

- c. He is “_____” - His verdict against the Beast is right
- d. He is the “_____” - His judgement against the Beast is just (cf. 89:14)
- e. He is a “_____” - After reaching a just verdict He goes to war
- f. His “*eyes are a flame of fire*” - Nothing will escape His notice, thus there is a _____ aspect of his righteous judgment (cf. Rev.1:14; 2:18)
- g. He will be _____ "*many diadems*" - These are emblems of His royalty due to the fact that He is King of kings and Lord of lords (v.16) and will be the ruler of all nations (Matt. 25:31-32)
- h. He has an unknown name on His _____ (cf. Matt. 11:27) - One of the many things that we will eternally be discovering about our triune God.
- i. He will have an _____ robe for battle - His robe will likely be dipped in the blood of the saints who had been martyred in the Tribulation (Rev.6:9-11). It will be appropriate for Him to dip His robe in their blood as a Warrior-Prince coming to avenge His subjects.
- j. His name is “*The Word of God*” - Jesus is the full _____ of God’s thoughts (mind) (Jo. 1:1, 14, 18; Heb. 1:2). Therefore, it is Him that Satan and the antichrist have been attacking (Gen. 3:1-6; Rev. 1:9; 6:9; 20:4) and as such, they will come face to face with “*The Word of God*” when He returns.

Three observations of contrast:

- When Christ returns to the earth to wage war, it will be based upon righteous principles that will establish His kingdom as holy and thus everlasting. This is in contrast to Satan’s tempting Christ with a kingdom (Matt. 4:8-9), which could not have stood the test of time being founded on perverted principles.
- Secondly, When Jesus Christ returns to earth people will see a Warrior-Prince who will conquer the world, in contrast to the Lamb of God who was slain for the world.
- Thirdly, when Jesus returns to the earth He is coming to judge men’s lives in contrast of Him dying for their sins.

4. Jesus will come back to earth with an _____ at his side (v.14)

- a. An army that comes from _____
- b. An army with special _____
- c. An army that is _____ to Him

When we compare v.14 to v.8 it appears the Bride of Christ will be a part of this army as well as the elect martyrs of the Tribulation (Rev. 17:14).

5. When Jesus returns, He will exercise judgment with a _____ attitude (v.15).

- a. He will be _____ executing judgment
- b. The _____ He will use are a “*sharp sword*” and “*rod of iron.*”
- c. With these weapons Jesus will:
 - a. _____ the nations - strike down, step down on.
 - b. _____ the nations - with an iron fist.
 - c. _____ the fierce wrath of God, the Almighty - as the agent of God
He will squeeze the impurity out of the nations.

6. When Jesus returns the whole world will see Him (v.16)

- a. There will be no _____ who He is, “*And on His robe and on His thigh He has a name written...*”
- b. Everyone will know He is _____ above all who have ever reigned.
- c. Everyone will know He is _____ Almighty.

The visible presence of Jesus at His return will stand in stark contrast to the silent night in Bethlehem, when only a handful of people recognized who He was. On the day Jesus returns to the earth, Scripture will have been fulfilled (Zechariah 14:3-4; Matthew 24:27-31) and we will be able to truly sing, Joy to the World.

Joy To The World

by
G.F. Handel and Isaac Watts

Joy to the world! The Lord is come
Let earth receive her King!
Let every heart prepare Him room
And heaven and nature sing
And heaven and nature sing
And heaven, and heaven and nature sing

Joy to the world! The Savior reigns
Let men their songs employ
While fields and floods
Rocks, hills and plains
Repeat the sounding joy
Repeat the sounding joy
Repeat, repeat the sounding joy

He rules the world with truth and grace
And makes the nations prove
And glories of His righteousness
And wonders of His love
And wonders of His love
And wonders of His love
And wonders, wonders of His love
And wonders, wonders of His love

A Short Survey of Church History

1. THE PERIOD OF THE APOSTLES (30-100 A.D.)

- a. The church was birthed, from the Day of Pentecost to the Stoning of Stephen. (30-32 A.D)
- b. The Church expands (32-49 A.D.)
- c. The Church among the Gentiles (49-68 A.D.)
- d. The Rise of Persecution (68-100)

2. THE PERIOD OF CHRISTIAN MARTYRS (100-313 A.D.)

- a. Begins with the Roman Emperor Nero (64-68 A.D.)
- b. The Causes
 - i. The exclusiveness of Christianity
 - ii. The rejection of idol worship
 - iii. The rejection of emperor worship
 - iv. The equality between believers
 - v. The failure of businesses do to Christianity
 - vi. Suspicions surrounding communion
 - vii. The saving of abandoned babies
 - viii. Missionary endeavors
 - ix. Blamed for catastrophes
 - x. A different lifestyle
- c. The persecutions were not continuous but sporadic

3. THE PERIOD OF CONTROVERSIES AND COUNCILS (313-590 A.D.)

- a. Most of the controversies dealt with the doctrine of Christology
- b. The Arian Controversy (the relationship between the Father and the Son) - The Council of Nicaea (325 A.D.)
- c. The Apollinarian Controversy (the relation between the divine and human side of Christ) - The Council of Constantinople (381 A.D.)
- d. The Pelagian Controversy (is man born with a sin nature or not) - The Council of Ephesus (431 A.D.)
- e. The Nestorian Controversy (is there a distinction between the Divine and the human natures in Christ, making Him two persons unmixed in one personality) - The Council of Ephesus (431 A.D.)

- f. The Eutychian Controversy (did Christ possess two unmixed natures or one nature made up of the divine and the human) - The Council of Chalcedon (451 A.D.)
- g. The Monothelite Controversy (is Christ one person in which there co-existed two natures, but only one will) - Council of Constantinople (680 A.D.)

4. THE RISE OF THE PAPACY (590-1054), FROM GREGORY THE GREAT TO THE SEPARATION OF THE EASTERN AND WESTERN CHURCHES

- a. Among the churches, the church at Rome became the most influential
 - i. Rome was the geographical and political center of the world
 - ii. Rome had the largest church
 - iii. The Roman Church had successfully resisted heresy
 - iv. The Roman Church laid claim to Apostolic tradition
 - v. The theory of the Papacy was first developed by Leo the Great (400-461 A.D.)
 - vi. The loyalty of missionaries and mission churches fell to the Church at Rome
 - vii. The Pope's statesmanship during the barbarian invasions established the Church at Rome
 - viii. When the capital of the empire was moved to Constantinople it left the Bishop of Rome as the greatest authority in Rome
 - ix. The Bishop of Rome remained faithful to the Nicene Creed
 - x. During the Islamic conquests, all major cities with churches that competed with Rome for importance fell, leaving the church at Rome to be the leading church in Christendom.
- b. Pope Gregory the Great (590-604 A.D.) is often looked at as the first pope
- c. There was extensive missionary efforts put forth during this time
- d. Charles Martel stopped the Muslim advance at the Battle of Tours (732 A.D.)
- e. The title, the Holy Roman Empire began when Charlemagne was crowned emperor of the Roman Empire by Pope Leo III (800 A.D.)
- f. The Great Schism of 1054, when the Eastern Church split from the Western Church

5. THE HEIGHT OF THE PAPACY (1054-1294) FROM THE SCHISM TO BONIFACE VIII

- a. The Investiture Controversy (who had the right to invest authority to bishops, the Pope or the Emperor)
- b. The Crusades (1096-1270 A.D.), military campaigns by Christian leaders and armies of the Western Church to reclaim the Holy Land from Muslims.

- c. The Monastic Orders during this period
 - i. The Franciscan Order - Founder: Francis of Assisi (1181-1226)
 - ii. The Dominican Order - Founder: Dominic (1170-1221)
 - iii. The Carthusians - Founded in 1084 A.D.
 - iv. The Cistercians - Founded in 1098 A.D.
 - v. The Premonstratensians - Founded 1120 A.D.
 - vi. The Augustinians - no connection with Augustine of Hippo (Martin Luther was from this order of monks)
- d. The Mystics - emphasized the heart and feelings over intellect
- e. The Scholastics - attempted to rationalize theology in order to buttress faith by reason
- f. Pope Innocent III (1160-1216) brought the Papacy to the pinnacle of its power
- g. The Inquisition was formally pronounced at the Council of Toulouse in 1229 (the establishing of an official tribunal to discover and eradicate heresy)

6. THE DECLINE OF THE PAPACY (1294-1517) FROM BONIFACE VIII TO THE REFORMATION

- a. Reasons for the declines:
 - i. The successors of Innocent III continued to press for new crusades to build up the Papacy, which people were tired of fighting for
 - ii. The Inquisition and other means of enforcing adherence to doctrine became so oppressive that dissent was inevitable
 - iii. The raising of immense funds to support the lifestyle of the Pope and his court
 - iv. The enforced celibacy of the clergy produced disgusting immorality among the clergy
- b. Papacy moved to Avignon in southern France for 70 years (1303-1376 A.D.) - great corruption and moral decline in the papacy
- c. The Papal Schism (1378-1417 A.D) over the location of the church, Italy (Rome) or France (Avignon) left the church divided and with two popes for a period of time. The Council of Constance ended the schism.
- d. The Reformatory Councils
 - i. The Council of Pisa (1409 A.D.)
 - ii. The Council of Constance (1414-1418 A.D.) - burned John Hus as a heretic and condemned Wycliffe's views
 - iii. The Council of Basel (1431-1449 A.D.)

- e. The men who laid the foundation for the reformers of the reformation
 - i. Marsilius of Padua (1275-1342)
 - ii. John Wycliffe (1320-1384)
 - iii. John Hus (1372-1415)
 - iv. Gerolamo Savonarola (1452-1498)
 - v. Brethren of the Common Life - a movement in the Netherlands emphasizing Christian Education
 - vi. John Wesel (1400-1481)
 - vii. Erasmus (1466-1536)
 - viii. Thomas a' Kempis (1380-1471)

7. THE REFORMATION PERIOD (1517-1648), FROM THE POSTING OF THE NINETY-FIVE THESIS TO THE PEACE OF WESTPHALIA

- a. Cultural factors:
 - i. The general ignorance prevailing in western civilization
 - ii. The Popes (1450-1520) made it their ambition to increase Rome's power, make Rome the center of world culture and keep control of a spiritual government that ruled over men's souls
 - iii. The Renaissance period was more pagan than religious
 - iv. The Gutenberg press prompted the study of Scriptures and individual ideas other than what the Church taught
 - v. Humanism as a system of thought was promoted over the Divine and spiritual
- b. Religious factors:
 - i. German humanism had paved the way for a general religious crisis and reform
 - ii. Doctrinally; superstition and fear dominated
 - iii. The Church had the power to impose prohibitions against a city, province, or a whole country
 - iv. Penance had to be paid to the Church to obtain the forgiveness of sins
 - v. Purgatory was represented as a place of temporary punishment
 - vi. Indulgences could be obtained from the Church
 - vii. The merit of good works was to be heavily relied upon
- c. Key Figures in the Reformation

- i. Martin Luther (1483-1546) German Reformation
- ii. Philip Melancthon (1497-1560)
- iii. Fredrick III, Elector of Saxony (1463-1525)
- iv. Pope Leo X (1513-1521)
- v. Emperor Charles V (1500-1558)
- vi. Opponents of Luther in the battle of Rome: Prierias, Cajetan, Miltitz, John Eck
- vii. Johann Tetzel (1465-1519)
- viii. Ulrich Zwingli (1484-1531) German-Swiss reformation
- ix. John Calvin (1509-1564) Swiss-French Reformation

d. The Spread of the Reformation

- i. In France, Jacques LeFever (1455-1536)
- ii. In the Netherlands - Brethren of the Common Life
- iii. In England
 - (1) William Tyndale (1494-1536)
 - (2) Henry VIII (reigned 1509-1547)
 - (3) Edward VI (reigned 1547-1553)
 - (4) Queen Mary (reigned 1553-1558)
 - (5) Queen Elizabeth I (reigned 1558-1603)
 - (6) The Puritans (influenced by Calvin)
 - (7) Oliver Cromwell (leader of the Protestants)
 - (8) The Separatists or Dissenters (wanted to reform the Church of England)
- iv. In Scotland, John Knox
- v. Other Groups of the Reformation
 - (1) Baptists
 - (2) Quakers
 - (3) Arminians, Jacob Arminius (1560-1609)
 - (4) Anabaptists, Menno Simons (1496-1561), rejected infant baptism

