



Timothy Ministries

Mini-Seminary

ESCHATOLOGY 3

The Book of Revelation

Part 1

The Spirit & Style Of The Revelation

1. The Revelation promises a blessing to those who read it and heed it.
2. The testimony of Jesus is “the spirit” of The Book of Revelation.
3. The Book of Revelation speaks to us through its narrative *and its imagery*.
4. The narrative of the Revelation bounces between the earthly and heavenly settings, between the physical and spiritual realms, and between the literal and the symbolic.

Part 2

The Stories & Theology Of The Revelation

5. The Book of Revelation brings the story of the Bible to its happy ending.
6. The Revelation adds final details to the Bible’s teaching about the Day of the Lord.
7. The Revelation brings to culmination the Bible’s theology of the heavens and earth.
8. The Book of Revelation brings to culmination the Bible’s theology of city.
9. The Book of Revelation brings to culmination the Bible’s theology of the Bride.
10. The Revelation tells how the Redeemer completes a redemption that His enemies viciously dispute.
11. The Revelation describes the ultimate exodus prefigured by the exodus from Egypt.
12. As for all Bible prophecy, the geographical center for the Book of Revelation is Jerusalem and the land of Israel.

Part 3

The Key Messages Of The Revelation

13. The Revelation gives a detailed warning to the world about the coming Antichrist and the seductive sin of Mystery Babylon.
14. The Revelation reminds us to prepare for our millennial destiny with Jesus Christ.

1. The Revelation promises a blessing to those who read it and heed it.

The Commands In The Revelation

Rev. 1.3

**Blessed is he who reads
and those who hear the words of
the prophecy,**

- 1.** Stop being fearful (1.17)
- 2.** Repent & Return to first love (2.5)
- 3.** Hear (=obey) what the Spirit says to the churches (2.7).
- 4.** Be faithful unto death (2.10).
- 5.** Repent of idolatry and immorality (2.16).
- 6.** Hold fast to increased devotion (2.25).
- 7.** Wake up and revive dying faith (3.2)
- 8.** Remember Christian doctrine and obey it (3.3).
- 9.** Hold fast your persevering faith (3.11).
- 10.** Buy true gold, white garments and healing salve (3.18).

Rev. 22.7

**and heed the things
which are written in it;
for the time is near.**

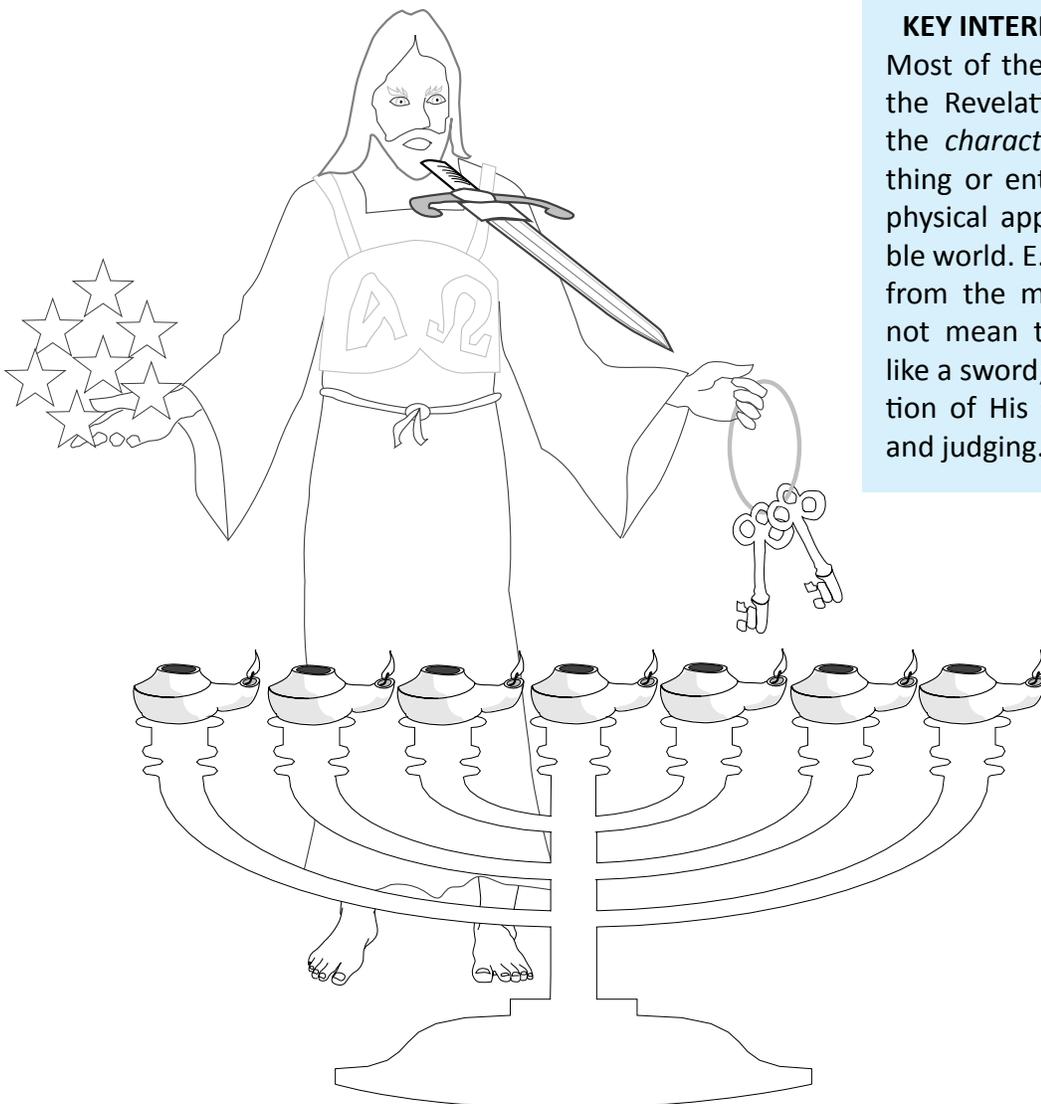
- 11.** Be zealous rather than lukewarm and repent (3.19).
- 12.** Count the number of the Beast (13.8).
- 13.** Fear God (14.7)
- 14.** Come out of spiritual Babylon (18.4).
- 15.** Praise God (19.5).
- 16.** Worship God not an angel! (22.9)
- 17.** Don't seal up the prophecy (22.10)
- 18.** Continue in righteousness and holiness (22.11)
- 19.** Say "Come!" (= evangelize!) (22.17).
- 20.** Let the thirsty come and take the free gift (22.17)

2. The testimony of Jesus is “the spirit” of The Book of Revelation.

In Revelation 19.10, an angel states a vital principle: “the testimony of Jesus is the spirit of prophecy.” **Since the spirit is what gives life to the body (Jam 2.26), we realize that “the testimony of Jesus” is what gives life and meaning to Bible prophecy.** But what is “the testimony of Jesus”? Other passages in the Revelation clarify that “the testimony of Jesus” is simply the proclamation about Jesus and His redeeming work. Therefore, we can substitute terms and say that “what is declared about Jesus is the spirit of prophecy.” This means that we have missed the whole point of the book of Revelation (and of biblical eschatology in general) if we fail to study it for what it reveals about Jesus Christ.

3. The Book of Revelation speaks to us through its narrative *and its imagery.*

John had to keep the Revelation to roughly 9,900 words in length (perhaps due to the size of his available parchment), but thanks to his use of symbolic imagery, he packed the book with twice the amount of information it would contain if he had written out every bit of the content in regular narrative.



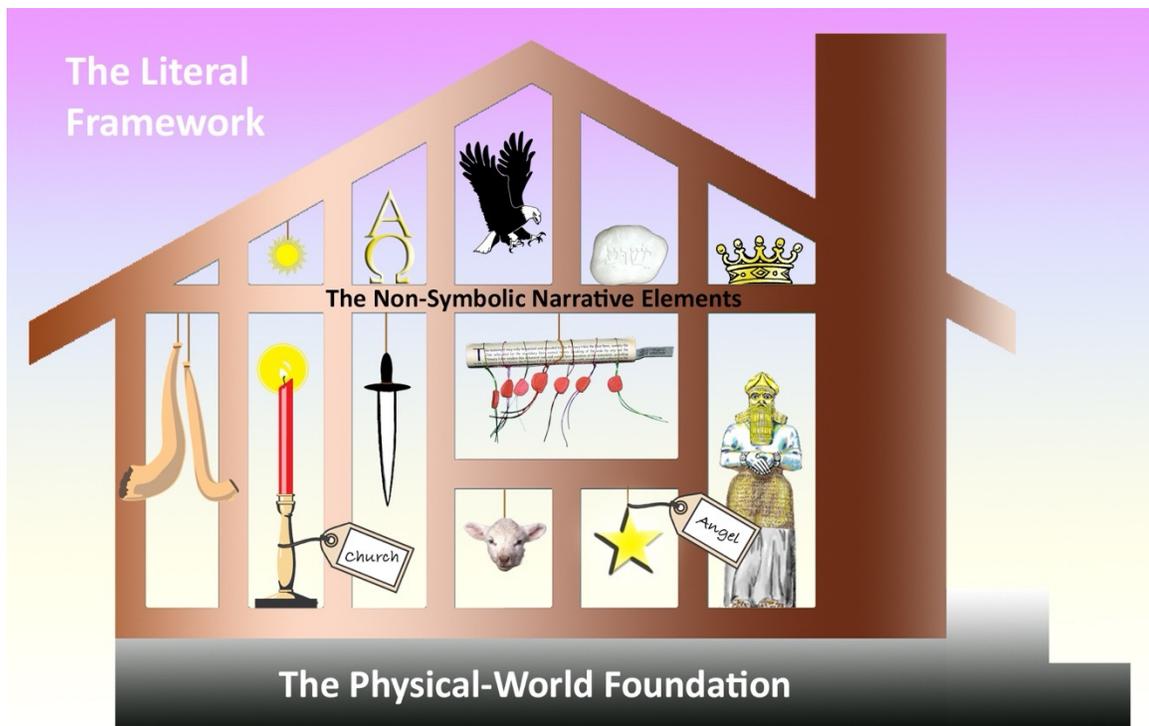
KEY INTERPRETIVE PRINCIPLE

Most of the symbolic images in the Revelation’s visions convey the *character* or *function* of a thing or entity, not that thing’s physical appearance in the visible world. E.g. the sword coming from the mouth of Jesus does not mean that His words look like a sword; it conveys the function of His words as protecting and judging.

4. The text of the Revelation bounces between the earthly and heavenly settings, the physical and spiritual realms, and the literal and symbolic.

The visual point from which John observes things and events in the Revelation bounces between the earthly and the heavenly, and sometimes from one earthly observation point to another. Note the changes in the visual perspective in these passages:

- Revelation 4.1-2 From earth to heaven (John observes things in heaven and on earth *from heaven*).
- Revelation 13.1 From heaven to earth (John finds himself standing on the shore of the Mediterranean Sea from which he observes events occurring in, around, and above the holy land).
- Revelation 17.1-3 From the seashore to the wilderness.
- Revelation 21.9-10 From the wilderness (?) to a high mountain.
- Revelation 22.1 John seems to have been taken from the high mountain to inside the heavenly city.



The narrative of the book of Revelation presents a real-world framework within which it inserts symbolic images. **IMPORTANT:** Not everything in the text of Revelation is symbolic. If it were, we would have no literal reference points by which to interpret the symbols, and the entire text would remain an indecipherable enigma.

5. The Book of Revelation brings the story of the Bible to its happy ending.

The overarching story of the Bible *is not* a tragedy with an unhappy ending, describing the downfall, failure or demise of the main character. Instead, it is a comedy that ends happily, with the Hero conquering His enemies, receiving His bride, and living happily forever after with her in a golden city. The book of Revelation brings this epic comedy to its conclusion by alluding to many earlier parts of the story and bringing them to their resolution. G. K. Beale and Sean M. McDonough remind us that,

No other book of the NT is as permeated by the OT as is Revelation. Although its author seldom quotes the OT directly, allusions and echoes are found in almost every verse of the book.¹

Consider how the Revelation echoes the book of Genesis and ties up its “loose ends”:

Genesis	Revelation
God creates the heavens and the earth, 1.1	John sees a new heaven and a new earth, 21.1
Night established, 1.5	No night there, 22.5
Seas created	No more sea, 21.1
Sun created, 1.16	No need of sun, 21.23
River waters Eden and flows to the nations, 2.10	River from throne, tree leaves heal nations, 22.1,2
Origin of marriage, 2.22-24	Wedding of the lamb, 19.7
Serpent causes the fall of man, 3.14	Ancient serpent finally bound, 20.2.
Curse announced, 3.14-17	No more curse, 22.3
Origin of pain and sorrow, 3.17	No more tears or pain, 21.4
Origin of death, 3.19	No more death, 21.4
Man barred from the tree of life, 3.22,24	Access to tree of life regained, 2.7; 22.14
Israel seen as sun, moon and stars, 37.9,10	Israel depicted with sun, moon and stars, 12.1
Judah prophetically portrayed as lion, 49.8-10	Triumph of the Lion of the tribe of Judah, 5.5
Messiah’s robes washed in the blood of grapes, 49.11	Robe dipped in winepress of wrath, 19.13,15

To fully appreciate the Revelation’s many allusions and connections to previous Bible passages, we will want to become familiar with the following books of the Bible:

Genesis	Ezekiel
Exodus	Daniel
Numbers	Zechariah
Joshua	<i>and Matthew,</i>
Isaiah	chapter 24.
Jeremiah	

6. The Revelation adds final details to the Bible’s teaching about the Day of the LORD.

Apart from the book of Revelation, the Old Testament and New Testament scriptures mention the Day of the Lord about 250 times. The Revelation mentions the Day of the LORD twice explicitly (Re 6.17; 16.14), and a handful of times *implicitly* in chapter 20. It’s the events described in Revelation 20 that directly echo Day of the LORD passages from the prophets (**see the table on the next page**).

¹ Beale, G. K., and Sean M. McDonough. “Revelation.” In *Commentary on the New Testament Use of the Old Testament*, Baker Academic, 2007

Day Of The LORD Predictions Fulfilled in Revelation

Predicted By The Prophets	Fulfilled In Revelation
The LORD will punish the serpent “in that day,” Isaiah 27.1.	The serpent bound for a thousand years, Revelation 20.2.
False prophets no longer deceive “in that day,” Zechariah 13.4	Satan no longer deceives the nations, Revelation 20.2-3.
Many nations will join themselves to the LORD “in that day,” Zechariah 2.11	Nations no longer deceived, Revelation 20.3
“In that day,” God’s people raised to live before Him, Isaiah 26.1,19; cf. Hosea 6.2.	God’s people come to life, Revelation 20.4.
The LORD is king over all the earth “in that day,” Zechariah 14.9.	Christ reigns during the thousand years, Revelation 20.4.
Sitting in judgment in “the day of the LORD,” Joel 3.1-14; cf. Micah 4.3-8.	Thrones for judgment, Revelation 20.4.
“In that day,” the Lord will judge through the remnant of His people, Isaiah 28.5-6.	Judgment given to God’s people, including the martyrs, Revelation 20.4.
“In that day,” dominion restored to out-casts, Micah 4.6-8.	Those martyred under the Beast now reign, Revelation 20.4.
In “the day of vengeance,” God’s people will be called “priests of the LORD,” Isaiah 61.2-6.	Those of the “first resurrection ... will be priests of God and of Christ,” Revelation 20.6.
“In that day,” Gog and Magog decide to invade the holy land, Ezekiel 38.10-12.	Gog and Magog decide to invade the “camp of the saints and the beloved city,” Revelation 20.8-9.
“In that day,” God judges Gog and Magog with rain of fire, Ezekiel 38.22; 39.6.	Fire from heaven upon the Gog and Magog rebellion, Revelation 20.8-9.

7. The Revelation brings to culmination the Bible’s theology of creation.

Let me define the term “theology” as a body of information and insight into the character and agenda of God. Thus, the Bible’s “theology of creation,” or “of the heavens and the earth” is that body of insight about God, revealed in what the Bible tells us about the heavens and the earth.

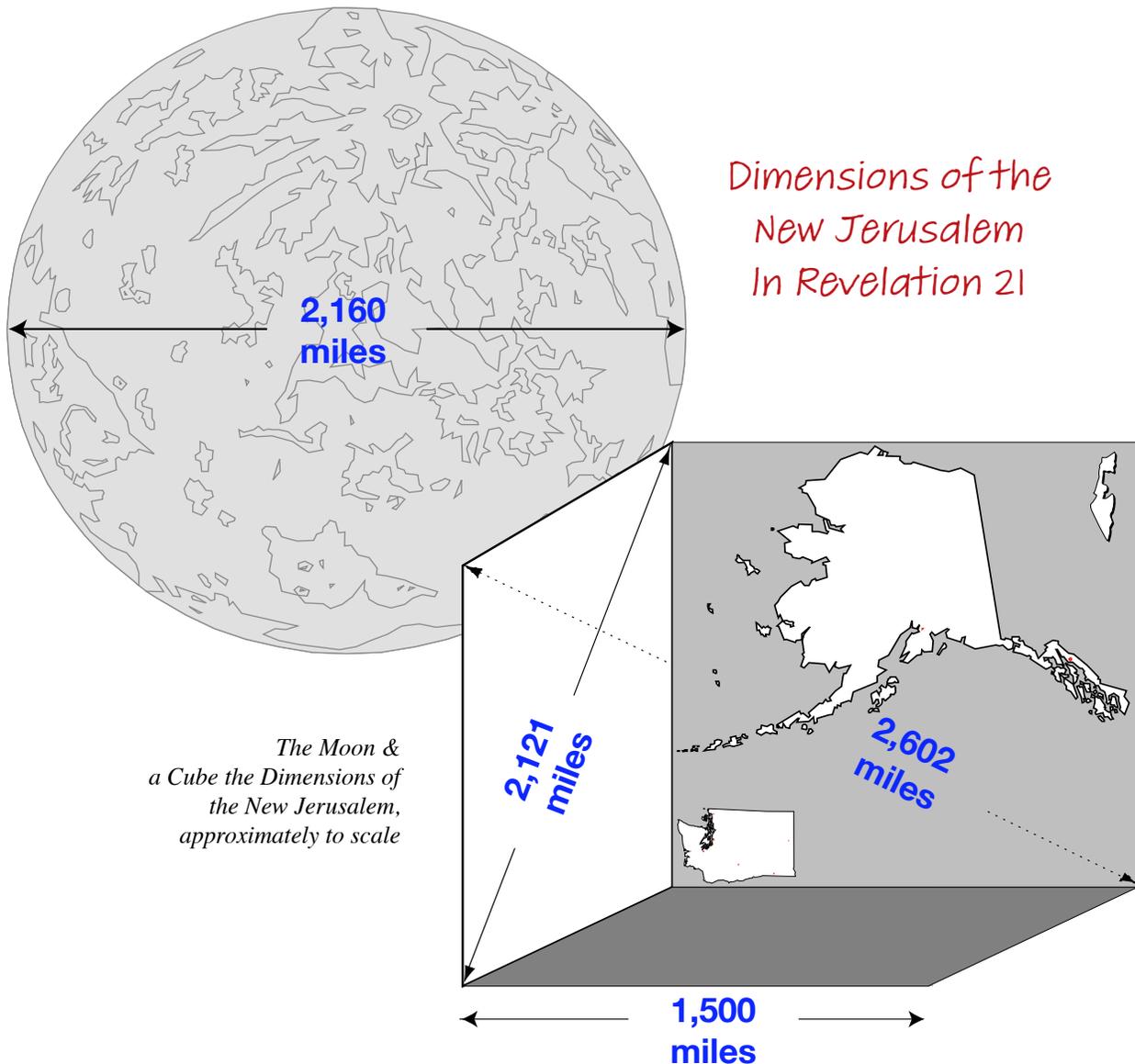
The book of Revelation underscores four key facts for our “theology of creation”:

- A. God is the volitional cause behind the existence of the universe (He willed it into being).
- B. The Logos, the pre-incarnate Jesus was the Person who brought all things into existence.
- C. God deserves the worship of all by right of creation, and of the saved by virtue of redemption.
- D. God will create a new heavens and new earth, but only *after* a thousand-year demonstration that He was perfectly able to redeem the original creation.

8. The Book of Revelation brings to culmination the Bible’s theology of city.

God has a vital interest in cities. One reason for this is that cities birth and shape *culture*. No wonder the apostle Paul endeavored to preach the gospel in influential cities, from which the message could spread to far-flung regions along the roads of commerce. It’s also no wonder that God intends His people to be blessed *as they bless their cities* (Jeremiah 29.7).

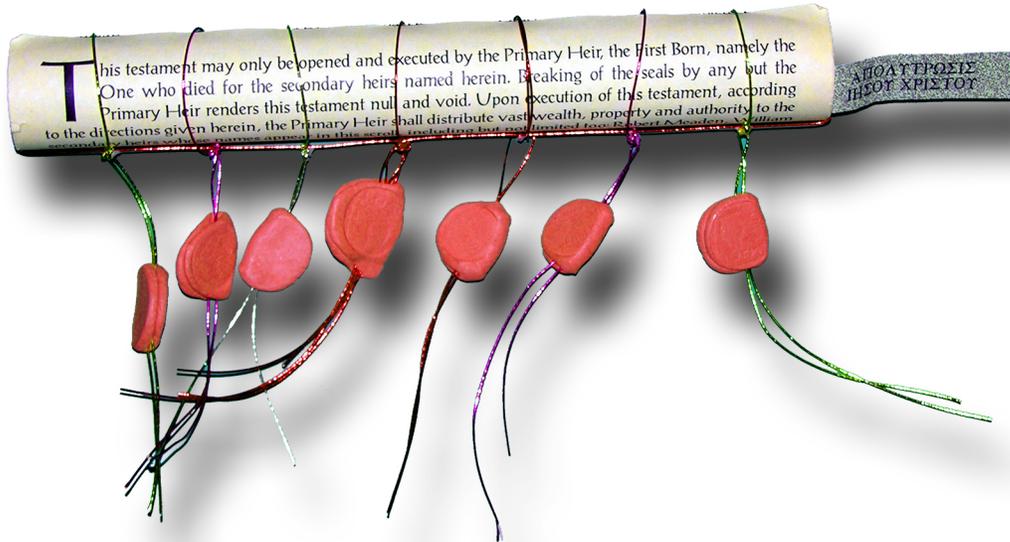
The amazing news in the Revelation (only hinted at in earlier Scripture), is that all the redeemed will live together in *one celestial city*. From that home base, they will commute to planet earth to minister to those still living mortal lives during the thousand years described in Revelation 20.



9. The Revelation brings to culmination the Bible's theology of the Bride.

The impetus for creation was the Father's love for the Son, and the end purpose of creation is the fullest possible expression of that love. The Father will multiply the expression of His love for the Son through the building of a suitable, corporate bride, who loves much for having been forgiven much (cf. Lk 7.47). The preparation of the bride (Re 19.7) involves the Father's love being perfected in her (1Jn 4.12) as she learns deep obedience to the greatest commandments (Mt 22.37-40), and does all things for God's glory in this age **and the next** (1Co 10.31; Re 22.17).

10. The Revelation tells how the Redeemer completes a redemption that His enemies viciously dispute.



The scroll of seven seals in the book of Revelation, chapters 5 and 6, is a scroll of redemption. According to biblical law, when a person or property was redeemed, that is, when the redemption price was paid, the record of the payment was written on two separate scrolls. One scroll would be left unsealed for perusal by affected parties; the second scroll was sealed and kept by the scribe to serve as verification, if the public scroll should be disputed. **Jesus paid for our redemption on the cross.** The public record of that redemption (the open scroll) is our New Testament. The sealed scroll has been kept in heaven.

The book of Revelation, then, tells how the sealed scroll must be brought forth because the enemy usurper continues to dispute the public record of the redemption. As each seal of the scroll in heaven is broken, the apostle John is given a vision of what must occur in heaven and earth for the Redeemer to forcefully eject the usurper and his minions from planet earth so that the redeemed dominion of mankind can be returned to humanity, and redeemed people may once again "reign upon the earth" (Re 5.9-10).

11. The Book of Revelation describes an ultimate and glorious exodus.

Readers will not understand the book of Revelation without basic knowledge of the historical exodus, when the LORD, through Moses and Joshua, led the Israelites out of Egypt, into a nuptial covenant at Mt. Sinai, and finally into the promised land. The many allusions that the Revelation makes to the exodus, as described in the books of Exodus, Numbers and Joshua, helps us understand that the Revelation depicts the ultimate exodus predicted by other prophets and apostles (see the table of parallels on the next page; we only had room for 42, but there are more listed in Appendix 6 of the book, *Redemption By Jesus*, currently being posted on tmin.org). The ultimate exodus that the Revelation describes is the exodus from the worldly *system* and from the oppression of the invisible usurper of this world, Satan.

Timothy Ministries Mini Seminary: Eschatology 3

Exodus From Egypt	Ultimate Exodus From Satan's Oppression
1. The Lord commissions exiled Moses from a burning bush, (Ex 3)	The Lord commissions exiled John from burning lampstands (Re 1)
2. God strikes Egypt (Ex 3.20)	God chastens spiritual Egypt (Re 11.8)
3. God redeems 12 tribes of Israel by great judgments (Ex 6.6)	Lamb purchases people from every tribe and nation (Re 5.9)
4. God pours plagues upon Egyptian oppressors (Ex 7-12)	God pours plagues upon kingdom of the Beast (Re 16.10)
5. Water turned to blood (Ex 7)	Waters turned to blood (Re 8 and 11)
6. Plague of frogs as sign of God's power (Ex 8.1-15)	Frog-like spirits perform signs (Re 16.13-14)
7. Plague of hail and fire strikes Egypt (Ex 9; cf. Jos 10.11)	Hail with fire cast to earth upon blasphemers (Re 8.7; 16.21)
8. Plague of locusts (Ex 10)	Locust-like demons torment the ungodly (Re 9)
9. Darkness over land of Egypt (Ex 10.21)	Darkness over the kingdom of the Beast (Re 16.10)
10. Israelites told to be clothed and ready (Ex 12.11)	Jesus tells people to be clothed and ready (Re 16.15)
11. Israelites slay the Passover lamb (Ex 12)	John sees the Lamb who had been slain (Re 5)
12. God comes to the Israelites in a pillar of cloud (Ex 13)	Jesus comes with the clouds (Re 1.7; 10.1; 14.14-16)
13. Israelites must cross sea to serve God (Ex 14)	John must cross crystal sea to approach God's throne (Re 4)
14. Pharaoh and army fight the Lord at the Red Sea (Ex 14)	Antichrist and army fight the Lamb (Re 17.14; 19.11-21; Da 11.45)
15. Oppressor Pharaoh goes into the Sea (Ex 14)	Oppressive Beast comes up out of the sea (Re 13)
16. Victorious Israelites sing the song of Moses (Ex 15)	Victors over the Beast sing the song of Moses (Re 15.3)
17. Bitter waters sweetened for the Israelites (Ex 15.23-25)	Ungodly die from bitter waters (Re 8.10-11)
18. God feeds Israel in the wilderness (Ex 16)	Woman (Israel) ministered to in the wilderness (Re 12.6,14)
19. God brings Israel to Himself on eagle's wings (Ex 19.4)	God carries woman (Israel) on eagle's wings (Re 12.14)
20. Israelites wash clothes to appear before God (Ex 19.10-14)	Redeemed wash their robes to enter City (Re 7.14; 22.14)
21. God appears amidst thunder and lightning (Ex 19)	God enthroned amidst thunder and lightning (Re 4)
22. Mountain of God quaked violently (Ex 19.18)	Seismic quake emanates from God's temple (Re 11.19)
23. God "marries" Israel (Isa 54.5; Jer 31.14,32; Eze 16; Hos)	Marriage of the Lamb (Re 19.7-9)
24. God chooses Israel to be a kingdom of priests (Ex 19.6)	Redeemed made into a kingdom and priests (Re 5.10; 20.6)
25. God's tabernacle among the Israelites (Ex 25-39)	God's tabernacle "with man" (Re 21.3)
26. Ark of covenant in the closed sanctuary (Ex 25.8-10)	Ark of the covenant in the open temple of heaven (Re 11.19)
27. Sinners blotted out of God's book (Ex 32.32-33)	Overcomers not blotted out from the book of life (Re 3.5)
28. Moses' face shines with divine light (Ex 34.30-35)	Face of the divine Redeemer shines like the sun (Re 1.16)
29. God's name inscribed on priest's turban (Ex 39.27-31)	God's name on foreheads of the redeemed (Re 7.3; 22.4)
30. Golden altar of incense put in the tabernacle (Ex 40.5)	Saints' prayers rise from the golden altar before God (Re 8.3-5)
31. Moses can't enter tabernacle filled with God's glory (Ex 40.35)	No one able to enter temple filled with God's glory (Re 15.8)
32. Israelite warriors from each tribe numbered (Nu 26.2 ff.)	End-Time "warriors" from each tribe numbered, sealed (Re 7)
33. Blessing on those keeping the commandments (Dt 7.11-15)	Blessing on those keeping words of the prophecy (Re 1.3; 22.7)
34. Idolatrous cities burned (Nu 31.10; Dt 13.12-16; Jos 6.24; 8.19)	Great harlot, Mystery Babylon burned (Re 17.16-18; 18.15-18)
35. Spies to Jericho, rise from "burial" under flax (Jos 2.1-6)	Witnesses to spiritual Egypt, rise from death (Re 11.3-12)
36. Jordan river backs up, Israelites cross on dry land (Jos 3)	Earth drinks up river to help woman (Israel, Re 12.15-16)
37. Joshua falls down before Lord with sword (Jos 5.13-15)	John falls down before Lord who with sword (Re 1.16-17)
38. Seven trumpets of judgment (Jos 6.4)	Seven trumpets of judgment (Re 8.2 ff.)
39. Joshua destroys Jericho, Babylonian wealth (Jos 6.19; 7.21)	God destroys wealthy Mystery Babylon (Re 16.17 to 19.6)
40. Harlot Rahab saved out of city of Jericho (Jos 6.25)	God's people called out of city of great harlot (Re 17.18; 18.4)
41. Israelites enter the promised land (Jos 3-4)	Redeemed enter the promise Holy City (Re 22.14)
42. God will dwell among the sons of Israel (Ex 29.45-46)	God will dwell with [all] men (Re 21.3)

12. The geographical center for the book of Revelation is Jerusalem and the land of Israel.

Not only does Israel retain her calling and special role in God's eschatological plans, but Jerusalem also retains her status as the city of the Coming King. As Benjamin Newton wrote, "The facts of prophetic history are made by Scripture to revolve around Jerusalem as their centre — and therefore any system of interpretation which violates this cardinal principle will soon find itself lost in inconsistency."¹ The final battle of the apocalypse will be fought at Jerusalem, and Messiah's feet will touch down on her Mount of Olives when He descends from heaven (Zec 14.4).

Because Jerusalem is the geographical focal point of the eschatological scriptures, we should recognize that prophetic references to "the earth" or "the land" may refer only to the land of Israel, and that references to "the world" probably refer to the "prophetic world," that is, to the known world of the prophets. Unless we have clear indication in the text that the words earth or world refer to a greater region, we should probably take them as referring to *ha-eretz yisrael*, the land of Israel, or at most the greater Mediterranean world.²



It surprises many students of prophecy to discover that, contrary to popular prophecy books, **Antichrist will not rule globally over all the nations of planet earth**, but his kingdom will be geographically constrained to the eastern Mediterranean world, that is, to the nations immediately surrounding the Holy Land (which for the people of Bible times were all the nations of the "four corners of the earth," Is 11.11-12). Antichrist will hardly conquer even the Middle East, because Jordan "will be rescued out of his hand." Antichrist, with his federation, will attack and destroy the city of Rome (Re 17.16 to 19.4), but will himself be attacked by forces from Cyprus or other Mediterranean nations (Da 11.30). Because Antichrist's kingdom is limited, the judgments of the great tribulation, while undoubtedly having a global effect, will fall mainly on his kingdom (Re 16.10).

1 Newton, Benjamin, Aids to Prophetic Enquiry, p. 11.

2 For a thorough demonstration of the Bible's "limited" geography, please see my treatise entitled, "[The Beast At The Center Of The World](#)," available at the Timothy Ministries website, www.tmin.org.

13. The Revelation gives a detailed warning to the world about the coming Antichrist and the seductive sin of Mystery Babylon.

13A As detailed in our Mini-Seminary Eschatology 1, the Antichrist is:

- A spirit already in our world (2Th 2.7-8; 1Jn 4.2-3)
- A man (Is 14; Da 7.8; 2Th 2.3; Re 13.18)
- A federation of kings/nations (Re 13.1; 17.12-13)

The spirit of Antichrist has undoubtedly energized Antichrists of the past (1Jn 2.18), like Antiochus IV Epiphanes, Joseph Stalin, and Adolph Hitler. That ancient malignant spirit will finally inhabit *the* Antichrist, the ultimate blasphemous, anti-Semitic, lawless man of 2 Thessalonians 2.3.

According to Daniel 7.7-8,24 (cf. Re 17.12), the first sign of the Antichrist's imminent appearance is a recognizable grouping of ten kings (autocrats) in the eastern Mediterranean world. This grouping may be a religious, political, economic or military alliance, and will probably be multifaceted, perhaps an alliance based on all four factors. Whether sooner or later in their history, the ten kings will become a military alliance to wage war against Mystery Babylon **and against the Lord** (Re 17.14-16). For current prospects of which nations might participate in this End-Time alliance, see Rachel Gemayel's web page on the topic at:

<https://10kings.asifahanalytics.com>

See the following chart for the Antichrist's Names & Titles in Scripture

Chart Key

NUMBERING

In the preceding chart, the numbering of names/titles is roughly chronological, from earliest revelation to most recent.

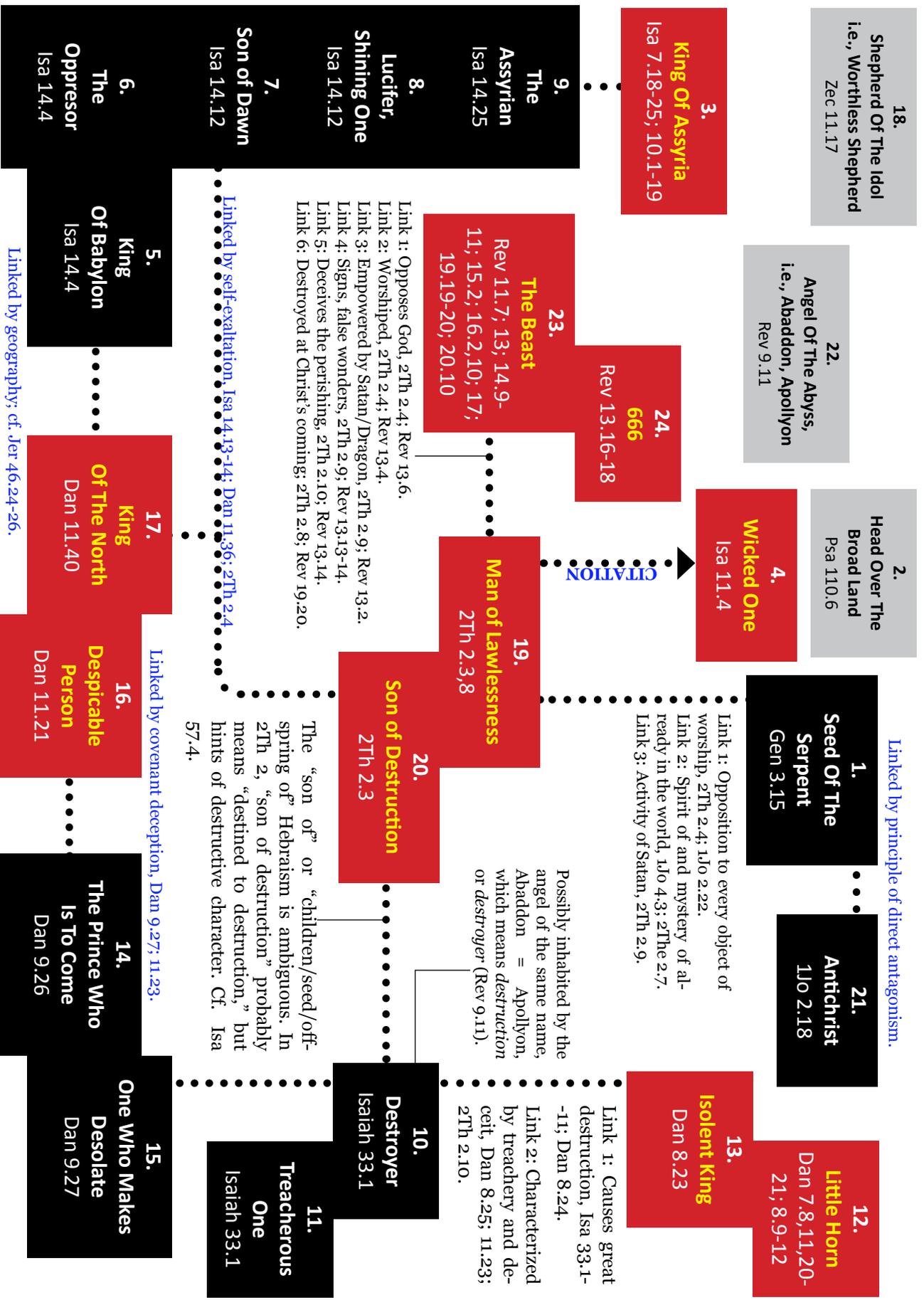
COLOR CODING

The **red boxes** enclose the names and titles of an arch-adversary who is described in an *explicitly* End-Time, Day-of-the-LORD, or *Parousia* (Christ's second coming) setting. The **black boxes** enclose names and titles that are inferentially linked to the arch-adversary of the explicit passages. The **gray boxes** contain names and titles that are tenuous, based on the interpretations of some commentators.

CONNECTIONS

Touching text boxes enclose names or titles that are in the same passage; it is apparent that these names and titles refer to the same person. Dotted lines between boxes connect the named entities by (1) character, (2) actions, (3) demise, (4) geography, or (5) by a direct citation (i.e., a quotation of previous prophecy).

The verses that mention a name or title of the Antichrist do not exhaust the biblical data relating to this individual. To understand all that the Bible says about him we must not only study the complete context of those passages where one of his names or titles appears, but also passages that do not name him, but convey information about his kingdom, or his involvement in the events of the End Time and Day of the LORD.



13B Mystery Babylon is the final personification of Rome as the center of commercial idolatry for the western Mediterranean world.

Mystery Babylon is not the papacy, as the Reformers thought. Nor will it be the End-Time one-world Roman Catholic based religion of popular eschatology. Mystery Babylon will have a religious aspect, but only in that it will be the capital of commercial idolatry. The clear textual context of Revelation chapters 17 and 18, tell us that Mystery Babylon will be the western-Mediterranean *economic competitor* of Antichrist's kingdom in which he will seek total control over all who buy and sell.

The message for the reader of Revelation is: extract yourself from this commercial idolatry, that values material luxury over human lives (Re 18.4-5).

Come out of her, my people, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities.

14. The Revelation reminds us to prepare for our millennial destiny.

**“You have made them to be a kingdom and priests to our God;
and they will reign upon the earth.”**

Revelation 5.10

In the light of the Revelation's teaching that builds on what the earlier prophets taught about the kingdom destiny of the redeemed, our present priorities as Christians should include the following:

- A. We must teach and encourage one another, as individual Christians, to train for our future millennial work. By God's grace we must faithfully steward whatever assets and responsibilities God has given us now (Lk 16.10; 19.17). **We must take every opportunity to develop our personal leadership skills and disciplines.**
- B. We must be city-conscious; as congregations we must look outwardly, thinking beyond our four walls to understand and minister to the needs of our civic community. We must continue to work for the unity of the city church. Though it can be challenging to join with other congregations in prayer and worship, let alone in ministry projects, but we must find ways to love and trust other congregations whose traditions differ from ours but whose faith for salvation is wholly and solely in the same Lord Jesus Christ (cf. Mk 9.38-40). We will not prevail in the front-line battles of our spiritual warfare until the church of the city becomes a united front.
- C. We must rediscover the Church's identity as the Bride of Christ, and serve Him and one another in the light of that identity, **daily pursuing deeper intimacy with our heavenly Bridegroom.**

Want To Continue Learning About This Topic?

Here are some recommended resources:

Some Articles By The Instructor

Graciano, Roderick. *The Antichrist In The Proto-Evangel.* https://www.tmin.org/pdfs/ID_666_Appendix_1_v.2.pdf

— *Battling Babylons: The Vision Of “The Great Prostitute” And Its Startling Implications.* https://www.tmin.org/pdfs/Battling_Babylons.pdf

— *The Beast At The Center Of The World.* <https://www.tmin.org/pdfs/BeastatCenter.pdf>

— *The Book Of Revelation: What I Most Want My Family And Friends To Know.* https://www.tmin.org/pdfs/BookOfRevelation_1st_ed.pdf

— *The Cityward Mind Of God.* <https://www.tmin.org/pdfs/cityward3L.pdf>

— *The Day Of The Lord.* https://www.tmin.org/pdfs/Day_Of_The_Lord_Excursus_2025.pdf

— *The White Stone: A Gem From The Glorified Christ.* <https://www.tmin.org/pdfs/whitestone.pdf>

E-mail The Instructor

You may e-mail your questions about this and other biblical topics to Rod Graciano at any time. Write to: roderick@tmin.org.