

TEXT - Revelation 6:9-11

REVIEW

Summary/Theme/Main Idea of the Middle Section of Revelation (chs. 6-19)

Rome, Perverse and Powerful, Persecutes the Saints
Christ, Pure and Prevailing, Protects the Saints

When will these things happen?

Historicist interpretation with application from Idealist view

The middle section of Revelation contains three sets of seven things, which communicate to us how Rome will oppose the churches, and how our Lord Jesus Christ will protect the churches, and bring judgment on Rome during three periods of time.

Chapter 6 - seven seals - Rome non-Christian pagan

Chapters 8-9 - seven trumpets - Rome Christian or Arian

Chapter 16 - seven vials or bowls - Rome Antichristian or Papal

Why Rome?

Corrupt religion allied with corrupt government have persecuted the saints many times in many places, and still do today, and will until the Lord Jesus comes back. But Rome has been so much the center of such persecution, that our Lord Jesus showing us in powerful symbols how He will protect us from Rome and bring judgment on Rome gives us all the assurance we need that He will care for us, whether or not our troubles come directly from Rome.

But how can the interpretation of Revelation have so much to do with Rome, when Rome is never mentioned? not Rome, Roman, Romans, Caesar, Latin
How can it be right for the pastor to tell you, "Most of the book of Revelation is all about Rome" when none of the words that refer to Rome are even in the book of Revelation?

Powerful cities and countries in the region had been the subject of prophecies in the previous scriptures.

When our Lord Jesus was born, Rome ruled over so large an area, it was spoken of as “all the world.” Rome had ruled over that whole part of the world for generations, and would for generations into the future, so it would be strange for it not to play prominently.

When our Lord Jesus began to preach, rulers appointed by Rome were ruling over the places where He and his disciples lived.

Rome had the power to destroy whole nations, as the Jews feared they would do to them, and as the Romans actually did, destroying the Jews’ temple and nation A.D. 70.

LESSON

The book of Revelation proclaims judgment on the wicked specifically for crucifying our Lord Jesus and persecuting His saints, in terms of that being done in a certain city.

Revelation 11:7-8 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Our Lord Jesus was crucified by the Romans - John 19:1-20

The corrupt Jewish leaders provoked the Romans to do it. But it was done

-by order of Pilate, the Roman governor

-by the hands of the Roman soldiers

-in the name of Caesar

-by the Roman method, crucifixion

-with the charge against Him being of making Himself a king against the authority of Rome and Caesar

-with the charge being written in the local languages and in Latin

The Roman authorities persecuted the disciples

James and Peter in Jerusalem by the Roman Governor

Acts 12:1-4 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Paul and Silas in Philippi by the City Council

Acts 16:19-23 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Paul in Jerusalem by the Roman Soldiers

Acts 21:31-33 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

Acts 22:24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

Paul in Caesarea by the Corrupt Roman Governors Felix and Festus

Acts 24:23-27 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Acts 25:6-12 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

Paul in Rome by the Roman Authorities

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Acts 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

John on Patmos

Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Our Lord Jesus said Paul must bear witness at Rome

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Why not mention Rome by name, or Caesar?

The Christians could have this book among them, without carrying around what would seem to be evidence that they and their movement were subversive.

2 Thessalonians 2:1-7 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

Dr. MLJ:

signified - "The old Authorized Version is very near the original meaning."

the knowledge is given by signs...and numbers...seven

not meant to be taken literally

you're not meant to press the details

Christians were living in the Roman Empire...can't say it openly....so he has to

convey it to them in principle...the Romans would understand nothing...

...there is a common principle in these forces that work against the Lord and His church...

this book is meant to edify

natural divisions in this book

first three chapters - the Lord Jesus Christ in the midst of the churches

ch. 4 to ch. 7

4 & 5 - the Lord Jesus Christ crucified and risen

6:12-17 - all the way to final judgment

7:9-17

ch. 8 to 11

10:7 final judgment

11:15-18 final judgment

ch. 12-14

ch. 15-16

ch. 17-19 (sixth section)

ch. 20-22

JRY:

signs have meaning to those who know from some other source what the sign signifies

Downs - [Sovereignty and Suffering](#)

Chanski - [Recapitulating Progressive Parallelism](#)

Chanski - [The Four Horsemen](#)

Pugh - [The Seals Opened](#)

Marquedant - [The Seven Seals](#)

Jason Walter - [The Four Horsemen of the Inter-Advental Period](#)

VanderMeulen - [Spiritual Conflict Rev 6-9](#)

Ferguson - [When the Seals Are Opened](#)

Cairns - [Chapter 6](#)

Morecraft - [The Opening of the Seven Seals part 1](#)

Silversides - [Essential Elements in Church History](#)

Beeke - [Four Seals part 1](#)