

NT Survey – Revelation
Valley Bible Church Adult Sunday School
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Title, Author, and Date of Writing

Title – The title of this book is given in the first verse: “The Revelation of Jesus Christ”. The book of Revelation reveals Jesus the Christ in glory.

Author – Four times the author identifies himself as John (1:1, 4, 9; 22:8). Early church tradition unanimously identifies him as the Apostle John and there is no compelling evidence to question John’s authorship. As Revelation opens, John is an old man and the last surviving apostle living in exile on the island of Patmos located just southwest of Ephesus in the Aegean Sea. The other apostles have all been martyred and John has been exiled because of his faith. When he was arrested, John was ministering to the churches in Ephesus and the surrounding territories. John addresses this book to them (1:4) to encourage them to stand under increasing persecution.

Date – Church history indicates that John's exile took place around AD 95 which places the date of writing in the rule of Emperor Domitian (AD 81-96).

Introduction

According to John, the purpose of the book is to reveal the full identity of Christ and encourage believers to stand fast in the hope of His coming triumph and to exhort them to holy living in view of the coming judgment. We DO NOT need a detailed forecast of future events, but we DO need a renewed vision of the risen and exalted Christ. The book is apocalyptic, prophetic literature. There are four basic approaches to the interpretation of Revelation:

The **Preterist Approach** (from the Latin for “past”) views Revelation as a description of events in the Roman Empire taking place in the first century. It seems to come from a Jesuit Priest who used it to counter the claims of reformers who insisted that Revelation predicted the corruption and destruction of the Roman Catholic Church. It takes the prophesy as largely symbolic, destroying its true prophetic nature. **This contradicts the book's own claim of being prophetic.** It is virtually impossible to find all the events of Revelation as already fulfilled. For example, the second coming of Christ certainly did not happen in the first century.

The **Idealist Approach** views Revelation as an unfolding of a cosmic conflict to teach spiritual concepts. In this view there is neither historical reporting nor predictive prophecy. It is, rather, a timeless depiction of the struggle between the forces of good and evil. This view was developed by Augustine to counter a growing acceptance of a thousand year (millennium) in the early church. **This view ignores the prophetic claim of the book.**

The **Historical Approach** views Revelation as a panorama of church history from the Apostles to the present. This view was held by most reformers and is accepted by many people today. By equating events in Revelation to historical events, they try to map out the scene so as to determine where they are in the panorama. They see in the events of the book the barbarian invasions of Rome, fall of the Empire, rise of the Roman Catholic Church, various Popes, emergence of Islam, the crusades, the French Revolution, etc. This produces many conflicting interpretations as men try to fit their own historical events into the picture. This approach **rejects the literal method of interpretation** and also robs the book of any meaning for those to whom it was originally written.

The **Futurist Approach** views Revelation as a literal book of prophesy most of which is yet to pass. This is the view taken by most evangelical churches. This view interprets prophecy literally as it depicts actual people, places, and events yet to appear on the world scene. It describes the literal events surrounding the second coming of Christ, the Millennium and final judgment, and the beginning of eternity for believers and non-believers alike. Only this approach does justice to Revelation’s claims to be a book of prophesy and interprets it by the same grammatical-historical method used for all of Scripture.

Eschatology

There are three major views concerning the coming of Christ:

1. Postmillennial View: Christ will return to earth to reign after the Millennium is over. This position holds that the last 1000 years of the church age is the millennium. It will be a time of peace and abundance brought about through the efforts of the church by the preaching of the Gospel and the gradual Christianizing of the world. Postmillennialism does not apply a literal interpretation of Scripture regarding prophecy.
2. Amillennial View: There is no earthly millennial reign of Christ. The Millennium is occurring now as believers experience the rule and reign of Christ in their hearts. His coming is at the end of the church age when there will be a time of trouble. This view does not apply a literal interpretation of Scripture and spiritualizes the promises made to Israel as being fulfilled in the church.
3. Premillennial View: The coming of Christ will occur before the millennium. The church age ends at the tribulation (either before, during, or after) after which Christ returns with His saints to set up His millennial kingdom. Premillennialism follows the plain, literal, historical method of interpretation.

The Rapture

"Rapture" comes from the Latin translation of the Greek *harpazo* (1 Thess 4:17) meaning "caught up" or snatch or take away. The rapture is the event when the Lord will come in the air for His saints: the dead in Christ will be resurrected, living believers will be changed to their glorified state, and both will meet Christ to ascend to heaven (1 Thess 4:13-5:11; 1 Cor 15:51-57; John 14:1-3).

⁵¹Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³For this perishable must put on the imperishable, and this mortal must put on immortality. 1 Cor 15:51-53

Postmillennialists and amillennialists both see the rapture of the church at the close of this age and concurrent with the second coming of Christ. Among premillennialists there are five prevalent views concerning the rapture: partial rapture, pretribulational rapture, midtribulational rapture, posttribulational rapture, and pre-wrath rapture. A pretribulational rapture appears to have the most Scriptural support.

Since the tribulation is a central factor in determining the timing of the rapture, it is important to note that the tribulation is a seven year period (Dan 9:24-27) that begins when the Antichrist signs a seven year peace treaty with Israel (Dan 9:27) and ends with Christ's return at the battle of Armageddon. It is a time of judgment upon the unbelieving world (Jer 30:7; Dan 9:27; 12:1; 2 Thess 2:7-12; Rev. 6; 8-9; 16) and persecution of Israel (Matt 24:9; 22; Rev 12:17) by the Antichrist.

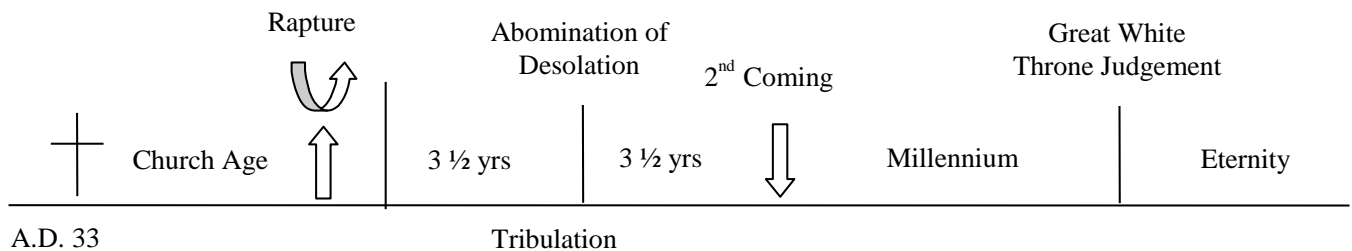
²⁶"Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary And its end will come with a flood; even to the end there will be war; desolations are determined. ²⁷"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." Dan 9:26-27

The partial rapture refers to the size of the group that is raptured – only those saints that are worthy at the time when the Lord descends will be raptured. The mid-tribulation rapture view holds that the rapture occurs at the midpoint of the seven year tribulation. The post-tribulation rapture view holds that the rapture occurs at the end of the tribulation preceding the second coming by a short period. The pre-wrath rapture view places the rapture after the peace treaty with Israel is signed, but before the climatic wrath of God. The pre-tribulation rapture view holds that the rapture occurs before the seven year tribulation. This view seems to hold the most Scriptural evidence because:

1. the church is promised to be kept from the hour of trouble
¹⁰Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth. Rev 3:10
2. the restrainer (the Holy Spirit) will be removed requiring the removal of believers
⁶And you know what restrains him now, so that in his time he will be revealed. 2 Thess 2:6
3. the wrath of God will be poured out in the tribulation and the church is exempt from wrath
¹⁷for the great day of their wrath has come, and who is able to stand?" Rev 6:17
¹⁰and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come. 1 Thess 1:10
⁹For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 1 Thess 5:9
4. the rapture is imminent
⁶so then let us not sleep as others do, but let us be alert and sober. 1 Thess 5:6

A simplified end-times chronology (Pre-millennial Return of Christ and Pre-Tribulation Rapture)

The diagram below presents the premillennial second coming and pretribulation rapture position held by VBC.



1. Rapture (Unspecified Time) – Believers translated and dead in Christ resurrected; Judgment seat of Christ
2. The Tribulation begins – Signing of a seven year peace treaty with Israel
3. Seal Judgments
4. Midpoint of the Tribulation – The Abomination of Desolation demands to be worshiped.
5. Trumpet Judgments
6. Bowl Judgments
7. The battle of Armageddon
8. Jesus the Christ returns – resurrection of tribulation martyrs and OT saints; judgment of living gentiles (both saved and unsaved); judgment of living Israel (both saved and unsaved)
9. The Millennial Kingdom
10. Satan Released and then cast into the lake of fire; judgment of fallen angels
11. Great White Throne Judgment – resurrection and judgment of unsaved dead
12. Eternal State

Outline

The outline is given to us in 1:19: ¹⁹Therefore write **the things which you have seen**, and **the things which are**, and the **things which will take place after these things**. Rev 1:19

- I. Past: "The things which you have seen" (1:1-20)
 - A. The Prologue (1:1-8)
 - B. The Vision of the Glorified Christ (1:9-20)
- II. Present: "The things which are" (2:1-3:22)
 - A. The Letter to the Church at Ephesus (2:1-7)
 - B. The Letter to the Church at Smyrna (2:8-11)
 - C. The Letter to the Church at Pergamos (2:12-17)
 - D. The Letter to the Church at Thyatira (2:18-29)
 - E. The Letter to the Church at Sardis (3:1-6)
 - F. The Letter to the Church at Philadelphia (3:7-13)
 - G. The Letter to the Church at Laodicea (3:14-22)
- III. Future: "The things which will take place" (4:1-22:21)
 - A. Worship in Heaven (4:1-5:14)
 - B. The Tribulation (6:1-18:24)
 - C. The Second Coming (19:1-21)
 - D. The Millennium (20:1-10)
 - E. The Great White Throne Judgment (20:11-15)
 - F. The Eternal State (21:1-22:21)

Summary

Past: "The things which you have seen" (1:1-20)

1:1-8 – Prologue – Revelation is written to "the seven churches" (v4) in the province of Asia where John ministered in Ephesus during the closing years of his life. It is a "revelation" or unveiling of the glory of Jesus Christ. God committed this message to Jesus who gave it to John through an angel to pass on to His "bondservants." John wrote the prophecy in the form of a letter to be read in the churches for their blessing. John begins with a greeting of grace and peace from each member of the Trinity (v4-5). "Behold, He is coming with the clouds..." (v7). This verse combines the prophecy of Daniel 7:13-14 and Zechariah 12:10, the first of 31 quotations from Daniel 7 in this book.

1:9-20 – Vision – John received a vision while in exile on the island of Patmos. Behind him, he heard a loud trumpet-like voice telling him to write down what he would see and send it to the seven churches. When he turned to see the source of the voice he first saw, "seven golden lamp stands" (v12) which represent the seven churches in Asia minor (v20). John then saw, in the middle of the lamp stands, the Son of Man Himself who he attempts to describe:

- Clothed in a long flowing robe reaching to the feet
- A golden girdle worn high for ceremony rather than work
- Hair like white wool, as white as snow
- Eyes penetrating and powerful, like a flame of fire to judge
- Feet like burnished brass
- Voice like a mighty waterfall
- Angels of seven churches like stars in His right hand
- Sharp two-edged sword of judgment from His mouth
- Face like the sun shining in its strength

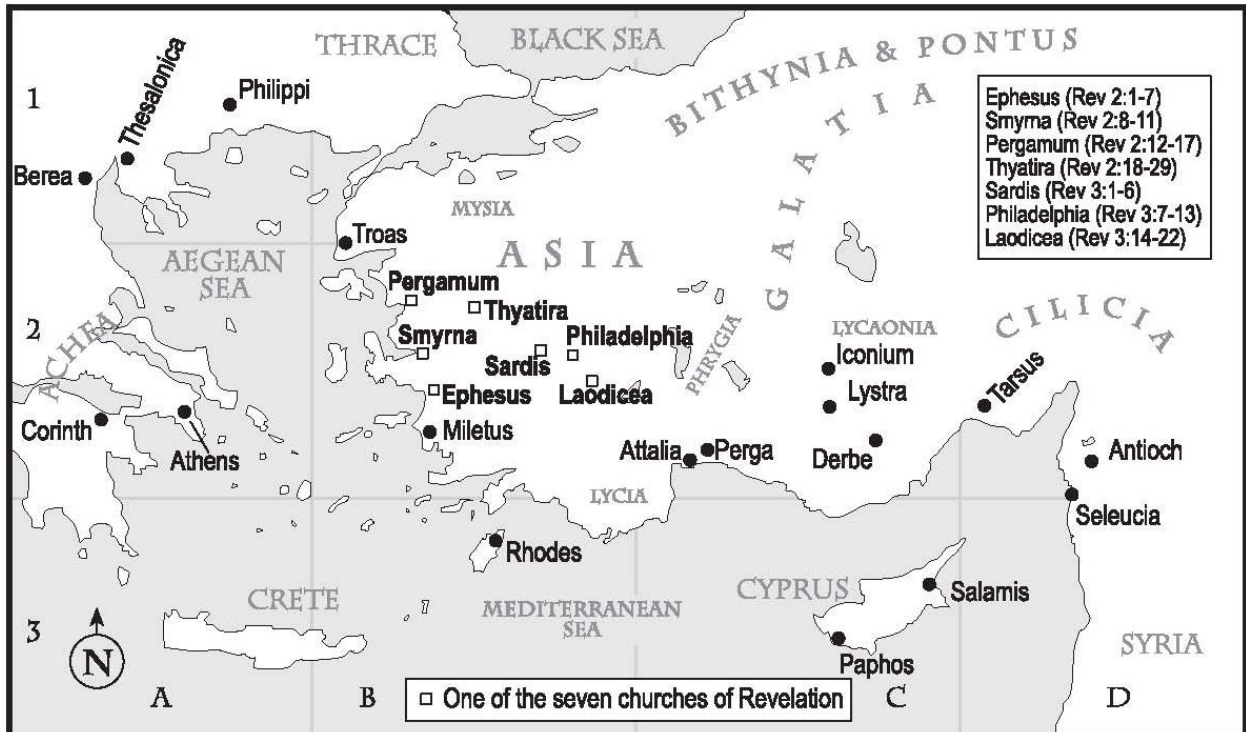
John's response was to fall down like a dead man, but the "Living One" lifted him up.

⁸But when Simon Peter saw *that*, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!" Luke 5:8

- ❖ Do I fall down before Jesus the Christ?

Present: "The things which are" (2:1-3:22)

The study of these churches is valuable because these problems have continued throughout the entire church age and still exist today. The message to each church is something that all churches should heed. John's book is an exhortation to the churches (then and now) to remain faithful to Jesus, live a godly life, and persevere in trouble knowing that Christ the Lord will soon return to rescue and vindicate His people. The letters to the seven churches follow a common format: 1) location, 2) description, 3) commendation, 4) condemnation, 5) command, and 6) promise.



From classic.net.bible.org

2:1-7 – Ephesus – This is a church which toiled, persevered, did not tolerate evil men, tested teachers to determine who is false, and persevered and endured and not grown weary. They were characterized by routine, mechanical orthodoxy. Yet they had “left” (abandoned) their first love (1 John 4:19); their simplicity and purity of devotion to Christ (2 Cor 11:3). They had forsaken their love for Jesus which resulted in a lack of obedience (John 14:15), love for the brethren, and love for the lost. They must repent (which will be evident by good deeds) or lose their witness.

❖ Am I orthodox, but loveless?

2:8-11 – Smyrna – This church receives no criticism at all, only encouragement to remain faithful during poverty and persecution, even unto death.

❖ Am I faithful in difficult times (and good times)?

2:12-17 – Pergamum – There is much to commend in their steadfastness under persecution but false teaching has entered the church which has corrupted them with immorality and idolatry. They must repent or be punished.

❖ Have I been corrupted?

2:18-29 – Thyatira – This church had deeds, and your love and faith and service and perseverance. And they were growing; their deeds of late are greater than at first. However, it had failed because of its tolerance of immorality which often accompanies doctrinal error.

❖ Am I doctrinally pure?

3:1-6 – Sardis – There is nothing good to commend this church. It was once a strong church whose pride has brought about a great fall. They need to wake up, repent, and remember their Savior.

❖ Do I have a name (Christian) that I am alive, but am dead?

3:7-13 – Philadelphia – They, like Smyrna, are not condemned. Even though they have little power, they have kept true to the Word, and patiently endured. They are promised that they will not go through the Great Tribulation (3:10).

❖ Am I “holding fast” to what I have?

3:14-22 – Laodicea – There is not only nothing good to say, but there is more condemnation than for any other church. They are sickeningly "lukewarm" and in danger of losing their witness unless they wake up to their self-deception, repent, and re-light the fire of their faith in Christ. They are warned: “Those whom I love, I reprove and discipline; therefore be zealous and repent.”

❖ Am I apathetic to the things of Christ?

Future: "The things which will take place" (4:1-22:21)

Here is the prophecy of the end. The last section can be broken up in many ways, but contains three major subjects: the tribulation, the millennium, and the eternal state. The church is noticeably absent in this section because of the rapture before the tribulation (1 Thess 4:13-18 and 1 Cor 15:51-52).

4:1-5:14 – Worship in Heaven – The scene in chapter 4 moves to heaven and presents the Creator God surrounded by worshipping creatures and men (the church = 24 elders). He is God Almighty; holy, sovereign, just, righteous, and worthy of worship. Chapter 5 presents Jesus, the Christ, the Lamb of God, the Lion of Judah, who has overcome so as to open the book and its seven seals.

❖ Am I giving all glory to God or do I try and steal some for myself (Isa 42:8)?

The Tribulation (6:1-18:24)

6:1-17 – Seal Judgments – Jesus, the Lamb of God who takes away the sin of the elect who is worthy to open the book, now breaks the seals.

Seal 1 (6:1-2) – The first horseman of the apocalypse (white). This is cold war – conquering by talking of peace and safety (1 Thess 5:3).

Seal 2 (6:3-4) – The second horseman of the apocalypse (red). This is open warfare – peace is taken from the earth.

Seal 3 (6:5-6) – The third horseman of the apocalypse (black). This is famine where a day’s worth of food would cost an entire day’s wages.

Seal 4 (6:7-8) – The fourth horseman of the apocalypse (ashen). This is death. One fourth of the earth’s population dies by war, famine, disease, and wild beasts.

Seal 5 (6:9-11) – Martyrdom of Tribulation Saints early in the Tribulation. The total number of martyrs was not yet complete. When that occurs, the murderers of God’s children will be judged.

Seal 6 (6:12-17) – Cosmic disturbances: A great earthquake, the sun became black, the whole moon became like blood, the stars of the sky fell to the earth, the sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. These events are so disturbing that people will hide themselves in caves and in the mountains. The people will know that these events are God’s wrath: they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?”

7:1-17 – Interlude (Salvation in the Great Tribulation) – John interrupts the sequence of judgments to remind us that we need not despair for there is hope even in the Tribulation. There are two visions which answer the question in chapter 6:17, "who is able to stand." The scene is of a great multitude from every nation which no one can count (7:9). These include the 144,000 remnant of Israel along with Jewish and Gentile believers during the tribulation. God's mercy extends even into this time.

8:1-11:19 – Trumpet Judgments – The seventh seal includes the trumpet judgments. They grow in intensity and are more severe than the first six seal judgments. Their object is to lead hostile unbelievers to repentance and to announce punitive judgments against hardened unbelievers, but few will repent (9:20-21).

Seal 7 (8:1-6) – The seventh seal is silence in heaven. Some believe that this is the midpoint of the tribulation where the Abomination of Desolation (Antichrist) demands to be worshiped.

Trumpet 1 (8:7) – Hail and fire, mixed with blood were thrown to the earth and a third of the earth, trees, and green grass were burned up.

Trumpet 2 (8:8-9) – Something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood, and a third of the creatures which were in the sea and had life, died; and a third of the ships were destroyed.

Trumpet 3 (8:10-11) – A great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. A third of the fresh water became bitter and many men died from the waters.

Trumpet 4 (8:12-13) – A third of the sun and a third of the moon and a third of the stars were struck, so that a third of them would be darkened and the day would not shine for a third of it, and the night in the same way.

Trumpet 5 (9:1-12) – The 1st woe – Demon scorpion locusts torment unbelievers for five months.

Trumpet 6 (9:13-21) – The 2nd Woe – A third of the earth's population is killed by a demon army.

After all these judgments, still the remaining unsaved do not repent of their wickedness (9:20-21).

10:1-11 – Interlude (Mighty angel and the little book) – The emphasis shifts temporarily from the outpouring of God's wrath on unbelievers to the consolation and encouragement of believers. A strong angel stands in power to declare judgment to all the inhabitants of the earth. "There will be delay no longer" provides God's answer to the prayer of the martyrs from chapter 6:

⁹When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;
¹⁰and they cried out with a loud voice, saying, "**How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?**" Rev 6:9-10

John is given a little book which may be the content of the coming prophecy given to him. It is sweet in his mouth because of the sweet taste of God's revealed will. Yet it became bitter in his stomach as he sees the terrible judgments coming on the remaining unbelievers.

11:1-14 – Interlude (The two witnesses) – God's two witnesses will prophecy during the second half of the tribulation (the "Great" Tribulation). Most believe that the identity of these two witnesses is Moses and Elijah. The length is twelve hundred and sixty days ($1260/30 = 42/12 = 2.5$). At some point in the chronology of the end times, the Jewish temple will have been rebuilt. At the end of that period (God's appointed time), Antichrist will make war with the witnesses and kill them. At the end of three and a half days the witnesses are resurrected and ascended to heaven in a cloud. Immediately following the ascension, "in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven."

Trumpet 7 (11:15-19) – 3rd Woe – The seventh trumpet again introduces earthquake, lightning, thunder as the end arrives. The heavenly chorus now treats the coming of the reign of God and Christ, as well as the day of judgment as past events (11:17-18). The chorus sings, "The kingdom of the world has become the kingdom of our God and of His Christ, and He will reign forever and ever"(v15). The next judgments are the bowl judgments.

- 12:1-13:18 – Interlude (Satan's activity) – Chapters 12 and 13 introduce the major characters during the tribulation: the woman, Israel (12:1-2); the Great Red dragon, Satan (12:3-4); the male-child, Christ (12:5-6); Michael and his angels (12:7-17); the beast out of the sea, Antichrist (13:1-10); and the beast out of the earth, Antichrist's false prophet (13:11-18). This will be a time of war on earth and in heaven as good and evil battle until the final triumph of the Lord.
- 14:1-20 – Interlude (Encouragement to Endure) – Chapters 12 and 13 could cause believers to despair. The Spirit through John uses Chapter 14 to encourage the tribulation saints to endure as they face impending martyrdom by giving them a preview of their future blessedness. The future doom of those opposed to God at the second coming is so certain that it is viewed in the past.
- 15:1-8 – Interlude (Preparations for final judgments) – John prepares his readers for the final judgments to be poured out on the earth. These are “the last, because in them the wrath of God is finished.”
- 16:1-21 – The Bowl Judgments – Unlike the seals and trumpets, the outpouring of the bowls indicate a final judgment on mankind. These are the seven bowls of the wrath of God.
- Bowl 1 (16:2) – All unbelievers (those who had received the mark of the beast and who worshipped his image) received loathsome and malignant sores.
- Bowl 2 (16:3) – The sea turned to blood like that of a dead man and all sea creatures died.
- Bowl 3 (16:4-7) – All rivers and springs of water (fresh water) are turned to blood as God's righteous judgment for pouring out the blood of saints and prophets.
- Bowl 4 (16:8-9) – The sun scorches men with fire, fierce heat. The unbelievers blaspheme God and do not repent.
- Bowl 5 (16:10-11) – Antichrist's thrown and kingdom becomes darkened; and unbelievers gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.
- Bowl 6 (16:12-16) – The Euphrates is dried up, so that the way is prepared for the kings from the east. The world's kings are to be gathered for the war of the great day of God at Har-Megedon.
- Bowl 7 (16:17-21) – God says “it is done.” There were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. And every island fled away, and the mountains were not found. And huge hailstones, about 100 pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.
- 17:1-18:24 – Interlude (Judgment of ungodly systems) – Babylon, symbol of the great religious system that placed itself above the Most High God, and symbol of commercial and political greatness that scoffed at the King of kings, are destroyed. These judgments prepare the reader for the return of Christ to restore God-ordained order to a depraved world.
- 19:1-21 – The Second Coming – All in heaven rejoice at the fall of Babylon. The great marriage feast takes place as Christ is joined with His people at the second coming. The saints are clothed with their righteous acts (Eph 2:10). The beast (Antichrist) and the kings of the earth and their armies are assembled to make war against Jesus who sits on the horse leading His army. Heaven opens and the one who has been promised returns to do battle with the forces of evil, human and supernatural alike. The war is completely one-sided:
- ²⁰And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. ²¹And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

20:1-10 – The Millennium – After the battle of Armageddon, Satan is bound for 1000 years in the abyss. Jesus, the Messiah will reign on earth in Jerusalem from the throne of David for a thousand years of perfect law and order. During this time the resurrected saints will reign with Christ over Israel and all the nations of the earth (Ezek 37:21-28; Dan 7:17-22; Rev 19:11-16). The living believers at the end of the tribulation will be those who populate the millennial kingdom – only believers enter the kingdom. The kingdom will be characterized by harmony, justice, peace, righteousness, and long life (Isa 11; 65:17-25; Ezek 36:33-38).

At the conclusion of the millennium, God will allow Satan to make one final attempt to lure men away from Him, thus proving man's depravity is his own choice. Satan and the nations he deceived to rebel against the Lord-King (the prodigy of the believers who entered the kingdom) will be defeated and Satan will be cast into the lake of fire forever.

20:11-15 – The Great White Throne Judgment – Jesus will judge the unsaved by their deeds. Those who have exercised true saving faith will have their names written in the book of life. The true believer will have demonstrated true saving faith by their deeds. The permanent place of punishment for the unsaved (those who demonstrated unbelief by their deeds) is the lake of fire. A summary of the eschatological judgments:

- Believers will be judged after the rapture according to their works done since the time of salvation (2 Cor 5:10; 1 Cor 3:11-15). This is the judgment seat of Christ.
- OT believers will probably be judged at the end of the tribulation (Dan 12:1-3).
- Gentiles living when Christ returns to set up His kingdom will be judged. Believers will enter the kingdom and unbelievers will be cast into the lake of fire (Matt 25:31-46; Joel 3:2).
- Israel will be judged at the second coming based on their acceptance of the Messiah. The saved will enter the kingdom and the unsaved will be cast into the lake of fire (Ezek 20:37-38).
- The fallen angels will be judged probably after the millennium and be cast into the lake of fire (Matt 25:41; 2 Pet 2:4; Jude 6; Rev 20:10).
- All the unsaved dead will be judged after the millennium before the Great White Throne and be cast into the lake of fire (Rev 20:11-15).

Regarding resurrections...

There are two general categories of resurrections: the “first” resurrection (resurrection of the just or resurrection of life) and the “second” resurrection (resurrection of the unjust or resurrection of condemnation). The first resurrection includes the dead in Christ who are raised at the rapture (1 Thess 4:16), the tribulation martyrs (Rev 20:4-5), and the OT saints (Dan 12:2) at either the rapture or the second coming.

The second resurrection will include the unsaved dead of all time and will occur at the Great White Throne judgment (Rev 20:11-15).

21:1-22:5 – The Eternal State – After the rapture, tribulation, second coming, millennium, and Great White Throne judgment; the eternal state will be ushered in (Rev 21). The current universe will be destroyed with intense heat (2 Pet 3:10) and replaced with a new earth (Rev 21:1). The new Jerusalem (Rev 21:2) will come down out of heaven and be the dwelling place of the saints (Rev 21-22). The focus of the eternal state is the fellowship of the redeemed with their Creator (Rev 21:3-4; 22-27; Rev 22:1-5).

22:6-21 – Epilogue – John reiterates his the purposes for what he has been give: to comfort and encouragement and challenge believers. The time is short, be found in Him.