

The Context Bible

Life Group Lesson 48

November 24, 2014 – November 30, 2014

Revelation 12-14

Have you ever wished the Bible was easier to read through like an ordinary book – cover to cover? Because the Bible is a collection of 66 books, reading it like an ordinary book is quite difficult. Compounding this difficulty is the fact that the later writers of the New Testament were often quoting or referencing passages in the Old Testament. In fact, much of the New Testament makes better sense only if one also considers the Old Testament passages that place the text into its scriptural context.

You are reading a running commentary to what we are calling “The Context Bible.” We have arranged Scripture to overcome some of these difficulties. Using a core reading of John’s gospel, the book of Acts, and the Revelation of John, the Context Bible arranges all the rest of Scripture into a contextual framework that supports the core reading. It is broken out into daily readings so that this program allows one to read the entire Bible in a year, but in a contextual format.

These written lessons have historically corresponded to each week’s reading to explain the material. As the series winds down, however, the lessons do not fit fully with the scheduled readings for each week. Instead, the lessons are accelerated from the reading calendar. This is because no Life Groups meet the last two Sundays of the year in the home church for these lessons, so without this modification, the classes would fail to cover the end of Revelation that bring human history to a VICTORIOUS conclusion. The lessons will still include the regular reading schedule to complete the one-year Bible plan (week 48 here with week 49 attached).

Week Forty-Eight Readings

<p>11/24 The Seven Seals Rev 6</p> <p>Isa 5 Matt 24:15-24:41 Matt 24:45-24:51 Zech 1:7-1:21 Dan 8 Ezek 14:12-14:23</p> <p>11/25 The Multitudes Rev 7</p> <p>Jer 49:34-49:39 Pslm 129 Ezek 9 Prov 16:5 Rom 11:1-11:19</p>	<p>11/26 The Multitudes Cont’d Rev 7</p> <p>Rom 11:20-11:36 Isa 1:1-1:5, 1:8-1:31 Zech 3 Isa 4:2-4:6</p> <p>11/27 The Multitudes Cont’d Rev 7</p> <p>Pslm 121 Pslm 23 Num 26</p>	<p>11/28 The Multitudes Cont’d Rev 7</p> <p>1 Chron 2, 4-7</p> <p>11/29 The Seventh Seal and Seven Trumpets Rev 8</p> <p>Heb 2:14-2:18 Isa 63</p> <p>11/30 Off</p>
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BACKGROUND

As we continue working through the Revelation of John, we re-emphasize the need to understand it in light of the era of its composition. The book was written to seven specific churches in Asia Minor that would have read it in light of their own experiences and, hopefully, would have understood it. After all, the name “Revelation” speaks to a “revealing.” Having said that, in earlier lessons, we illustrated that the number seven was significant for symbolizing a totality. From this we can fairly deduce that the Revelation was not only for the seven specified churches, but was also for the church in its fullest sense, including the church throughout history.

Revelation is a kind of writing well-known in its day. Scholars today call this genre “apocalyptic” from the Greek word *apocalypsis* (ἀποκάλυψις) which actually means “revelation.” When scholars use the word, they are generally referring to writings that use symbolism and speak of the present and future, frequently stemming from a narrative of visions. There are many apocalyptic works from the centuries before and after the biblical book Revelation. As these writings are well known for using symbolic numbers and language to impart their messages, Revelation is a marvelous example.

As we study the book, therefore, it is critical to our understanding that we discern as best we are able, what the symbolism means. Fortunately the Bible itself informs much of our understanding. A great deal of the symbolism comes directly from the Old Testament.

The book relies upon the Old Testament not only for many of its symbols, but also its ideas, and even structure. As far back as Eusebius (c.260-c.339 A.D.), the Greek text of Revelation was considered very stilted Greek that was much more Hebraic in its reading style than true Greek.

There are many modern ideas on how to understand and study the book. We do not recite all of those in these lessons, but we do try to illustrate some of the differences where it matters on the issues as discussed. While there are legitimate and fair disagreements among well-schooled scholars on the approaches and layout of the revelation, there is really no disputing the overall theme. The book emphatically proclaims that God sits enthroned over all of history. He has ensured the destiny of his children through the Lamb who conquered death and redeemed his people by his shed blood.

STRUCTURE

Recognizing that differences in the structure of the book, and the corresponding differences in interpretation, exist among scholars, we nonetheless must use a structure for this set of lessons. Some scholars believe that Revelation reads in a normal time sequence like a book we might read today. In other words, it starts with material relevant to the contemporaneous church in the first century, but then as it progresses, it moves through history until at the end, it recounts the end of days with a window into eternity. This necessarily dictates different conclusions about what the text is referring to in a number of places.

In these lessons, we are using a different approach. Much like the book of Daniel, we are using an approach that explains Revelation as a series of cycles that repeat themselves. In a parallelism reminiscent of Hebrew poetry, the book proclaims material past, present and future, speaking to the time between the first and second coming of Christ.¹ It then proclaims material again – past, present and future. It then takes another perspective as it explains the material again, past, present and future. This happens for seven (the “complete” number) cycles throughout the whole book.²

As an illustration of this, think of an onion. You peel a layer of an onion, and then you get another layer that is much the same, just slightly smaller. The illustration breaks down a bit because in Revelation, as the same cycles get repeated throughout the book, the later time periods get fuller and fuller treatment. It is the onion peeled from the inside out! Each successive layer is larger and has more depth.

¹ Parallelism was an artistic construction in ancient Hebrew writing and thought as well as other Semitic cultures. We see in many poetic and prophetic writings the ideas of parallelism where the second phrase repeats the ideas of a previous phrase, giving a slightly different or fuller meaning to the concept expressed. This is also found in a fuller sense in books like Daniel where the future events were set forth multiple times in five different visions. Daniel chapter 2, 7, 8, 9, and 11 all cover the same general time period, but as different visions with differing emphasis. For example, in Daniel chapter 7 we read of four beasts that represent coming kings, likely with the leopard representing the Greek Empire under Alexander the Great. Then in Daniel 8 we read again of the same future, but this time in a vision of a battling ram and goat. The ram has two horns, representing the Medes and Persians, while the goat is Alexander’s Greek conquest. Then again in Daniel 11, we read of the coming successive kingdoms from another approach and in different detail.

² A classic explanation of this approach, although modified a bit in these lessons, is that of New Testament scholar William Hendriksen (1900-1982) in his book *More Than Conquerors* (Baker 1967). This book was initially published in 1939 and is still in print today. Hendriksen was the principal translator of the book of Revelation for the New International Version. Hendrikson’s ideas are used in multiple places in this lesson. Another scholar who sets out this approach is Leon Morris in his commentary, *The Revelation of St. John* (Eerdmans 1980). See also the discussion of this versus other approaches in G. K. Beale, “The Influence of Daniel Upon the Structure and Theology of John’s Apocalypse,” *Journal of the Evangelical Theological Society*, (Dec. 1984) 413-423.

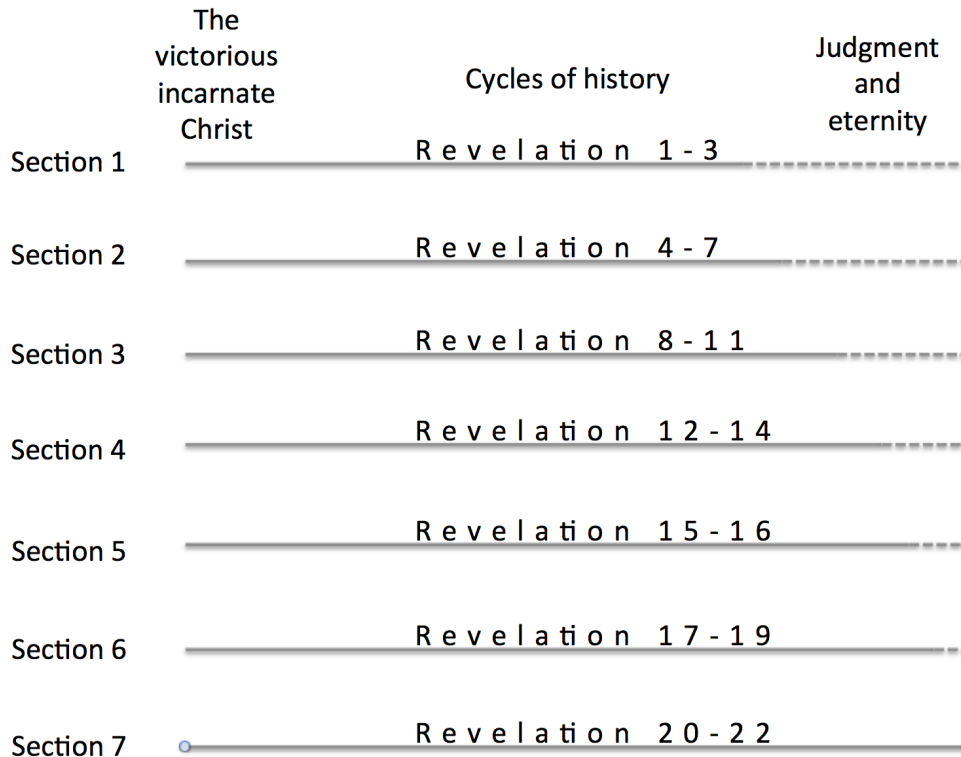
We have seen the first “layer” in chapters 1-3. Jesus walks among the lampstands, (symbolic for walking “among the churches”). He is present with John and displayed as one in power and victory, one who has conquered the grave (Rev. 1:13-1:18). He proceeds to speak of things that are to come (Rev. 1:19). From there, we read letters to the seven churches in chapters 2 and 3. These letters speak to those churches and to all churches. The messages contain not only concerns of what was happening in the churches, but also promises of what *was going to happen* should the churches not pay attention and make changes.

The next layer of the onion was found in Revelation chapters 4 through 7. These passages started with John’s vision of the throne, showing the holiness and authority of God, the Lamb, and the Spirit. This scene includes a scroll that has seven seals, containing the future of God’s people and the earth. With Revelation 6, the opening of the seven seals began. Like many of the “sevens” in Revelation, these seals are divided into a group of four and a group of three. The first four were horsemen followed by three other seals. This was covered in the last lesson.

The third cycle or layer of the onion was found in Revelation 8-11, centered around the seven trumpets. While the first cycle focused on the churches and their holiness, the second cycle emphasized the effects of outside persecution on the saints. The third cycle was more focused on the effects of the coming history on the people outside the church. The trumpets were warnings of things to come that should drive people into the safety of God’s arms and belief in his Son. Unfortunately, the same vision indicates that many will not be moved to faith but will rather deepen their disbelief, much like Pharaoh did in the midst of the plagues sent as warning to him. (Key language in the trumpet warnings echoes the plagues used in Egypt over a millennia earlier.)

In this lesson, we consider the fourth cycle found in Revelation 12-14. As with each other cycle, the vision begins with the conquering Christ and proceeds with the history that will culminate in the victory of Christ at the end of time. We have used the following diagram/time line to illustrate this approach to Revelation’s structure and meaning:

Revelation's Progressive Parallelism



IMPORTANTLY: There is much in Scripture about the end of days. Revelation is not the full answer or explanation of what is to happen in the end times. There is a wealth of things contained in Revelation on that subject, but the book was written to real churches over 1900 years ago. It had a message to those churches and we do it a disservice if we lose track of that. HOWEVER, we do a disservice to other Scriptures if we fail to see that they have much to say, sometimes more to say, about the end times than passages in Revelation. For example, in Romans 11, we have a good discussion from Paul about the restoration of many Jews before the Lord returns. In 1 and 2 Thessalonians, Paul speaks of the end times giving important insights. The goal in these lessons is simply to focus on Revelation and the contextual Scriptures chosen for their relevance in understanding the book.

Revelation 12-14: The Woman and Dragon (Revelation 12; Psalm 74, 96; Hosea 2; Isaiah 14:12-14:23) The Beasts (Revelation 13; Daniel 7:1-7:8, 7:15-7:28; 11:36-11:39; Romans 13:1-13:7; Mark 12:13-12:17; Proverbs 24:19-24:22; Micah 7; Colossians 3:1-3:4) The Lamb, the 144,000, and the Impending Judgment (Revelation 14; Hebrews 9:11-9:14; 12:18-12:29; Isaiah 21; 33; Genesis 4; Amos 5:1-5:17; Proverbs 22:22-22:23; Ezekiel 24; Jeremiah 3, 51; Mark 8:31-9:1; Romans 1:22-1:32; Exodus 22:20; Job 21; Joel 3:13-3:16; Psalm 109)

In the earlier cycles, we have read of the church and its internal struggles for holiness (Revelation 1-3); of the time between the first and second coming of Christ (the “Gospel age”) in martyrdom and persecution of the saints (Revelation 4-7); and the same cycle of history focused on the unbelieving world (Revelation 8-11). Now we focus on the same cycle, but with an emphasis on the true spiritual warfare that is occurring.

Chapter 12 begins the cycle with a vision of a pregnant woman clothed with the sun, the moon under her feet and a crown of 12 stars. A second creature appeared, this time a red dragon with seven heads (wearing seven diadems) and ten horns, who has taken down a third of the stars of heaven with his sweeping tail. The woman is in labor about to give birth and the dragon is waiting to take the life of the child. The child born is a male, and he is the one who is to rule all nations with a rod of iron. Notwithstanding that destiny and charge, the child is caught up to God and his throne while the dragon’s efforts to devour him prove fruitless. The woman is left on earth and flees into the wilderness for 1,260 days in a place prepared by God. She receives God’s nourishment during this time.

As we consider the contextual readings to this vision, we are grabbed by a number of Old Testament (and New Testament) images and events that bring it to light. The woman represents the people of God in a broad sense. Childbirth was frequently used in the Old Testament to explain the relationship of God and his people. In Isaiah 26:16-26:21, it is used to explain the fruitless people, where the woman goes through pain and labor only to deliver wind. In Isaiah 66:7-66:14, the fruit of God’s redemption is given as a birth that happens *before* the labor sets in. It is a painless birth, where the difficulties come afterward! From the Isaiah 66 birth, we read of “peace like a river” and comfort coming among God’s people even while judgment lies for God’s enemies. Micah 4:6-4:13 sets out the image of a pregnant woman giving birth to God’s people, propelling them into Babylon in captivity while God promised to save a remnant.

More specifically as the woman is related to the sun, moon, and 12 stars, we can see the usage of 12 stars and the sun/moon images as God’s people from Joseph’s vision in Genesis 37, where Joseph has a dream of the sun (his father), moon (his mother) and eleven stars (his brothers) bowing down to him (making him as the 12th son, the 12th star). This woman is the people of God, from whom is to be born the Messiah, the Son of God who is to rule the nations.

The dragon or serpent is Satan, as he is painted in further verses warring against Michael and the angels in heaven. Satan was defeated and cast down to earth with his angels who supported his rebellion. The Greek word for dragon is *drakon* (δράκων). In the Greek version of the Old Testament (the “Septuagint”), this is the word the Jewish scholars used before Christ to translate the word we read in our English Bibles as “Leviathan”).

The context readings for this passage included Isaiah 27 where the Leviathan (“dragon”) is used to describe the workings of Tyre. Frequently images of dragons, lions and rams were used for demonic work ongoing in the lives of people or cities.³ The image of God destroying the dragon is a good one in the foreshadowing of what is soon to come in the Revelation story.

The stage is then set for the ultimate spiritual battle: Satan seeking to destroy the Messiah child. We can re-read Old Testament history with this idea and see that from the very beginning Satan was intent on stopping the prophetic seed of woman destined to step on Satan’s head (Gen 3:15). Satan prompts Cain to kill Abel, destroying the faithful son and rendering the only other noted son an outcast. But God’s plans are not thwarted, for Adam and Eve have a third son Seth. The flood shows Satan rendering all of humanity so beyond repair that God brings a devastating flood. But there is still Noah and his family that God spares, for they were not perfect, but they were not beyond his reach!

The saga continues as God’s people seem unable to leave Pharaoh’s grasp and return to the Promised Land, but again, God conquers. As the prophecies get more specific, it is clear that the coming child will be born of the tribe of Judah and the house of David. The dragon seeks out and tries to bring that line of ascendancy to an end through the wicked queen Athaliah who has all of the royal family of Judah destroyed, or so she thinks. This would have been the dragon ending the life of the “child” before birth. But Jehoshabeth stole away the baby Joash, a son of the king and Judah’s royal lineage and hid him until an appropriate time, and the seed of David continued (2 Chron. 22). Of course the picture is well known of the effort of Herod to kill all the babies at the time of Jesus’ birth, and yet God’s hand protects the baby Jesus sending the family for a time into Egypt.

In all these efforts the dragon was unsuccessful. Jesus did his work on the cross, was resurrected and ascended to heaven, the image of the Revelation vision of the child. Meanwhile the woman, again symbolizing the saints of God, is protected in the wilderness as God’s people fed by him for a period of 1,260 days (three and ½ years).⁴ This time period symbolically is used over and over in Revelation as “1,260 days,” “3 ½ years,” “42 months,” or “time, times, and a half time.” It is half of the full number 7. It is the limited time of the earth duration found in the gospel age. It is not the entire life of the woman or saints as that would be more suitable as a 7, not half a 7! The entire life spans eternity! The wilderness is where the Israelites spent their time

³ Watts, John D. W., *Isaiah 1–33* (Thomas Nelson 1985), at 410.

⁴ Some scholars see the woman as Mary, the mother of Jesus. While Mary would be included among the saints in the reading suggested in this paper, Mary is not the entire picture of the “woman.” Hence, in passages like Rev. 12:6 where the woman goes into the wilderness, we see this as the broader people of God.

wandering before entering the Promised Land. That is the current gospel age for the church, a time during which God provides and protects in this world while we await entering the world to come.

John's focus then shifts into the war in heaven responsible for the dragon's lowly war on earth. The contextual readings of Isaiah 14:12-23 and Ezekiel 28:11-29:21 contain prophetic pronouncements akin to the story of the dragon falling. In passages many see as speaking to the fall of Satan, we read of his pride, his attempt to ascend before God, and his fall, both in Eden and in the heavens. Psalm 74 speaks also of God crushing the head of the dragon ("Leviathan") giving him as "food for the creatures of the wilderness" (Ps. 74:12). John's vision of a dragon is one undoubtedly of a fearsome creature, yet those who know the word, know the creature is no match for God. The dragon's conquest is finalized by the "blood of the Lamb" as proclaimed in the word of testimony of the saints who share the blood of the Lamb among those who come to believe (Rev. 12:11). In Jesus, there is great rejoicing. Added to the contextual reading is Psalm 96, a song recounting the salvation of the Lord and his glory above all others. All are appropriately called to praise the God of salvation!

Revelation 12:13 through the end of the chapter explains the reaction of Satan (the dragon) and his followers to the conquest by heaven. He pursues the church (the woman who gave birth), but is not successful in destroying her. Even though he will not win, it does not stop the dragon from trying to spread his own misery among the saints. He continues to,

make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus (Rev. 12:17).

With Revelation 13, John describes the next vision and phase of this 4th cycle. He sees a beast rising from the sea with ten horns and seven heads. Diadems (crowns) are on the horns and blasphemous names on the heads. The beast was a combination of leopard, bear, and lion and it had great authority and was worshipped. This continues for "42 months" (the same time we have seen in other forms for the limited earthly times of the gospel age).

We can best understand this image by reading Daniel 7, a chapter that is used repeatedly throughout Revelation. In Daniel 7, a beast also rises from the sea, but it is followed by three other beasts, for a total of four. The four beasts of Daniel are all rolled into this one John sees. Daniel sees a beast like a leopard, a bear, and a lion. (The fourth beast is not described beyond his feet and terrifying nature.) In Revelation the one beast is like a leopard, bear and lion (Rev. 13:2). Daniel interpreted his vision for the reader as four governments that were coming. In John's vision, the beast has seven heads, representing not simply four coming governments, but a complete set of government spanning the time of the gospel age. This picture is one of the

governments (including the Roman one of John's day) that do the bidding of Satan (the dragon), using their authority to seek governmental supremacy in the affairs of man, which is the essence of worship.

In America we are a rare nation that makes it hard to conceive of government demanding ultimate allegiance that trumps even one's faith in God. But history, and indeed world politics today, show that there are a number of governments that believe they trump the role of God and freedom of worship.

Jesus made it clear that his followers are not to openly rebel against governing authorities:

Render to Caesar the things that are Caesar's, and to God the things that are God's (Mk. 12:17).

But worship is God's, not Caesar's! Caesar does not trump God. Even as Paul said to be subject to governing authorities as an institution set forth by God, Paul spoke of it in the sense of government working "for what is good" (Rom. 13:4). That is the sense of fearing government, as people who are not to do wrong lest the harshness of government come down in judgment (Rom. 13:4-7; Prov. 24:19-22).

In Revelation 13, we read of the governing beast when it is an arm of the dragon (Satan). The second beast of Revelation does not rise from the sea but from land. This beast doesn't sound as scary as the first beast from the sea, but in fact, is arguably more destructive for that very reason. The second beast has two horns like a lamb! The problem is the beast is not a lamb. Appearances are, in this case, most deceiving. The lamb-looking beast speaks with the voice of the dragon!

This beast is apparent in its meaning by simply reading the entire revelation to John. It is a beast that parodies the Lamb of God. It is false religion and philosophies of the world. It represents the deception that comes out to the world in the form of religion and ideas that seem marvelous, but are deceptions. If the first beast is the arm of Satan, this beast is the mind of Satan. Between these two beasts we have the work of Satan in word and deed, thought and action.

This beast works great signs as if it truly has heavenly blessing, but those signs are fake and deceptive. There is no answer or anything worthy of worship, save the Lord himself. This beast seeks to leave its mark or stamp on the hand or head of its followers. This is in distinction to the seal of the Spirit and God that marks the saints (Rev. 9:4). These are people who think and act in the name of false religion or philosophy as opposed to those who are set apart and sealed/protected/owned by the Lord himself.

The mark is given as "666." As seven is a perfect number, six is a number that might appear to be perfect (it is *close* to seven), but in truth, it falls short. It misses the mark

and is a number of failure. Those who walk under the mark of false religion and false philosophy are falling short of God and his truth.

The believer is not of this mark. The believer does not live in the same way. As Paul encouraged the saints at Colossae,

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory (Col. 3:1-4).

This cycle comes to a conclusion in Revelation 14, which is a scene of judgment at the end of the gospel age, just as we read at the end of the other cycles. The scene begins on Mount Zion where the Lamb stood with 144,000 who had his name and his Father's name on their foreheads (unlike those from the earlier chapter who had the mark of the beast on theirs). The scene is one of heaven's worship with angels and saints singing. These are the redeemed called "firstfruits." They are fully righteous and virtuous before God. Jesus is again referred to as a Lamb to emphasize his sacrifice that makes the whole scene possible. As Hebrews 9:11-14 teaches, Jesus himself entered into God's holy place by means of his own blood by which he secured eternal redemption for the saints.

The scene includes an angel proclaiming over the earth the gospel message, urging people to fear God, glorify him, and give him worship. The angel proclaims the hour of judgment. Another angel proclaims that Babylon has fallen, and a third angel proclaims the strength of the judgment. John wrote that this should serve as a wake-up call to the saints to endure faithfully, honoring God and the commandments. Then a blessing is pronounced on those who die in the Lord, for there is rest for them in him.

At this point John sees a white cloud and "one like a son of man" wearing a golden crown and sharp sickle. An angel calls out the announcement to use the sickle to reap the ripe harvest on earth. Another angel with a sharp sickle comes and begins gathering clusters of grapes, throwing them into "the great winepress of the wrath of God" (Rev. 14:19). The winepress is trodden upon outside the city.

This vision is an image closely aligned with the teachings in Hebrews 12:18-29. We can read how the early church understood much of this language in Revelation by studying the Hebrews passage. It speaks of the saints having come to "Mount Zion" which it describes as the "city of the living God" (Heb. 12:22). It is a place, as indicated in Revelation 14, where "innumerable angels" are in "festal gathering" (Heb. 12:22). Again similar to Revelation, Hebrews 12 speaks of those in Christ who have already died as the "firstborn" (rather than "firstfruits") enrolled in heaven, joining in the praise. Hebrews emphasizes the role of God as "judge of all" and Jesus as the

mediator of a new covenant based on his blood.⁵ God is also termed a “consuming fire” in Hebrews,⁶ describing God’s judgment in terms aligned with the images of John’s vision in Revelation 14 (Heb. 12:29).

Judgment is a serious matter. It is repeatedly discussed in the Old Testament, often in an individual sense, and often in a kingdom or community sense. We can read of individual judgment in psalms like Psalm 109, where the psalmist seeks God’s judgment on the evil ones afflicting him. Job understood that God would judge the wicked (Job 21). Romans 1:22-32 has Paul explaining that the judgment even begins in part on earth, as God gives the rebellious up to the twisted desires of their hearts. Exodus 22:20 notes that those who sacrifice to any god but the LORD, are doing things that lead to destruction.

In Isaiah 21, we read of God judging the nation Babylon with language quoted in Revelation 14:8. Isaiah says, “Fallen, fallen is Babylon,” but Isaiah was prophesying over the demise of the actual nation. John takes that physical and historical nation and uses it as an example of the spiritual destruction God will bring forth. This spiritual insight underlies this entire cycle. As kingdoms come persecuting the saints, the kingdoms are really doing the spiritual dirty work of the dragon. As God brings kingdoms into judgment, both in the world and at the end of days, it is part of the spiritual battle, not simply a flesh-and-blood result.

As the angels proclaimed the gospel message and the coming judgment, seeking repentance, so we read Old Testament prophets like Amos who spoke of God’s coming judgment and the need to seek God in truth and live (Amos 5:1-5:17). Ezekiel likewise spoke of God’s judgment (Ezek. 24) as did Jeremiah, all the while urging the wicked to repent and turn back to God (Jer. 3).

The closing judgment scene in Revelation 14 contains an image taken from Joel 3:13-3:16, made famous in the old hymn, “Mine Eyes Have Seen the Glory of the Coming of the Lord.” The sickle is brought out, the grapes are harvested, and the winepress is full, Joel says, reflective of the fullness of evil to be judged. This is coming!

This concludes the third section of our Revelation study in context!

QUESTIONS

⁵ Hebrews says the blood of Jesus “speaks a better word than the blood of Abel” (Heb. 12:24). Abel’s blood cried to God from the ground (Gen. 4:10). Jesus’s blood cries out to God in ways that far exceed that of Abel!

⁶ This is an expression found in the Old Testament as well. In the contextual reading of Isaiah 33, the Lord is spoken of as saving his people, but also as a “consuming fire” that is not temporary, but “everlasting.”

1. Can you discern the spiritual battle taking place in your life? How?
2. Can you pinpoint the time in your life when you gave yourself over to the blood of the Lamb, and took his name to wear? Do you tell that story to others?

Week Forty-Nine Readings

<p style="text-align: center;">12/1 The Seventh Seal & Seven Trumpets Rev 8</p> <p>Num 10 Zeph 1:7-1:18 Luk 21:25-21:28 Lam 3:19 Amos 5:18-5:20 Ex 30:1-30:10</p> <p style="text-align: center;">12/2 The Seventh Seal & Seven Trumpets Rev 9</p> <p>Joel 1:1-2:11</p>	<p style="text-align: center;">12/3 The Seventh Seal & Seven Trumpets Cont'd Rev 9</p> <p>Job 3 Pslm 115 Isa 24 Amos 7</p> <p style="text-align: center;">12/4 The Little Scroll Rev 10</p> <p>Pslm 29 Isa 57:14-57:17 Pslm 146 Col 2:1-2:5 Pslm 119:97-119:104 Ezek 3:1-3:3 Prov 5:1-5:14</p>	<p style="text-align: center;">12/5 The Two Witnesses Rev 11:1-11:3</p> <p>Ezek 40-41:14</p> <p style="text-align: center;">12/6 The Two Witnesses Cont'd Rev 11:1-11:3</p> <p>Ezek 41:15-42:20 Ezek 43:13-43:27</p> <p style="text-align: center;">12/7 Off</p>
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