

TTB - Revelation 14-22

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Babylon and Beast

- Something that can be confusing about the Book of Revelation is the interplay and relationship between the different evil entities that are described, especially Babylon and the Beast. I'd like to define these two entities a bit better before we move on.
- **[SLIDE]** In Revelation, John uses **Babylon** as a symbol to describe the seductive world-system that intoxicates the nations and persecutes the saints. It is the cultural-religious-economic web that wins hearts by allure.
 - We are told throughout the scriptures that we need to remove ourselves from the influence of the world and it's allure. That's what is being described here.
 - While the book of Revelation uses the term "Babylon," and John uses that term as a cipher for the Roman Empire of his day, the fact is that the events portrayed in this part of the book of Revelation have not yet been completely fulfilled.
 - This corrupt political/religious/commercial entity that opposes God is described here, but we have yet to understand what this entity will actually be in the end of days.
 - Historically, Christians have tried to connect this to any number of potentially nefarious systems, including the United Nations, the European Union, the unified currency of the Euro, and even the United States.
 - However, in reality, it does not matter which system is in place or most powerful at any given time, all of the world's systems are built to drag us down and cause us to compromise our faith—they are built to drag us into sin.
 - This is actually why the Nicolaitans we discussed in our first session on Revelation were so nefarious. The Nicolaitans were a sect within the early church, not a pagan group.
 - Revelation 2:14 links them to the teaching of Balaam at Baal-Peor. In that story in the Torah, Balaam leads God's people to eat food sacrificed to idols and commit sexual immorality.
 - So, the Nicolaitans, were a group of Jesus followers who permitted those same practices in their theology—i.e., ignoring the Apostolic Decree (Acts 15) that forbade idol-food and sexual immorality.
 - The Nicolaitans were giving into the world system, the ways of Babylon.
- **[SLIDE]** Meanwhile, **the Beast** is the idolatrous imperial power that demands worship and enforces allegiance (we'll talk about allegiance more later).
 - In Revelation, the beast is understood to be **Rome's emperor-worshipping imperial system**, energized by the dragon; its **seven heads** point to **Rome's seven hills** and to a **line of Caesars** (Augustus→Titus) leading up to **Domitian**, whose reign frames John's exile and the book's immediate crisis.
 - The Beast uses state power, violence, tribunals, and economic control ("no buying/selling" without the mark) to enforce its control. This is the machinery that produces martyrs.

- However, just like Babylon, the final form of the Beast has not yet been determined, and we will see a new Beast come into power in the end of days.
- **These two entities are separate, but they are still connected.** Babylon uses the Beast to accomplish its own ends, and the Beast uses Babylon to accomplish its own ends.
 - Babylon wields **soft power** (seduction, luxury, commerce, religious allure) and **rides** the beast.
 - The beast wields **hard power** (state violence, coercion).
 - In the end, though, the Beast turns on Babylon and devours it, thus wresting away complete control of the world order.
- In the background behind all of these events is **the Dragon, HaSatan, the Adversary**, working hard to pull the strings and use both Babylon and the Beast to his own ends.

Timing

- Also, another note that might help as we finish is a better understanding of the timing of the events in these chapters. The general flow of Revelation is a series of destructions executed on the earth, starting with the seven Seals we discussed in the first lesson, then the seven Trumpets, then the seven Bowls.
- The Seventh Trumpet, the last trumpet, is the time we also know from the Scriptures as The Day of the Lord, the time when the Messiah will come to execute his judgements on the wicked and to rule and reign on the earth.
 - This is what Jesus describes in Matthew 24:31, and what Paul talks about in 1 Corinthians 15:52 and 1 Thessalonians 4:16.
- So, the time we are discussing today is a time that comes in conjunction with or after the Day of the Lord.
- That being said, it is important to remember that **prophetic visions are snapshots, not a rigid schedule**. We have to be careful about not forcing a single, fixed chronology on what we read. Scenes in Revelation can be “out of sequence,” like a movie trailer. Still, a general flow emerges around these sequences.

Chapter 14

- **14:1 — What is Mount Zion?**
 - This is Jerusalem, where the Messiah will rule and reign for 1,000 years.
- **Who are the 144,000?**
 - We find that back to Revelation 7:4-8 — A group “**from the tribes of Israel**”—12,000 from each tribe—who are **marked on their foreheads** before the trumpet judgments.
 - They are the “firstfruits,” **a preserved remnant of Jewish believers** who are not killed in the time of tribulation.
- **Why do they have the name of the Messiah and of God written on their foreheads?**
 - This mark or seal is a sign of God’s **protection in the midst of judgement**.
 - It is connected to the prophecy in Ezekiel 9:4-6:
 - And the LORD said to him, “Go through the midst of the city, through the midst of Jerusalem, and make a mark on the foreheads of the people who groan and sigh over all the abominations which are being committed in its midst.” But to the others He said in my presence, “Go through the city after him and strike; do not let your eye have pity and do not

spare. Utterly kill old men, young men, female virgins, little children, and women, but do not touch any person on whom is the mark; and you shall start from My sanctuary.”

- The mark on these 144,000 Jews signifies God’s ownership and preservation of the remnant while judgment falls.
- This group is **kept safe in the midst of God’s wrath**, not removed from it.
- Chapter 13 introduced another mark, the Mark of the Beast.
 - What did you discuss about this a few weeks ago?
 - Again, who is the Beast? It is the idolatrous, coercive imperial power or system that demands worship and controls economic participation through its image, name, mark, or number.
 - In the time of John, that would have been the Roman Empire. In later times, there are other entities that vie for the title of “the Beast.”
 - Note the distinction between these who are marked by God and those who we see in Revelation 13:16 are marked with the mark of the Beast.
 - Being marked indicates ownership and loyalty.
 - What about the number 666? It’s connected to the idea of a mark, it’s another way someone shows their allegiance to the Beast.
 - There are a few ideas about what the number might mean, but nothing is completely concrete
 - **[SLIDE]** Some scholars point out that the words “Nero Caesar” written in Hebrew — נרון קסר (*Neron Qesar*)—have a Gematria value equal to 666.
 - **[SLIDE]** If you drop the final nun (Latinized *Nero* instead of *Neron*), נרו קסר, the Gematria sums to 616—which explains the early textual variant “616” found in some manuscripts.
 - Scholars also point out that the number 6 is the number of humanity (because man was created on the 6th day), and it is juxtaposed with the number 7, which is a number indicating divine completeness.
- 14:4 — A note about the idea of celibacy:
 - The descriptions of the faithful Jewish Remnant (“no lie in their mouth,” “blameless,” “not defiled”) are understood as **faithfulness and purity** in contrast to the **idol-feast/sexual immorality** errors condemned elsewhere in Revelation, especially the teachings of the Nicolaitans. This is about **covenant loyalty**, not a treatise on or a moral requirement of celibacy.
- 14:6 — And also the Gentiles
 - After describing the remnant of Israel, John describes how the Good News is being extended to the nations of the earth, “to every nation, tribe, language, and people”
- 14:7 — Notice what the good news is defined as: “Fear God and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth, and sea and springs of waters.”

Chapter 15

- Then we see a scene from the throne room again, as the final plagues of destruction are initiated.
- Seven angels are called up to pour out seven bowls of devastation on the earth.
- Before that happens, we see “those who were victorious over the beast,” who did not take on his image or his number.
 - This is not, as you would expect, those who actually defeated the beast in some way. The “victory” of these people was their martyrdom, stemming from their refusal to give in to the efforts of the Beast and his emissary.
- These martyrs then sing the Song of Moses, as well as a new song about the Lamb, the Messiah.
 - The Song of Moses can be found in Deuteronomy 32
 - **[READ Deuteronomy 32:3-4, 39-43]**
 - The Song of Moses is directly connected to the judgement that is about to be poured out on the earth.
 - Through the seven bowls of judgement, God will exact vengeance on those who rebel against him and persecute his covenant people.
 - As Deuteronomy 32:43 says, he “will atone for His land and His people.”
- So, after the songs are sung, the tabernacle in Heaven opens and seven angels clothed in white come out, carrying the seven bowls of God’s judgement.

Chapter 16

- Chapter 16 describes the first six bowls of judgement, but I don’t think we need to go through them all.
- The most important thing to understand is that these are judgements on those who refuse to repent and turn to God, who oppress his people and who take on the mark of allegiance to the Beast.
- **[MAP]** The sixth bowl that pours out dries up the Euphrates River, the great river that separates the east from the West, that keeps the kings of the East, the historical enemies of Israel, from easily invading.
 - Notice where Babylon is located. While Babylon in the book of Revelation is a cipher for Rome, the imagery of this river drying up is intentional.
- With the river dried up, the movement of armies to come fight against Jerusalem is no longer limited. The great enemies of Israel are free to attack with their full force.
- This leads us to the famous (and often misunderstood) Battle of Armageddon.

Battle of Armageddon

- This battle, described at the end of chapter 16, is depicted as the great battle that comes at the end of the great tribulation period, before the defeat of the Beast and 1,000 year reign of the Messiah from Jerusalem.
 - The day of this great battle is also known as **the Day of the LORD**.
- In Revelation 16:16 we are told that the armies of the earth “gathered them together to the place which in Hebrew is called Har-Magedon.”
 - **[SLIDE]** The Greek word here is Ἀρμαγεδών (Har-magedon), and there is actually some debate about the location being described.

- **[MAP]** The main interpretation, and the one you likely have heard, is that it is referring to Megiddo, a city located on the edge of the Jezreel Valley, which is a location of many ancient battles.
 - The city of Megiddo presides over a key road that exits the valley, giving access to the interior of Israel and further South into Egypt.
 - **[SLIDE]** This valley is where Deborah and Barak defeated Jabin, king of Hatzor, and his general Sisera. (Judges 4)
 - Solomon saw the value of Megiddo as a defensive city, so he rebuilt the city and gave it a new, fortified gate that matches similar gates built in Jerusalem, Hatzor, and Gezer. (1 Kings 9:15)
 - Ahaziah, king of Israel, fled to Megiddo and died there after a battle with Jehu. (2 Kings 9:27)
 - King Josiah foolishly tried to keep Pharaoh Necho from reaching the Battle of Carchemish, and was killed in a battle at Megiddo (2 Kings 23:29, 2 Chronicles 35:22)
 - Speaking of King Josiah, there is another interesting reference to Megiddo in Zechariah 12:11.
 - Hadadrimmon is a location in the plain of Megiddo where the nation of Judah held a national lamentation for the death of King Josiah. It is named after two Syrian gods.
 - **[SLIDE]** What's interesting for our study is that the Hebrew used in Zechariah 12:11 is actually מִגְדּוֹן, **Meggidon**, not Megiddo.
 - Scholars like **John Day** have pointed out that:
 - **Zech 12:11 is the only place** in the Old Testament where Megiddo appears in an explicitly **apocalyptic or eschatological context**.
 - It's also the **only place** where the Masoretic Text spells it מִגְדּוֹן (**mëgiddôn**) instead of מִגְדָּן (**mëgiddô**).
 - The Greek form Ἀρμαγεδών (**Har-magedôn**) matches that **-dôn** ending very closely.
 - So, John Day (and others who follow him) use this as one plank in the argument that:
 - Revelation's "**Har-Magedon**" is the same as the "**mountain of Megiddon**" in **Zechariah 12**
 - and that John is therefore consciously echoing **Zech 12:11** (mourning in the valley of Megiddon) together with battle imagery from Ezekiel 38–39 ("mountains of Israel").
- However, there are some other scholars who interpret Armageddon differently.
 - **[SLIDE]** Fritz Hommel, 19th-century German scholar, suggested that the **Greek gamma (γ)** in *magedon* might represent **Hebrew ע ('ayin)**, not ג (gimel).
 - On that basis, har-magedon could reflect **har-mô'êd** rather than *har-Megiddo*.
 - Nobody really follows Hommel's exact mechanics today.
 - **[SLIDE]** Charles C. Torrey (Semitic scholar at Yale in the mid-20th century) argues that Ἀρμαγεδών (**Har-magedon**) in Rev 16:16 is not from *har Megiddo* but from **har mô'êd** ("mount of assembly") in Isa 14:13.
 - He connects it directly to **Isaiah 14:13**, where the proud king says:
 - "I will sit on the *mount of assembly* (בִּקְרַח מוֹעֵד) in the far reaches of the north."

- Meredith G. Kline, a more modern scholar agrees with this assertion, an Michael Heiser points to this interpretation in connection with his exploration of the Unseen Realm.
 - Michael Heiser summarizes Kline’s argument in his book *The Unseen Realm* (chapter 41), saying that *har mô`ēd / magedōn* is identified with **Mount Zion, Jerusalem**, not with the city of Megiddo.
 - So, **Armageddon is the final attack on God’s holy mountain and people.**
 - This actually makes more sense when you look at the context of Zechariah 12:9-11, which explicitly states that the battle takes place in Jerusalem.
 - The battle itself is described in Revelation 19 when we read about the Messiah returning from Heaven. Zechariah also describes this event in Zechariah 14:4, where he says of the Messiah, “On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west forming a very large valley.”
- So, The place of the battle is not Megiddo, it’s Jerusalem, and the Mount of Olives is Har Moed, the Mount of Assembly. **[SLIDE - blank]**

Seventh Bowl

- After the battle of Armageddon, the seventh bowl of judgement is poured out, bringing the largest earthquake the earth has ever experienced.
- Verse 19 says, “the great city was split into three parts”. Scholars appear to be divided on what city is being discussed in that phrase, but considering the fact that the verse continues talking about the cities of other nations, and then specifically mentions Babylon (again, a cipher for Rome), some postulate that “the great city” is Jerusalem.
 - This is interesting because it could tie into Zechariah, again, where we are told in chapter 14 that the Mount of Olives will be split in two when the Messiah comes back to deliver Israel.
- However, if we look later in chapter 17, we read, “The woman whom you saw is the great city, which reigns over the kings of the earth.” So, the Great City is Babylon/Rome, the corrupt political/religious/commercial entity that opposes the God of Israel and his followers and rides on the Beast, using the Beast to its own ends.

Chapter 17

- Chapter 17 describes “Babylon” in more detail, this corrupt, seductive world-system that intoxicates the nations and persecutes the saints. Here, it is described as a woman prostitute, making the idea of allure more clear.
- John sees the woman drinking from an unclean cup and encouraging sexual immorality with the kings of the earth, the other world leaders.
 - Again, remember the message about the Nicolaitans in the letters to the seven churches at the beginning of the Revelation. The Nicolaitans, who taught that there was no problem with engaging in illicit sexual practice and eating food sacrificed to idols, were seen as being corrupted by the power of the corrupt Roman way of life and encouraging others in that corruption.
- In addition, verse 6 shows the woman/Rome “drunk with the blood of the saints, and with the blood of the witnesses of Jesus”

- I think that due to the way this is worded, “the saints” or “holy ones” could be a reference to the Jewish people in general or to the Jewish believers, while “the witnesses of Jesus” is literally the μαρτύρων (*martyron*) or martyrs, those who have been a witness for the Messiah even unto death.
- Remember, we are still in the middle of the Battle of Armageddon at this point in the story (if we are trying to keep with a distinct chronology).
 - What’s interesting here is what happens in the midst of the battle. The Beast, which the woman has been riding, using for her own purposes, turns on the woman and devours her.
 - The leader or corrupt political entity turns on the world system that it has been using for its own devices and devours that system, assuming complete control.
- But that does not matter in the end. Chapter 17 ends with a preview of the eventual victory of the Messiah, who defeats the Beast and the armies of the nations that came against Jerusalem.
 - John puts it simply: He wins because he is the Lord of Lords, and King of Kings.
 - We have heard that title “king of kings” before! It was adopted by both Darius the Great, King of Persia, and his son Xerxes (the king in the Esther story). Darius is the Persian king who defeated the Babylonian empire. The symbolism is purposeful. Darius, king of kings, defeated Babylon, and Jesus, king of kings, defeats Babylon.
 - However, Jesus is the only one who holds that title King of Kings legitimately, and it is due to the majesty and authority of his position that he is able to defeat the armies attacking his people, Israel.
- But let’s come back to that victory in a minute when we get to chapter 19.

Lamentations for Babylon

- In chapter 18 we see who laments the destruction of Babylon, the corrupt political/religious/commercial entity that opposes the God of Israel and his followers.
- Note the reference in 18:2 to Babylon being a “dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird.”
 - Revelation is very concerned about the Torah’s ritual purity standards, but we usually miss that when we aren’t looking for it..
- Anyway, in chapter 18, and elsewhere in Revelation, I want you to note the two people that are most closely associated with the corrupt entity: Kings and Merchants
 - The Kings of the earth use the corrupt world system to assert control over their own people.
 - The text says that they committed acts of immorality with the world system, meaning that they were enmeshed with it, and they are bereft when it is devoured by the beast.
 - The merchants, meanwhile, weep and mourn because they have become rich and lived in splendor because they used the world system for their own gain.
- Chapter 19 begins with a description of a celebration in heaven at the destruction of Babylon.
 - The great multitude in heaven, which includes the martyrs who suffered under this evil world system and gave up their lives for the sake of the Messiah, celebrates the end of the corrupt system and gives glory to God, who brought about its destruction.

- But it's not just a celebration of the destruction of Babylon, it's a celebration of the coming of the Messiah and his marriage to the Bride.
 - The coming of the bridegroom to claim his bride was a great time of celebration in the ancient world.
 - Yeshua actually uses this picture of the coming of the groom in his Parable of the 10 Virgins to encourage us to be prepared for the day of his coming.
- This idea of a celebratory feast at the end of the battle is not unique to Revelation. Isaiah 25:6-8 actually talks about it:
 - Now the LORD of armies will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. And on this mountain He will destroy the covering which is over all peoples, The veil which is stretched over all nations. He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the disgrace of His people from all the earth; For the LORD has spoken.
- The rabbis also discuss this idea, but they call it the Feast of Leviathan.
 - b. Bava Batra 75a says that "In time to come" God will make a banquet for the righteous from the flesh of Leviathan, a reference to the great sea creature described in Job 41. Other rabbinic sources connect it as well with the Behemoth described in Job 40.
 - As for the "And refined, aged wine" mentioned in Isaiah, in Sanhedrin 99a and Berakhot 34b the rabbis quote "No eye has seen... except God" (Isaiah 64:4) and ask, "What is that which no eye has seen?" Rabbi Yehoshua ben Levi answers: "Wine preserved in its grapes from the six days of Creation."
- Who, then, is the bride?
 - Well, we'll see in chapter 21 that the bride is **the New Jerusalem**. The angel explicitly says, "Come, I will show you the bride, the wife of the Lamb," and then shows John the holy city, New Jerusalem coming down from God, prepared as a bride.
 - Here in chapter 19, those who are faithful are called "blessed" for being invited to the marriage supper. So, there is a people-connection to the Bride. Those who are faithful to the Messiah actually make up the New Jerusalem.
 - The bride is the **people-of-God-as-city**—the perfected dwelling place where God and the Messiah live with their people.
 - The bride is not a single individual; it's the corporate people of God in their consummated, city-shaped form (New Jerusalem), joined to the Lamb.

The Arrival of the Messiah

- In Revelation 19:11, here comes the groom! Finally, in the midst of the battle, the Messiah returns to redeem his people.
- This is why the idea of Armageddon as *Har-Mô'ēd* makes more sense, especially in light of Zechariah 14 where the coming of the Messiah is prophesied.
- He doesn't come alone, either! He comes riding on a white horse followed by the armies of heaven, who are all clothed in white and riding on white horses, as well.

- This is especially powerful because when the Messiah was hanging on the cross, he could have called down these very armies to rescue him from death, but chose instead to die to bring us redemption.
- But now he comes as the King of Israel, the Lion of the Tribe of Judah, and the leader of the armies of Heaven to execute judgement on the earth.
- The Beast and the kings of the world then gather against Messiah and his armies, erroneously thinking that they can defeat the newly arrived Messiah.
- But they lose! The Beast and his false prophet, who deceived the nations and encouraged them to take on allegiance to the Beast (by taking on his mark), are captured and thrown into the Lake of Fire, never to return and always to burn for eternity.
- Meanwhile, the kings and armies that fought against Jerusalem and the Messiah are all doomed to die by the sword that comes out of the Messiah's mouth. They go into the grave, to be judged at the final judgement.

Satan in Chains

- After dealing with the Beast and the armies that came against Israel, the Messiah then deals with the Adversary, the Dragon, Satan.
- Remember, Satan was the real force behind the Beast, the one who used the Beast to get his own way in the world.
- Instead of throwing him into the Lake of Fire, Messiah has an angel bind Satan in chains and throws him into the Abyss, a temporary prison for rebel spirits, for 1000 years.
- He is there alongside the Watchers, fallen angels previously enchained and cast into the Abyss. Jude talks about these fallen angels:
 - Jude 6 — And angels who did not keep their own domain but abandoned their proper dwelling place, these He has kept in eternal restraints under darkness for the judgment of the great day.
- The spirits of the Nephilim are also imprisoned there. The book of Enoch tells us that after the flood, the Nephilim's disembodied spirits were ordered imprisoned with the Watchers—except a tenth that God allowed to remain active on earth under Satan's rule (the demons) until the final judgment.

Resurrection and Millennial Reign

- After Satan is bound, the Messiah raises the righteous to life in their resurrected bodies.
- John calls this the first resurrection because the dead who are not righteous have to wait for the final judgement before they are resurrected.
- Those who are raised are then placed in authority over the earth under the rule of King Messiah, and they reign with him for 1,000 years.
- The Millennial Reign of the Messiah on earth from Jerusalem is widely attested to in the scriptures. When the Messiah returns he does not come just to resurrect the righteous and then leave again, he comes to rule and reign. The prophets describe this time in many places. For example, we talked earlier about Zechariah's prophecy of the Messiah setting his feet on the Mount of Olives and causing it to split in two.
 - [also: Isaiah 2:2–4; Isaiah 9:6–7; Isaiah 11:1–10; Isaiah 24–27; Isaiah 32:1–5, 15–18; Isaiah 35; Isaiah 60–62; Jeremiah 23:5–6; Jeremiah 30:8–10, 18–22; Jeremiah 33:14–18; Ezekiel 34:23–31; Ezekiel

37:21–28; Ezekiel 40–48; Daniel 2:44; Daniel 7:13–14, 27; Hosea 3:5; Joel 3; Amos 9:11–15; Micah 4:1–8; Micah 5:2–5; Zephaniah 3:14–20; Zechariah 9:9–10; Zechariah 12–14; Malachi 3:1–5; 4:1–3]

- He is coming back to rule, not to take us away.
- I want you to imagine what that will look like, live streamed on Facebook and X and every TV channel for the entire world to see.
- During these 1000 years the evil inclination will be subdued—“the lying tongue that inspires the nations to make war... will be silent.”
- Also, the prophets foretell that the Messiah will rebuild the temple when he returns:
 - Zechariah 6:12–13 — “Behold, there is a Man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. Yes, it is He who will build the temple of the LORD, and He who will bear the majesty and sit and rule on His throne.”
 - The Branch is a term for the Davidic king, King Messiah.
 - Isaiah 2:2 says, “Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.”
 - It can’t be the “mountain of the house” without the “house.”
 - Ezekiel devotes much of his prophetic work to a description of the third temple that will be built by the Messiah. In chapter 37, God says that he will set the Davidic king over the nation of Israel, and that he will place his sanctuary “in their midst forever.”
- This also means that he will reinstate the Aaronic priests, and restart the sacrificial system.
 - Jeremiah 33:17–18 — For this is what the LORD says: ‘David shall not lack a man to sit on the throne of the house of Israel; 18 and the Levitical priests shall not lack a man before Me to offer burnt offerings, to burn grain offerings, and to prepare sacrifices continually.’”
 - Isaiah 56:3–8 assumes a functioning temple, where the nations will be able to offer sacrifices to God on the altar.
 - Jesus confirms this in Matthew 5:17–21 when he says that the Torah will not pass away until heaven and earth pass away, which means that when the third temple described in Ezekiel is built it will be for the purpose of initiating the sacrifices.
- The Millennial reign of the Messiah will be an amazing time. May we be blessed to experience that time with him!

Return of the Satan, White Throne Judgement

- But the story is not over yet! After Messiah’s 1,000 year reign, the Adversary, Satan, will be released again and allowed to lead the nations astray once again, this time on his own without the Beast.
- Satan will unite the nations of the earth to fight against the Messiah in Jerusalem at the battle of Gog and Magog, the final stand of the nations and the Adversary against the rule and reign of the true King.
- This battle against Jerusalem will not succeed, of course, and it will end with the final defeat of Satan, who will be thrown into the Lake of Fire to join the Beast and the false prophet in eternal torment.
- After Satan is defeated, the corrupt heavens and earth will finally be destroyed.

- Revelation 20:10 makes it sound like the throne of God appears, like it did in Ezekiel's prophecy, and that the heavens and earth just dissipate like clouds.
- Then God will judge every soul, all the dead, both great and small, by looking for their name in the Book of Life.
 - The concept of the Book of Life is first expressed by David in Psalm 69:28, when he asks that his enemies be removed from it. — “May they be wiped out of the book of life, And may they not be recorded with the righteous.”
 - Paul also mentions it in Philippians 4:3, saying that some of his fellow workers have their names written in the Book of Life.
 - And it is mentioned multiple times in Revelation.
- Anyone who does not have their name written in the book will be thrown into the Lake of Fire alongside the Beast and Satan, to be tormented for all eternity.

The Age to Come

- After the final judgement, God creates a new heaven and a new earth, and into that new earth he brings down the New Jerusalem.
 - New Jerusalem descends to earth and flourishes as an “Edenic temple city.” At its center is God's throne. From the throne, the river of life flows through the city to water the garden where the tree of life grows—a deliberate echo of Eden's river in Genesis.
 - The river flowing from the throne mirrors the archetypal picture of Eden and the cosmic temple where “rivers flow down from the Temple-city to water the gardens... [and] spill out to water the whole earth.” In prophetic expectation, Zion becomes a new Eden where instruction (“Torah”) flows like rivers to the nations.
 - Eden was removed after the Fall, but in the last days God returns that garden to earth in New Jerusalem, offering again the gift of eternal life.
- The picture painted here is one of total renewal, with no pain, no war, no death, no mourning, and no tears.
- And we are promised, in Revelation 21:7, that if we overcome, if we endure through tribulation while still holding onto our allegiance to Messiah, we will be blessed to inherit these things.
- As we discussed before, the Bride of the Messiah is the **people-of-God-as-city**—the perfected dwelling place where God and the Messiah live with their people. It's the corporate people of God in their consummated, city-shaped form (New Jerusalem), joined to the Lamb.
- The New Jerusalem is described in detail in chapters 21 and 22, but two important features I want to especially note:
 - 1) The twelve gates are equated with the 12 tribes of Israel. Even in the New Jerusalem, God's chosen people are not forgotten. The only way into and out of the city will be through the gates of Israel. John says in Revelation 21:25-26 that the “gates will never be closed; and they will bring the glory and the honor of the nations into it,” thus eternally symbolizing Israel's position as entry point by which the nations approach God.
 - 2) The twelve foundation stones are equated with the 12 disciples of the Master.

- Another key feature, one that John makes a point to say, is that there is no Temple in the New Jerusalem. There's no need for the Temple any more because the relationship between God and man is completely restored and God's actual dwelling place is with mankind.
 - To use the language in Hebrews, we are no longer living in the shadow world. (Hebrews 8:5)
 - Or to use Paul's language, that which is perfect has come, and that which is in part has been done away with. (1 Corinthians 13:10)
 - But note: We are not yet in that eternal new heavens and new earth. While we are in the current world of shadow, the Temple is still important.
- Jesus finishes his Revelation to John with two important details that we should all personally walk away with. Here is what he says:
 - Revelation 22:7 — "And behold, I am coming quickly. Blessed is the one who keeps the words of the prophecy of this book."
 - Revelation 22:12 — "Behold, I am coming quickly, and My reward is with Me, to reward each one as his work deserves."
 - Revelation 22:20 — He who testifies to these things says, "Yes, I am coming quickly."
 - Jesus says, 1) he is coming back, whether we are ready or not, regardless of what popular personalities say, regardless of whether it seems logical. He will return to judge the world and the bring about the end of all things. He will come to rule and reign as the king of Israel from Jerusalem. He will come.
 - Jesus also says, 2) that we should keep his instructions and follow his ways. He will return to the earth to bring the judgement of God on the wicked and to redeem the righteous.
- Our response should be the same as the Spirit and the Bride in Revelation 22:17 — The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires, take the water of life without cost.
- Come, Lord Jesus!

Final Thoughts on Through the Bible

- As we finish up our three-year study Through the Bible, I have a few final thoughts and exhortations I wanted to pass along to you all.
- **1) Never stop studying.** Just because we made it all the way through (and some of you actually DID make it all the way from the beginning to the end), that's not a reason to stop studying the Bible.
 - In Pirkei Avot 5:22, a rabbi named Ben Bag Bag says of the Torah: "Turn it over and turn it over, for everything is in it; see with it; grow old and worn in it; do not budge from it, for there is nothing better."
 - We have lots of opportunities here at Venture to learn more, and now that you have completed this class, you can easily go join others that are offered in the Spring.
 - My website has lots of resources to help you catch up with or recall our earlier Through the Bible teachings. We have notes and audio for most of our classes, as well as a detailed Timeline that I will continue to update and enhance in the years to come.

- I also have a large book recommendation list, as well as an audio teachings and podcast recommendations list on the site. And if you ever need resource recommendations I am always happy to offer suggestions.
- **2) Don't be afraid to dig deep.** Over the last three years we have studied the scriptures in more detail than many believers ever study them. We have asked hard questions, we have challenged the status quo, and we have dismantled false teachings like replacement theology.
 - Don't be afraid to continue asking hard questions about your faith. Don't be afraid to dig deeper into the hard topics, into theological discussions.
 - Some Christians seem to think that theology is only the domain of pastors. That only a Bible Scholar should spend time digging into the deeper things.
 - That's the furthest thing from the truth. I encourage you to make deeper study a part of your walk.
- But more importantly than everything else, I hope that this class has succeeded in encouraging you to be a daily, lifelong disciple of our Master, to eagerly await his coming, and to strive to make yourself ready for that Day. Maranatha!