

1. The 3rd vision is finished. Next: After Christ's triumphant return the dragon is cast into the abyss for 1,000 years to prevent him from deceiving the nations. 4th vision - Revelation 21:9ff - John is addressed by an angel who carried 1 of the seven bowls of wrath.
2. Revelation 20 is where the doctrine of the millennial reign of Christ is rooted. Many passages in the Old Testament speak of a time when righteousness will prosper on earth but without this chapter, it would be hard to tell whether they were talking about the millennium, or in a symbolic way about heaven.
3. A few things to notice about this period:
 - A. The millennium begins when Satan is bound for 1,000 years in the abyss (hell).
 - B. There is a resurrection of the righteous, who begin to reign with Christ. Vs. 4 seems to limit this resurrection to the martyrs but Thessalonians says that all the dead in Christ will rise at His return. It seems wisest to take this group as representative of all the saints.
 - C. The rest of the dead, the wicked, are not resurrected until the 1000 years have ended. John says that the resurrection of the righteous is the first resurrection (so there is a 2nd).
 - D. The resurrected righteous will reign with Christ as priests of God during the millennium.
 - E. At the end of 1000 years, Satan will be loosed for a short time. He will deceive the nations and wage war again against God's people.
 - F. After this, God will throw the devil into the lake of burning sulfur forever.
 - G. This final victory will be followed by a general resurrection of all the rest of humanity.
 - H. There will be The Great White Throne Judgment.
 - I. There will be a new heaven and earth. The righteous will be in heaven; the wicked in hell.
4. In the a-millennial interpretation, Chapter 20, the binding of Satan, is not conceived of as moving beyond the return of Christ to a new period. It is a 'recapitulation' to the beginning of the Christian era. The support for this view is in the Parable of the Strong Man recorded in Mark 3:20ff. Starting from this parable, Revelation 20-22 is seen as another cycle in church history. It begins with the ministry of Christ and moves just beyond His return to the final judgment. The millennial reign consists of Christ ruling spiritually over the church. Advantages of this view: Its simplicity; Christ is crucified; the end times begin. He returns at the end of the age. There is a final judgment; people enter heaven or hell. It avoids the difficulty of explaining the purpose of a millennium (the hardest job a pre-millennialist has.) Problems with this view: It ignores the clear insistence of Revelation 20:5,6 that there are 2 resurrections separated by a 1000-year period. Revelation 20 says that during the millennial period Satan will be bound. That is not the case at the present time. You have to mix the 3rd and 4th visions together to make the view stand. The beginning of the last cycle in the a-millennial view is in Chapter 20 and the end is in Chapter 22.
5. Revelation 21 and 22 are great chapters of the Bible - they describe heaven for us.
6. The last chapter of Revelation draws on the description of the Garden of Eden in Genesis. We have come full circle from man living in fellowship with God, to the fall of man, to being redeemed and restored by the blood of the Lamb, who with the Father will be worshipped forever.
7. The last paragraph of Revelation contains the warning concerning the words of the book. "If anyone adds anything to them, God will add to him the plagues described in this book. And if

anyone takes words away from this book of prophecy, God will take away from his share in the tree of life and in the holy city which are described in this book.” Since these words are in the last book of the New Testament, they apply fittingly to the whole Bible.

8. The dominant thought in this last chapter is repeated again and again; Jesus is coming soon. All of history is driving toward the day when Christ will return. There is only one thing that matters, that we are ready for that day.

9. To summarize some of what we have learned from this amazing book:

A. In the first vision we noted the magnificent description of Christ which appears in the 7 letters with the 7 promises to the overcomers.

B. The 2nd vision is the major one. The 6th seal and the 7th trumpet and the 7th bowl all point to the second coming of Christ. The man-child of Chapter 12 is Jesus Christ, His birth and earthly ministry. If that is Christ, it lends credence to the ‘recapitulation’ view that the Lord is giving to John three separate visions of the church age, which will climax with a terrible struggle between good and evil. There are the recurring themes of persecution and judgment.

10. The third vision focuses on the end times and judgment against Babylon and the harlot. We are taken beyond the second coming of Christ and given some reason to believe in a millennial age, which will follow the present one. The final vision is of heaven and it is glorious.

1. A wide range of emotions and situations pictured in today's Psalms - Psalms 12, 16, and 17 were written by David; the others anonymous writer(s). If we judge by these Psalms, we might conclude that there will be a lot of painful days for those who trust in God. It will, at times, take all of our faith and effort to do what is right. Sometimes bad things do happen to good people.
2. In Psalms 10 and 12 there seems to be trouble that the righteous man is encountering that the wicked man does not seem to face. In Psalm 13 it seems David is facing a physical problem - "If you do not do something I am going to die." David is being attacked by his enemies in Psalm 17.
3. Bad things - circumstances, disease, oppression, persecution - do come against Christians. It seems at times that the wicked prosper. Throughout the church age, Christians have suffered persecution. In the end time, many will die for the sake of Christ.
4. 3 false assumptions: 1) righteous living will somehow automatically result in an exemption from suffering; 2) if one is living in ease and prosperity God is either pleased with him or 3) God is powerless to punish him.
5. It is true that in the long run, righteous living will be rewarded by God. In the short run, the righteous may be oppressed. "Blessed are the dead who die in the Lord, for their deeds do follow them." It is not true that material prosperity on earth is an indication of God's automatic blessing. Sometimes God stores up wrath to be poured out on the wicked at the last day because God is allowing time for repentance. Bad things do happen to the Christian at times. This tends to throw us off our spiritual balance. The antidote to this is simple trust.
6. Important pattern in many of the Psalms: the first half is dominated by, 'this is what I see' and then a statement about 'this is how I feel.' Then the whole Psalm changes to 'this is what I know' statements. It is okay to acknowledge what we see and to say what we feel. We must always move on from that to what we know. That is where faith is found and where we must stand.
7. The contrast of the Psalms is between the righteous and the wicked. The wicked are arrogant, boastful, scheming, prideful, violent, deceptive and doomed. The righteous are truthful, do not have deceitful lips, obedient, do what God commands, and are full of trust, exercising real faith.
8. Some specific prayer requests the Psalmists bring before the Lord are: "Do not forget the helpless...Break the arm of the wicked and evil man...Help, Lord, for the godly are no more...Give light to my eyes or I will sleep in death...Keep me safe, O Lord...Give ear to my prayer O Lord, may my vindication come from you...show the wonder of your great love..."
9. Psalm 16 is different because it stands as a prayer of confidence and rejoicing. It is very likely that the circumstances are not that much different from those in the other Psalms, but the Psalmist is full of faith and reflects on the promises of God. It ends, as does Psalm 17, with what sounds like an affirmation of a belief in the resurrection. "My heart is glad because you will not abandon me to the grave, nor will you let your holy one see decay. You have made known to me the path of life. You will fill me with joy in your presence with eternal pleasures at your right hand." This verse is taken by Peter and then Paul as a prophecy of Christ's resurrection. Psalm 17 is slightly more oblique, but just as confident in its ending. "And in righteousness will I see your face; when I awake, I will be satisfied with seeing your likeness." That is how we will meet our Lord at our resurrection.

1. When we read 1 and 2 Samuel, we skipped these songs of faith written by or for King David. It is difficult to “pin” these to a specific incident in David’s life. Psalm 20 was the prayer prayed by the Israelites before sending their king into battle. Psalm 21 is the praise song afterward, a reminder to not only pray for help but also to thank God for deliverance.
2. Psalm 21 is framed by verses 1 and 13 – the phrase ‘O Lord, in your strength’ is in both verses and the key verse is verse 7 which proclaims the king’s trust in the Lord and security afforded him by God’s unfailing love.” (NIV Study Bible notes) God is all-powerful; God is completely faithful; I have no need to fear - the same themes from our study of the Book of Revelation.
3. In Psalm 25, the psalmist is “Appealing to God’s covenant benevolence...he prays for deliverance from his enemies, for guidance in God’s will, for forgiveness of his sins and for relief from his affliction” (NIV Study Bible notes). Psalm 25 has the characteristics of an acrostic, but is irregular. It is a wonderful prayer. There is something special about praying God’s words back to Him.
4. Psalm 26 is “a prayer for discerning mercies – to spare His faithful and godly servant from the death that overtakes the wicked and ungodly. The prayer for vindication suggests that the king is threatened by the ‘deceitful’ and the ‘bloodthirsty’ men to whom he refers. The Psalm is linked to Psalm 27 by the theme of the Lord’s house...David’s love for the Temple testifies to the authenticity of his piety...” (NIV Study Bible notes).
5. Psalm 27 is familiar to many Christians because of the hymn whose words are taken from this Psalm, “The Lord is my light and my salvation.” The psalmist asks for God’s deliverance from enemies, but unlike other Psalms there is no discouragement, but confidence in what a mighty God is doing on his behalf. “I am confident of this. I will see the goodness of the Lord in the land of the living. Wait for the Lord and be strong.”
6. The Temple was a preoccupation of David’s - he wanted to build a temple for the Lord. Because of the violence in his life and the “blood” on his hands, it was left to Solomon to build.
7. Parallel between Psalm 27 and the last part of Romans 8: Both are triumphant songs in which David and Paul declare the impossibility of giving way to fear - the security of the believer is absolute because of God’s character.
8. Psalm 25 shows how important the idea of the covenant was to King David. Beginning in Genesis, God made covenants - with Noah, then Abraham. God affirmed the Abrahamic Covenant with Isaac and Joseph. God made covenants with Moses and with David. Finally, came the New Covenant established by Jesus Christ.
9. The psalmist may seem self-righteous in Psalm 26. “Vindicate me O Lord, for I have led a blameless life.” This was an honest revelation of the soul of King David. Do not misunderstand this. What David was claiming is that he had a transparent heart before God. He was a man like Caleb before him, “who wholly followed the Lord his God,” and God Himself said of David that he was a man “after God’s own heart.” That is a goal that we should have.

1. Job may be the oldest book in the Bible. We do not know who wrote this book. Some have suggested it may have been Moses, but we do not know. Others, who think the book was written much later than the time period in which it is set, have suggested Solomon might have written it.
2. The historical setting of the book seems to be during or slightly after the time of Abraham. Job lived to be over 100 years of age. Job, like the patriarchs of Genesis, was the “priest” of his family. His wealth was concentrated in flocks and herds. He led a nomadic life.
3. The book is a “theodicy” which is an attempt to explain the problem of suffering and deal with the problem of evil. We believe three things about God: He is all-powerful, He is all-knowing, and He is all-good. Why is Job suffering if he is really a righteous man?
4. There are some things God wants to teach us from this book.
 - A. Lesson #1. There is always more going on than we are immediately aware of:
 - 1) Jesus and the disciples with Him on the Mount of Transfiguration.
 - 2) Elisha and Gehazi, the enemy soldiers and the angelsRemember, that when we encounter adversity that we did nothing to bring on ourselves, we do not see the whole picture as God does. We need to trust Him.

Direct teaching about Satan: His name means adversary; he is the sworn enemy of Jesus Christ and God’s people; he is the leader of the angels who fell from heaven with him; another of his names is “Appollyon” or (“ Destroyer”); he accuses the people of God; he is still under the authority and power of God and can do no more than God allows; Satan is not all powerful; he has already been defeated; He is not all-knowing; he is not omnipresent, though his demons can be deployed in many places. Satan is a creature. God is eternal and uncreated.

- B. Lesson #2. When Satan attacks, there are always two competing agendas. Satan’s agenda is to destroy us and to do great damage to the church of Jesus Christ. God’s agenda is to make us more and more into the image of Christ. That is what the “court” scenes in Job 1 and 2 are about. Satan wants to attack Job so he can destroy him. God wants to “prove” or “perfect” him. Job does not understand what is happening. His universe has collapsed and it feels like God has abandoned him. But Job does not sin against God - he waits, suffering and submissive to the will of God.
5. Job’s wife does not give him a lot of encouragement. She says, “Just curse God and die.” Job has three friends, Eliphaz, Bildad and Zophar. We do not know who these men were, but they travelled to be with Job and just sit there with him. Job’s lament is similar to other passages we have read. He does not curse God. He does not even question God except in the matter of his birth. He wished he had never been born and that God would take his life.
6. Note that the idea of an afterlife, a time of rewarding good and punishing evil, is not clearly presented in this lament. In fact, it seems like Job at this point thinks that death ends it all and both the wicked and pious find rest in death. Note for now that the doctrine of life after death, including the concept of heaven and hell, are progressively developed by the revelation of the Old and New Testaments. In this, one of the oldest books of the Bible, we find only hints of those concepts.

1. In chapters 4-6 of Job we encounter Job's "comforters." Eliphaz, Bildad and Zophar, were Job's friends - otherwise they would not have sat silently and wept with him for 7 days. They came to comfort their suffering friend. They failed miserably in their goal. They accused him of being a great sinner, of lying, and being in secret revolt against God.

2. Eliphaz's question in Job 4:17, "Can a man be more righteous than God? Can a man be more than his Maker?" is a central theme. The concept behind this question is that all mortals are sinful and deserve the judgment of God. There is nothing wrong with this idea, but it is not very helpful to Job. Instead of comforting him, they wound him.

3. The problem was that neither his friends nor Job knew what was going on in heaven between God and Satan. In fact, there is nothing in the Book of Job to suggest that God ever let Job know why this suffering came on him. God does not give us an explanation for all that happens to us. If He did we would not have to "live by faith". Often we are called on, like Job's friends, to sit and weep with our friends. There are two things we need to remember. First, we don't know everything and we cannot see from God's perspective. And secondly, because we don't know everything, it is okay not to have all the answers.

4. So when we are called to comfort, sometimes we can only say that we do not understand either, but that we care and will be there for our friends.

5. The big flaw in Eliphaz's thinking was a very common one shared by many people. He thought that all suffering was the direct result of some evil done by the person suffering. The major premise for this is that all suffering is a punishment for sin; therefore the person has sinned. It was this kind of thinking that made the disciples ask Jesus, when they encountered the man who was blind from birth, "Who sinned, this man or his parents for him to be born blind?" The Pharisees believed that all sickness was a direct result of sin and healing could only take place when the sin was forgiven.

6. Sometimes suffering does come as a direct result of sin. Remember Achan in the Book of Joshua, and Ananias and Sapphira in Acts? But suffering is not always because of our sin. Job's friends ended up persecuting him instead of helping him because they did not have all the facts and also because they had a flawed "theology of suffering."

7. The idea that all suffering is the result of a person's sin often leads to another false idea - that you can judge a person's character by the circumstances in which you find him or her.

8. Job is more miserable than ever. He pours out his heart again, directing his remarks first to God and then to Eliphaz. Job professes his innocence. He is not saying he has never sinned, but he is denying what Eliphaz was suggesting, that he must be hiding some terrible sin. Job cries to God to let him die. Notice that when the "suffering servants" of God complain, ask hard questions of God and plead with Him, God never gets angry. He sometimes corrects their wrong thinking and challenges them. We must be completely transparent with God. He knows it anyway. What an encouragement.

9. In Chapter 6, verse 14, Job refers to God as "the Almighty", "Shaddai". It will be Job's favorite name for God. He uses it 30 more times in the book.