

## Revelation in Chronological Order

Revelation 1-3 Message to the 7 Churches

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Revelation 4-5 The Scene in Heaven and the Opening of the Scroll with 7 Seals

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Revelation 6:1-17-----The 7 Seal Judgments-----Revelation 8:1

The 7<sup>th</sup> Seal

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Rev.7:1-17/ Rev. 12:1-13:18  
Takes Place During Tribulation

Revelation 8:2-11:19  
The 7 Trumpets

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Revelation 15:1-18:24  
The 7 Vials/ Bowls

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Rev.14:1-20/ Rev. 19:1-20:15  
Victory for the Lamb/ 2<sup>nd</sup> Coming  
Millennial Reign/ Judgment

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Revelation 21:1- 22:21  
The New Heaven and New Earth  
A Return to Eden and *Shalom*

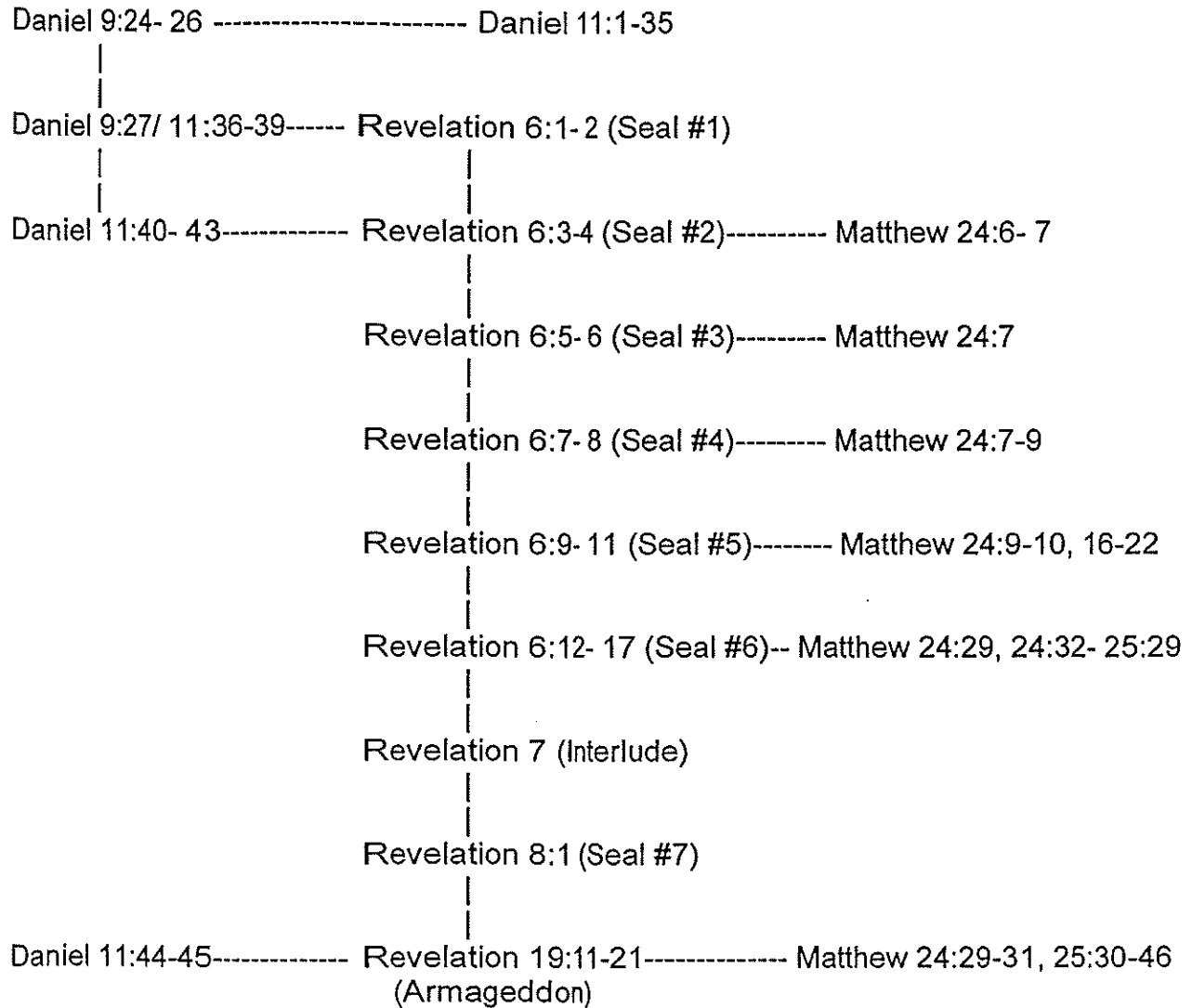
## **Distinctions Between Israel & the Church**

(Taken from Lewis Sperry Chafer's *Systematic Theology IV*)

1. The extent of Biblical revelation-- Israel = 80%/ The Church = 20%
2. The Divine purpose-- Israel has the earthly promises through the covenants/ the church has heavenly promises from God in the gospel
3. The seed of Abraham-- Israel the physical seed, of whom some become the spiritual seed/ the church is the spiritual seed
4. Birth-- Israel a physical birth that produces a relationship/ the church a spiritual birth that brings a relationship
5. Headship-- Israel = Abraham/ the church = Christ
6. Covenants-- Israel = Abrahamic, Mosaic, Davidic, New/ the church = indirectly related to the Covenants through Christ
7. Nationality-- Israel = 1 nation/ the church = from all nations
8. Divine Dealing-- Israel = national and individual/ the church = individual only
9. Dispensations-- Israel = seen in all ages since Abraham/ the church = seen only in present age
10. Ministry-- Israel = no missionary activity or gospel to preach/ the church = the great commission
11. The death of Christ-- Israel = guilty nationally (rejected Jesus), to be saved by it/ the church = perfectly saved by it now
12. The Father-- Israel = God was father to the nation/ the church = adopted individually to God as Father
13. Christ-- Israel = Messiah, Emmanuel, King/ the church = Savior, Lord, Bridegroom, Head
14. The Holy Spirit-- Israel = came upon some temporarily/ the church = indwells all
15. Governing Principle-- Israel = Mosaic law system/ the church = grace through the fulfillment of the law
16. Divine Enablement-- Israel = none/ the church = the indwelling Holy Spirit
17. Two Farewell Discourses-- Israel = the Olivet Discourse/ the church = the upper room discourse
18. Position-- Israel = a servant/ the church = members of a family
19. The promise of Christ's return-- Israel = in power and glory for judgment/ the church = to receive us unto Himself
20. Christ's earthly reign-- Israel = subjects/ the church = co-reigners
21. Priesthood-- Israel = had a priesthood/ the church = is a priesthood
22. Marriage-- Israel = unfaithful wife/ the church = bride
23. Judgments-- Israel = must face judgment/ the church = delivered from all judgment
24. Positions in Eternity-- Israel = spirits of just men made perfect in the new earth/ the church = church of the firstborn in the new heavens

## Scriptural Correlations Between Revelation 6, Daniel 9 & 11, and Matthew 24

The passages are arranged in chronological order with the 7 Seals of Revelation 6



# **Biblical Details about the Anti-Christ**

## **Scriptural References**

Ezekiel 28:1-10, Daniel 7:7-8 & 20-26, Daniel 8:23-25, Daniel 9:26-27, Daniel 11:36-45, 2 Thessalonians 2:2-10, Revelation 6:1-2, Revelation 13:1-10, Revelation 17:8-14, Revelation 19:20-21

## **The Anti-Christ will:**

- Come at the end of Israel's history (Daniel 8:23)
- Come on the "Day of the Lord" (the Tribulation) (2 Thessalonians 2:2)
- Only come after the "Restrainer" (the Holy Spirit) lets him (2 Thess. 2:6-7)
- Come after the Rapture (2 Thess. 2:1,7)
- Be a Gentile (Revelation 13:1) (The sea represents Gentiles- Rev. 17:15)
- Be from the old Roman Empire (Daniel 9:26)
- Be the last Gentile ruler with world dominion (Rev. 17:14)
- Be a political leader (Rev. 13:1, 17:12)
- Have worldwide influence (this does not necessarily mean he will rule every square inch of the planet, but that he can be the leader of a lone superpower with worldwide influence) (Rev. 13:8)
- Create an alliance with Israel to protect them (Dan. 9:27)
- Eliminate 3 rulers in his rise to power (Dan. 7:8, 24)
- Revive a kingdom (Rev. 13:3, 17:10)
- Rise in power through peace (Rev. 6:1, Dan. 8:25)
- Be intelligent and persuasive (Dan. 7:8, 20 & 8:23)
- Be crafty and politically shrewd (Rev. 17:13)
- Rule over his Federation with absolute authority (Dan. 11:36)
- Make and break (after 3 and ½ years) a covenant with Israel (Dan. 9:27)
- Be polytheistic in his religious beliefs (Dan. 11:37) until he makes himself out to be a god (Dan. 11:36-37, and 2 Thess. 2:4)
- Be energized by Satan (Ezekiel 28:9-12, Rev. 13:4)
- Be received as God-like (2 Thess. 2:11)
- Defeat an alliance against him which will consolidate his power and help him establish his rule in Jerusalem (Dan. 11:40-45)
- Rule for seven years- the last 3 and ½ will contain Satanic activity (Dan. 9:27)
- Be defeated by Christ (Rev. 19:19-21)

y and the glimpse of the City is again of Olivet. A few moments and the path it reaches a ledge of smooth rock, and in view. As now the dome of the Mosque before the traveller stands on the ledge, so as now the vast enclosure of the Mussul- the Temple courts; as now the grey town nt City, with its background—long since bs on the western plateau behind. Im- edron, here seen in its greatest depth as it ving full effect to the great peculiarity of —its situation as of a City rising out of a t that this rise and turn of the road—this he multitude paused again and "He, when with still weeping . . . as at the grave of ation.<sup>6</sup>

you, even you, had only known on this now it is hidden from your eyes" (Luke rd's words was "this day." In Daniel's s'" (Dan. 9:24-27), God had revealed ould be presented to the nation Israel. : divine timetable, Christ was obviously made His entry into Jerusalem was the ssiah to be presented to Israel. hronology of the sixty-nine weeks thus:

ent to restore and to build Jerusalem unto s and threescore and two weeks." An era 3 prophetic years reckoned from the 14th ne event to satisfy the words, "unto the

can fail to see that the Lord's last visit to the purpose of it, the crisis of His minis- His words and His works had been fully ty was to proclaim His Messiahship and to

ed. In accordance with the Jewish custom, 3th Nisan, "six days before the Passover."

Supper was eaten, fell that year upon a Friday. He must have spent the Sabbath, g of the 9th, after the Sabbath had ended, . Upon the following day, the 10th Nisan, : Gospels.

was Sunday the 6th April, A.D. 32. What ening between the issuing of the decree to

rebuild Jerusalem and the public advent of "Messiah the Prince,"—between the 14th March, B.C. 445, and the 6th April, A.D. 32? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 173,880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS, the first sixty-nine weeks of Gabriel's prophecy. . . .

The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jeru- salem) was 14th March, B.C. 445.

The 10th Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A.D. 32.

The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But $476 \times 365 =$	173,740 days
Add (14 March to 6th April, both inclusive)	24 days
Add for leap years	116 days
	<hr/> 173,880 days

And 69 weeks of prophetic years of 360 days (or  $69 \times 7 \times 360$ ) = 173,880 days.<sup>7</sup>

Hoehner, recognizing a problem with the A.D. 32 date, writes:

Anderson's calculations include some problems. First, in the light of new evidence since Anderson's day, the 445 B.C. date is not acceptable for Artaxerxes' twentieth year; instead the decree was given in Nisan, 444 B.C. Second, the A.D. 32 date for the crucifixion is untenable. It would mean that Christ was crucified on either a Sunday or Monday. In fact, Anderson realizes the dilemma and he has to do mathematical gymnastics to arrive at a Friday crucifixion. This makes one immediately suspect. Actually there is no good evidence for an A.D. 32 crucifixion date.

In previous chapters in this book it was concluded that Christ's crucifixion occurred on Friday, Nisan 14, in A.D. 33. Reckoning His death according to the Julian calendar, Christ died on Friday, April 3, A.D. 33. As discussed above, the terminus a quo occurred in Nisan, 444 B.C. Although Nehemiah 2:1 does not specify which day of Nisan the decree to rebuild Jerusalem occurred, it cannot have occurred before Nisan 1. This study will assume Nisan 1 as the terminus a quo although realizing it could have occurred on some other day in Nisan. Nisan 1 in 444 B.C. was March 4, or more likely March 5 since the crescent of the new moon would have been first visible so late at night (ca. 10 p.m.) on March 4 and could easily have been missed.

Using the 360-day year the calculation would be as follows. Multiplying the sixty-nine weeks by seven years for each week by 360 days gives a total of 173,880 days. The difference between 444 B.C. and A.D. 33, then, is 476 solar years. By multiplying 476 by 365.24219879 or by 365 days, 5 hours, 48 minutes, 45.975 seconds, one comes to 173,855.28662404 days or 173,855 days, 6 hours, 52 minutes, 44 seconds. This leaves only 25 days to be accounted for between 444 B.C. and A.D. 33. By adding the 25 days to March 5 (of 444 B.C.), one comes to March 30 (of A.D. 33) which was Nisan 10 in A.D. 33. This is the triumphal entry of Jesus into Jerusalem.<sup>8</sup>

