

XII. **Book of Revelation (Apocalypse)**

Revelations Chapter One

1:1-2 – The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants [things which must shortly come to pass]; and he sent and signified it by his angel unto his servant John: – Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Background:

Written in 96 AD Revelation is among the final writings of an Apostle composed within the first 100 years after the death and resurrection of Jesus Christ. The book of Revelation is the natural complement to the book of Genesis. They are tandem to one another and interdependent in their message. Genesis is used to introduce its readers to the origin of life and the Revelation provides its readers with the surmise of the end of life. In Genesis we learn of man's fall and his lost access to his place in creation and in the Revelation we discover how man will rise and have his place restored in the new creation. The authorship of the book known to us is penned in the Greek language but it is imperative to recognize that the thoughts and idioms of the book's content are Hebraic.

The major subject of the entire Bible is about Jesus/Messiah. The same subject is yet the theme of the Book of Revelation. The opening verse explains that writings within the book are "The Revelations of Jesus Christ" and not revelations of the Apostle John. John indeed is the scribe credited with the authorship of the book, but contents of the book represent the testimony of Christ, who bares record of all that God has revealed unto Him. Revelation is a book of revealed hidden truth that is disclosed to John on Patmos that was not shared during the time that Jesus/Messiah was incarnate on earth. In the same manner that He represented God on earth Jesus/Messiah reveals to John only those things that He has seen from His Father/Elohim. (John 8:23-30, 38) The difference between the words spoken during His the earthly ministry and the words spoken to John on Patmos is the inability for anyone to dispute Him or His message.

John will be used as the mouth piece to bare record of the words of God and the revelation testimony of Jesus Christ, including everything that he would see with his own eyes.

The term that is used, - "to shew unto his servants", can be contrasted against John 15:15. Jesus explains to the disciples in the gospel of John Jesus that He does not call them "servants" because they know what their Lord is doing. Jesus refers to them as friends because He has told them all that the Father has spoken unto Him.

The benefit of friendship extends the privilege of knowing things that are hidden to others. God has given Jesus the revelation of things which must shortly come to pass so that in turn He can show "his servants". The servants will that receive the revelation will have their status transformed to become friends.



1:3 – Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The Blessing:

Everyone that reads (communicates the words), hears (listen to the words), and keeps (preserve the words) the words of Revelation's prophecy will be blessed. This type of blessing is unique to this book because it is the only book that is actually dictated by Jesus/Messiah. The word used for "Blessed" in the text is expressed in Greek, taken from the word "makarios" [*mak-ar'-ee-os*] which simply means fortunate or well off. The Hebrew rendering found in the Septuagint offers a more explanatory definition. In Hebrew the word for "Blessed" is "ashrei" [ash-rey]. This word entitles one of the daily Jewish prayers and is expressed multiple times during the course of the weekday, on Shabbat and for Holiday liturgy. The Talmud, the primary book used for instruction and study of the Torah, says, "Who-ever recites ["Ashrei"] 3 times a day is assured of belonging to the World to Come." The Ashrei prayer is founded upon of Psalms 145. The rabbis mandate that "Ashrei" be said mainly for the sake of one verse in it, (Psalms 145:16), the one beginning with letter "peh [פ]- "Thou openest thine hand, and satisfiest the desire of every living thing ." "This is to say, that God satisfies every living thing willingly, and is taking care of me, graciously, at every moment." – Talmudic quote

This would give the Jewish reader of the writings of Revelations and contemporary believers of today the assurance to know that no matter what happens as the world approaches its natural end and time of judgment that God will satisfy and take care of every living thing, graciously through every moment.

The Time is at hand:

The time is "at hand" for the things revealed and spoken in testimony of Jesus Christ given unto John. When Jesus began His earthly ministry He declared that the "Kingdom of God was at hand". His declaration served as a marker to identify the transition from what was previously closed and un-available to what was now open and accessible. Using the same marker in the Book of Revelations indicates the transition from previously closed and hidden mysteries to a time of opened revealed truth about coming future age.

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;



Rev 1:5a And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.

The Message to (seven churches):

The reference to seven Churches is literally identifying actual Churches that existed at the time of the writing. These first century churches were located in Asia Minor [Greece – Turkey] during the era of the Roman Empire. Although the actual churches ceased to thrive in the centuries after the Roman control was vanquished, the archaeological remains of all seven locations currently exist in present-day Turkey. For various reasons, the cities where these Churches were housed were major cultural hubs largely because they were accessible by Aegean Sea for trade, military

Paul authored letters to seven select Churches located in the same geographical region as the Churches listed in the Revelation. The Churches in that region would have been populated by both Jewish and Gentile believers in Jesus/Messiah because Jews would have relocated to that region as a result of the persecution launched against them described in Acts 8:2. It is not a coincidence that both Paul and the author the Revelation choose to address Churches in the same region. We could reasonably surmise that both authors selected Churches in that region because of the concentration of Jews that migrated to those areas because of the dispersion.

The use of the number “Seven” is also significant. The number seven is used 54 times and is the most dominant number figure used the Revelation. Seven symbolizes completion or a finished act or work. Writing letters to seven Churches illustrates that letters are symbolic in reference because there were more than seven Churches in the first century, but these letters represent a composite or complete message to all Churches under the jurisdiction of the Apostles. Seven represents ongoing preparation to fulfill a greater work. There are seven days in the week and in a form a reiteration they are repeated constantly throughout the year. We learn from the Hebraic association to the seven day week that each day starting with the first day Sunday is lived in progression unto the seventh day or the Sabbath. The Sabbath is a holy day that represents rest from all human labor. This weekly progression is repeated for 52 weeks throughout the year as a reminder that we are awaiting the fulfillment of the final or eternal Sabbath when we will rest permanently from our labor in this life.

The message from (Him, Seven Spirits, Jesus Christ): The message is from the full God-head, Him which is, which was, and which is to come – the eternal father/creator – Elohim, from the Seven Spirits – the complete spirit or presence of the God-head that is before the throne, and from Jesus Christ who is described as the “faithful witness”, the “first begotten of the dead”, and the “prince of the kings of the earth”. This is the eternal description of Jesus which is much different than what was known about Him on earth. In eternity He is no longer negotiating His deity with the confines of a human nature. On earth Jesus was 100 percent divine and 100 percent man, in eternity He is all divine and completely absolved of any human characteristics.

The message that is tendered by the complete eternal God-head is complete; nothing can be added or taken away from it as implied by the final verses of the Revelation chapter 22:18.

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Rev 1:5b Unto him that loved us, and washed us from our sins in his own blood,

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Salvation Declaration:

In this opening salutation we are given a declaration of the work of salvation. The declaration states that we have been washed from our sins by the blood of Jesus/Messiah. We have been made kings and priests which illustrates the redemption of man's status and place lost in the Garden of Eden. Jesus reveals to John the redemptive work and the redemptive status of mankind in eternity. The eternal love of God is revealed in the expression: "unto Him that loved us"; the whole of mankind. In eternity we are loved by God endlessly and we are permanently washed from our condemnation of sin by the blood of our redeemer. These are eternal characteristics that cannot be changed or altered. Jesus confirms that our salvation is eternally secured.

In eternity we will be made kings and priest; as kings we will be have gained dominion over the adversity, affliction, and all of the weakness inherent in our flesh and as priest we will offer continuous worship unto the glory of God forever.

Second Advent:

The advent of the Son of man is forecast. He will come with clouds and when He comes all eyes will see Him. The return of the Jesus Christ will not be in secret and it will not be a secret. When He comes we will be able to see Him as clearly as we can see clouds in the sky. Clouds have been used often as a symbol of God's presence. The clouds are used in Exodus to shadow the Hebrews on the exodus from Egypt. We see the clouds again when Jesus is received into the heavens as he makes His departure in Acts 1:9. The open re-appearing is a safeguard against being deceived by false claimants.

I am:

This is the first of several "I am" statements that are made by Jesus/Messiah to clearly authenticate His identity and separate Him from other possible claimants. This is a known signature statement first given by God to Moses at the burning bush. Jesus/Messiah uses this expression to intentionally link Himself to the name that is most common for the God of Hebrews/Jews. The term Alpha and Omega is a Greek reference to something that has a beginning and an end. The Hebraic uses a stronger expression and does not imply that God has a beginning and an end. The Hebrew term would be "aleph-tav". The "aleph and tav" are the first and last letters of the Hebrew alphabet. Whenever these letters are used in unison it expresses the absolute completeness of something. The two letters referenced together in this fashion actually represent all twenty-two letters of the complete Hebrew alphabet.

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Rev 1:9 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.

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice,
[as of a trumpet],

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

The Assignment:

In this correspondence that will be read in the Churches throughout the region of Turkey, John wants to connect with the hundreds of persecuted believers that have fled to the area by identifying himself as a fellow brother in the tribulation that has plagued the early Church. John also presents himself as a part of the brotherhood in kingdom of those patiently awaiting the return Jesus Christ.

John time stamps the oncoming events with the statement: "I was in the Spirit on the Lord's day". The "Lord's day" is not a Jewish festival day or Sunday the day of protestant worship. The Lord's Day is marked as the first day that Jesus Christ begin to speak to John through visions and revelations. The day "the Lord" began to speak to John is set apart from every other day that John experienced while exiled on Patmos.

John begins his writing assignment after the revelations begin on the Lord's Day. He is writing as a fellow brother to his audience under assignment by Jesus Christ to write what he will see and to distribute what he writes to the listed seven Churches.



Rev 1:12 And I turned to see the voice that spake with me. And being turned, I saw [seven golden candlesticks];

Rev 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Rev 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Rev 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev 1:16 And he had in his right hand [seven stars]: and out of his mouth went a [sharp twoedged sword]: and his countenance was as the sun shineth in his strength.

The First Symbol/ First Description:

The first symbol disclosed in John's vision is of seven golden candlesticks. When John turns to hear the voice that begins speaking to him on the Lord's Day he encounters seven golden candlesticks. The candle sticks are representative of a Jewish candelabra called a Menorah. The menorah was a temple utensil set near the table of shewbread just outside of the Holy of Holies. (Ex. 25:31-39) The menorah as were the all temple artifacts was crafted according to a design pattern that God gave to Moses. (Ex. 25:39)

The menorah is a symbol of continuous, ongoing light (illumination) and worship. The Levites were required to keep the oil that fueled the lamps fresh and full. The combined seven candle sticks make one complete candelabra (menorah) and collectively represent the role of the Church to provide illumination in a world of spiritual darkness and to maintain their responsibility to the ongoing worship of a true and living God in face of great adversity that Church was already experiencing.

The appearance of Jesus in the midst of the golden candlesticks (the Church) illustrates the oversight and influence that Jesus has within the Church. There is an important miracle associated with the Jewish Menorah that took place during the time of Maccabees which serves as a reminder of the significance of preserving temple worship. In pre-Roman times when oppositional forces wanted to completely annihilate the Jewish presence and form of worship from the region of the Middle East, the opposing forces entered the Jewish temple and desecrated the holy altars with forbidden sacrifices. A family of Maccabean Jews held on to the last strong hold to protect the remains of the Jewish temple. For eight days they were held siege unable to receive supplies or reinforcement and unable to leave their post. When the siege began there was only one day's measurement of oil to keep the temple menorah burning. Without replenishing the normal supply of daily oil, the temple Menorah continued to burn and the temple light remained visible to encourage the Maccabees to continue their defense. After the eighth day Judah Maccabee and his family successfully defeat opposition forces and begin the work of cleansing the desecrated altars and restore the temple to its proper form of worship.



The presence of Jesus in the midst of the “menorah” is a foreshadow of the forthcoming message to the Church that will emphasize the necessity of the spiritual renewal and restoration of temple worship.

Description of Son of Man: (attire of a High Priest/Judge): Head, Eyes, Feet, Voice, Right Hand, Mouth, Countenance. The seven features symbolize the finished work of Jesus/Messiah as Saviour and High Priest in eternity.

7 Garment Description:

- 1:13 – long garment: our covering as H. Priest (Ex. 28:4) vs. one long single unit, i.e. tunic, brodered; nothing short; nothing uncovered; *Kings garment (robe) of victory after a great battle vs. garments of warfare removed, retired
- 1:13 – Paps/Curious girdle and also breastplate: ephod (urim/thummim[too-meem]) used to judge /predict final outcomes; (Ex. 28:30, Num. 27:21) ; separation truth/false i.e. wheat/tare (Matt. 13:30) sheep/goat (Matt. 25:32)
- 1:14- Head ornament; wool / snow: pure material, without mixture; not defiled (Deut. 22:9-11) ; crown of purity/King of r.ness/peace: “nothing.left.to.conquer” i.e. High priest (Melchisedec) (Heb 7:2)
- 1:14 – Eyes of Flame of Fire: discerning, seeing, as a refiner, one that re-proves, proof element (Rev. 19:11)
- 1:15 –Feet as brass in a furnace: brass a symbol of judgment vs. (in eternity) ongoing judgment
- 1:15- Voice as of many waters: eternal, everlasting word (John 4:4, Rev. 22:2)
- 1:16 – Countenance: face shineth as the sun, Sun is symbol of strength, has always been present, i.e. continuance, ongoing, lasting strength; *most constant visible universal feature of creation; seen as “God” symbol in many cultures and civilization i.e. “RA”



Rev 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

The Messenger Received by the Message Giver:

Message Receiver: John falls prostrate before the living God as one who is dead: one without personal status or value; without credible works or righteousness. He is a person fully vulnerable, disposable before the living God and cannot stand on his own.

Message Giver: Fear not I am: first and last, eternal always present and living; chooses to receive/accept John for the assignment and task at hand

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the [keys of]hell and of death.

Resurrection Confirmation:

Verbal authentication of the identity of Jesus/Messiah and Son of Man: He is the one that was dead and now lives and is alive for evermore: will not experience death again; because the Son of Man and final judge has possession of keys of hell (the grave) and of death.

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Assignment Instructions:

Write the things thou hast seen (what it signifies) he will see= things which are (now at the time of the writing); things which shall be (after the time of the writing);

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The First Revelation:

The Mystery in His right hand – Seven Stars [Lights: Gen. 1:14 – divide day/night, signs of things to come, for seasons: separate forecast oncoming changes] Stars are a symbol of oversight and guidance. The physical position of the stars over the earth represents the celestial oversight that the body of the heavens has over the terrestrial earth. Stars are used to provide navigational directions to sea and land travelers throughout the earth. The Seven Stars in the hand of Jesus-Messiah in eternity symbolizes the complete oversight that Christ has over the Church. The Church is not an autonomous entity; it is subject to headship of Jesus Christ. As the Church head He provides spiritual navigational directions for the Church to follow.

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On the earth, Christ has given oversight to the local “Angel of the Church” that is recognized as the Pastor or Church Shepherd. An over-seer is appointed to watch over the execution of ministry and to insure that the work is done in correct order.

We see a visual illustration of oversight built into a Torah service. The Gabbai, which is a Torah service coordinator, calls up seven men to read from the scriptures. The calling up is referred to as the “aliyah” [ah-lee-ot]. The Gabbai will remain near the man appointed to read from the Torah to insure that the correct passage is read and that it is read correctly. This is an illustration of the oversight that is given to insure that the ministry of the Church is executed as ordered by Jesus Christ the head of the Church body.

Seven Candlesticks (are the [seven churches] – The candlestick holds and sustains light but it does not generate light. The candle requires ignition by a separate source. The candlestick is set in place to provide illumination to specific audience.

The church is the candlestick that is set in the earth and ignited by God’s word to enlighten the world with the gospel of Jesus Christ.



Revelations Chapter Two

Rev 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Rev 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Rev 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Rev 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Church of Ephesus

Background: All seven Churches are physically located in the region of Turkey and were all a part of the oncoming Byzantine Empire. This area was formally an original part of the Eastern Roman Empire and was strongly influenced by Greek culture. Its counterpart in the Western Empire in Latin region of Rome eventually collapsed near the 5th century while the Byzantine Empire continued thrive well into 1400 A.D. By the oncoming 11th century Turkey was under the rule of the Seljug Empire founded in 1037. The Seljuqs, were Sunni Muslims that are credited with uniting the fractured political scene of the Eastern Islamic world and played a key role in the first and second Holy Crusades. Today the Sunnis Muslims are the largest branch of the Islamic faith. They are considered to be the orthodox followers of the teachings and traditions of Muhammad.

The focus on the seven Churches in the region of Turkey corresponds to the original Biblical geography of the three surviving sons of Noah. The correspondence found in Genesis 10: 2-3, and 22 confirm that God has been speaking to the same lineage of humanity since the beginning of creation.

Ephesus was the influential capital city of Asia Minor on the Aegean Sea and is now known for its huge metropolis of ancient streets, arches and ruins. Ephesus is described as desirable church that left its first love.

The Revelation(s) from Jesus:

I know thy works: The one who holds the 7 stars – overseer; i.e. see's over the work of Church [overseer]

*reference 1:12 I know thy works: The one who oversees the work of the Church

- Labor (kopos): He knows the pain of their work
- Patience: have not fainted from the pain of the labor/work. I know thou hast left thy first love: fall away from first love behavior
- Remember/ Repent : Remember first love behavior and return to it

Nicolaitans: you hate their deeds of Apostasy (falling away from doctrinal truth) vs. heresy (Acts 6:5) – Apostate Deacon

He That Hath an Ear: LET HIM HEAR THE VOICE OF THE SPIRIT (important as the Apostolic age closing that the Church would be influenced by the direct/ongoing voice of God vs. the reward of Tree of Life.

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Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Rev 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Church of Smyrna

Background: The persecuted church that suffered poverty and martyrdom . Smyrna was located north of Ephesus in a powerful trading position on the Aegean Sea known for its harbors, commerce, and marketplaces. The primary ruins of Smyrna are located in the modern Turkish city of Izmir.

The Revelation(s) from Jesus:

I know thy works: The first and the last, was dead and is alive

*reference 1:11,8,18

- Tribulation: knows the pressure/ persecution for the work completed
- Poverty: knows that they are without; i.e. as a beggar (natural/carnal value); the end results of their completed work vs. Simulataneous thou art rich (spiritual value)
- 10 Days : symbolically suggests that tribulation has a beginning and an end; i.e. Ps. 30:5
Ten days: an assigned set period of time; i.e. Ps. 90:15
Vs.
Time to PROVE: Gen 24:55, Dan. 1:12, Ex.34:28

He That Hath an Ear: LET HIM HEAR THE VOICE OF THE SPIRIT (important as the Apostolic age closing that the Church would be influenced by the direct/ongoing voice of God)



Rev 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

Rev 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Rev 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Church of Pergamos

Background: The worldly church that mixed doctrines and needed to repent. Pergamum is located on the plains and foothills along the Caicus River in Western Turkey. It was considered a major city in Asia Minor since the 3rd century BC, and became a Greek and Roman hub for temple worship.

The Revelation(s) from Jesus: I know thy works: The one who hath the sharp sword with two edges – *reference 1:16

- Where thou dwellest: true place of spiritual residence, where we abide vs. the place that serves our personal needs i.e. provision, maintenance, upkeep
- Knows where Satan's Seat [thro-nos]: and those that reside under his "seat of influence"
- Knows those that hold fast to: God's name over their house (spiritual residence) / Not die
Note: God knows our dwelling place vs. where we visit (momentary, occasional visitation; do not receive our provision, maintenance, upkeep from the place we visit)
- Not denied the faith – no matter what happens will not deny the house they reside in vs. Jesus will not deny them

He That Hath an Ear: LET HIM HEAR THE VOICE OF THE SPIRIT (important as the Apostolic age closing that the Church would be influenced by the direct/ongoing voice of God)



Rev 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Rev 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Rev 2:21 And I gave her space to repent of her fornication; and she repented not.

Rev 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:25 But that which ye have already hold fast till I come.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev 2:28 And I will give him the morning star.

Rev 2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Church of Thyatira

Background: The false church that followed a seductive prophetess. The letter or writing to this Church exceeds all the other letters in length. Thyatira is located in western Asia Minor about 42 miles inland from the Aegean Sea. The ancient city was known for its textiles and dyeing trade, and is now known as the Turkish city of Akhisar.

Rev 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Rev 2:21 And gave her space to repent of her fornication; and she repented not.



The Revelation(s) from Jesus: I know thy works The son of God who hat his eyes like unto a flame of fire, feet like fine brass – *reference 1:15

- I know thy works: charity, service, faith, and patience (1st works)

(The works of Thyatira have been enumerated but there is also something that the King/Judge has against the church. A list of works does not give us admission into eternity. The list of works will be evaluated to determine the influence and motive behind the works.)

- A few things against thee: suffering Jezebel to teach (2nd works:)

The revelation that Jezebel has been allowed:(sufferest) to exercise her office as a prophetess among God's people. Jezebel has often been incorrectly associated with harlotry and sexual promiscuity. Jezebel in Biblical symbolic terms represents idolatry. Idolatry is the contradiction to the first commandment of law: "thou shall have no other god before me". The first reference to Jezebel is found in IKings 16:31 where we learn that she is daughter of Ethbaal king of the Zidonians. The house of the Zidonians is also mentioned in the list of the strange: (foreign) women that Solomon loved and married that eventually influenced him to set up altars to pagan Gods inside the Jewish temple.

Jezebel is a seductress spirit that desires to turn the hearts of men/women away from the true God. Thyatira knew the history of the Jezebel and the Zidonians and nonetheless allowed Jezebel to exercise her office as a prophetess of a pagan god. She taught them the ways and rituals of pagan worship included fornication (religious sexual acts among men and women, including male to male/female to female in order to create supposed spiritual unions between the individuals and the pagan god. They learned to eat the remainder of the food that had been offered sacrificially to the pagan gods.

Notes:

- Even with the extent of this sin and rebellion "The Jezebel Spirit" and anyone under its influence are given "space" to repent. It is always God's intent to give people to opportunity to turn away from sin/rebellion once it has been brought to their attention. The letter is written with the intent to convince the Thyatira to repent and to restore themselves to the tenants of correct worship.
- Failure to repent during the space we are given will have eternal consequences.



Revelations Chapter Three

Rev 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Rev 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Church of Sardis

Background: The "dead" church that fell asleep. Sardis is located on the banks of the Pactolus River in western Asia Minor, 60 miles inland from Ephesus and Smyrna. Popular ruins include the decadent temples and bath house complexes.

The Revelation(s) from Jesus: I know thy works: The one who hath the seven spirits [represent the presence of God] and seven stars – *reference 1:4, 16

- I know thy works: a name that thou livest but are spiritually dead. The presence of God is absent from the Church.
- Be watchful: vigilant for the possibility of light and restoration of life
- Strengthen what remains, those things that are near death or ready to die
- Thy works are not perfect: “not complete, or finished”
- Remember your beginnings, how you originally received the word
Note: when we fail to watch we leave opportunity for the thief to come in.



Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

Church of Philadelphia

Background: The church of brotherly love that patiently endures. Philadelphia is located on the Cogamis River in western Asia Minor, about 80 miles east of Smyrna. Philadelphia was known for its variety of temples and worship centers.

The Revelation(s) from Jesus: I know thy works: The one that is true and hath the key of David –
*reference 1:5

- I know: I have set an open door and thou hast little strength
- Thou has kept my word: with little strength you have continued to preserve what you have received
- Thou has not denied the name of Jesus-Messiah
- I know the synagogue of Satan: Jews that lie about their belief in Jesus-Messiah; that live among them to deceive them or to lure them away from the truth.

Note: in the end of time all men shall gather to worship Jesus-Messiah (Philp 2:10)



Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Church of Laodicea

Background: The "lukewarm" church with a faith that's neither hot nor cold. Laodicea is located in the Lycus River Valley of western Asia Minor, a primary trade route between the cultures of the West and East. Laodicea was known as a primary hub for the Roman aqueduct system.

The Revelation(s) from Jesus: I know thy works: The faithful and true witness – *reference 1:5

- I know works: neither hot (extreme boiling point) or cold (*cooled down; meaning their works were hot at one time.)
- Luke warm works: slightly warm, a little amount of heat; temperature intentionally set lower to avoid *boiling point!
- Man's Assessment: sayest I am rich, increased, have need of nothing
- God's Assessment: the Judge of all humanity will spew you out of His mouth (after tasting the flavor/temperature of works of man) vs. the final verdict of the "Amen": [God, faithful, King]
 - Wretched: withered, gradual deterioration
 - Miserable: less than what we should be
 - Poor: begging vs. needing what we cannot provide for ourself
 - Blind: opaque; blurred vision; impaired
 - Naked: reduced to native form of nothingness; without identity
- God's Counsel: Buy from me God tried, test, purged in fire (eternally sustainable)

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Revelations Chapter Four

4:1-2 – After this I looked, and, behold a door was open in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must be hereafter.

Lesson Notes:

(4:1)

- The Open Door vs. The Closed Door - The door in heaven is open is a contrast to the apparent closed door on earth in verse twenty in the previous chapter.
- The first voice heard: the voice of dominion, authority, the sound of a trumpet; i.e. alarm, alert, awareness
- Come up: moving from the natural realm to the spiritual; including bodily i.e. (II Cor. 12:1-4)
- To shew things which are to come: a view from eternity about things to come on earth
Note: the emphasis on must be

(4:2-10)

- Immediately in the spirit: after God says come there is no delay; in the spirit: standing before God's spirit (the presence of God)
 - One: one throne/ one seated upon the throne
 - Four: beast, "living creatures" – (Ezekiel 1:5-14)
 - Seven: lamps/spirits: eternal, ongoing presence of God
 - Twenty-four: _____

(4:10-11)

- The worship of the Twenty-four: example of eternal worship
 - Falling down: prostration before the eternal King
 - Casting crowns: stephanos- the reward of eternal life
 - Vocal adoration: Thou art worthy oh Lord...

Note: there is divine structure and order in eternity. Heaven: in the presence of God/ the absence of chaos

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Revelations Chapter Five

5:1-2 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

Rev 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Rev 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David (of Davidic kingdom), hath prevailed (conquered, over-come) to open the book, and to loose the seven seals thereof.

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Lesson Notes:

(5:1) - In the right hand of Him that sat upon the throne was a book (Bibilion: scroll) written on both sides and sealed with seven seals. The sealed scroll symbolizes words or divine judgments (good/bad?) that have been written but not executed against man and creation. The seven seals represent the complete judgment that “must” come forth. (4:1)

(5:2-4) –John weeps because without the sealed scrolls being opened he will not be able to write or speak to the present and forthcoming generations to prepare them for the oncoming judgment by the Son of Man.

(5:5) – One of the twenty four elders speaks to console John who weeps for someone worthy to open the sealed scrolls. The elder announces the presence of the Lion of the tribe of Judah. The Lion is a symbol of the royal line of Davidic Kings that ruled in Judah, Jerusalem. Jesus is the surviving Lion-King that has prevailed against physical and spiritual peril. He is the King in eternity, the judge of all humanity (son of man), the only one not subject to the judgment and fate written within the scroll. His fate has already been eternally sealed.



(5:6) – In the midst of the living creatures and the elders stands a lamb slain, with seven horns and seven eyes that scan the entire creation. In eternity Jesus is described with a dual identity as Lamb and Lion just as He had a dual identity on earth, as God and man.

He is the slain Lamb, because He suffered and died to preserve His creation. The seven horns are symbols of His conquest over death, hell, and the grave to restore the order of His kingdom in eternity. The seven eyes symbolize His spirit that can see the complete picture and final end of all things in the earth.

(5:7-10) – The Lamb-King takes the sealed-scroll and the living creature and elders begin to worship Him. They sing a new song which suggests that this event has never taken place before. The seals have never been opened before and now a new song is sung to commemorate the new event. The residents of eternity want to see a final resolve of the events on earth because it will initiate the beginning of the eternal reign of God over all of His creation and the only sovereign King. This time will also mark the transition of the believer's earthly worship of God, which is not constant to become Kings and priest that will reign (rule) over the order of worship in the earth.

(5:11-12) – The combined voices of angels, living creatures, and the elders sounded like 100 thousand upon 1 million (thousand x thousand) voices. All voices speaking the same affirmation: “worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, honor, glory, and blessing.” – Seven-fold affirmation.

(5:13-14) – All creation “heard I saying..” Everything in creation, on the earth, in the earth, in the sea and all that is resides within them heard John break forth from his silence and say:

“Blessing and honor, and glory, and power be unto Him that sitteth upon the throne. – Personal-affirmation



Revelations Chapter Six

Lesson Notes:

(6:1-2) – Opening the first seal creates a thunderous sound as the words of God that have been sealed are now released. (voice of God; 1:15). One of the four Seraphim's calls John to come and see the events that will unfold after releasing God's words. Four colored horses with riders each assigned with a judgment to execute against the earth are depicted in apparition that allow John to witness future events. The four colors are not literal but symbolic, each representing a different condition caused or influenced by the horse rider.

The first horse is white and carries a rider that possess a bow without arrows. White is a symbol of conquest and celebration. The rider is given a crown from an unnamed authority and the rider's assignment is to go forth and to conquer. We take notice that the rider is enabled to conquer without the use of force, recognizing that the rider has a bow but no arrows however the rider is able to use other means of influence to make people submit to him.

(6:3-4) – The second seal is opened and red horse with its rider is sent to take peace from the earth. The color red is symbolic of bloodshed or loss of life, but notice that again the rider does not use any force against humanity. In this case the rider actually has possession of a "great" sword but it is never used against those subject to him. By withdrawing peace from the earth men are left to their natural base instincts and kill each other by the use of force.

(6:5-6) – The opening of the third seal releases a black colored horse. The rider is carrying a pair of scales. Black is a symbol of famine or the absence of substance. According to the proclamation made by the seraphim wheat and barley must be measured before it could be sold. In scripture the requirement for measuring grain was necessitated by a famine. (Lev. 26:18-26, Ezek. 4:16) In the future famine one measure of wheat would be sold for a penny and three measures of barley for the same. The consequence is understood when we learn that a penny represents the wages for an entire day. In Matthew chapter 21, Jesus tells a parable about working in the vineyard at a time when men were employed to work for a full day and earn one penny (denarion). In this judgment an allowance is made for oil and wine which indicates that the famine did not impact the entire environment. This is an indirect symbol of God's mercy appearing alongside His judgment.

(6:7-8) – The opened forth seal unveils a pale colored horse with the only named rider in the series of horse riders. The rider is named "Death" and is followed in synch by Hell. The two are actually one and the same. Power is given to the duo of destruction against one fourth of the human population. The duo is the only entity allowed to actually use their physical force against mankind.



They are allowed to kill with sword, with hunger, with death (the cessation of life) and even the use of other beast upon the earth.

(6:9-10) – The fifth seal, when opened, creates a shift our attention from the judgment upon the earth to the martyred souls of men residing under the altar of eternity. The martyrs are crying out in defense against God’s judgment upon their brethren in the earth.

Where did these martyrs come from and how is it that they are now residents of eternity?

These martyrs are the witnesses of God during the judgment of the earth. They are those who remained faithful to God during the judgments that prevailed against them. Their souls are the first to enter eternity.

They are given white robes and instructed to rest for a little season from their cries of agony for their brethren. They are assured that in time the fellow servants and brethren that should also die as martyrs should join them.

(6:12-17) – The sixth seal is opened and its’ opening is followed by a great earthquake. The sun is blacked out and the moon appears to be dripping in blood. The stars in the heaven begin to fall from the sky and in a single event all of the normal processes in earth are interrupted. The fig tree cast off its fruit prematurely; the visual heavens are rolled up like a scroll and can no longer be seen. Mountains and islands are displaced. The order of creation is completely shaken, seasons and times are off their normal schedule.

The order of man is also disrupted; the kings and great men on earth are brought into the same quarters as the bond and freed men. They are all hiding in caves and dens awaiting the finality of life. Some have been reduced to wishing that mountains and rocks would simply fall upon them to rid them of the misery of not knowing their fate.

This is the great day of wrath where no man can stand upon his own works or accomplishments.



Revelations Chapter Seven

Background– This chapter is referred to parenthetical in relationship to the opening of the seven seals. The opening of the first six seals has caused great cause great turmoil and disruption to creation. A brief pause from judgment is taken before the seventh seal is opened.

Lesson Notes:

(7:1-3) – Four Angels that control the forces of wind appear standing at the four corners of earth. These Angels are assigned to use the wind to hurt the earth, sea, and the trees. They are given cautionary instructions by another Angel withhold the winds until the servants of God are sealed in their foreheads.

The servants that are to be sealed represent another set of witnesses to replace those already martyred during the opening of the previous six seals of judgment. Unlike the first set of witnesses the servants will preach the gospel during the next segment of judgment will be sealed.

The witnesses are sealed in their forehead, which means they bear a visible mark that they are servants of God. The word “seal” used in this verse comes from the Greek word “sphragis” [sfragee], which means to fence in, enclose, or protect. The servants that are selected for this preaching mission will be protected from harm and especially from loss of life. These witnesses will be immortalized as we shall see in chapter 14 when they will accompany the Lamb of God upon Mt. Zion. (Rev. 14:1-3)

(7:4-8) – The witnesses are selected from tribes representing National Israel, they are not the Church. The Church has been a witness before the time of judgment and tribulation. A remnant selected from the tribes of Israel will be God’s witness during the time of judgment and tribulation. Twelve thousand from twelve tribes are selected and then sealed. They are sealed with the name of God in their forehead (14:1). The seal will protect the 144k from judgments that will come against the earth during the balance of the tribulation.

The number twelve has an important significance. There are twelve official tribes of Israel, (Gen 49), Jesus selected twelve disciples (Matt. 5), there are twelve city gates (Rev. 21:13), and twelve manner of fruit for eternal healing. (Rev. 22:2)



These are permanent sets that generally cannot be amended once established. In John 17:12, Jesus makes affirms that He has kept all twelve men that were entrusted to His discipleship; save the man of perdition that must rebel so that prophecy can be fulfilled.

Twelve thousand men from each tribe are selected to represent twelve complete sets of witnesses during the judgment that cannot be amended. The names of each tribe are listed in order to highlight the dishonor of a tribe not mentioned. The tribes that should be listed but are not because does not count them as honorable are: Dan and here that is an official tribe of national Israel.

(7:9-10) – The future outcome of the 144k witnesses preaching the gospel is previewed. A number that is innumerable will be closed in white representing that they have accepted the truth of the gospel and they have overcome the judgments against man and creation. There is representation of every kindred, nation, and tongue in the innumerable congregation that stand before God's throne with palms of celebration in their hands.

The multiple thousands upon thousands of voices are heard crying unto God in worship and recognizing Him for their salvation.

(7:11-12) – The multi-thousands of voices do not amend or take away from the worship of the Angels and the 24 elders. The lyrics of worship are unchanged and the Angels and 24 elders maintain their vocal cadence uninterrupted.

(7:13-14) – One elder makes an inquiry of John to identify the new voices added to the chorus and from where did they come. John responds by saying the elder should know and the elder replies: that the white robed worshippers have come out of the tribulation judgment. The robes have metaphorically been washed and made white or purged by the blood of the lamb.

(7:15-17) – The innumerable audience stand before the throne of God day and night is a picture of the permanent position that believers inherit to dwell in the presence of God.

In God's presence there will be no more hunger or thirst. Complete satisfaction of all human needs will be eliminated. There is no requirement for the natural elements of creation, such as the sun in eternity, symbolizes that the elements were created solely for the use of man and the creatures that inhabited the earth.

All life in eternity will exist in the presence of the Lamb of God and He shall feed and lead them for all eternity and wipe the tears of judgment and tribulation from their eyes.

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Revelations Chapter Eight

Background– The opening of the seals is resumed in this chapter. The judgment upon creation that was suspended after opening the sixth seal is now followed by a half hour of silence in heaven. The absence of sound in heaven reflects the absence of the innumerable voices that have been in heard in adoration and worship of the creator. (Rev. 5:11-12)

The use of silence is another method to capture the attention of man and creation. Hearing nothing indicates great caution should be taken while waiting. The non-disclosure during the silence is intended to make people contemplate the moral and spiritual disposition. The silence is used an effective transition to separate the pending events from all the events during the opening of the previous six seals.

Lesson Notes:

(8:1) – The Lamb of God, Jesus-Messiah, opens the seventh and final seal. There is silence for a half hour. The time cannot be taken literally because time does not any measured value in eternity. The half hour is used to symbolic represent a brief period of stoppage.

The silence is a dramatic contrast to the noise that has been referenced on multiple occasions to describe the constant ongoing audible worship of God by the Angels and Twenty-four Elders. The stoppage is significant and draws attention to Heavens complete attention to final events that will un-fold in the Earth.

There are other references to the voice of God being silent and Heaven being closed that were also dramatic moments or seasons to capture the attention of God’s people. The absence of God’s prophetic word brought silence before the birth and calling of Samuel. (ISam 3:1) The closing of the heavens would prevent rainfall and cultivation of the seeds sown by the hands of men.

The Greek word in this verse used for silence is used to indicate voluntary silence. Using “sige” [see-gay] instead of its antonym “sia-pao” [see-o-pah-o] implies that the silence was preventable and not inevitable.



(8:2-5) – Seven Angels appear following the silence in Heaven and each Angel is given a trumpet. The Angels will be restricted to the use and purpose of the instruments given to them in much like the same manner as the instruments were given to each of Angelic Horsemen in the opening of the sixth Seal. (chp 6)

Also as in the opening of the sixth Seal “another Angel” appears. The Angel that comes after the first seven has a golden censer as its instrument. The Angel is given incense to offer a smoke offering of the prayers of “all the saints” before the altar of God. There are two important observations to be made from this passage.

The first is that acknowledgement of saints present during the time of judgment. The text indicates that the prayers that are offered are from all the saints. Using the term “all” is inclusive of saints living and dead. The souls of saints that have died are positioned literally under the altars and their voices are heard as they pray and cry out to God. (6:10-11) The prayers of saints yet living are now enjoined with the prayers of martyrs and presented before the altar as an aromatic offering to God.

The second observation comes as a result of asking: “what specifically are the saints praying”? We can conclude based upon the ensuing events that the saints are praying for the season of judgment to come to an end. The Angel takes the golden censor with the prayers of all the saints and fills the censor with fire and then cast the entire contents upon the earth. The voices of the saints, mixed with thundering, lightning, earthquake are poured upon the earth and now the silence of heaven is broken. The next sound will be the sound of a trumpet announcing the beginning of the end.

(8:6-7) – The Seven Angels prepare and position themselves to sound alarms. Trumpets have always been used to alert God’s people to assemble, to prepare for festival celebrations, or to prepare defensively because of an approaching enemy.

The trumpet of the first Angel sounds and the alarm is followed by hail, and fire mingled with blood. Three of the elements used in the judgments against Pharaoh and Egypt are re-called in this future judgment. Blood, hail, and fire are all natural elements God used in the judgment plagues in attempt to capture Pharaoh’s attention to heed the call of Moses to release God’s people. (Ex. 7:20,9:24)

The impact of the judgment brings destruction to one third of all trees and green grass. At first glance it might appear as if the judgment is again another penalty against creation and not humanity; but, as we will see the destruction the trees and grass will actually be a gradual assault against the resources that sustain mankind.

(8:8-9) – The trumpet of the second Angel ignites volcanic eruptions into the sea and a third part of the sea becomes blood. Using another judgment that tested Pharaoh and Egypt, an entire third

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part of the world's water resource is turned to blood and returning a broader loss of marine life than in Egypt with one third of fish and aquatic life destroyed. In addition to the loss of natural resource for food, one third of all mariner vessels are destroyed. As the natural resources upon earth are impacted human life becomes more vulnerable.

(8:10-11) – The trumpet of the third Angel is sounded and a great burning star from heaven falls into one third of the water ways upon the earth. Another third of all water is lost as a resource for human sustainability. The star or (Angel) is named “wormwood” – [apsinthos (ap'-sin-thos)] taints one third of the earth's water, leaving humanity with only one third of its original water systems available for use. We see the gradual progression of human destruction as many men die because the waters are poisoned and bitter.

(8:12) – The trumpet of the fourth Angel sounds and one third of the sun, moon, and stars is darkened. All of the elements created to give light to earth are actually lessened by one third which results in losing one third of every day and every night. The human population that remains left on earth will now lose one third of its time until the time of judgment is over.

(8:13) – Another Angel appears with a prophetic message to all the remaining earth inhabitants.

Three “woe's” are prophetically spoken. Each “woe” represents a trumpet alarm waiting to sound. This brief pause is a warning preparation that the judgments that are yet to appear will far exceed the judgments that have already been released.



Revelations Chapter Nine

Background– At the sound of the fifth Angel’s trumpet a star falls from heaven. The accurate rendering of John seeing a “star fall from heaven” would be seeing an “Angel fly from heaven”. The flying Angel will release a great judgment that will last for five months upon all those that do not have the seal of God upon their foreheads. This judgment is specifically intended to bring pain and torment to the targeted population but not allowed to kill them.

Lesson Notes:

(9:1-4) – The trumpet of the fifth Angel releases a flying Angel identified later as Abbadon, from heaven that has a key to the bottomless pit. Abbadon when translated means “destroyer”. This Angel has the key to elements in nature that have the power to destroy. The Angel possessing the key shows us that access to this power is outside of the reach of men.

The bottomless pit is not in heaven and therefore must be in the earth realm. The natural elements exist in the realm of men but God has limited the access to Angels only. The Angel opens the pit and smoke arises out from the pit. The pit is dark burning inferno.

There is a phenomenon that arises in the midst of the dark smoke; locust. These creatures have been used in past events to devour and torment the work of man. Solomon requested protection in advance against locust as he prayed for protection against known enemies and maladies of Israel. (IIChr 6:28, 7:13) Isaiah speaks warning against those that have been treacherous without cause against others and spoiled them unjustly, declaring that the God will run upon them and devour their work as the locust run upon the earth. (Is. 33:4)

In Exodus God brought locust upon Egypt on the wings of the east wind to over-run Pharaoh’s kingdom. In Exodus 10:14, the brand of locust used against Pharaoh are earmarked as never been seen before or after that event and the story text never indicates that the locust were destroyed but simply remanded to the depths of the Red Sea. (Ex. 10:19) Perhaps the sea bed could be an entry to the bottomless pit that will re-release the special brand of locust in the future.



The locusts are given power or ability to strike and induce affliction in the manner of a scorpion. The tail of a scorpion has a stinger filled with venom that can leave its victims immobilized. The locust will have the power to immobilize all those that are in the targeted population.

The locusts are not allowed to touch the greenery of earth their attack is limited and focused solely upon those that do not bare the seal of God upon their foreheads.

(9:5-6) – There is a time stamp upon this judgment; it will be limited to a total of five months. The attack will not kill people because it is designed to torment them instead. This is a form of chastisement or discipline intended to teach a lesson and modify behavior. The torment shall be like the venom of a scorpion when it strikes men impacting the central nervous system or causing respiratory disorder. Muscle twitching, physical weakness, nausea, and vomiting are other possible symptoms of the venomous attack of the scorpion-locust.

Those impaled by the locust will seek death but will not find it. Death will escape them forcing them all to endure the five month season of chastisement.

(9:7-10 – We are provided with a detail description of the locust creatures to help provide context regarding the extraordinary nature of this breed of locust. The locusts are shaped like horses in battle dress, with crowns of gold upon their head, and each locust had the face of a man. The hair is featured as the hair of a woman and the locust has the teeth of a lion. It is possible to compare the four features, the scorpion, horse, man, and lion as a type of Infernal Cherubim in contrast to the four faced living creature in eternity. (Rev. 4:7)

The locusts are described as having iron breastplates embedded upon them to illustrate that they are indefensible. There is nothing that can be done to protect against the vile affliction that will be brought against humanity by these creatures.

This description allows us to apply a literal and symbolic representation of the locust. They are literal in the context that they will be an invading force of nature used to deliver a venomous toxin upon mankind. The locusts are symbolically represented as an army in full battle dress, crowns of conquering authority upon their head, laying siege against its adversary. The coming of this great threat will be heard like the sound of chariots running into battle before it arrives.

(9:11) – The Angel, Abbadon reigns as King over the locust. Abbadon is the locust keeper and responsible for releasing them upon the earth.

(9:12) – After the five months of torment one woe will have past and there are two more waiting to be sounded.



(9:13-16) – The sixth Angel blows its trumpet and a voice is heard from the altar that stands before the throne of God. The voice instructs the sixth Angel to release the four Angels that are bound beneath the great Euphrates River. The Euphrates is one of the four fountains that came out from the Eden River that watered the garden. (Gen. 2:14) The Euphrates is located on the east boundary line of Israel alongside the southern edges of Turkey, Iraq, and Iran.

The four bound Angels are loosed, which means they were imprisoned and held captive while waiting for the very hour, day, month, and year of this future event to kill one third of all mankind. The army of the four bound Angels is numbered at 200 thousand.

(9:17-21) – There are riders upon the horses and they are wearing breastplates of fire, burning with two jewels; the first burning stone is Jacinth, which is also the first stone in the third row of the Priest Breastplate listed in Exodus 28:*15-21.

There were twelve stones in the Priest Breastplate each stone represented one the tribes of Israel. The first stone in the third row represented the tribe of Dan. (Gen. 49:16)
The tribe condemned because of idolatry.

The same combination of literal and symbolic imagery is used here also. The horses with heads as lions depict the devouring nature of a lion and the roaming mobility of the horse to navigate any where necessary to invade and conquer. Out of their mouth spewed fire, smoke, and brimstone the same elements described to be within the bottomless, making the rider and horses a traveling duo of judgment and destruction.

The army of 200 thousand has been given instructions to kill off one third of the human population with the elements of judgment that spews from their mouth. The power and authority of the Inferno-creature to hurt mankind was in the mouth and tail of the horse.

Those not killed by the elements of this trumpet judgment still did not repent. They continued to worship idol gods of gold, silver, brass, stone, and wood made by their own hands that could not see, hear, or walk. The survivors also did not repent of their sins of murder, sorcery, fornication, and theft.



Revelations Chapter Ten

Background– Another Mighty Angel is introduced in this chapter. The use of the term another implies that there is more than one and we could safely rely on the text to suggest that there are numerous Mighty Angels. God has assigned each of these Angels with significant end of the age responsibilities. We have witnessed the work already of the strong proclaiming Angel (5:2), the seven mighty Trumpet Angels (8:2), the Angel with the key to the bottomless pit, Abaddon (9:11), that serves as the King of an army of Locust. There were four mighty Angels bound in the Great Euphrates River and they were the Generals of an army of 200 million.

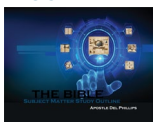
Angels have always been used as God’s divine instruments and messengers in the matters of man and creation since the beginning of time. The use of Angels is a special highlight in Revelation during the end times.

Lesson Notes:

(10:1) – There are numerous Mighty Angels that are identified during the Apocalypse outlined in the book of Revelation. The Mighty Angel that comes down from heaven in this chapter appears clothed with cloud and a rainbow upon his head. The cloud is a cloak of covering as well as a signature of the presence of God’s power; like unto the cloud pillar that led the children of Israel through the wilderness to the Promised Land.

The rainbow above the head is a symbol that covenant God made with His creation that would prevent the earth from being annihilated by the waters that surround it. The promise God makes to Noah states that the rainbow seen in the cloud would remind Him of the everlasting covenant between the creator and His creation. (Gen. 9:14-17) This Mighty Angel shows up with shrouded in the cloud with the rainbow above his head as symbol to remind God that He still has an active covenant with His creation that will prevent annihilation.

No matter how devastating the oncoming disasters will be the earth and its population will never be completely annihilated because God’s covenant stands against total destruction. We often hear the expression: “no more water but fire next time” as a reference to the eternal end of the world. However the passage that is most used to support this reference never says that the earth will be destroyed by fire; instead it implies that the world will be judged by fire. The world is actually being “kept in store” waiting in reserve for fire judgment and purging but not destruction. (II Peter 3:7)



The face of the Mighty Angel was like the sun and his feet like pillars of fire, both so brilliant that it would be hard to look at him directly. The cloud pillar with the rainbow now combined with the fire pillar provides a complete reference to the symbols used to illustrate the presence of God among the Hebrews in the wilderness.

The Angel is God's hand-tool in the earth. The brilliance of the Mighty Angel will not allow any man to stand in the Angel's presence without being rightfully judged in the presence of the almighty God.

(10:2-4) – The Mighty Angel has a little book that is already open. The open book is the once sealed book of Judgments. (Rev. 5:1) The book is opened because the judgments have already commenced and now continue. The book is perhaps referenced as “little” or “booklet” because the size of the un-read side of the opened scroll has diminished as pages have been read. The Angel sets one foot upon the sea and the other upon the earth covering the expanse between the two. The judgments that will be read and spoken will impact all marine and land life.

The Mighty Angel cries out with the voice of a roaring lion; the lion's voice symbolizing a roar of authority. When the Angel roars another voice that is stronger than the lion responds sounding like seven thunders clashing at the same time. This is the voice of God. (Ex. 19:16)

The seven thunders of God's voice speak to John and the voice forbids him from writing what he has read in the opened “little” book. The voice of God commands John to seal the read pages instead of writing their content.

(10:5-7) – The Mighty Angel stands lifts his hand to the heaven and he stands upon the boundaries of the sea and earth swearing an oath by the creator of all things in the heaven and upon the earth and the things that are in them that time should be no more.

This event will mark the first account of time being brought to an end. The term “eti” is the Hebrew word used here which actually means to pause or be still. Time will be forced to stand still while the final events of judgment unfold.

In the days to come the seventh Angel will declare that the “mystery of God is finished”. The reference in this chapter is an advance telling of the timeline that will bring the time of judgment to an end. With time now halted it will not be possible for men to gauge the length of the remaining balance of this season of judgment. Mankind will not know the judgment has ended until the seventh Angel makes declares it is finished. (Rev. 11:5)

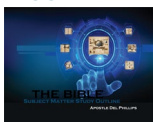
The finished mystery spoken of here are the things that John was not allowed to write down and reveal to us. That means the details of the final days of judgment are actually unknown to us.



(10:8-10) – John is told to take the remaining pages of the unread scroll from the Mighty Angel and he is instructed to eat the roll. The Angel tells him that when he eats the scroll it will be sweet in his mouth but bitter in his belly.

John digesting the book will help us understand what is unknown about the final mystery of the judgment. We do not have details but we know it will appear to initially taste sweet, perhaps as a reprieve from all the havoc and devastation already experienced, but in the end the results will be bitter.

(10:11) – John will be required to prophesy what he has seen and heard to many nations, peoples, tongues, and kings; they all need to know that in the end all things will end with bitter judgment.



Revelations Chapter Eleven

Background— A measurement of the earthly temple is taken during the cessation of time. The symbolic temple measurement represents an evaluation of the spiritual content among the believers that yet remain in the earth. The gauge is taken only of those found within the boundaries of worship and not those in the outer courts of the temple complex. The contrast shows that there is still a contingency of people that refuse to turn their hearts toward God.

This chapter will also present one final attempt to persuade men to repentance through the spoken word of God. The gospel will not be presented by natural men but God will continue the established pattern of making use of Divine emissaries to speak on his behalf.

Lesson Notes:

(11:1-3) – John is given a reed to use as a measuring rod. A reed measurement is based upon the distance of a man's forearm to the tip of his middle finger; which is about 22 inches in scale. Ezekiel is given a similar task of measuring as he is perched upon a high mountain overlooking the entire expanse of Jerusalem. He is instructed to measure the walls, gates, and small chamber rooms of the holy city.

John is told to focus on the interior dimensions of the temple; more specifically he is told to measure only the elements of the inner court and not to measure the outside courtyard that encircles the temple area. The purpose for measuring to acquire the quotient of those that yet remain dedicated to worship even during a time of devastating judgment. The instructions to measure only the inner courtyard are intended to create separation between those that still believe God and those that have forsaken him.

The outer court is specifically referenced as the place of the Gentiles, indicating in this case, the nations that choose not to worship God. The non-God followers have over-run the entire temple for 3.5 years (forty-two months), displacing the order of worship and making it difficult for the faithful to hold on their beliefs. The temple desecration unveils the ill response of those that have suffered during the time of judgment and shows the contempt that many have against God and His people. Although the intent of the end time judgments is to bring people to repentance there will be those that will choose to rebel instead.

This time was foretold by Daniel as he was given a glimpse of future events concerning the end of ages. (Daniel 9:23-24)



(11:4) – God raises up two witnesses appointed by Him to prophesy for three and a half years following the temple desecration. We continue to see His attempt to lure men to repentance even after great rebellion. The un-named witnesses are presented in the vision as two olive trees and candlesticks standing before the presence of God in the earth. We find a reference to the same vision in Zechariah chapter four, and we learn that this is a symbol of eternal presence of God among His people.

During the time of Zechariah, Zerubbabel was laid the foundation of the temple altar to initiate the work of restoring the temple that laid in ruin after Nebuchadnezzar took the Southern Kingdom of Jews into captivity. The work of Zerubbabel was halted for a season but the word of God comes from Zechariah to inspire the priest and the people to resume. The word given to Zerubbabel is: “not by might, nor by power, but by my spirit...the hands of Zerubbabel shall finish the house; ...(the people) shalt know that the Lord of hosts hath sent me unto you.” - Zechariah 4:6-9

Zechariah saw a vision of the candlestick and olive tree as a sign that the presence or spirit of God was present in the earth to enable Zerubbabel to complete the restoration of the temple. The candlestick is a fixture in the Holy Temple and maintained by temple Levites replenishing the oil to insure the candlestick burns continuously. The constant burning lamp symbolized the continuous presence of God in the temple and among His people.

The visions in Zechariah and in Revelation depict olive trees that supply oil from the olives to keep the candlestick burning to symbolize the eternal presence of God. The witnesses in Revelation represent the eternal presence of God in the midst of the desecrated temple, God is still present. The witnesses are empowered to prophesy, calling men to salvation and repentance in the midst of their rebellion.

(11:5-6) –“If any man will hurt them...” implies that it would be possible for ordinary men to physically attack the witnesses. If such an attempt is made the witnesses are able to protect themselves with fire from their mouth, perhaps using fire as a metaphor to illustrate that the witnesses have the power to kill/destroy their enemy with their spoken word.

The witnesses also have the power to over the water above and below the heavens. They can shut off the waters above the heavens to halt rain from watering the earth during the season of prophesying the gospel. This would capture the attention of dissidents still rebelling against the truth to re-consider their positions similar to the time of Elijah, an Old Testament prophet that held back rain waters causing a draught for three years. God empowered Elijah to use this miracle to challenge the followers of Baal to re-consider who they believed to be the one, true,



God. The purpose is intended with the draught caused by the two witnesses. The great difference between the Elijah draught and the draught yet to come is the scope of impact. In the days of Elijah the draught was localized to Ahab's kingdom, the draught that is yet to come will be world-wide.

Below the heavens the witnesses will be empowered to turn natural water ways; river, lakes, seas, and oceans into blood, and smite the earth will all plagues at will. These signs are a memorial of the times of Moses repeating the signature of God's presence during the time the Hebrews were enslaved. Waters being turned to blood is aligned with the draught, to prevent existing waterways from providing sustenance during the seven years the waters above the heavens are suspended from raining upon the earth.

Like Moses, the witnesses can assign plagues against the earth and its inhabitants, using perhaps the same arsenal against the entire earth that was used in Old Testament times against Egypt.

(11:7-6-12) –After the witnesses complete their testimony the beast that ascended from the bottomless pit will make war against them and kill them. This is the first of four beasts that will rise up during the Apocalypse. [*Rev. 13:1, 13:11, 17:3] The first and the last beast arise from the bottomless pit that was opened in Revelations 9:2. The second and third beasts arise from the sea and the earth respectively. Collectively the four Apocalyptic Beasts are an anti-type to the four living creatures first revealed in Ezekiel chapter one and seen in John's revelation set before the throne of God to worship Him eternally.

The bodies of the witnesses will lie in state on the main streets of the temple city for three and half days; one day for each year they prophesied the gospel.

This display is one final attempt to draw the dissidents to repentance. It will appear initially that the work of God has been defeated. The city and opposition supporters will rejoice and make merry because the prophets that tormented them are now dead. However, God will resurrect the two witnesses, reviving them to life before He causes them to ascend into the heavens.

The enemies of God will see them alive and witness their ascent. The resurrection and ascension will be the greatest testimony to the gospel that they preached for three and a half years.

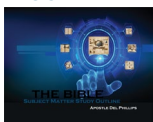


(11:13) –Following the ascension of the two witnesses in the same hour there is a great earthquake and we see a tenth part human life lost in the temple city, including seven thousand men. The remnant that remains is afraid and turns to God to give Him glory.

(11:14-19) –The second woe is past and the third is quickly coming. The seventh Angel sounds a declaration in advance of the third woe. “The kingdoms of this world are become the kingdoms of our Lord and of His Christ...” The world is told in advance that all remaining kingdoms will become God’s domain.

This declaration is reverberated by the worship in the heavens as the twenty four elders give thanks for the end that is forthcoming. The remaining nations are angry because of the pending final judgment they now await. All nations now know that God is the ruler of all Heaven and Earth.

A brief view of the temple of God is seen before the final judgment comes. This is a signal to show that although the temple in the earth was desecrated that the eternal temple of God is still intact.



Revelations Chapter Twelve

Background—Chapter eleven ends with a vision of the open temple in Heaven and a glance of the Ark to remind us of God’s everlasting covenant. The events in this chapter continue while looking into heaven as the chapter introduces two signs in the heavens. The great wonder that was seen by John is actually a sign, taken from the word semeion, which corresponds to an actual event that has already taken place in earth. In Genesis we learn that the arrays of stars in the heavens are used as signs to signal changing seasons and foretell future events. (Gen. 1:14) The signs described in this passage can be linked to messages hidden in the constellations depicting the coming Messiah and God’s divine plan for His creation.

12:1-6 are a sign in the heavens of an event that will happen in the earth....;

The Virgo star sign is a permanent fixture in the heavens to testify to future generations; this is the first true mass communication model vs. No printed text, No Internet etc... to affirm the identity of the Jesus as Messiah; permanent confirmation in the heavens; must become believable to first century Jewish remnant to establish ongoing faith in Him as Messiah vs. John’s revelation is the last and final post-affirmation (i.e. Luke 24 Jesus gives post-prophet analysis)

Lesson Notes:

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

(12:1-2) –John sees a great wonder. The wonder is a sign, [semeion], which corresponds with the story of virgin birth. The woman depicted clothed with Sun, Moon, and Stars is a reference to the physical constellation of virgo in the heavens. The single Sun and Moon determines which solar system the constellation can be found in. The twelve Stars are the constellation star points that create the Virgo sign in the heavens. (present day 14 star points)

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Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The constellation of Virgo depicts a child being born in great travail and it is the sign that is referenced in the prophesy rendered by Isaiah. (Is. 7:14)

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

(12:3) – The second star sign that John sees is the constellation Hydra depicting a great dragon serpent waiting to devour the offspring of Virgo. Hydra is the largest constellation in our solar system. Hydra, also known as the water snake, stretching across the southern hemisphere with its head located south of the south of Cancer and the tail between opposing Libra.

The ancient Arabic title for this constellation is “Alphard” which is interpreted the “solitary one”.

In one of the ancient catalogue of the stars the constellation is referred to as Soheil al Fard, which was translated into [Latin](#) as Soheil Solitarius, meaning the bright solitary one.

The position of Hydra being outside of the Zodiac signature is significant. The Zodiac represents the star signs that provide the divine story of salvation, the conflict of the savior and how he becomes the conquering King. The Great Dragon/Hydra is identified as the Devil/Satan in verse nine. He is the bright solitary one, isolated from God’s divine plan as one standing on the outside. He is in perfect view of what God has forecast and as the adversary the dragon will do everything possible to hinder the plan but he cannot prevent the seed from being born.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.



(12:4) –The tail of the dragon draws or drags one third of other stars (signs/i.e. *messengers) that belong to him. (vs. 12:9) More accurately the term “drag” implies the following of Angels that are assigned to the dragon. The dragon and his angels await the birth of the woman’s child to devour it when it is born. The dragons focus is on the birth of the child. He has no power to abort the birth of the child but awaits the birth to devour its purpose.

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

(12:5) – The child that is comes forth is a male that will rule all nations with a rod of iron. The male identifies not only gender reference but implies one that is strong. The symbolism in the third star sign of the Zodiac marks a male born with great strength with the power to wound His adversary.

The characteristics of the Messiah are affirmed here. The iron represents a strong and permanent ruler. The male-ruler will be caught up, not as in a rapturous manner, but as one that has the ability to take, seize, and command authority for their self. The word used here for caught up is “harpazo – harpadzo” derived from *aihreomai* which means to take for oneself.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

(12:6) – The woman flees into the wilderness for three and a half years to find food and safety for herself and the new born child. The forecast of the star sign reveals that regardless of the presence of Hydra the devourer God’s plan for the birth a Messiah-King will go forth. God makes a way of escape and provision in the presence of an enemy that wants to devour the child.

The fruition of this prophecy is captured in the account of Mary and Joseph as they are instructed by the angel of Lord to rise up and flee to Egypt to avoid *Herod’s attempt to kill (devour) the new born Messiah-King in slaughtering all children born in Bethlehem two and under. *Herod is an emissary of the dragon/hydra. (Matthew 2:13-16)



Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought *and his angels*,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

(12:7-9) – The war in heaven is parenthetical taking place before the other events presented in this chapter. The exact time is unknown but an accurate Biblical assumption would place the war after creation and before the fall of man. Because the dragon was cast out of heaven into the earth we can safely date the war taking place after creation. The dragon is identified here as the Devil, Satan, and serpent. He is the same creature identified as the “nachash” (brilliant-serpentine) in Genesis 3:1.

The war is not between Satan and God, that conflict is yet to come, but between the dragon, his angels and Michael with His angels. Michael and Lucifer (the dragon) were arch-angels in heaven. Both archangels had charge over other angels under their command. The conflict in heaven is captured in an anecdote found in Isaiah chapter fourteen’s declaration against the King of Babylon.

The prophecy against the King of Babylon is a metaphor based upon the fall of Lucifer. In verse twelve of the passage Lucifer is clearly identified as the subject of the judgment. He is noted as becoming weak like those that he has conventionally ruled over. His pride is responsible for his fall from glory. As Lucifer he was heralded as the star of the morning, referring to him as brilliant Angel in the heavens. With all the glory naturally attributed to him by the creator his heart is corrupt with the desire to exalt his throne (authority) above the stars of God and to sit in the chief seat of the congregation making himself like the most high.

Lucifer wanted all the stars (Angels) of heaven to be under his authority. He was not content with the one third assigned to him; he wanted all the Angels of heaven under his jurisdiction so they could worship him. He wanted his throne to be equal in power and authority to God’s throne.

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Michael and his angels bring war against Lucifer and his angels to resist the attempt of forcing the Angels to come under his authority. Lucifer intended to have all Angels worship him. The conflict is arises out of the fact that Angels are created to worship God. Michael declares war because he and the two thirds that stand with him will not worship anyone other than the creator.

Although Lucifer desires God's throne there is no contest for it. The throne of God has never been subject to being overthrown nor would He need Angels to protect Him. The war in heaven is specifically a war between Angels and not between God and Lucifer.

The war ends with Lucifer being expelled. He is cast into the earth. He is the first eternal creature to become reside permanently in the confines of a temporal world. We know that Angels always had access to earth and as God's messengers would make frequent visitations. Lucifer however, is resolved to an existence in the temporal realm only with no access to the heavenly unless commanded by God to give an account of his earthly deeds. (Job 2:1)

The Angels assigned to Lucifer and under his command are cast out with him. If they are under his command they are recipients of his accomplishments and failures. Because he has rebelled they are all subject to his judgment. Angels are not given an opportunity for independence or repentance. The heavenly beings created by God are expected to worship the creator and obey Him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

(12:10-11) – A voice is heard in heaven declaring: “Now is come salvation”. The salvation of mankind is noted in heaven at the same time Lucifer is expelled. He is described as the accuser of the brethren, standing before God railing against mankind both day and night. We have established based upon the text that the war in heaven takes place after creation but

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before the fall of man. If Lucifer is cast down before the fall of man how is it possible that he has already made accusations against man?

In Psalm 8 we find a recitation about God's creation and the curiosity of how man rates in comparison to everything that God has created. The question is raised about what makes God so mindful of man. Observations are made of three interesting characteristics in how God deals with man: a.) God visits man in contrast the other members of creation; b.) God has given man, a status one step below the Angelic, c.) God gave man dominion over the end results of His creation. The question about man's status is raised in accusatory form in the book of Job as rails against the significance of his own existence.

Ps. 8:4-6 are representative of Adam's status before the fall. The accusatory rhetoric in Psalm and book of Job are echoes of Lucifer's standing accusations against the man Adam since his creation. The accuser raises concerns about God visiting with man, walking with him and creating fellowship with man. Man is not seen as a servant like the Angels; Adam was a friend to God a privilege Angels do not have. (John 15:13-15; James 2:23) Lucifer is jealous of Adam (man) having the status of being one level lower than Angel, yet having access to the plans and purpose of God. Perhaps the greatest inequity from Lucifer's point of view is the legitimacy of God delegating the dominion of the earth to Adam; Lucifer wanted a place to rule; He wanted a place where he would have complete dominion. God gave that place to Adam and not to Lucifer.

Now with Lucifer cast out salvation and strength to God's kingdom is forecast. The accuser cast out removes the voice that is against God love for man and signifies God's intent to save man from his failure. The (accused) brethren of Adam will be saved by the blood of the lamb and the word of their testimony confessing their allegiance to their Messiah. Accusations remaining in heaven would be eternal, now that Lucifer has been expelled his accusations limited to the temporal world that he has been relegated to live in.



Rev 12:12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(12:12-17) – The heavens are rejoicing because the accuser is cast down, but woe unto the inhabitants of the earth and sea because the accuser is cast down! The devil now relegated to a temporal existence knows that he has but a short time. In the short time that he has he will seek out those that he can devour; take down and reduce to have the same fate assigned to him.

When the devil saw that he was into the earth he sought to persecute the woman after she has given birth. The dragon could not devour the child or prevent the birth of the Messiah-King, so he focuses his attention and wrath against the mother of the child. Michael made war against the dragon in heaven; the dragon makes war on earth against the mother of the Messiah-King.

The mother of the Messiah-King is Mary. Mary is also a symbol of the line of David and can also be illustrated to represent the ancestry of the Messiah. The life and ministry of the Messiah did not end after His death. It continued through His natural and spiritual descendants. Judas [Jehudah], writing the book of Jude, was the brother of Jesus. The disciples were instructed to carry all that they had learned to Judea, Samaria and the utter most parts of the world. (Acts 1:8; Matt. 28:19)



The Church flourished in the early days after Jesus departed but then soon met with great opposition. The imagery of the woman being flown into wilderness depicts the early persecution suffered by the Church; the ancestry left behind by the Messiah. The Church flown on the wings of an Eagle indicates that God sent the Church into the wilderness to prevent it from being annihilated in Jerusalem. The flood that pours from the mouth of the dragon demonstrates the constant, ongoing attack that flows against the Church. God will lead the Church to the place already prepared in the wilderness to nourish and protect her. Every tactic of the enemy dragon will be swallowed up by the greater plan of God.

