Notes & Observations on Revelation
(Harry A. Gaylord)

Introduction
The purpose of this writing is not to explain every verse in Revelation, but is to highlight some of the passages I find interesting and give some cross references to other scriptures that I believe help in understanding the passages as well as to provide some observations of my own for some of the verses highlighted. Some words include Strong’s key references beside them to help explain their meanings. I made these notes while reading the King James Version of the Bible.

Chapter 1

v. 3 The readers, hearers, and keepers of this prophecy are blessed. Keep (5083): [tereo /tay-reh'-o/] to guard (from loss or injury); to make note of; to observe; to pay careful attention to.

v. 4 Seven Spirits (Zech. 3:9, 4:10; Is. 11:2; ch. 3:1, 4:5, 5:6) – Seven is the number of completeness (Gen. 2:2) – the reference to seven Spirits implies that God knows all and sees all.

v. 5 First begotten of the dead: Jesus is the first person to be raised from the dead to never die again.

v. 6 We the saints have been made kings and priests to God (1 Pet. 2:5, 9; Rev. 5:10; 20:6)

v. 7 Jesus will come in clouds; every eye will see him including those who pierced him and all people on earth will wail (Dan. 7:13; Zech. 12:10; Mat. 24:30, 26:64; Mk. 13:26, 14:62; John 19:37; Acts 1:11; Rev. 6:15-17)

v. 11 Jesus is Alpha and Omega, the first and the last (Is. 44:6; Rev. 1:8, 17)

v. 12 Seven golden candlesticks: see note for v. 20

v. 13 Jesus stands in the midst of the church. We must be mindful that as we meet together in worship, Christ is spiritually right there in our presence observing what goes on and participating in the parts of the worship that are pleasing to God. (Ps. 22:22; Mat. 18:20; Heb. 2:12; ch. 2:1)

v. 14 White head and hairs: white is symbolic of purity, i.e. having no sin (Ps. 51:7; Lam. 4:7; Dan. 12:10). This description of Christ is also in Dan. 7:9.

Eyes as a flame of fire; (see Dan. 10:6; ch. 2:18, 19:12) flames are symbolic of God’s power and presence (Ex. 3:2; Acts 2:3), his judgment against sin (Is. 66:15,16), and the purging of the Holy Spirit (Is. 4:4). Christ sees everything man does and judges whether the actions are good or bad (Ps. 11:4; Heb. 4:13)

v. 15 Feet like fine brass burning in a furnace: (see Dan. 10:6; ch. 2:18) brass symbolizes unwavering strength, authority, and power to carry out judgment against sin (Deut. 28:23; Mic.4:13). Christ walks in the power to judge sin.

Voice as the sound of many waters; (see Eze. 43:2; ch. 14:2, 19:6)

v. 16 Seven stars (see v. 20 for explanation; ch. 2:1, 3:1)


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Right hand = hand of power & strength (Ex. 15:6; Ps. 20:6)
Sharp twoedged sword = the word of God (Is. 49:2; Eph. 6:17; Heb. 4:12; ch. 2:12, 16, 19:15, 21)

v. 17 Jesus is the first and the last (Is. 44:6; Rev. 1:11)

v. 20 Seven stars = ministers (angels) of the church (Mal. 2:7)

Observation: Jesus has the ministers of the churches in his right hand signifying that they are held up by Christ’s power and strength.

Seven golden candlesticks = the seven churches (Ex. 25:31-40; Zech. 4:2-6, 10)

Observation: seven = number of completion; gold = faith in God (Zech. 13:9 (God’s people are like gold tried in the fire–even in the midst of hardships, they are shown to be pure in their faithfulness to God); ch. 3:18), works that please God (1 Cor. 3:12-15; 2 Tim. 2:19-21); a candle in ancient times was not made of wax, but was a small oil lamp with a wick (see Ex. 25). Oil is symbolic of the Holy Spirit (1 Sam. 16:13), who by dwelling in us gives us the ability to shine our lights in this dark world. The seven golden candlesticks are symbolic of the entire church on earth, who should be known for their faith in God, good works, and being filled with the Spirit that we may shine bright in the midst of darkness.

Chapter 2 (Letters to the churches – whatever each particular church needed is exactly how Christ presented himself to them. God begins Revelation by dealing with his judgments concerning the church because judgment must begin in the house of God before he addresses judgments for unbelievers (1 Pet. 4:17). Before the Lord ever passes judgment, he always allows plenty of time for man to change his ways and only steps in when our sin reaches a certain level which is predetermined by God (see Gen. 15:16; 18:20-21; Jonah 1:2; Mat. 23:30-33; 1 Cor. 11:30-32; 1 Thes. 2:16))

Ephesus (v. 1-7)

v. 1 Seven stars: see notes at 1:20
Seven golden candlesticks: see notes at 1:13, 20

v. 2-3 The positive attributes of the Ephesians are listed here, namely: their good works, their patience, their dislike of evil people, their testing of the spirits (discernment), their support for believers, and their unwavering labor in the Lord.

v. 5 Jesus has the power to cause local congregations to be removed if they refuse to repent of their evil ways.

v. 6 Nicolaitanes: (also in v. 15) taken from the Greek words nikos meaning conquest, triumph, victory and laos (from which we get the word “laity”) meaning people. Nicolaitanes believed that there should be a certain class of people within the church who have secret knowledge from God (gnosticism) and should use that knowledge to exercise victory over the rest of the congregation. It is an ungodly teaching which stems from pride. Leaders in the church are to oversee and be examples to the rest of the assembly, not lords over it (1 Pet. 5:2, 3). Jesus is the only Lord in the church and

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he gave us commandment not to address one another with lofty titles (Mat. 23:8, 9) or exercise lordship over one another (Lu. 22:25-26). No one is superior to anyone else in the body of Christ. Yet, Nicolaitanism is rampant in most Christian denominations. Anywhere one sees church leaders placed on pedestals and the use of titles are encouraged, this is Nicolaitanism.

Smyrna (v. 8-11)

v. 9  The saints at Smyrna have many troubles and are materially poor. Nevertheless, God considers them rich spiritually. They are in the midst of people who falsely profess that they are Jews, when they are actually part of Satan’s kingdom (see Rom. 2:28, 29; 9:6; and 2 Cor. 11:13-15). When someone professes to be Jewish or a Christian, we must look at their works and character as verification. If their works and character are not in agreement with God’s word, they are false professors of the faith (see Rev. 3:9 for what will happen to these liars). There are many in society and religious organizations (especially churches) who falsely profess they are Christians. They may even have a form of godliness, but deny the power thereof (2 Tim. 3:1-6).

v. 10  An exhortation not to fear persecution and to be faithful even unto death in the midst of tribulation in order to receive a crown of life.

v. 11  Second death: (ch. 20:14; 21:8)

Pergamos (v. 12-17)

v. 12  Sharp sword with two edges: see notes at 1:16

v. 14  Pergamos is holding on to many false doctrines. The doctrine of Balaam (Num. 24:14, 25:1, 31:16; 2 Pet. 2:15; Jude 11) is the false doctrine that includes coveting rewards for wrongdoing, the desire to cause others to stumble, teaching idolatrous rituals, and fornication.

v. 15  Doctrine of the Nicolaitanes: see notes at 2:6

v. 16  Jesus uses the sword of his mouth (God’s word) to fight against unrepentant churches.

v. 17  The manna is Jesus Christ (see Jn. 6:49-51). In the word of God we are only given a glimpse of who Jesus is and what he can do (1 Cor. 13:9-12), but those who overcome will get to know the aspects of Christ that he has kept hidden. We will know him perfectly.

The white stone with the new name written on it brings to mind the stones of the high priest’s garments that had the children of Israel’s names engraved on them as a memorial to them (see Ex. 28:9-21). A stone is given to every believer with their new name that memorializes some aspect of their personal relationship with God that will remain a secret between that individual and God.

Thyatira (v. 18-29)

v. 18  Eyes like a flame of fire; see notes at 1:14 above.  
Feet like fine brass; see notes at 1:15 above.

v. 19-20  Thyatira is full of good works, charity (unconditional love), service to others, faith, and patience, all of which have increased in their church over the years. But they
allowed a false prophetess, who the Lord refers to spiritually as Jezebel, to teach falsely that it was okay to have sex outside of marriage and to eat things in honor of false gods. Anytime we in the church allow someone to be involved in fornication without rebuking them, we are saying there is nothing wrong with it. Likewise, if we allow individuals in our churches to celebrate pagan festivals in honor of false gods without correcting them (Mardi Gras, for instance), we are saying it is fine to commit idolatry. In v. 24, he calls both of these doctrines the depths of Satan. Therefore, we can conclude that any church that allows this type of behavior is giving in to Satan.

v. 21-23 The false prophetess was given ample time to repent, yet she chose not to. Therefore, unless she repented, Jesus would cause evil things, including death, to happen to her and her followers as a testimony to all churches that he looks at the motives and spirit behind a person’s actions to judge them accordingly.

v. 26 Overcomers will have power over the nations (Is. 32:1; Mat. 19:28; 2 Tim. 2:12; ch. 20:4)

v. 27 Saints will rule with a rod of iron: (Ps. 2:9) the rod of iron symbolizes the uncompromising, righteous judgment of God. The unrighteous will be broken like a potter’s vessel (Ps. 2:9; Dan. 2:44; Mal. 4:3; Mat. 21:44; Lu. 20:18)

v. 28 Morning star: Jesus Christ (Num. 24:17; 2 Pet. 1:19; ch. 22:16)

Chapter 3

Sardis (v. 1-6)

v. 1 Seven spirits of God: see notes at 1:4
    Seven stars: see notes at 1:20
    Sardis has a reputation of being spiritually alive when in fact they are spiritually dead.

v. 5 White raiment: righteousness of the saints (ch. 19:8)

Philadelphia (v. 7-13)

v. 8 Key of David: (Is. 22:22)

v. 9 Synagogue of Satan: see notes at ch. 2:9
    False professors of the faith will bow before the saints (Prov. 16:7; Is. 49:23; 60:14; 66:5)

v. 10 Those that keep God’s word will not suffer the great temptation, or testing, which will come to the whole earth. We will be delivered—like Noah and Lot (Is. 26:20-21; Jer. 9:25; 25:30-32; 1 Thes. 5:9-10; 2 Thes. 1:7-9).

v. 12 The word pillar is more than likely not referring to a literal structural support, but to a type of memorial or something of honor as mentioned in various places in Genesis (see Gen. 28:18, 22).

Laodicea (v. 14-22)

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v. 17 The Laodiceans are rich in material goods, but spiritually poor. Therefore, we should not determine where a person stands with God based on outward appearances, such as riches, but on their private and public behavior and on their motivations.

v. 18 Gold tried in the fire: see notes at 1:20  
White raiment: see notes at 3:5  
Eyesalve: symbolic of the Holy Spirit’s power to give spiritual discernment.

Chapter 4

v. 2 Throne set in heaven (Is. 6:1; Jer. 17:12; Eze. 1:22, 25-28, 10:1; Dan. 7:9)

v. 3 The Lord had an appearance like jasper and sardine with a rainbow around the throne (Eze. 1:28).  

**Jasper** *(2393)*: (iaspis /ee’-as-pis/) from Gr. word *ias* which has to do with curing, healing, and making whole and *pis* which has the idea of persuading, trusting, assuring, and believing. The word can be taken to mean “healed in believing”, “cured by trusting”, or something similar. Our sin-sick souls are made whole by trusting in the Lord (Is. 53:5; 1 Pet. 2:24). Jasper is an opaque stone that is usually red because of its iron content. However, it is also found in brown, yellow, or green. It was known for taking a high polished finish. It is my belief that John mentioned sardine here next to jasper to let us know that jasper was red.

The stone is symbolic of perfection because it has a high polished finish which symbolizes God’s high moral standards and character. Since the stone is red, it also symbolizes the blood atonement through the sacrifice of Jesus Christ and God’s choice to spare (passover) believers from his destructive judgment. Furthermore, it represents royalty, prosperity, prestige, and valiance (Lam. 4:5; Dan. 5:7,16,29; Nah. 2:3).

**Sardine** *(4555)*: (sardinos /sar’-dee-nos/) taken from the Greek word *sard* meaning red. Also known as the sardius, this stone, like jasper, had a high polished finish. It has the same symbolic meanings as jasper.

**Rainbow**: symbolic of God’s glory (Eze. 1:28)

**Emerald** *(4664)*: (smaragdinos /smar-ag’-dee-nos/) green gem that is symbolic of life.

v. 4 God’s throne is surrounded by 24 elders sitting on 24 thrones who wear white and crowns of gold (Mat. 19:28). The 24 elders represent the complete church of Christ that unites Jews and Gentiles. Twelve patriarchs established Israel and 12 apostles founded the church (Eph. 2:19-21).

v. 5 Seven lamps of fire = seven spirits of God (see notes at 1:4)

v. 7-8 The four beasts with six wings and full of eyes (cf. Eze. 1:5,6,10; 10:12,14). See

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comment at Rev. 5:9-10 below.

**Lion**: symbolic of valiance, boldness, and the ability to conquer (Num. 23:24; Prov. 28:1, 30:30)

**Calf**: symbolic of sacrifices made to atone for sin, establish covenant, and memorialize covenant (Gen. 15:8, 9, 17; Lev. 1:2; Jer. 34:18,19)

**Man’s face**: represents the image of God and the direction or desire of one’s heart (Eze. 6:2; 14:3)

**Flying eagle**: represents swiftness (Deut. 28:49; 2 Sam. 1:23); strong and sustained help and protection (Ex. 19:4; Deut. 32:11) and the ability to reach great heights (Jer. 49:16; Obad. 1:4).

**Chapter 5**

v. 1 Book with seven seals

- **Seven** is symbolic of completeness and the fulfillment of godly works (Gen. 2:2)
- The seals mean that the information is hidden.

v. 5 **Lion of the tribe of Judah**: see Gen. 49:9, 10; Heb. 7:14. **Root of David**: see Is.4:2; 11:1, 10; Jer. 23:5; Zech. 3:8; 6:12, 13; Rom. 15:12; Rev. 22:16.

v. 8 The four beasts and 24 elders bow before the Lamb holding harps and vials full of the prayers of the saints.

v. 9-10 The four beasts and 24 elders sing a new song to the Lord. If you notice the words of the song, only a saint could sing the words since it is a song speaking of redemption, being made kings and priests, and reigning with Christ. All of these only apply to the saints, according to the scriptures. Therefore, not only are the elders saints, but the four beasts are saints also.

v. 11 Many thousands of angels surround the throne with the four beasts and 24 elders (Dan. 7:10)

**Chapter 6**

v. 1-11 The first five seals. These seals mark the beginning of the last days. The beginning of the last days (from Christ’s ascension to the revealing of the Antichrist) will have periods of the gospel being preached with souls saved as a result, a rise in murders, times of famine, an increase in the death rates by various means, and persecution of the saints.

The types of horses mentioned here are very similar to Zechariah’s vision of the horses in Zech. 6. Zech. 6:5 reveals who the horses represent. They are four spirits who go forth from before the Lord to carry out whatever missions he assigns them in the earth.

v. 1 **First seal opened**

v. 2 **White horse with a rider who has a bow and is given a crown. He rides to conquer** (Rev. 19:11). This is clearly Jesus Christ who goes throughout the earth (spiritually) to make men his subjects and to fight against his enemies (Mk. 13:10).

v. 3 **Second seal opened**

v. 4 **Red horse with its rider who has a large sword going forth to cause bloodshed.** (Mat.
v. 5-6 Black horse whose rider holds a pair of balances. The cost of the food means there is widespread famine (Lu. 21:11). However, in the midst of the famine there is enough mercy so that the price of oil and wine is not harmed.

v. 7 Fourth seal opened

v. 8 Pale horse with Death as its rider, accompanied by Hell. Twenty-five percent of the earth is under their power to kill by the sword, by hunger, by death, and by animal attacks.

v. 9 Fifth seal opened. Souls of saints killed because of the gospel appear under God’s altar (Lu. 21:12-17).

v. 10 The saints cry out for God to avenge their murders.

v. 11 They are clothed in white (see note for Rev. 3:5 above).

v. 12–17 The 6th seal (Is. 24:1-5a, 6). This sixth seal seems to be an overview of the tail end of the last days. In the same way God was finished with his creation on the sixth day, he will be finished with his judgments under the sixth seal.

v. 12 Great earthquake; darkening of the sun and moon (Is. 13:10; Eze. 32:7,8; Joel 2:30-31; 3:15; Amos 5:18-20; Mat. 24:29; Lu. 21:25)

v. 13-14 Stars fall, heaven departs, mountains and islands move (Is. 13:13; 24:18c-20; 34:4; 40:4-5; 42:15 for v. 14; 54:10a; Mat. 24:29; Rev. 8:10-11; 16:20)

v. 15-17 Men of all backgrounds will hide themselves on the day of God’s wrath (Is. 2:10-21; 10:33; 13:11; 24:17-18, 21-22; 33:3; 45:24c; Hos. 10:8; Lu. 21:26; 23:30)

v. 17 Who will be able to stand in the day of God’s wrath? (Mal. 3:2)

Chapter 7 (The 6th seal continues)

v. 3 The four angels are not allowed to hurt the earth until all the people of God are sealed in their foreheads.

v. 4-8 Of the number that are sealed, 144,000 of them are from the 12 tribes of Israel with 12,000 from each tribe (Rev. 14:1-5).

v. 15 The saints will serve God day and night (Rev. 3:12). God will dwell among his people (Lev. 26:11,12; Is. 25:6; Ezek. 43:7, 9; Rev. 21:3).

v. 16 Saints of God will no longer hunger or thirst and they will not be under the sun’s heat anymore (Ps. 121:6; Is. 49:10; Rev. 21:23)

v. 17 The Lamb will feed his people and lead them to living fountains of waters; all tears wiped away (Ps. 23:2; Is. 25:8; 35:10; 49:10c; 51:11; Rev. 21:4; 22:1)

Chapter 8

v. 1 The 7th seal. This seal appears to be a more detailed version of things that will occur under the sixth seal because many of the things briefly mentioned as part of the sixth seal are mentioned under the seventh seal with a more vivid description.

v. 5-13 Judgment of the earth begins (Is. 28:17-22; Lu. 21:25).

v. 5 Voices, thunderings, lightning and an earthquake (Is. 29:6).

v. 7 The first angel blows trumpet--Hail, fire mingled with blood; 1/3 of the trees burned
and all green grass burned (Is. 29:6; 30:30; Joel 2:30).

v. 8-9 Second angel sounds—something like a great burning mountain cast in the sea; 1/3 of the sea becomes blood; 1/3 of sea creatures die; 1/3 of ships destroyed (Joel 2:30).

v. 10-11 Third angel sounds—a great burning star (Wormwood) falls to earth and makes 1/3 of the waters bitter (Is. 34:4; Jer. 9:15; Rev. 6:13).

v. 12 Fourth angel sounds—1/3 of heavenly bodies is darkened; 1/3 of the day & night have no light (Is. 13:10; Eze. 32:7,8; Joel 2:31; 3:15; Lu. 21:25).

v. 13 The three final angels represent three final woes which are to be executed on the earth.

Chapter 9 (The seventh seal continues)

v. 1 The fifth angel sounds for the first woe to occur. A star (angel) falls from heaven to whom was given the key to the bottomless pit. The keys were given to him by Christ since Christ is the one who owns these keys (Rev. 1:18). This angel of the bottomless pit is called Abaddon in Hebrew and Apollyon in Greek in v. 11. Both words mean destruction.

v. 2 He opens the bottomless pit to release thick smoke that darkens the sun and the air (Joel 2:2a, 10).

v. 3 Locusts are unleashed out of the smoke throughout the earth; they have the power of serpents.

v. 4 They are commanded to spare nature’s greenery and the saints (Joel 2:11).

v. 5-6 The locusts are sent to torment the ungodly with stings; those who are stung will want to die, but death will elude them (Joel 2:6).

v. 7-10 A description of the locusts (Joel 2:4-10).

v. 13 Sixth angel sounds to release the second woe.

v. 14-15 The angel is commanded to loose the four angels (devils) bound in the Euphrates. When they are loosed, they have an appointed time set aside to kill 1/3 of mankind.

v. 16-19 Plague of the army of 200 million horsemen (empowered by the four evil angels); fire and brimstone come out of their mouths to kill 1/3 of mankind (Ps. 11:6 for v. 17, 18; Is. 13:12; 30:30; Lu. 17:29, 30 for v. 17).

v. 20-21 Unrepentant mankind (Is. 24:5a, 6)

Chapter 10 (The seventh seal continues)

v. 1 A mighty angel comes down from heaven.

Rainbow: symbolic of God’s glory (Ezek. 1:28).

Sun: also symbolic of God’s glory (Mal. 4:2).

Pillars of Fire: symbolic of God’s leadership to give his people light when they are surrounded by darkness (Ex. 13:21). The angel’s feet were as pillars of fire, testifying of the fact that he was walking in God’s light in the midst of the spiritual darkness covering the earth.

v. 2 The little book is God’s word and it is opened in the angel’s hand to signify that God is making his will known. One foot is on land while the other is in the sea to show
that the whole earth is under his power to carry out God’s will.

v. 3 His crying out is likened to a lion’s roar, which is also symbolic of his power over the whole earth. The seven thunders are the voices of the Holy Spirit (Rev. 4:5).

v. 4 God does not allow John to reveal what the seven thunders said in this instance. This should tell us that God still has secrets he doesn’t want us to know right now, but they are to be revealed at a later time. This situation also shows us that he will reveal certain things to some saints, while withholding that information from other saints.

v. 6-7 It is revealed by the angel that the sounding of the seventh angel’s trumpet marks the finish of God’s mystery (i.e. the ending of the last days of the tribulation and beginning of Jesus’ reign) as was previously revealed to the Lord’s prophets.

v. 8-10 John takes the book from the angel and eats it; it is sweet as honey but bitter in his stomach (Ps. 19:9-11; Jer. 15:16; Ezek. 2:8-3:3). God’s word is spiritually sweet to those who are willing to accept it because it brings peace and satisfaction to the soul. However, it can also cause spiritual bitterness when one has to use it to confront sin, whether that sin is in one’s own life or in the lives of others.

Chapter 11 (The seventh seal continues)

v. 1-2 John is given a reed to measure God’s temple which will be built toward the end of the last days. This scenario is very similar to Ezekiel’s vision of the temple (Ezek. 40-47) and since Ezekiel’s temple has never been built, I believe John was told to measure this temple as verification that this is the temple Ezekiel prophesied about. Sometime in the future, Jewish worship based on Old Testament practices will be re-instituted.

The outer court of the temple is designated for the Gentiles. Apparently, Gentiles are allowed control of Jerusalem for 3 ½ years. This may be the period where the daily sacrifices in the temple are stopped (see Dan. 12:11). It is possible that this is part of a peace agreement established by the “world community” with the influence of the Antichrist before his ultimate rise to power. This period may be the first half of the seven year tribulation.

v. 3 Two witnesses given power from God to prophesy for 3 ½ years (Dan. 12:11). This will most likely take place during the first half of the tribulation during the time when the daily sacrifices are halted and the Antichrist sets up his abomination of desolation.

v. 4 These two witnesses are two olive trees and two candlesticks who stand before God (Zech. 4:11-14). The olive tree and candlestick are symbolic of the power of the Holy Spirit.

v. 5 They have power to devour with fire anyone who would harm them (Is. 30:30).

v. 6 The witnesses have the power to withhold rain, turn waters to blood, and cause all kinds of plagues on the earth (Joel 2:30). Based on the abilities given them, my opinion is that these two witnesses come in the spirit and power of Moses and Elijah.

v. 7 This is the first mention of the beast (Antichrist) who is said to have come from the bottomless pit (hell)(Rev. 9:1-2, 11; 17:11). He wars against the witnesses and kills them (Rev. 12:17; 13:7).
v. 8-9 The witnesses are killed in Jerusalem’s streets and their bodies lay there for 3 ½ days.
v. 13 Great earthquake that destroys 1/10 of Jerusalem and kills 7,000 in the city.
v. 15-18 The seventh angel sounds to start the third woe. Based on what the voices say, this marks the time when Christ is about to reign on the earth, the dead will be judged, saints will receive rewards, and the ungodly will be destroyed (Rev. 19-21).
v. 19 See Rev. 16:18-21

Chapter 12 (The seventh seal continues; Israel is the woman in this chapter)

v. 1 Twelve stars are symbolic of the 12 tribes of Israel.
v. 3 Note the similarities between Satan and his protégé, the Antichrist in Rev. 13:1.
v. 4 Satan was able to deceive 1/3 of the angels into following him and threw them down to earth (Is. 14:13; Dan. 8:10).
v. 6 Israel has a place of protection reserved in the wilderness by God for 3 ½ years (Dan. 12:1b; Rev. 12:14-16)
v. 7-8 War in heaven with Michael and the good angels vs. Satan and his angels (Dan. 12:1a)
v. 9-10 Satan and his angels are cast out of heaven for good into the earth (Eze. 28:16; Rev. 9:1, 11). Remember, Satan still has access to appear before God to accuse the saints (Job 1:6-11; Zech. 3:1-4), but there is coming a time when his access will be totally cut off.
v. 14-16 Israel is protected from Satan’s attempts at persecuting her for 3 ½ years (Ex. 19:4 for v. 14; Dan.12:1b, 6-7; Rev. 12:6). Israel is given two wings of an eagle (see note for flying eagle at ch. 4:7-8).
v. 17 Satan persecutes the remaining Christians (Dan. 7:21; 11:30-34; 12:1b, 6-7; Rev. 11:7; 13:7). This will probably be the second 3 ½ years of the tribulation.

Chapter 13 (Introduction of the Antichrist and his false prophet)(The 7th seal continues)

v. 1 A beast rises out of the sea (Mediterranean Sea, where isle of Patmos is located), having 7 heads and 10 horns; the 10 horns each have a crown (Dan. 7:7, 8, 20-21, 24; 8:8-12, 23; Rev. 17:3); the name of blasphemy is on each head (Dan. 7; Rev. 17:3). In this verse, all 10 horns have crowns, whereas in ch. 12:3 only seven horns have crowns. After Satan is cut off from all access to heaven and decides to make a no-holds barred war against anything resembling God, he increases his power by giving three more of his leaders a promotion.

Note: According to Dan. 8:8-12, the Antichrist comes from one of the four kingdoms established after Alexander the Great’s death. Those four kingdoms are Egypt, Syria, Pergamum (Pergamos), and Greece. Pergamum eventually became known as Asia Minor which is now Turkey. Therefore, the Antichrist is of Mediterranean origin.

v. 2 Beast had body of leopard, feet of a bear, and mouth of a lion (Dan. 7:2-8, 11, 12, 17,
19-21, 23-25). Here in the 21st century, the leopard could be a symbol for Germany, the bear refers to Russia, and the lion symbolizes England. In Daniel's Old Testament prophesies, the lion appeared first, then the bear, and the leopard was last. In this prophecy, the animals are mentioned in reverse order of Daniel’s prophecy. According to Daniel’s prophecy, the lion was Babylon (modern day Iraq), the bear was Medo-Persia (modern day Iran), and the leopard was Greece. All of these empires were eventually overshadowed by Rome.

This prophecy depicts all animals combined into one beast. The Antichrist and the kingdom he represents will be known for being swift and cruel as a leopard, using brute force and persistent toughness as a bear, and exercising fierce dominion as a lion. Additionally, these animals may represent nations who provide the strongest support to the Antichrist. The dragon (Satan) gave him power, his seat, and great authority (Dan. 8:24; 2 Thes. 2:9; Rev. 12:3-4, 7-10, 12, 13, 15, 17). A glimpse of how Antichrist rises to power is given in Dan. 11:21-24, 36-45a.

v. 3 One of the seven heads wounded to death; deadly wound is healed; the whole world wonders after the beast.

v. 4 People of the world worship the dragon and the beast.

v. 5 The beast speaks great things and blasphemies (Dan.7:8b; 11:36-39); he is given power to last 3 ½ years (Dan. 7:25b). This 3 ½ years probably is simultaneous to when Satan is kicked out of heaven and when Israel is given protection (see Rev. 12:13-17).

v. 6 He blasphemes God, God’s name, God’s tabernacle, and those who dwell in heaven (Dan. 7:25a; 11:28, 31, 32a; Mat. 24:15-22; 2 Thes. 2:2-4; Rev. 16:13-14).

v. 7 He makes war with the saints on earth and overcomes them (Dan. 7:21, 25a; 8:24; 11:33-35; Rev. 11:7; 12:17); he exerts power over everyone on earth (Dan. 8:24; 11:37–44).

v. 8 Those who dwell on earth and are not written in the Lamb’s book of life will worship the beast (Dan. 8:25b; 2 Thes. 2:8-12).

v. 9 An exhortation to pay attention to what God is saying.

v. 10 The Antichrist and his agents who take people captive and kills them (Dan. 11:31-44), will themselves be taken captive and killed with the sword (Rev. 19:20-21). This is what the patience and faith of the saints is based on.

v. 11 Another beast (the false prophet) comes up from the earth, having two horns like a lamb but speaking like a dragon. He appears harmless and innocent but is satanically inspired when he speaks (Rev. 16:13-14).

v. 12 He has the same satanic power as the Antichrist who precedes him and makes the majority of the people on earth worship the Antichrist (who is healed of his deadly wound)(Dan. 8:25b; 2 Thes. 2:8-12).

v. 13 The false prophet has powers to work signs and wonders, including causing fire to fall from the sky (Dan. 8:25a; 2 Thes. 2:9; Rev. 16:13-14).

v. 14 He uses his miraculous powers to deceive people into worshiping Antichrist and tells them to create an image of him since he was wounded by a sword and lived (Dan. 8:25b).
The false prophet uses his power to bring the Antichrist’s image to life by causing it to speak and giving it the power to kill those who will not worship it.

Everyone has to wear the mark of the beast, or his name, or the number of his name in their foreheads or on their right hand in order to buy or sell merchandise.

Those who are wise and have understanding can count the number of the beast, which refers to him as an individual man whose number is 666.

**Chapter 14 (The 7th seal continues)**

Christ stands with the 144,000 on Mt. Zion (Rev. 7:3-4).

Voice of many waters (Eze. 43:2; Rev. 1:15); voice of a great thunder; harpers harping

Fall of Babylon (Rome); all nations drank her wine and fornicated (committed idolatry and made evil covenants) with her (Is. 21:9; Jer. 51:6-9, 13; Rev. 16:19; 17:16-18; 18:19:2).

Punishment of the worshipers of the beast; they will experience God’s indignation through fire and brimstone (Is. 30:30; Matt. 13:41-43, 49-50).

The earth is reaped with sickles by Jesus and his angel; treading of the winepress of God’s wrath (Ps. 58:10; Is. 34:2-3; 49:26 for v. 20; 63:2-4; Joel 3:13; Rev. 19:13, 15).

**Chapter 15 (The 7th seal continues)**

The seven angels with the seven last plagues appear.

Saints who overcame the beast and everything pertaining to him stand before God to give him praise with harps.

The seven angels exit the temple.

One of the four beasts, who is a saint (see note at Rev. 5:9-10 above), distributes seven golden vials filled with God’s wrath to the angels.

**Chapter 16 (The 7th seal continues)**

First angel pours his vial to vex worshippers of the beast with sores.

The 2nd and 3rd angels pour out their vials to turn the seas, rivers, and all waters to blood (Joel 2:30).

4th angel with vial to scorch men with fire from the sun (Is. 24:6b).

5th angel pours his vial on the beast’s headquarters and the beast’s kingdom is covered with darkness. His followers are unrepentant.

6th angel pours his vial to dry up the Euphrates to make way for kings of the east to pass through in their move against Israel (Rev. 16:14).

The dragon, beast, and false prophet call up evil spirits with their false doctrines that they speak (1 Jn. 4:1-3; Rev. 13:6, 11-14).

Nations of the earth gathered to Armageddon (Is. 17:12-14; 29:6-8; Eze. 38-39; Dan. 8:25c; Joel 3:11-14; Rev. 17:14; 19:14-21).

7th angel pours out his vial.
v. 18-21  Great earthquake, Jerusalem divided into three parts; Babylon is judged (Rev. 14:8; 17:16-18; 18); islands flee, mountains fall, and plague of hail (Is. 13:13; 29:6; 40:4-5 esp. for v. 20; 42:15 for v. 20; 54:10a; Joel 3:16 for vv. 18-19; compare with Rev. 6:12, 14; 11:19 for v. 21).

Chapter 17 (Details about Babylon)(The 7th seal continues)

v. 1 One of the seven angels with the seven vials shows John the judgment of the great whore who sits on many waters (Jer. 51:13).

v. 2 Kings of the earth have fornicated with her and the inhabitants of the earth are caught up in her fornication (Rev. 14:8).

v. 3 John is carried away into the wilderness, symbolic of the world (see Rev. 12). The whore sits on the beast to symbolize the beast’s support of the whore and the whore exercising some control over the beast. The scarlet color of the beast symbolizes royalty which means it has rulership, power, and authority in the earth. It has names of blasphemy all over it because it is anti-God, and, therefore, anti-Christ (Rev. 11:7; 13:5-6).

Seven heads, 10 horns (Rev. 12:3; 13:1, 12, 14; 17:9-13).

v. 4 The whore is arrayed in royal clothes and accessories, having an honorable appearance, but committing dishonorable acts as is apparent by the abominations and filthiness of her fornications which are in her golden cup (Rev. 14:8b; 18:3).

v. 5 The whore is the city from which all kinds of harlotry and abominations originate and are promoted.

v. 6 This city persecutes the followers of Jesus Christ (Rev. 12:17; 13:7a; 18:24).

v. 8 The scarlet colored beast comes from the bottomless pit (Rev. 11:7) and will be sent to perdition, the lake of fire (Rev. 19:20).

v. 9 The seven heads represent seven mountains that the whorish city sits on.

v. 10 The seven heads also symbolize seven kings–five of them had already died at the time Revelation was written, one of them was in existence when the book was written, and the seventh had not arrived yet when it was written. The seventh king only reigns for a short time.

v. 14 The ten kings who support the beast (Antichrist) will join him in their war against Christ and they will be defeated (Rev. 16:16; 19:19-21).

v. 16-17 Before the ten kings give their power and kingdoms to the beast, they will destroy the whorish city because God will cause them to turn against it. (Rev. 14:8; 16:19b; 18).

v. 18 The great city, Babylon (Rev. 14:8; 16:19), which is symbolized by the whorish woman is the city that reigns over the kingdoms of the earth at the time Revelation was written. It is Rome.

Chapter 18 (Details of Rome’s deeds and judgment)(The 7th seal continues)

v. 2 Fall of Babylon (Rome) (Is. 21:9; Rev. 14:8)

v. 3 All nations have drunk her wine, committed fornication with her, and were made rich by her (Jer. 51:7; Rev. 14:8)
v. 4  God’s people should come out of her and not partake of her sins or receive her plagues (Jer. 51:6, 9)

v. 5  Her sins reached heaven and God remembers her iniquities (Jer. 51:9; see note at beginning of chap. 2 above about sins reaching heaven).

v. 24  Although Rome and those under its influence have re-written history in most parts of the world to put themselves in a positive light, it has been responsible for persecuting and murdering millions of genuine Christians, starting many wars (they supported Hitler and Mussolini), and ordering many assassinations throughout the world. Their bloodshed continues in today’s times (remember how the murderous Arafat was warmly welcomed to Rome in 1999 or how Saddam Hussein’s deputy prime minister, Tariq Aziz, was welcomed there in early 2003 as he claimed to be a Christian?)

Chapter 19 (Rev. 11:15-18)

v. 7-9  The marriage & marriage supper of the Lamb

v. 10  John bows down to worship the angel who is escorting him (see Rev. 17:1), but the angel stops him (Rev. 22:8-9). The angel claims to be his fellowservant and brother in addition to having the testimony of Jesus—in other words he is a Christian, a believer. The typical angels which were with God when he made creation (Job 38:4-7) are never referred to as our brothers or fellowservants (see Heb. 2).

v. 11  Heaven is opened with Jesus on a white horse; he is Faithful & True and carries out judgment and war in righteousness (Is. 11:5; 25:9; 42:13; Dan. 7:13; Lu. 21:27)

v. 13  Vesture dipped in blood (Ps. 58:10; Is. 63:2-4; Rev. 14:18-20)

v. 14-21  Jesus, with the armies of heaven following, defeats the beast, false prophet, and the armies of the earthly nations led by their kings (Ps. 2; 58:10-11; 110:5,6; 149:6-9; Is. 9:4 for v. 20-21; 10:33; 11:4b-c for v. 21; 25:9; 26:21; 27:4; 29:6-8; 34:2-3; 40:10 for v. 15; 42:13-14; 49:26 for v. 21; 63:3b, 4, 6; 66:15-16; Jer. 25:33; Eze. 36:7; 38-39; Dan. 8:25c for v. 19; Joel 3:11-14; Zeph. 3:8; Zech. 12:2-14; 13:8, 9; 14:1-5, 12-15; Rev. 14:19-20 for v. 15; 16:14-21; 17:14)

v. 20  The beast and false prophet are cast into the lake of fire (Dan.7:11, 26; 11:45b; Mat. 13:41-43; 2 Thes. 2:8; Rev. 17:11)

v. 21  The remnant of the ungodly armies are slain by Jesus’ words (Is.11:4b)

Chapter 20 (Rev. 11:15-18)

v. 1-3  Satan cast into the bottomless pit for 1000 years (Is. 14:12, 15)


v. 7-9  Satan is loosed and leads the nations in war against Christ and his saints (Ps. 2; 11:6 for v. 9; 118:10-12; Isa. 9:5(?) for v. 9; 17:14; 27:4; 29:6-8; 54:15; 60:12; Jer. 25:33;
Eze. 38; 39; Mic. 4:3a; Mal. 4:1-3; Lu. 17:29, 30 for v. 9)

v. 10 Satan cast into the lake of fire (Is. 14:12-17; 27:1; Eze. 28:17b,18-19)

v. 11 Jesus on the great white throne after the earth and heaven flee from him (Is. 24:20, 23; 51:6; Rev. 21:1)

v. 12-15 Judgment of the unbelievers, the second resurrection—the resurrection of damnation; death, hell, and all unbelievers are cast into the lake of fire (Is. 24:22; 66:24; Dan. 12:2; Mat. 13:41-43, 49-50; John 5:28, 29)

Chapter 21 (Rev. 11:15-18)

v. 1 New heaven, new earth; old heaven and earth pass away (Is. 24:20, 23; 51:6; 65:17a; 66:22)

v. 2-3 New Jerusalem descends from heaven; God will dwell among his people (Is. 25:6; 33:20; 65:18-19; Jer. 3:16-19; Rev. 7:15)

v. 4 All tears wiped away; no more death or sorrow; former things are passed away (Is. 2:4b; 25:7-8; 33:24; 35:10; 51:11; 60:18; 65:17b, 19b; Hos. 2:18-23; Mic. 4:3b-8; Zeph. 3:13; Rev. 7:17)

v. 10-21 Details of holy Jerusalem; New Jerusalem is built with precious stones (Is. 54:11-12)

v. 22 No temple will be there (Jer. 3:16)

v. 23 The sun and moon are no longer needed, because God’s glory and the Lamb are its light (Is. 24:23; 60:19-20; Rev. 7:16; 22:5)

v. 24 Kings of the earth glorify and honour the Lord (Ps. 72:11; 86:9; Is. 60:3-5, 11)

v. 25 The gates of the city will never be closed and no night is there (Is. 60:11, 20)

v. 27 Anything ungodly will not enter New Jerusalem; only those who are written in the Lamb’s book of life will be let in (Is. 35:7-10; 52:1; Rev. 22:14-15)

Chapter 22

v. 1 River of the water of life from God’s throne (Ps. 46:4; Is. 33:21)

v. 2 Tree of life on each side of the river having twelve kinds of fruit; leaves for healing the nations

v. 3 All curses cease; God’s throne in the midst of his servants as they serve him (Jer. 3:17)

v. 4 They will see God’s face and have his name in their foreheads.

v. 5 God will be the only light needed and believers will reign forever with him (Is. 24:23; 32:1-5, 16-18; 60:20; Dan. 7:14; Rev. 21:23-24)

v. 12 Christ’s reward is with him (Is. 40:10)

v. 14-15 The only ones allowed to enter the city and have the right to the tree of life are those who obey Christ’s commandments (Is. 35:8-10; 52:1; Rev. 21:27)

v. 18-19 God’s word should not be tampered with (Deut. 4:2; Prov. 30:5-6).

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