four beasts from Daniel's dream: _____

Daniel Chapter 2 records a dream that Nebuchadnezzar had and that was interpreted by Daniel.



As you read the dream of Nebuchadnezzar in Daniel, Chapter 2, compare this with Daniel's vision of four beasts in Daniel 7. Compare similarities here: _____

Nebuchadnezzar's dream covered the political aspects of the empires; Daniel's dreams depicted their moral characteristics. These cruel nations would reign over Israel; but Daniel also saw God's everlasting, indestructible kingdom arrive and conquer them all.

The Lion with eagle's wings represents Babylon, with her swift conquests. Statues of winged lions have been recovered from Babylon's ruins.

The bear that ravaged the lion is Medo-Persia. The three ribs in its mouth represent the conquests of three major enemies. (probably Egypt, Assyria, and Babylon)

The leopard is Greece. Its wings show the swiftness of Alexander the Great's campaign as he conquered much of the civilized world in four years (334-330 BC). The leopard's four heads are the four divisions of the Greek empire after Alexander's death.

The fourth beast points to both Rome and the end times. Many Bible scholars believe that the horns correspond to ten kings who will reign shortly before God sets up his everlasting kingdom. These ten kings had not come to power yet at the time of John's vision recorded in Revelation (Revelation 17:12). The little horn is a future human ruler who we call the antichrist.

Read 2 Thessalonians 2:3,4 and write what you learn: _____

God, who assigns power to kingdoms and who will judge those kingdoms, is clearly in charge. Daniel saw God judging millions of people as they stood before Him.

In Daniel 7:24, we begin to see some very important future prophecy concerning ten horns, or ten kings. Read Revelation 17:12 and compare:

There were also ten toes in Nebuchadnezzar's vision. While all do not agree concerning the identity of these ten kings, we are reminded in Revelation 17:12-14 that these kings will make war against Christ, but as the King of Kings, He will conquer them.

While the exact meaning of "time, times, and a half time" is debated, we do know that God told Daniel that persecution would continue for a specific period of time. Generally these words are interpreted as 1, 2 and ½. This corresponds to the 3 ½ years that is a recurring time allocation in prophetic literature.

Daniel 7 was written when Daniel was probably in his late 60's. Chapter 8 follows the events of chapter 7, probably dating to about 551 BC. When Daniel was 70 years old. It gives additional information about two of the empires from chapter 7: The Medo-Persian and Greek empires.

The Ram with two horns is the Medo-Persian empire; the combination of two powerful nations.

The Shaggy goat represents Greece. The large horn is Alexander the Great. The breaking of this horn symbolizes Alexander's death and the four horns represent the division of his kingdom into four parts. See the timeline for details. These four kings were known historically as the kings of the south, north, east, and west. The kings of the north eventually produced Antiochus IV Epiphanes in the 2nd century BC. Daniel's prophecy probably refers to both this man and similar events that occur on a broader scale just before the second coming of Christ.

If the double fulfillment is the case, the 2300 days in 8:14 were literally fulfilled. It was 2300 days from the time Antiochus IV Epiphanes desecrated the temple until the restoration of worship under the Maccabees in 165 BC. Daniel's vision was specifically said to refer to the end times and was interpreted to him by the angel, Gabriel.

Find other references to Gabriel and record what you learn: _____

Daniel 9 contains the most difficult of all of Daniel's prophecies. It is the prophecy upon which much of our understanding of the "end of the age" depends.

When the Medo-persian empire conquered Babylon, Darius, of Median descent, became ruler in the area of the former Babylonian empire where Daniel was located. Historically, it is known that Darius became ruler in 538 BC.

This is the same Darius who is spoken of in Daniel 6 and is the man who threw Daniel into the lion's den. How old would Daniel have been when he was thrown to the lions? _____

Chapter 9 opens with Daniel's recognition of Jeremiah's prophecy concerning the length of time the captives from Judah would be held in

Babylon. Read Jeremiah 29:10 and record what you learn: _____

Jeremiah 25:11-12 _____

Read Leviticus 26:34 and discuss why this time period was important: _____

Daniel was a man who understood prayer. Read Daniel 9:3-19 and write the elements contained in Daniel's prayer: _____

Daniel 9:20-27 is one of the most far reaching prophecies of the Old Testament. The seven years of future tribulation, as recorded in Revelation also, are seen here. Other very important information is also given. Record the elements of this prophecy here: _____

History is able to help us in interpreting this vision because some of the events mentioned have already happened and their dates are known. In working with prophecy, it is important to remember that Jewish years are 360 days long. In interpreting this vision, we can begin with the decree from Artaxerxes to rebuild Jerusalem.

The 70 "sevens" would begin, Gabriel said, with the issuing of the decree to restore and rebuild Jerusalem. This decree was the fourth of four decrees made by Persian rulers in reference to the Jews.

1. The first was Cyrus' decree in 538 BC. Read the following verses and record what was contained:

2 Chronicles 36:22-23 _____

Ezra 1:1-4; 5:13 _____

2. The second was the decree of Darius I (522-486) in 520 BC.

Read Ezra 6:1, 6-12 _____

This decree actually was a confirmation of the first decree.

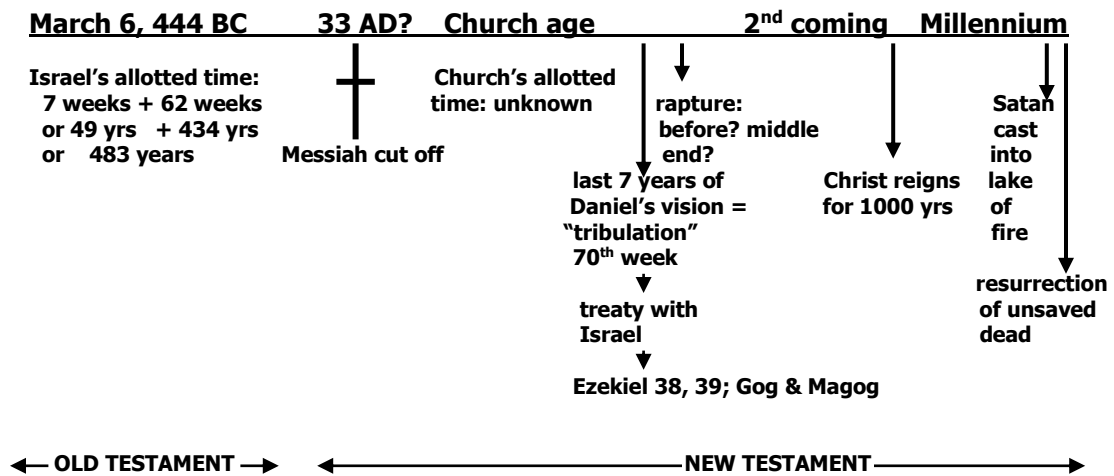
3. The third was the decree of Artaxerxes Longimanus (464-424) in 458 BC. Read Ezra 7:11-26: _____

The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. These three say nothing about the rebuilding of the city itself. Since an unwallled city was no threat to a military power, a religious temple could be rebuilt without jeopardizing the military authority of those granting permission to rebuild it. No one of these three decrees, then, was the decree that formed the beginning of the 70 sevens.

4. The fourth decree was also by Artaxerxes Longimanus, issued on March 6, 444 BC. Read Nehemiah 2:1-8 and record the specifics of this decree here:

On that occasion Artaxerxes granted the Jews permission to rebuild Jerusalem's city walls. This decree is the one referred to in Daniel 9:25.

**DANIEL'S PROPHECY OF 70 SABBATICAL YEARS
(70 WEEKS OF YEARS)
490 YEARS – APPROXIMATE DATE OF VISION: 538 BC**



JESUS' TEACHINGS ON THE END OF THE AGE REVELATION 7 SEALS

Matthew 24:3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"

Read Matthew 24:1,2 for the prelude to this verse: _____

As Jesus reached the Mount of Olives in His walk to Bethany, He sat down and the disciples came to Him. Four disciples, Peter, James, John, and Andrew (Mark 13:3), plainly asked Jesus two questions:

- (1) When will this happen? That is, when will the temple be destroyed and not one stone left on another?
- (2) What will be the sign of Your coming and of the end of the Age?

These two questions prompted the following discussion by Jesus, commonly called the Olivet Discourse contained in Matthew 24-25. The questions related to the destruction of the temple and Jerusalem, and the sign of the Lord's coming and the end of the Age.

The disciples' questions related to Jerusalem, Israel, and the Lord's second coming in glory to establish His kingdom. Actually Matthew did not record Jesus' answer to the first question, but Luke did. Read Luke 21:20 and record the answer: _____

The disciples felt that the destruction of Jerusalem, of which Jesus had spoken, would usher in the kingdom. They were thinking, likely, of Zechariah 14:1-2. Read those verses and record your thoughts: _____

The destruction Jesus referred to in Matthew 23:38 occurred in AD. 70.

Matthew 24:4-8; Mark 13:5-8; Luke 21:8-11: Jesus began to describe the events leading up to His return in glory and to indicate signs of that return. In this section, He described the first half of the seven-year period preceding His second coming. That period is called the Seventieth Week of Daniel. The events described correspond somewhat to the seven seals in Revelation 6.

This period will be characterized by

- (a) false Christs (Matthew 24:4-5; Revelation 6:1-2)
- (b) wars and rumors of wars (Matthew 24:6; Revelation 6:3-4)
- (c) unusual disturbances in nature including famines (v. 7; Revelation 6:5-6)

These things, Jesus said, will be the beginning of birth pains. As a pregnant woman's birth pains indicate that her child will soon be born, so these universal conflicts and catastrophes will mean the end of this age is near.

Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19: Jesus began His teaching with a time word, "Then." At the middle point of the seven-year period preceding Christ's second coming, great distress will begin to be experienced by Israel. The Antichrist, who will have risen to power in the world and will have made a protective treaty with Israel, will break his agreement at that time (Daniel 9:27). He will bring great persecution on Israel (Daniel 7:25) and even establish his own center of worship in the temple in Jerusalem.

Read 2 Thessalonians 2:3-4: _____

This will result in the death of many Jews and many people departing from the faith. Believing Jews will be betrayed by nonbelievers, and many will be deceived by rising false prophets. Wickedness will increase, causing the love of most people (for the Lord) to grow cold.

Those who remain faithful to the Lord until the end of that period of time will be saved, that is, delivered. This may not refer to a personal self-effort at endurance that results in one's eternal salvation, but to physical deliverance of those who trust in the Savior during the Tribulation.

Also the gospel of the kingdom will be preached in the whole world during this period as a testimony to all nations. Though this will be a terrible time of persecution, the Lord will have servants who will witness and spread the good news concerning Christ and His soon-coming kingdom. This message will be similar to that preached by John the Baptist, Jesus, and the disciples at the beginning of Matthew's Gospel, but this message will clearly identify Jesus in His true character as the coming Messiah. This is not exactly the same message the church is proclaiming today. The message preached today in the Church Age and the message proclaimed in the Tribulation period calls for turning to the Savior for salvation. However, in the Tribulation the message will stress this as well as the imminently coming kingdom, and those who then turn to the Savior for salvation will be allowed entrance into the kingdom. Apparently many will respond to that message.

Read Revelation 14:6 for a possible way the gospel is proclaimed to everyone: _____

Matthew 24:15-26; Mark 13:14-23; Luke 21:20-26: Having given a brief overview of the entire Tribulation period prior to His return, Jesus then spoke of the greatest observable sign within that period, the abomination that causes desolation. This abomination was spoken of by Daniel 9:27. It will involve the establishment of the worship of the world dictator, the Antichrist, in the temple. He will make the temple abominable (and therefore desolate) by setting up in the temple an image of himself to be worshiped. Because Jesus spoke these words **after** Antiochus IV Epiphanes desecrated the temple during the time of the Maccabees, we know that Daniel's prophecy refers to a still future event.

Read the following verses: 2 Thessalonians 2:4 and Revelation 13:14-15: ____

Such an event will be clearly recognizable by everyone. When that event occurs, those in Judea should flee to the mountains. They should not be concerned about taking anything with them or returning from the field for possessions, not even for a cloak. The time following this event will be a time of great distress, unequalled from the beginning of the world and never to be equaled again.

Read Jeremiah 30:7: _____

The awful character of the Tribulation period cannot be truly grasped by anyone. This was why Jesus pointed out how difficult the time would be for pregnant women and nursing mothers. He encouraged people to pray that their escape would not have to be in the winter when it would be difficult or on the Sabbath when travel would be limited.

There was an encouraging note, however, for the Lord declared that those days would be cut short (v. 22). This meant there will be a termination of this period of time, not that the days will be fewer than 24 hours. If it were to go on indefinitely, no one would survive. But the period will come to an end for the sake of the elect, those who are redeemed and who will enter the kingdom. The elect of this Church Age may or may not have already been raptured before this.

Much misinformation will be disseminated then; false Christs will be all around (vv. 23-24). They all will be preaching messages of salvation and performing signs and miracles, seeking to deceive even the elect. The Lord warned the disciples ahead of time not to be fooled for He would not be on the earth working in those sorts of ways.

Matthew 24:27-31; Mark 13:24-27; Luke 21:25-28: The Lord will not be on the earth bodily at that time, but He will return to earth. And His coming will be like lightning flashing from the east to the west; it will be a splendorous, visible event. Wherever there is a carcass (physical corruption), vultures will go there to eat it. Similarly, where there is spiritual corruption judgment will follow. The world will have become the domain of Satan's man, the Antichrist, the lawless one of 2 Thessalonians 2:8. Read that verse: _____

Many people will have been corrupted by false prophets. But the Son of Man will come quickly in judgment.

Immediately following the distress of that period, the Lord will return. His return will be accompanied by unusual displays in the heavens. Read the following verses and record what you learn:

Isaiah 13:10; 34:4 _____

Joel 2:31; 3:15-16 _____

Jesus also speaks of the appearing of His "sign" in the sky (Matthew 24:30). The appearance of the sign will cause all the nations to mourn, probably because they will realize the time of their judgment has come.

Exactly what the sign of the Son of Man will be is unknown. The sign of the setting aside of the nation of Israel was the departure of the glory from the temple. Read Ezekiel 10:3, 18; 11:23: _____

Some speculate, therefore, that the sign of the Lord's return will again involve the Shekinah glory.

Whatever the sign, it will be visible for all to see, for the Lord will return on the clouds with power and great glory (Daniel 7:13).

Read also Acts 1:9-11 _____

Read also Zechariah 14:4 _____

He will then send His angels forth to gather His elect from the four winds, which relates to the earth, from one end of the heavens to the other.

Matthew 25 relates a group of parables that describes the times of His coming. If time permits, read this chapter and record your thoughts:

REVELATION SEALS

Revelation 5 and 6

The book of Revelation begins with letters to seven churches found in chapters 1-3. These cities really existed and were churches that would have been under John's oversight if he was serving as the Bishop of Ephesus, as is traditionally held. Some believe that these churches represent the successive conditions of the Church over time; some believe they represent various conditions always present in the Church in various places.

Chapter 4 deals with John's vision of God, the Creator. Chapter 5 deals with God, the Redeemer and the Lamb who has conquered by His death. These two chapters are key to understanding Revelation. There are things that humans don't understand, and circumstances where we feel caught up in the evil of the world and unable to break away. Our inability to break free from the consequences of sin by our own power is evident around us. Chapter 5 with its seals that no one can break, shows us human inability. Through Jesus, the seals are opened and God's purpose is worked out.

John saw a scroll on, not in, the right hand of the One on the throne. This indicates that the scroll was on the palm, not grasped in the hand. A scroll was sheets of papyrus joined edge to edge until the required length for the book was reached. A papyrus sheet was thin strips of papyrus in two layers, at right angles to each other, joined with glue. The side with horizontal stripes was a better writing surface than the vertical side where ink would run down. Usually writing was only on the horizontal side; if space were important, writing could be on both sides.

John sees a scroll written on both sides; it was absolutely full! It contains the destiny of the world that we know—the dead to earth as it were—and is sealed with seven seals.

Read Jeremiah 32:10-14 and discuss how a deed was sealed after redemption had been made: _____

Jeremiah's deed was stored in a "jar of clay" to be kept for future transactions. Read 2 Corinthians 4:7 for a comparison: _____

Read also Ephesians 1:13 and 4:30 and draw conclusions: _____

A seal could only be placed by the rightful owner of what was contained inside; a seal could only be broken by the rightful owner and witnesses had to be in place. Read Revelation 5:9-10 and record the reason Jesus could break the seals: _____

Read Revelation 5:12 and record all of the qualities ascribed to Christ: _____

FIRST SEAL: This is the likely point where the final week of Daniel's vision begins; this probably means that Ezekiel 38 and 39's war is over and a treaty has just been made with Israel. As the first four seals are broken, four horses appear. Their riders are known as the Four Horsemen of the Apocalypse.

Revelation 6:2 describes what happened when the first seal was broken. Record that event and what it might represent here: _____

Read Zechariah 6:1-3 and record what you learn here: _____

Zechariah's horses were drawing chariots; here they are ridden by horsemen.

Later John will see another rider on a white horse who is called "the Word of God" (Revelation 19:11-13) but the horse of Revelation 6:2 is a different

white horse, and it isn't Jesus who is riding it. Note how the rider in 6:2 got his crown: _____

This warrior may think he produced his own victory; however, we see here that it was God's sovereignty.

Do a word study on "crown" in that verse and record the results: _____

SECOND SEAL: When the second seal is broken, the second living creature summoned the second horsemen on a fiery red horse. Note where he got the power to take peace from the world: _____

Note that the rider has the power to take peace from the earth; however, men kill each other. The word translated "slay" in the NIV or NASBu can also be translated "slaughter or butcher."

THIRD SEAL: The third living creature calls forth the third horseman. This rider is on a black horse and carries a pair of scales, unusual for a horseman. Read Ezekiel 4:9-10 and Leviticus 26:26 for parallels: _____

The word translated "quart" is "choenix" which was about a liter and considered a daily ration of wheat. More barley than wheat could be purchased for the money so a family might buy barley so there would be enough for dependents. About one day's wage would be spent to do this leaving no money for anything else.

Do a word study on the word "hurt" or "damage" in 6:6 and record what you learn. _____

Reflect on what these things might mean: _____

FOURTH SEAL: When the fourth seal is broken, the fourth living creature summons the fourth horseman on a horse described as "pale." The Greek word is "chloros" (from which we get our word for chlorine) and means a yellowish-green. The other riders carried a bow, a sword, and scales. This rider carries nothing. Death and Hades are commonly linked. The power given is awesome. One fourth of the earth's population is killed. Read Ezekiel 14:21 for insight: _____

These first four seals characterize events on earth where a world power, outwardly victorious and eager for conquest, is shown with elements of unrest, danger, and misery. War, scarcity, pestilence and mortality are evident. These forces are unleashed by the hand of Jesus to prepare the way for his coming. After the first four seals are broken, the scene turns from events on earth to events in heaven.

FIFTH SEAL: When the 5th seal is broken, John sees martyr's under the altar. It is unusual to have "souls" under the altar. There are numerous references to Jewish people buried under altars; there are churches where saints are buried under the altar. Historically, people seem to have regarded a position under the altar as a place of privilege and safety. Note the reason that these people died: _____

Now record what these people are asking God to do: _____

Thinking through the kinsman redeemer model, why might these people ask for the avenging of their blood? _____

Some Bible scholars feel that these martyrs are from all time; others feel that they are from the tribulation period only. The first group thinks the request is for justice on unregenerate mankind as a whole. The second group feel that they are requesting vengeance on specific people still living on earth. Either way, there is a recognition that Christians should not pursue personal vengeance. Retribution is God's prerogative.

Note the color of the robes given to them: _____
Usually white symbolizes victory and purity. Even though defeated by their enemies in the world's eyes, they have actually been given victory by God.

Some believe that the white robe represents justification; the robe "is given" because people do not justify themselves, but are justified by God. They are told to wait because the full number of martyrs is not complete. This probably doesn't mean that God is counting down a specific number of dead believers, but probably means he is working out his plan and that will include other martyrs. This plan cannot be speeded up.

SIXTH SEAL: When Jesus breaks the sixth seal, a variety of cosmic activities occur. Record what these events are here: _____

Read Joel 2:31-32 and record similar results: _____

Something common to biblical predictions of the future are irregularities in the "normal" way that things operate, particularly the heavenly bodies.

Complete the study of this section by reading Revelation 7 and record your thoughts here: _____

Particularly note verse 14: _____

Also note which of the 12 tribes is missing in the "sealing" _____

SEVENTH SEAL: The seventh seal ushers in the next phase of judgments, which we will review next week.

As we conclude this section of the study, take some time to determine what nations have been affected by these judgments: _____

SEVEN TRUMPETS

REVELATION OF THE ANTICHRIST/FALSE TRINITY

7 BOWLS AND A WEDDING

While the seals seem to show that judgment follows more or less inevitably on the heels of sin. The trumpet judgments emphasize God's activity against sin. These are not the final judgments; only a third is affected and this is a strong warning. The trumpet was used by the nation of Israel as, among other things, a warning.

FIRST TRUMPET: This is a signal for widespread destruction by hail and fire. Record the events associated with this trumpet and cross reference again to Joel 2:30: _____

What nations are associated with this judgment? _____

SECOND TRUMPET: Clearly, John is having difficulty describing what he sees. It is "like a great mountain burning." Record the events associated with this trumpet: _____

THIRD TRUMPET: Here the inland waters were contaminated as a great star, blazing like a torch, fell from heaven. Here a third of the fresh waters are affected.

The name of the star is given. Record it here: _____

Interesting aside: Chernobyl is the Russian word for "wormwood." Although wormwood causes bitterness, it is not usually regarded as poisonous.

FOURTH TRUMPET: As the first three trumpets deal with a third of things on earth, the fourth deals with a third of things in the heavenlies. Record the events unleashed by the blowing of this trumpet: _____

What nations are involved? _____

Read Amos 8 for a cross reference: _____

Now read the warning of Revelation 8:14 and record the warning here: _____

The first woe is said to be past at 9:12; the second is said to be past at 11:14. The third woe is not specifically mentioned but may be the descent of Stan in 12:12. At this point, there is clearly a deepening of intensity.

As with the last three seals, the last trumpets move into the spirit realm. The last three trumpets about the abyss and demons.

FIFTH TRUMPET: BOTTOMLESS PIT At this trumpet, a fallen angel is given a key to the bottomless pit, which was opened and locusts came out.

Read the following sections and record what you learn about the abyss:

Luke 8:31 _____

Jude 1:6 _____

2 Peter 2:4-5 _____

Note the name of the king (angel) of the abyss: _____

Do a word study on both the Hebrew name and the Greek name and record

the results here: _____

Compare Revelation 9:3 to the following verses:

Exodus 10:12-20 _____

Joel 1:4 _____

Joel 2:25 _____

Amos 7:1 _____

Revelation 9:12 shows that the forces of destruction loosed next are much more deadly.

SIXTH TRUMPET: First, note where the voice in 9:13 comes from: _____

Also, note where four angels have been bound: _____

Where is this? _____

How much of mankind is killed? _____

Notice in 9:21 how many people repented as a result of this judgment: _____

SEVENTH TRUMPET: Chapters 10 and 11 are a bit of an interlude prior to the 7th trumpet being blown. Note what is finished in 10:7: _____

Carefully read through Chapter 11, noting characteristics of the two witnesses. Compare to Zechariah 4:1-14 _____

Who were these people in Zechariah? _____

Who are the two witnesses in Revelation? _____

People who think the rapture of the church takes place at mid-tribulation generally believe that the two witnesses are raptured in 11:11 simultaneously with the rapture of the church at the 7th (last) trumpet. Read 1 Corinthians 15:51-52 noting specifically what trumpet is involved and what occurs: _____

Cross reference to 1 Thessalonians 4:13-18 _____

Matthew 24:30-31 _____

People who believe that the rapture of the church takes place at the beginning of the tribulation, generally believe that this event happens sometime before the first seal is broken.

Read Revelation 11:15-19 and record all of the events: _____

THE REVELATION OF THE ANTICHRIST

Revelation 13

Before working through Revelation 13, read through Revelation 12 for context.

Revelation 13 opens with a dragon standing on the shore of the sea. The sea is usually symbolic of peoples. This beast is the one we call the antichrist. He is a human, but he is demonically inspired. In fact, we see in this section that Satan, the Dragon, gives his power and authority to this beast; and another beast arrives on the scene in 13:11 who is a false Holy Spirit. Here it becomes clear that Satan's ploy is to establish a false trinity.

Who is this beast? We don't know, and won't until he is revealed by making a covenant with Israel for seven years. (Daniel 9:27)

Where does he come from? Read the following verses and record your thoughts:

Daniel 2:31-44 _____

Daniel 7:23-25 _____

Daniel 7:7,8 _____

Many interpret the passages from Daniel to mean that antichrist will come from Syria, Greece, Turkey, or Egypt.

How long will he reign? He will reign over one of the ten kingdoms from the beginning of the last 7 years, but over all ten during the last three and a half years.

Where will he reign? Read 2 Thessalonians 2:4 for the answer: _____

It seems that for a while, some sort of "church" rides into power on a scarlet beast. Read Revelation 17:4-5 and discuss the identity of the "harlot" _____

Now, describe the beast from Revelation 17:1-13 _____

Now, read Revelation 18 and record what you learn about Babylon and her fall: _____

As we close this section, reflect on the nations that are involved in this section: _____

SEVEN BOWLS AND A WEDDING

Revelation 16-24

The first six bowls are mentioned very briefly in Revelation 16:1-12. Record the events with each bowl here:

First bowl, Revelation 16:2 _____

Second bowl, Revelation 16:3 _____

Third bowl, Revelation 16:4 _____

Fourth bowl, Revelation 16:8 _____

Fifth bowl, Revelation 16:10 _____

Sixth bowl, Revelation 16:12 _____

Read Revelation 16:13-21 and note where the nations gather: _____

The overthrow of Babylon is not described in terms of power, but in terms of judgment. Revelation 19 begins with a fourfold Hallelujah. Babylon has been judged and something wonderful is coming.

Read Revelation 19:7-10 and write what you learn about the wedding: ____

Think through how this relates to the kinsman redeemer model: _____

Revelation 19:11-19 describe the second coming of Christ. Read this section and characterize that here: _____

After reading Revelation 19:20, 21, record for the fate of the beast and the false prophet: _____

Now, read through Revelation 20 and record what occurs with Satan: ____

When Satan is released at the end of the millennium, he teams up again with Gog and Magog for a final battle. This is a battle different from the

one described in Ezekiel 38 and 39. But the players are the same.
Revelation 20:10 tells us that the devil is thrown into the lake of fire which
is defined as "second death." From the kinsman redeemer model, record
how this relates to the duties of the redeemer: _____

Complete your reading of this section by reading Revelation 20:11 – 22:21
and record your thoughts: _____
