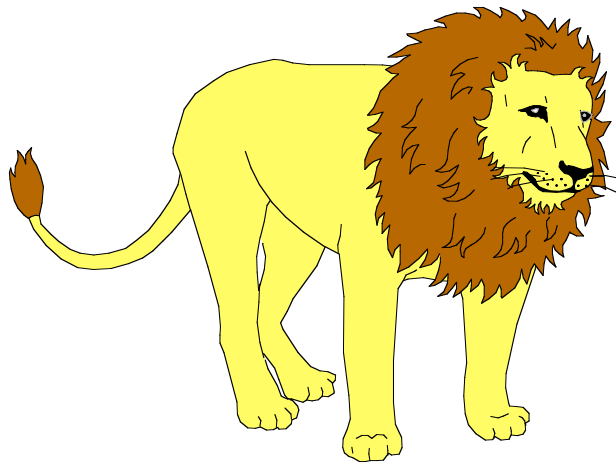


Course Notes

for NT 590

REVELATION



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Course Notes

I. Course Introduction

A. The "Dangers" of Revelation

1. Dangers from both sides:
 - in some circles book is neglected
 - in others, book is overemphasized to neglect of equally important matters
2. Why sometimes neglected?
 - book thought to be unintelligible
 - some repelled by its symbolism
 - some turned off by its interpreters
 - some don't like to think of heaven & hell
3. Why thought unintelligible?
 - wide variety of interpretations
(four quite distinct approaches; here give extremes)
 - a. Contemporary View (Preterite)
 - book talks about events of John's time only
 - b. Historical View (Church Historical)
 - book specifically referring to events over whole of church history
 - c. Future View (Futurist)
 - book relates only to events at end of age
 - d. Spiritual View (Idealistic)
 - book describes spiritual warfare by means of symbols

most hold some combination of these views with emphasis on one or other
4. Unusual and strong symbolism
 - some repelled by it
 - some interpret it literally
 - some evaporate meaning

B. The Rewards of Revelation

blessing promised in Rev 1:3 on those who read, hear & keep what is written in book
 value of the big picture
 centrality of Christ

importance of worship
protection against influence of world in own lives

C. The Writing of Revelation

1. Author

a. According to Book: John (1:1,4,9; 22:8)

b. Which John?

- (1) modern suggestions include John Mark, John the Baptist or some unknown John as well as John the Apostle
- (2) ancient evidence all points to Apostle John (Justin, c 150; Muratorian Canon & Irenaeus, c170; Hippolytus & Origen, c 225)
- (3) stylistic evidence more ambiguous, but Rev only other place in NT besides John where Christ is called "the Word" (Rev 19:13)

2. Date of Writing

a. According to Book: when on Island of Patmos (1:9)

this is when vision occurred, and 10:4 suggests John is writing while vision is going on

probably an exile during persecution (cp 6:9; 12:17 and tradition)

b. When Was That?

- (1) Some try to date by identifying name coded by "666" in 13:18, and by sixth king in 17:10, as being some Roman emperor at time of writing; not very successful
- (2) External evidence not as solid as for authorship, but earliest evid points to c 95 AD, during Domitian persecution
- (3) Some evid favors Nero's reign (c 65 AD), but state of church at Laodicea (3:14ff) doesn't fit (destroyed by earthquake in 60 or 64, would still be rebuilding)

3. Summary

Apostle John, about 95 AD, in exile on Patmos during Domitian's persecution

D. A Sketch Outline of Revelation

1. Prologue (1:1-8)

2. The First Vision (1:9-3:22): The Present

a. Vision of Glorified Christ (1:9-20)

b. His Seven Letters (2:1-3:22)

3. The Second Vision (4:1-16:21): The Future

a. The Heavenly Throne-Room (4:1-11)

- b. The Seven Seals (5:1-8:1)
 - (1) The Scroll & the Lamb (5:1-14)
 - (2) Six Seals Opened (6:1-17)
 - (3) The Seal Interlude: Two Multitudes (7:1-17)
 - (a) The 144,000 (7:1-8)
 - (b) The Innumerable Multitude (7:9-17)
 - (4) The Seventh Seal (8:1)

 - c. The Seven Trumpets (8:2-14:20)
 - (1) Trumpets Prepared (8:2-6)
 - (2) Six Trumpets Sounded (8:7-9:21)
 - (3) The Trumpet Interlude: Two Witnesses (10:1-11:13)
 - (a) The Angel with the Scroll (10:1-11)
 - (b) The Temple & the Two Witnesses (11:1-13)
 - (4) The Seventh Trumpet (11:14-20)

 - d. The Second Vision Interlude: Beauty & Beast (12:1-14:20)
 - (1) The Dragon, the Woman & Her Seed (12:1-17)
 - (2) The Two Beasts (13:1-18)
 - (3) The 144,000, the 3 Angels & the 2 Harvests (14:1-20)

 - e. The Seven Bowls (15:1-16:21)
 - (1) Bowls Prepared (15:1-8)
 - (2) Seven Bowls Poured Out (16:1-21)
4. The Third Vision (17:1-21:8): The End
- a. Babylon Destroyed (17:1-19:5)
 - (1) The Woman on the Beast (17:1-18)
 - (2) The Judgment of Babylon (18:1-19:5)

 - b. Final Victory (19:6-21:8)
 - (1) The Marriage of the Lamb (19:6-10)
 - (2) Christ's Second Coming (19:11-21)
 - (3) The Millennial Rule (20:1-10)
 - (4) The Last Judgment (20:11-15)
 - (5) New Heavens & New Earth (21:1-8)

5. The Fourth Vision (21:9-22:5): The Beginning

- a. The New Jerusalem (21:9-27)
- b. The River of Life (22:1-5)

6. Epilogue (22:6-21)

Interspersed in our notes, we will give chapter summaries, which will include:

Location in structure of Revelation, OT background, other background, Greek language notes, the basic picture in this chapter, and various hermeneutical indicators:

Chapter One

Location in Structure of Revelation:

- Prologue (1-8)
- Beginning of First Vision (9-20)
extends thru end of chapter 3

O.T. Background:

- He who is, was, etc, (4) - Ex 3:14
- 7 Spirits (4) - Isa 11:2?; Zech 4:10
- Coming with clouds (7) - Dan 7:13
- Pierced him (7) - Zech 12:10
- Golden lampstands (12) - Ex 25:31ff; 1 K 7:49; Zech 4:2
- Head, hair, etc. (14) - Dan 7:9; 10:6; Ezk 1:27; 8:2
- Sword of mouth (16) Isa 49:2

Other Background:

- Ancient letter format (4) - sender (nom);
recipient(s) (dat); greeting (w/ charis)
- Lord's day (10) - Didache 14.1, Ignatius, Magn. 9.1
- Robe w/ chest sash (13) - Josephus, Ant. 3.7.2

Greek Language Notes:

- en tachei* (1) - in a short time: soon, quickly
- semaino* (1) - indicate (beforehand), foretell, sometimes of speech giving vague indication
(cp Jn 21:19)
- apo ho on*, etc. (4) - cp Ex 3:14 LXX for *on*
undeclined for unchangeable God?

Basic Picture:

- Glorified X appears to John w/ revelation re/ past (?), present & future, directed to 7

churches (note 1:1, 4, 11; 22:16)

The vision (9-20) has a temple setting, app the "heavenly temple" where the holy place (on earth?) includes the churches, which X as priest is tending

Hermeneutical Indicators:

O.T. background - thruout chapter (& book)

Blessing (3) - strongly suggests book is understandable

Outline of book? (19) - what you have seen, what is, & what will be after this

Interpreted symbols (20) - lampstands & stars

Back to notes outline:

II. The Prologue (1:1-8)

A. Title (1:1-2)

1. Revelation of Jesus Christ: ambiguity; given to Him, he is revealing, he is revealed?
2. Passed on to Christ's servants (us!) via angel & John
3. Contents:
 - a. What must soon happen - predictive
 - b. What John saw - visionary
 - c. God's Word - sure; beyond human ability
 - d. The Testimony of Jesus Christ - Christ-centered (?)

B. Blessing (1:3)

1. Encouragement to Read
2. Encouragement to Keep (Take to heart? Obey, certainly)
3. Time is Near
 - problem of imminency; cp Ps 90; 2 Pet 3:8-9;
 - esp Isa 60:22: "in its time ... swiftly"

C. Greetings and Doxology (1:4-6)

1. Like beginning of letter at this point
 - sender, recipients, greeting
2. Trinitarian blessing
 - 7 spirits unusual; will see more later
3. Doxology: poem praising God
 - here it is Jesus Christ being praised
 - praise for His love, redemption, gifts to us

D. Promises (1:7-8)

1. He is coming again
(not everyone will be happy about this)
2. God (who stands behind this) described
beginning and end (creator and purpose)
who is ... (eternally existing)
Almighty (who strong enough to stop Him?)

III. The First Vision (1:9-3:22): The Present (i.e., John's Time)

A. Vision of the Glorified Christ (1:9-20)

1. Background (9-11): John describes himself
His circumstances:
on Patmos, on Sunday, in Spirit
His commission:
write what you see
send it to 7 churches
2. Christ Described (12-16)
One like a "son of man"
human form (prob allusion to Dan 7:13)
Dress and lampstands imply priesthood
Description implies supernatural being, usually God
(cp Dan 7:9; 10:6; Ezk 1:27-28)
Sword in mouth
prob symbolic, though this is presumably what John saw
(i.e., God is providing the symbolism, not John)
God's mere word can inflict damage like sword
Action: standing among lampstands, holding seven stars
3. John's Reaction & Christ's Response (17-20)
Falls down as though dead (cp Isa 6:5; Ezk 1:28; Dan 8:17,18) terror before
supernatural & God's holiness
Christ's reaction like that on Easter: don't be afraid
Describes self as "first & last" (cp 1:8; 22:13)
Reference to resurrection and power over Hades
Command repeated to write:
what you have seen | is this a sketch of
what is now | book's contents?
what will happen later |
Two symbols explained (few are)
stars = angels (see below)
lampstands = churches

Chapter Two

Location in Structure of Revelation:

First Vision (chs. 1-3)

Seven Letters (chs. 2-3)

1st 4 churches: Ephesus, Smyrna, Pergamum, Thyatira

O.T. Background:

Left 1st love (4) - Jer 2:2

Tree of life, Paradise (7) - Gen 2:9; 3:22-24

Ten days (10) - Dan 1:12,14

Balaam, Balak (14) - Num 22-24; 31:8,16

Hidden manna (17) - Ex 16:32-34; John 6:49-51

New name (17) - Isa 56:5; 62:2; 65:15

Jezebel (20) - 1 Kings 16:31; 19:2; 21:25

Rod of iron (27) - Ps 2:8-9

Other Background:

Strong linkage back to chap 1 & forward thru Rev

Allusions to characteristics of cities?

(see Ramsay, *Letters to 7 Churches in Asia*)

Ephesus: change of position

Smyrna: dead yet lived; crown, faithful

Pergamum: sword, throne of Satan

Thyatira: revels of trade guilds

Nicolaitans (6,15) - early Xn fathers (Ramsay, 350)

White stone (17) - vote of acquittal, banquet ticket, amulet (BAGD 892; Beas-Murray, Caird ad loc)

Morning star (28) - cp Rev 22:16

Greek Language Notes:

note variant (22): *klinen* - bed, *phulaken* - prison, *klibanon* - oven, *astheneian* - sickness, *luctum* - mourning

Basic Picture:

Letters to churchess of John's time, with parallel structure:

(1) description of Christ from chap 1

(2) rebuke

(3) praise

(4) exhortation

(5) eschatological promise

Hermeneutical Indicators:

- Obviously represent churches at John's time (preterist)
 - possibly thruout church history (historicist)?
 - end of age (futurist)?
 - lessons for whole church (idealist)?
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B. Christ's Seven Letters (2:1-3:22)

To seven of the churches existing in John's time in Asia Minor; not all there were even there (e.g., Troas, Colossae); poss chosen to represent completeness

To angel: angel, pastor, church itself?

In each, Jesus pictures himself using features of vision (V) appropriate to given situation

Each letter has compliment (exc Sardis & Laodicea) or complaint (exc Smyrna & Phila)(C); a warning or exhortation (E); a promise to overcomers (P); and a general admonition (to all, not just church) to heed the letter

1. Ephesus (2:1-7)

most important of the 7 cities at time; Paul & John active there

V: holds stars, walks among lampstands (serving as priest using them?)

C: highly commended, but has left 1st love

E: repent or lampstand taken away

P: eat from tree of life

2. Smyrna (2:8-11)

also large city, destroyed c 625 BC, came back to life 400 yr later

V: 1st & last, died and came to life again

C: poor, persecuted (but really rich)

E: don't be afraid; be faithful in persecution

P: not hurt by second death (crown of life)

3. Pergamum (2:12-17)

center of emperor worship; altar to Zeus; Asklepium

V: double-edged sword of mouth

C: held fast in bad location, persecution; but some follow Balaam & Nicolaitans

E: repent or X will fight them

P: hidden manna, white stone, new name

4. Thyatira (2:18-29)

not as important as cities above

trade guilds important: copper, leather, wool, linen, dyeing

V: Son of God, eyes like fire, feet like bronze

C: good and improving; but tolerate prophetess Jezebel

E: against Jezebel; no further to rest but to hold fast
P: authority over nations; morning star (cp 22:16)

5. Sardis (3:1-6)

inland, impregnable fortress, but twice taken by stealth
V: holds 7 spirits (fullness of spirit? cp Jn 3:34) & 7 stars
C: living name but dead (a few have not soiled garments)
E: wake up, repent, or X will come like thief
P: clothed in white; not erased; confessed before Father

6. Philadelphia (3:7-13)

named for founder Attalus 2, for love to his brother Eumenes
V: holy & true; key of David (not overridden)
C: small strength; kept word; not denied Xs name
E: coming soon; hold fast; don't lose crown
P: made pillar; write on him name of God, X, Jerusalem

7. Laodicea (3:14-22)

wealthy city, able to rebuild in 60s after earthquake w/o govt help; water from warm springs via aqueduct
V: Amen (faithful & true witness); ruler of God's creation
C: lukewarm, self-deceived
E: be zealous; repent; buy real wealth; let X in
P: right to sit w/ X on his throne

Chapter Three

Location in Structure of Revelation:

First Vision (chs. 1-3)

Seven Letters (chs. 2-3)

last 3 churches: Sardis, Philadelphia, Laodicea

O.T. Background:

Seven spirits (1) - see note on 1:4 - Zech 3:9, 4:10

Soiled clothes (4) - Zech 3:3

Book of life (5) - Ex 32:32-33; Ps 69:28

Key of David (7) - Isa 22:22

Fall down at your feet (9) - Isa 49:23

Pillar, write on him (12) - Isa 56:5

Rich (17) - Hos 12:8

Other Background:

Allusions to characteristics of cities?

(Ramsay, *Letters to 7 Churches of Asia*)

Sardis: lived on past prestige; thief in night (387-8)

Philadelphia: missionary city; dread of disaster; went outside; took new name (398)

Laodicea: lukewarm, compromising; rich; garments (black vs white); eye medicine (424-29)

Greek Language Notes:

tereo ek (10) - cp Jn 17:15

Basic Picture:

See notes on chap 2

Hermeneutical Indicators:

Strongest references to Lord's coming are in letters 1 (2:5), 3 (2:16), 4 (2:25), 5 (3:3), 6 (3:11)

If historical interp correct, would expect this only in #7, which merely has 3:20

Preterite (actual churches in John's time) and idealist ("to him who overcomes"; "he who has an ear") seem best attested for chaps 2-3

Chapter Four

Location in Structure of Revelation:

Beginning of Second Vision (4:1-16:21)

Forms prelude to incident of scroll, Lamb & seals

Possibly prelude to whole vision also

O.T. Background:

Heaven opened (1): Ezk 1:1 (cp Matt 3:16; Acts 10:11; 2 Cor 12:2ff)

In Spirit (2): Ezk 1:3; 2:2, 3:12,14

One on throne (2): 1 K 22:19ff; Isa 6:1ff; Ezk 1:26; 1:1; Dan 7:9ff

Rainbow (3): Gen 9:13ff; Ezk 1:28

24 Elders (4): orders of priests, Levites? (1 Chron 24,25); heavenly council? (1 K 22:19ff);
12 tribes + 12 apostles? (cp Rev 21:12-13)

7 Lamps (5): Ex 37:23; Zech 4:2,10

Sea of glass (6): Dan 7:10? (cp Rev 15:2); Ex 30:17; 31:9; 1 K 7:23-26

4 Creatures (6-8): seraphim (Isa 6:2-7); cherubim (Ezk 1:5-21; Ex 25:18-22)

Other Background:

Gemstones (3): some question of exact identifications

Greek Language Notes:

lampas (5): lamp, lantern, torch (10 Virgins, arrest of Jesus) rather than *luchnia* (ch 1):
lampstand (under bushel, in temple)

Basic Picture:

Throne room scene in heaven, app w/ some temple features
Emphasizes holiness of God in His own nature, worthiness of God as Creator
Location in structure of Rev may be to emphasize God's control over disasters which follow

Hermeneutical Indicators:

OT connections (throughout)
7 lamps = 7 spirits (5)
John describes how things look (3,6,7, etc.)

IV. The Second Vision (4:1-16:21): The Future

A. The Heavenly Throne-Room (4:1-11)

1. John Carried to Heaven (1-2)
in the Spirit (i.e., in a vision)
some see rapture of church represented here, but no such significance for other transports (17:3; 21:10)
2. The One on the Throne (2-3)
throne: Dan 7:9, of Ancient of Days
Ezk 1:26, of sapphire (w/ glowing metal, rainbow)
not much description of person enthroned (like Isa 6)
cp Ezk 1, Dan 7, Dan 10
presumably this is God the Father
since HS rep in v 5, Christ in ch 5
3. The 24 Elders (4, 10-11)
also on thrones, wear crowns
(so ruling with or under God?)
various identifications:
(1) angelic beings: God's heavenly council

cp Job 1, Isa 6:8, esp 1 K 22:19-22

(2) humans: 24 rep courses of priests and Levites (1 Chron 24, 25);
or 24 = 12 + 12, rep Israel (12 tribes) and church (12 apostles)

4. Other Features (5-6)

thunder, lightning, etc.: God's majesty? fearful power?

(recall Ex 20:16; Deut 18:16)

lamps = 7 Spirits, prob 7-fold Holy Spirit (cp Rev 1:5, grouped with God and Christ; Zech 4:10, vision of lampstand, note Zech 4:6)

sea not explained; some connect with Red Sea deliverance;

others with evil, chaos

5. The Four Living Creatures (6-9)

similar to cherubim in Ezk 1, 10, but have one face each instead of four,

6 wings vs 4

perhaps these are seraphim instead (see Isa 6), which have six wings and 1 face each, but not fully described

why the faces? one rabbi explained eagle as most powerful bird, ox as most powerful domestic animal, lion as most powerful wild animal, man most powerful of all

6. Praise of God (8, 11)

praising God's holiness

praising God's worthiness in creating, sustaining everything

Chapter Five

Location in Structure of Revelation:

2nd vision (4:1-16:21)

Connects throne room scene w/ opening of seals

Focus on problem and solution

O.T. Background:

Scroll (1): Isa 8:1,16; 29:11; Ezk 2:9-3:2; Dan 12:4; Zech 5:1-4 [revelation, covenant, title deed, curses?]

Seals (1ff): authenticity? (1 K 21:8; Est 3:12; Jer 32:10); ownership? (SS 8:6); protect from tampering, prying? (Ps 40:9; Jer 32:11) [prob last]

Lion of Judah (5): Gen 49:8-10

Root of David (5): Isa 11:1,10

Lamb slain (6): OT sacrificial system, esp Passover (Ex 12), poss Day of Atonement (Lev 16)

7 horns (6): prob power (Zech 1:18ff; Dan 8:4,7,8)
7 eyes (6): prob knowledge (Zech 3:9; 4:10; cp Isa 11:3)
Incense = prayer (8): Ps 141:2 (see esp Rev 8)

Other Background:

7 seals (1ff): Roman contracts & deeds (see B-M)

Greek Language Notes:

arnion (6) instead of usual *amnos* (only once outside Rev in rest of NT; 4x in LXX);
distinction betw terms not clear
phiale (8): bowl used in offerings (esp in Rev 15-16)

Basic Picture:

Only the Lamb of all creatures has the right to open the scroll, based on his atoning death
Worthy to receive power, wealth, etc.
Worshiped in same breath w/ God the Father

Hermeneutical Indicators:

Slain lamb seems clearly symbolic rather than realistic, but John was probably shown the symbols directly
Chronology: does the scene of not being able to find anyone worthy suggest this vision is set before and just after Jesus' ministry?

B. The Seven Seals (5:1-8:1)

1. The Scroll and the Lamb (5:1-14)

a. The Scroll (1-4)

(1) Seven Seals

(a) uses of seals:

authenticate a message (1 K 21:8; Est 3:12)
mark ownership (Rev 7:2,3; pot handles)
protect from tampering (Matt 27:66; Jer 32:10)

(b) sealed books:

Dan 12:4 revelation sealed until end time
7 seals used in RE to seal up various legal
documents, esp contracts, deeds

(2) The Book Itself: Various Suggestions

(a) Contract

/1/ God's Promises
/2/ Debenture (slavery to sin?)

(b) Testament

(c) Title Deed

(d) Judgments

(e) Book of Life

(3) No One Found Worthy to Open (4)

locations: no human, dead or alive?
no created being anywhere in universe?

b. The Lamb (5-14)

(1) Symbolism

pretty clear indication here that vision uses symbolism

(a) lamb slain - atoning death of Christ

(b) seven horns - power (cp Dan 8:7,8; Zech 1:18-21)

(c) seven eyes

prob knowledge (cp Zech 4:10 w/ Zech 1:10; 6:5)

(d) titles

/1/ Lion of Judah (cp Gen 49:8-10)

/2/ Root of David (cp Isa 11:1,10; note this context for
ideas of power and knowledge too)

(2) Takes the Scroll (7)

(3) Lamb is Worshiped (8-14)

(a) Worthy for His Redeeming Death (8-10)

(b) Worthy to Receive Power

(c) God & Lamb worshiped together

C. Lessons of Chapters 4 & 5

1. In all the disasters to follow, God the Father and His Son are in control; they alone have wisdom, power and righteousness to handle matters properly.
 2. Christ having purchased salvation for His people, now begins the events that will wind up man's (and Satan's) rebellion against God.
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Chapter Six

Location in Structure of Revelation:

- 2nd vision (4:1-16:21)
- Six seals opened (ch 6)

O.T. Background:

- Four horsemen (1-8): Zech 1:8ff; 6:1ff
- Four plagues (1-8): Ezk 14:21
- Souls under altar (9): Ex 29:12: sacrificial blood poured out at base of altar (cp 2 Tim 4:6)
- Earthquake (12): Ps 97:4; Isa 29:6; Ezk 38:19; Zech 14:4-5
- Sun darkened, etc. (12): Isa 13:10; Joel 2:10,31; Ezk 32:7
- Stars fall (13): Isa 34:4
- Kings of earth, etc (15): Ps 2:2,10; 76:12
- "Fall on us!" (16): Hos 10:8
- Who can stand (17): Ps 76:7

Other Background:

- Denarius (6): Matt 20:2, day's wage
- Parallels of seals w/ Olivet Discourse (Matt 24)
 1. Gospel preached (14), or false Xs (5,23-24) or nation against nation (7)
 2. Wars & rumors of wars (6-7)
 3. Famines (7)
 4. Death (9b, 21-22)
 5. Persecution (9)
 6. Sun darkened, etc. (29-30)

Greek Language Notes:

- choenix* (6): about one quart dry measure
- adikeo* (6): injure, damage, spoil, treat unjustly
- chloros* (8): light green; pale as opposed to healthy
- thanatos* (8): death; more specifically, fatal illness

Basic Picture:

Disasters unleashed by Lamb; seem to run to end
(cp seal #6 w/ Matt 24:29-30)
When do they start? beginning or end of church age?

Hermeneutical Indicators:

OT background
Parallels w/ Olivet Discourse

D. Six Seals Opened (6:1-17)

opened by Christ with some involvement of 4 creatures

1. First Seal (1-2): Imperialism?

rider on white horse, w/ bow and crown, goes out conquering
identity obscure; three common suggestions

(1) Christ: use of white in Rev;
but seals, trumpets, bowls are nearly all disastrous;
spread of Gospel?

(2) Antichrist: mimics Christ; no other evidence

(3) Imperialism: fits other 3 seals as allegorical

2. Second Seal (3-4): War

rider on red horse, w/ large sword, takes peace from earth
pretty obviously represents war

3. Third Seal (5-6): Famine

rider on black horse, w/ scales and voice re/ wheat, barley, oil, wine (shortage of
former, but not latter)

Famine represented; oil & wine not luxuries, so may represent moderate famine
or lack of manpower for harvest (moderation not out of place in 1st
sequence)

4. Fourth Seal (7-8): Death

rider on "green" horse named Death, accompanied by Hades (allegorical names);
kill 1/4 of world by warfare (seal #2). famine (#3), plague & wild animals (cp Ezk
14:21)

5. Fifth Seal (9-11): Martyrdom

souls under altar, killed for Word of God and their testimony; i.e., persecution
cp Ex 29:12: sacrificial blood poured out at base of altar; same symbol here?

6. Sixth Seal (12-17): Signs on Earth & in Heaven

earthquake, sun darkened, moon like blood, stars fall, sky rolls up, mts & islands
moved

fierce natural (?) disasters
men recognize God's hand but try to hide

7. Summary

parallels to horses in Zech 1-6:
perhaps hint of angelic activity?
closer parallels to events in Olivet Discourse Mt 24:

seal #1	Gospel preached (14) false Christs (5,23-24) nations rise against nation (7)
seal #2	wars & rumors of wars (6-7)
seal #3	famines (7)
seal #4	death (9b,21-22)
seal #5	persecution of believers (9)
seal #6	sun darkened, moon no light, stars fall; nations mourn (29-30)

Chapter Seven

Location in Structure of Revelation:

2nd vision (4:1-16:21)
Throne room w/ Lamb (chs 4-5)
Six seals opened (ch 6)
Interlude between 6th & 7th seals (ch 7)

O.T. Background:

Seal on forehead (3): Ezk 9:4 - protection; ownership?
(use of Heb Tau, which then looked like X or +)
Census of Israel (4-8): Num 1; 26; 2 Sam 24:9
12 Tribes (5-8): Gen 49 (12 sons); Num 1 (Eph & Man for
Levi & Jos); Ezk 48 (ditto; Dan still around in Millennium?)
12 groups (of 24,000 each) 1 Chron 27; (of 1,000 ea) Num 31:4-5
Spread tent (15): Isa 4:5-6
Shepherd (17): Ps 23, etc.

Other Background:

White clothing, palm branches (9): holiness, festivity;
cp Jn 12:13; 1 Macc 13:51-52

Greek Language Notes:

phoinix (9): palm tree or branch; fabulous bird
skenoo (15): live, shelter, dwell, tabernacle

Basic Picture:

Interlude seems to look back to 5th seal and forward to coming disasters of trumpets
Israel (4-8) = Jewish nation? church? people of God?
Two groups (4-8 & 9-17) same or different?

Hermeneutical Indicators:

OT background

Contrast of two groups:

1. Israel (4) vs all nations (9)
 2. 144,000 (4) vs innumerable (9)
 3. on earth (3) vs in heaven (13-15)
 4. sealed (3) vs slain? (14,16)
-

E. The Seal Interlude (7:1-17): Two Multitudes

1. The 144,000 (1-8)

interruption of seal sequence

such interludes significant part of structure of Rev
sealed to protect from coming disasters (allusion to trumpets?)
pictured as Israelites, 12,000 for each tribe
protected by seal of God's ownership

2. The Innumerable Multitude (9-17)

some identify this group with #1 above, as two alternative pictures of Xns
But distinction of 2 groups seems too much emphasized:
number <=> innumerable
Israel <=> every nation

on earth <=> in heaven
at least, distinction of believers on earth & in heaven
identity of 2nd group:
victors (white, palm branches): faithful to death?
persecuted: come out of great tribulation
redeemed: washed robes in blood of lamb

Chapter Eight

Location in Structure of Revelation:

Second Vision (4:1-16:21)
Seven Seals (5:1-8:1)
Seventh Seal (8:1)
Seven Trumpets (8:2-11:20)

O.T. Background:

Silence (1): Hab 2:20; Zeph 1:7
Censer, altar, etc. (3-5): tabernacle & temple Ex 30:1-6; prayer & incense Ps 141:2; casting
coals on earth Ezk 10:2
Seven trumpets (2,6ff): Josh 6:2-5
Hail & fire (7): Ex 9:23; Ezk 38:22 (prob = Rev 20:9)
Mountain (8): Jer 51:25 (but more like Rev 17:9)
Water to blood (8): Ex 7:17-21 (closer to 2nd bowl)
Wormwood (11): Ex 15:23; Jer 9:15; 23:15
Darkness (12): Ex 10:21-23; Isa 13:10; Ezk 32:7-8

Other Background:

compare w/ seals & bowls, app escalating disaster
note justification of escalation in Ex 9:13-16
(cp also Lev 26:18,21,24,27)
incense & prayer (Edersheim *LTJM*, 1:137-38)

Greek Language Notes:

epi (3) - "at" the altar
took (5) - perfect tense
autous (6) - angels prepared "themselves"

Basic Picture:

Continuation of disasters on earth, principally directed at environment

Hermeneutical Indicators:

OT background

Variety of views on silence of 7th seal:

- (1) silence of end of world or new creation
- (2) silence to hear prayers of God's people
- (3) silence anticipatory of trumpets
- (4) silence because contents of seal hidden

Note pattern of nesting 7s in destruction of Jericho (Josh 6:3-4); suggests nesting of trumpets & bowls leading to fall of Babylon (Rev 16:17-20)

F. The Seventh Seal (8:1)

silence in heaven

seems rather anticlimactic after previous violent action

some think this is "calm before storm"

suggest that 7th seal is trumpets

and 7th trumpet is bowls

G. The Seven Trumpets (8:2-11:20)

1. The Trumpets Prepared (8:2-6)

new imagery for plagues of judgment

perhaps source is Josh 6:4, where priests with 7 trumpets march around Jericho

before its destruction

2. Six Trumpets Sounded (8:7-9:21)

a. 1st Trumpet (8:7)

hail, fire & blood thrown to earth

1/3 of earth burnt, 1/3 trees, all grass

b. 2nd Trumpet (8:8-9)

burning mountain thrown in sea (volcano, meteor?)

1/3 of sea => blood; 1/3 sea creatures die; 1/3 ships sunk

c. 3rd Trumpet (8:10-11)

star falls, named Wormwood (bitter herb)

turns 1/3 of fresh water bitter

- d. 4th Trumpet (8:12)
 - sun, moon, stars struck
 - light decreased by 1/3: intensity or temporal?

 - e. The Three Woes (8:13)
 - 5th-7th trumpets also labelled "woes"
 - app much worse; described in more detail
-

Chapter Nine

Location in Structure of Revelation:

- Second Vision (4:1-16:21)
- Seven Trumpets (8:2-11:20)
- 5th & 6th Trumpets

O.T. Background:

- Locusts (3ff): Jer 51:27; Joel 2:1-11
- Abaddon (11): Ex 12:23; Isa 37:36; Jer 6:26; 48:8

Other Background:

- Abyss (1ff): Luke 8:31; Rev 11:7; 17:8; 20:1,3

Greek Language Notes:

- phrear* (1): well, pit, shaft
- akris* (3): grasshopper, locust
- huakinthos* (17) hyacinth-colored; dark blue? smoke-colored?
- plege* (18): plague, misfortune, blow, stroke, wound

Basic Picture:

- Disasters become worse, now directed more specifically toward (unsealed) mankind
- Still no repentance (20-21)

Hermeneutical Indicators:

- Less OT background than usual
- Wide variety of interpretations of "locusts":
 - (1) demonic, actual appearance

- (2) demonic, figurative description
 - (3) supertechnological: helicopters, etc.
 - (4) symbolic of delusions, fears, hardships, memories of sins
-

- f. 5th Trumpet (9:1-11): 1st Woe
 - "star" opens abyss, lets out "locusts"
 - torment men without God's seal for 5 months
 - how interpret? some say these symbolic, some say demonic, some say technological
 - g. 6th trumpet (9:12-19): 2nd Woe
 - four angels bound at Euphrates loosed to kill 1/3 of mankind, app by means of infernal cavalry rather similar to "locusts" above
 - but locusts do not kill (5-6), these horses do (18-19)
 - h. Results (9:20-21)
 - survivors still do not repent of their sins:
 - worship of demons, idolatry, murder, magic, sexual immorality, robbery
 - i.e., the drawn-out nature of these plagues intended to bring mankind to repentance; few repent
-

Chapter Ten

Location in Structure of Revelation:

- Second Vision (4:1-16:21)
- Seven Trumpets (8:2-11:20)
- Trumpet Interlude (10:1-11:13)

O.T. Background:

- Cloud (1): theophanic?
- Rainbow (1): Gen 9:13; cp Ezk 1:28; Rev 4:3
- Fiery pillars (1): Ex 13:21-22; cp 1 K 7:15-22
- Voice like lion (3): Hos 11:10
 - (lion image for Christ, Gen 49:9; Rev 5:5)
- Thunder (3-4): Judgment: Ex 9:23ff; 1 Sam 7:10; Isa 29:6; Sinai: Ex 19:16
- Seal up (4): Dan 12:4,9; (9:24); Dan 8:26
- Lift right hand (5): Dan 12:7; Deut 32:40
- Mystery accomplished (7): Dan 9:24?; 12:7
- Eat scroll, etc. (9-10): Ezk 2:8-3:5, 14

Sweet in mouth, etc. (9-10): Job 20:12-18

Other Background:

Face like sun (1): Matt 17:2

Open scroll (2): Rev 5:1ff

Thunder (3-4): Jn 12:28-31; Rev 8:5; 11:19; 16:18
precursors of judgment?

Greek Language Notes:

chronos (6): time, usually a period of time; here probably has force of "delay"

kai (7): prob Hebraistic, with meaning "that"

Basic Picture:

Angelic proclamation re/ end & its disasters to be relayed by John (cp Messianic proclamation in Ps 2:7)

Thunders?: not everything revealed, will still surprise when it happens

Hermeneutical Indicators:

OT background, esp. covenant symbolism & scrolls

Scrolls --> seals --> mystery connection

7th trumpet = end

3. The Trumpet Interlude: Two Witnesses (10:1-11:13)

a. The Angel with the Scroll (10:1-11)

(1) Mighty Angel Described (1)

robed in cloud, rainbow above head, face like sun, feet like pillars of fire

angelic appearance? symbols of God's covenant?

cp face w/ transfig Mt 17:2; rainbow w/ Gen 9:13; pillars w/ Ex 13:21-22; cloud frequently

(2) The Open Scroll (2)

I suggest this is the scroll opened in Rev 5,6,8

see further below (8-11)

(3) The Thunders Speak (2-4)

angel speaks w/ voice like lion (cp God's voice, Hos 11:10;
and lion imagery for Christ, Rev 5:5; Gen 49:9)
7 thunders speak (cp God's voice, Ps 29:3)
Rev 8:5; 11:19; 16:18: precursors of judgment?
why sealed? not told; cp Dan 8:26; 12:4,9 and contrast Rev
22:10; secrets not even John to reveal

(4) The Angel's Oath (5-7)

raised right hand standard for oath (Deut 32:40; Dan 12:7)
"no more delay" rather than "no more time"
seventh trumpet will complete mystery of God
(fits idea that 7 bowls part of 7th trumpet)

(5) John Eats the Scroll (8-11)

same figure in Ezk 2:8-3:5
receiving God's word to pass on to others, as seen in
context of both passages

Chapter Eleven

Location in Structure of Revelation:

Second Vision (4:1-16:21)
Seven Trumpets (8:2-11:20)
Trumpet Interlude (10:1-11:13)
7th Trumpet (11:14-20)

O.T. Background:

Measure temple (1): Ezk 40-43
42 months (2): not explicit, but same length in 3-1/2 yr of Dan 7:25; 12:7; 9:27
1260 days (3): = 42x30; nearly comparable periods in Dan 12:11,12; 8:14
Two olive trees, lampstands (4): Zech 4:14
Fire, drought (5-6): like Elijah; cp also Mal 4:5; Matt 27:49; 11:14; 17:10-12
Blood, plagues (6): like Moses
Eschatological sketch w/ OT background (17-18)
Destroying destroyers (18): Jer 51:25
Temple opened, ark seen (19)

Other Background:

Trample city (2): Luke 21:24
Beast from abyss (7): Rev 9:1-2; 13:1 (sea = abyss?)

7th trumpet (15): Rev 10:7

Temple opened, ark seen (19): Matt 27:51; Rev 15:5; 19:11

Greek Language Notes:

kalamos (1): reed, measuring rod

rabdos (1): rod, staff

plateia (8): wide road, street

onoma (13): name, title, category, person, office

Basic Picture:

Much disagreement re/ witnesses

-church

-individuals

-Moses & Elijah: cp transfiguration

-Enoch & Elijah: never died

-others w/ spirit & power of such: like John Baptist

Hermeneutical Indicators:

OT background

killed by beast, resurrected, taken to heaven

b. The Temple & the Two Witnesses (11:1-14)

(1) The Temple (1-2)

measuring temple parallel to Ezk 40ff

where is the temple?

heavenly Jerusalem? earthly? both?

where is outer court?

seems to be on earth: trampled by Gentiles

maybe it *is* the earth

2 witnesses (below) app at Jerusalem (8)

42 months = 3-1/2 yrs

(2) The Two Witnesses (3-14)

they prophesy for 1260 days = 3-1/2 yr

is this the 1st or 2nd half of 7 yrs?

who are they?

two olive trees, lampstands (cp Zech 4:3,11,14)

some see as church due to lampstand analogy

(but sound like individuals)
others as Moses & Elijah due to miracles
(M:water --> blood, plagues; E:drought, fire)
others as Enoch & Elijah, the ones who never died (Gen 5:23-24; 2
Kings 2:11)
death, resurrection, ascension analog to Jesus'

(3) The Great Earthquake (13-14)
freq mentioned in eschatological passages
(cp esp Zech 14:4-5 & Rev 16:18)
first signs of repentance (13)
second woe (6th trumpet) ends here? (14)

4. The Seventh Trumpet (11:15-20): Third Woe

trumpet produces announcement in heaven: world's kingdoms have become God's
(15)
praise (16): because God has begun to reign
opening of God's temple & appearance of ark
veil split? (Mt 27:51) reminder of covenant?
God about to come out and intervene?
suggest 7th trumpet runs to end of bowls (16:17)
better fits concept of "woe"
allows city to fall w/ last trumpet as at Jericho

Chapter Twelve

Location in Structure of Revelation:

Second Vision (4:1-16:21)
Seven Trumpets (8:2-11:20)
=> Second Vision Interlude (12:1-14:20)
Seven Bowls (15:1-16:21)

O.T. Background:

Sun, moon, 12 stars (1): Gen 37:9-11
Pregnant woman (2): Isa 26:17; cp Isa 54 & Mic 4:10
Dragon (3): Isa 27:1; Ps 74:14
Stars cast down (4): Dan 8:10
Rule nations w/ rod of iron (5): Ps 2:9
Desert (6,14): Jer 31:2; Ezk 20:34-38; Hos 2:14
1260 days (6): see background to Rev 11:3
War in heaven (7): Dan 12:1; cp Dan 10:12-13,20-21

Ancient serpent (9): Gen 3:1-7; Isa 27:1

Out of serpent's reach (14): Isa 26:20-21

Time, times & 1/2 time (14): Dan 7:25; 12:7; cp 9:27

Flood (15): 2 Sam 22:5ff; Isa 28:15-18

Make war w/ rest of offspring (17): Dan 12:7; 7:21,25; 8:24; 11:31-35

Other Background:

Woman as heavenly Jerusalem (1-2): Gal 4:21-31 (citing Isa 54)

Pursuit of holy family: Matt 2:13-15

Recall Elijah, John Bapt & Jesus in wilderness

1/3 stars (4): Rev 8:7-12

Rule w/ rod of iron (5): Rev 2:27; 19:15

Greek Language Notes:

odino (2): suffer birth pangs

poimaino (5): shepherd, tend; (fig.) rule, govern

oikoumene (9): inhabited world, empire

Basic Picture:

Woman who gives birth to Christ is protected from Satan, but he goes after her offspring

Hermeneutical Indicators:

OT background important

woman = Israel, or (more generally) God's people?

H. The Second Vision Interlude: Beauty and Beast (12:1-14:20)

1. The Dragon, the Woman and Her Seed (12:1-17)

a. The Woman described (1-2)

Rom Catholics think this is Mary, who gave birth to Christ

but contrary to RC theol, she has other seed (17)

also apparently on earth whole time from birth of X to end

sun, moon & stars recalls Gen 37:39ff where symbolic of Israel

cp Isa 54 sym of Zion, & Gal 4:21-31 symb of heavenly Jerus

suggest woman either Israel or more generally people of God

b. The Dragon (3-4)

similar to 4th beast in Dan 7 and beast from sea in Rev 13, tho clearly distinguished from latter there

v 9 identifies as Satan

very similar OT background in Isa 26:11-27:1, with both birth

pangs of God's people & slaying of serpent

c. The Child is Born (5-6)

pretty obviously Christ, tho some might include his church
Satan tries to destroy, but escapes to heaven (ascension?)
woman escapes to desert

d. War in Heaven (7-12)

Satan cast out by Michael
when?

some see this at orig fall of Satan, but several Script passages
against this (Job 1,2, Zech 3, etc.)
others put at X's ministry (Lk 10:18), but ref to 3-1/2 years (6,14)
suggests end of age

e. Pursuit of Woman & Her Seed (13-17)

either Israel (pre-trib rapture has taken out church) or believers (post-trib)
protected by God in wilderness 3-1/2 years
cp Elijah in wilderness 1 K 17; also note Isa 26:20-21 cited above;
cp Mt 24:15-22 flee Jerusalem; Zech 14;5
who are rest of seed? - obv believers (17) suggesting not all escape

Chapter Thirteen

Location in Structure of Revelation:

Second Vision (4:1-16:21)
Seven Trumpets (8:2-11:20)
=> Second Vision Interlude (12:1-14:20)
Seven Bowls (15:1-16:21)

O.T. Background:

Description of beast (1-2): Dan 7:2-10
from sea: Dan 7:2-3
10 horns: Dan 7:10 (cp Zech 1:18)
7 heads: Dan 7:4,5,6,7
leopard: 7:6; bear: 7:5; lion: 7:4
Dragon gave it authority (2): Dan 7:6; cp Matt 4:8-9
Who is like...? (4): cp Ex 15:11
Utter blasphemies (5-6): Dan 7:8,11,20,25; 11:36
42 months (5): see background to Rev 11:2
Make war against saints (7); ditto re/ Rev 12:17

Captivity, etc. (10): cp Jer 15:2; 43:11
Image to be worshiped (14-15): cp Dan 3

Other Background:

horns like lamb (11): power like Christ's?
spoke like dragon (11): message like Satan's?
performs signs (13): Matt 24:24; 2 Thess 2:9
mark of beast (16-17): cp seal of God, Rev 7
number of his name (17-18): *gematria?* (see handout)

Greek Language Notes:

didomi (7,15): allow
poieo (12): exercise
dosin (16): indefinite 3rd plural active = passive

Basic Picture:

Beast & false prophet force mankind to worship Satan

Hermeneutical Indicators:

1st beast related to four empires of Dan 7
sums them up?
combination?
note total number of heads & horns
2nd beast later identified as "false prophet" (16:13)

2. The Two Beasts (13:1-18)

a. Dragon stands on shore (1) - calling up beast?

b. Beast from Sea (1-10)

abyss = sea? (cp Rev 11:7)

very similar to dragon:

heads horns crowns color

dragon 7 10 7 red (12:3)

beast 7 10 10 scarlet? (13:1; 17:3)

very similar to beasts of Dan 7:

[10 horns] fourth beast (Dan 7:7)

like leopard (3rd beast) (7:6)

feet like bear (2nd) (7:5)

mouth like lion (1st) (7:4)
suggest it sums up previous world powers and has family resemblance to Satan, the "prince of this world"
fatal wound (more later, 13:12,14)
phrase "as if slain" in 13:3 parallel to Rev 5:6
does Antichrist have death & resurrection also?
whole world follows, worships beast
ref to slander, war against saints like Dan 7:8,11,20,25
length of authority 42 mos., again like Rev 11,12
warning against danger of worshipping beast (8)
exhortation to patience, endurance, faithfulness (10)

c. Beast from Earth (11-18)

another beast from earth
sea = abyss? people? (17:15)
land = Israel?
horns like lamb = power like Christ? performs miracles
speaks like dragon = message is Satan's; gets people to worship beast
Satanic trinity: dragon, beast, false prophet?
image of beast, made to speak
creation mimicked? resembles Nebuchadnezzar's image in Dan 3
mark of beast mimics seal of God (ownership, protection?)
number of beast: 666 (see Appendix, page 53)
app gematria, but technique is ambiguous
used reg Gk alphabet, plus 3 old letters:
digamma = 6; koppa = 90; sampi = 900
best guess: 666 = the serpent's Christ, i.e., Antichrist

Chapter Fourteen

Location in Structure of Revelation:

Second Vision (4:1-16:21)
Second Vision Interlude (12:1-14:20)
Woman & Dragon (12)
Two Beasts (13)
144,000, 3 Angels & 2 Harvests (14)

O.T. Background:

Mt. Zion (1): Ps 2:6; cp Heb 12:22
New song (3): Ps 33:3; 40:3; 96:1; 144:9; 149:1; Isa 42:10
themes of deliverance, warfare, eschatology

Pure from women (4): Deut 23:9-11; 1 Sam 21:5
Firstfruits (4): Jer 2:3; Jas 1:18
Eternal gospel (6): cp Isa 24:5
Give God glory (7): Josh 7:19, idiom for "confess"
Fallen is Babylon (8): Isa 21:9; cp Jer 51:8
Make nations drunk (8): Jer 51:7
Wine of God's wrath (10): Isa 51:17; Jer 25:15
Burning sulfur (10): Gen 19:24; Ps 11:6; Isa 30:33; Ezk 38:22
One like son of man (14): Dan 7:13
Sickle (15,18): Joel 3:13; cp Mt 13:30,39-42
Winepress (19): Isa 63:3; Joel 3:13

Other Background:

144,000 (1-3): Rev 7:4
Name on foreheads (1): Rev 3:12; 7:3; cp Rev 13:17
No one could learn (3): Rev 2:17; 19:12

Greek Language Notes:

Ripe (15): lit. "dry," i.e., grain harvest

Basic Picture:

Is this prelude to 2nd coming?
Warriors ready, warnings sent, harvest about to begin?

Hermeneutical Indicators:

Blood flow: 1 gal/person x 200 million people / 200 miles = stream 6' x 3'; perhaps this pictures Jordan R and Dead S stained red by bloodshed

3. The 144,000, the 3 Angels and the 2 Harvests (14:1-20)

- a. 144,000 on Mt. Zion (1-5)
 - where? heavenly or earthly?
 - if earthly, not in chron order, as Lamb is there too
 - if heavenly, suggests they have died
 - what does "not defiled w/ women" mean?
 - literal: some special unmarried group
 - figurative: warriors not to have sexual relations

Deut 23:9ff, 1 Sam 21:5

firstfruits: used of X's resurrection (1 Cor 15:20,23);
also as picture of believers in general (Jas 1:18)

b. The Three Angels (6-13)

last opportunity to repent?

1st angel calls on all to fear & worship God

2nd announces fall of Babylon (more in chs 17-18)

3rd warns of consequences of worshiping beast & taking his mark

c. The Two Harvests (14-20)

possibly only one harvest seen, but looks like two:

a grain harvest & a grape harvest

Biblical background would suggest two aspects of X's return in view:

deliverance for believers

judgment for unbelievers

Chapter Fifteen

Location in Structure of Revelation:

Second Vision (4:1-16:21)

Seven Bowls (15:1-16:21)

Prepared (15)

Poured Out (16)

O. T. Background:

Seven plagues (1): Lev 26:18,21,23,27

Red Sea (2): Ex 14

Song of Moses (3): Ex 15:1ff (or Deut 32)

Tabernacle (5): Ex 25ff

Bowls (of blood) (6): Ex 24:6

Temple filled w/ smoke (8): Isa 6:4

Unable to enter (8): Ex 40:34-35; 1 K 8:10-11

Other Background:

Sea of glass (2): Rev 4:6 (now mixed w/ fire)

Passover fulfilled in kingdom (2-3): Lk 22:16

Dress of angels (6): cp Rev 1:13 & Jos, Ant 3.7.2

Bowls (7): B-M: drinking cups filled w/ God's wrath, cp Isa 51:17,22; more likely bowls used to sprinkle blood on altar, Zech 14:20; 2 K 12:13; Ex 27:3

Greek Language Notes:

nikao ek (2): free selves by victory (BAGD 234, 1d)

Basic Picture:

Angels as priests bring bowls (of blood?) from temple to pour on earth; cp Mt 23:35-36.

The righteous blood previously shed will now be avenged.

Seals: God's answer about to be **revealed**

Trumpets: God's answer **announced**

Bowls: God's answer **poured out**

Hermeneutical Indicators:

Strong Exodus theme

but this already connected w/ end in Isa 51:10-11

I. The Seven Bowls of God's Wrath (15:1-16:21)

1. The Bowls Prepared (15:1-8)

Christ himself opens seals, angels sound trumpets, pour out bowls

Sign in heaven (cp Rev 12:1, woman; Rev 12:3, dragon)

have seven angels w/ seven last plagues

“last” explained as completing God's wrath

7th bowl apparently destruction of Babylon (detailed in chs 17-18)

6th prepares for Armageddon at Lord's return (detailed in ch 19)

Exodus theme here?

resemblance of plagues to those of Egypt

ref to Song of Moses (3) cp Ex 15:1ff (Deut 32 also called Song of Moses)

heavenly Red Sea? (2) cp Rev 4:6 for sea of glass, now red from being

mixed w/ fire

tabernacle (5) = temple, but that of Mosaic period

may indicate that events here complete deliverance from bondage to Satan

& sin, as (1st) Exodus delivered from Pharaoh & slavery

Song of Moses (3-4)

praising God for his marvelous works, justice & truth

right that men should fear & glorify him

will be worshiped by all nations

Tabernacle Opened (5-6)
no longer hidden?
angels in priestly attire

Bowls (7)

Beasley-Murray (cp Heb & Gk in Isa 51:17,22) thinks these drinking cups filled w/ wine of God's wrath; cp Rev 16:19
but temple scene, plus use of Gk term *phiale* in LXX points to bowls used in sprinkling blood on altar (see Zech 14:20; 2 K 12:13, grouped w/ trumpets; Ex 27:3) for use of bowls filled w/ blood, see Ex 24:5-8 and Lev 16:11-19
yet Zech 9:15 suggests combination of two figures (note also ref to trumpet in v 14; whole passage is eschatological)
main idea expressed in two ways: mankind in rebellion against God will get back what they have given:
wine to make drunk those who made others drunk
blood poured out on altars due to human sin now being poured back on earth

Smoke fills Temple (8)

smoke also at Sinai (Ex 19:18), dedication of tabernacle (Ex 40:34),
dedication of temple (1 K 8:10-11), so no one enters
theme: man unable to stand when God acts?
perhaps picture of God's holiness & wrath against sin?

Chapter Sixteen

Location in Structure of Revelation:

Second Vision (4:1-16:21)
7 Seals (5-7)
7 Trumpets (8-11)
7 Bowls (15-16)

O.T. Background: [pe = plagues of Egypt; cc = covenant curses]

Pour out wrath (1): Ps 69:24; Isa 42:25; Jer 7:20; 42:18; 44:6; Lam 4:11; Nah 1:6 (more common image "kindled")
Sores (2): Ex 9:9-11 (pe); Deut 28:35 (cc)
Water => blood (3-4): Ex 7:20 (pe); cp Gen 4:10; Num 35:33; Mt 23:35; Rev 6:10
Scorch by sun (8): Ps 121:6; Deut 28:22 (cc)
Darkness (10): Ex 10:21ff (pe); Deut 28:28-29 (cc)
Euphrates (12): boundary of Israel: Gen 15:18; Deut 1:7; dry up: Isa 11:15
Armageddon (16): Jud 5:19
City/ies fell (19): Josh 6:20; Jer 51:44; Ezk 38:19

Every island flees (20): Ps 46:2; Isa 54:10; Jer 4:24; Ezk 38:20
Huge hailstones (21): Josh 10:11; Ezk 13:13; 38:22

Other Background:

2nd bowl (3) like 2nd trumpet (8:8-9)
3rd (4) like 3rd (8:10-11)
5th bowl (10ff) like 4th trumpet (8:12)
6th bowl (12ff) like 6th (9:13ff)
Gather for battle (14): cp Rev 17:14; 19:19
Every island flees (20): Rev 6:14

Greek Language Notes:

helkos (2): sore, abcess, ulcer

Basic Picture:

God's wrath poured out on earth in form of returned blood from sacrifices

Hermeneutical Indicators:

Bowls are escalation of trumpets
Parallels to Exodus plagues & covenant curses
Short timespan (10-11)
Purpose? cp Ex 9:14-16

2. The Bowls Poured Out (16:1-21)

God's wrath poured out on earth

- a. 1st Bowl (2) sores on people w/ mark of beast
- b. 2nd Bowl (3) sea becomes blood so all life in it dies
(cp 2nd trumpet, where 1/3 die)
- c. 3rd Bowl (4-7) fresh water becomes blood
just retribution: shed blood => blood to drink
(cp 3rd trumpet)
- d. 4th Bowl (8-9) sun scorches
notice ref to (lack of) repentance (9)
- e. 5th Bowl (10-11) darkness of beast's kingdom
(cp 4th trumpet: there 1/3, here complete, darkness)
ref to sores recalls 1st bowl, so app close together
again, men refuse to repent (11)

f. 6th Bowl (12-16) Euphrates dried up (cp Rev 9:14)
to prepare way for kings of East to gather to fight God
note God in control, even as Satan et al rebel

note interlude (15):

Christ coming like thief
stay awake, have clothes

Armageddon - Heb for "mount Megiddo"

fortified city at edge of large plain of Esdraelon

see Judg 5:19: Deborah's victory near there

2 K 23:29-30: Josiah killed there

Zech 12:11: eschatological

g. 7th Bowl (17-21) Earthquake, hail
worst earthquake ever (since humans on earth)
Babylon destroyed by God
gets God's winecup of wrath
note also Babylon destroyed by beast (17:16)
hailstones weighing 100 lb each
men still curse God (no repentance)

Chapter Seventeen

Location in Structure of Revelation:

2nd Vision (4-16)

3rd Vision (17:1-21:8)

Babylon Destroyed (17:1-19:5)

Woman on the Beast (17)

O.T. Background:

Harlot figure (1)

Israel as harlot: Isa 1:21; Jer 2:20; Ezk 16

Pagan city as harlot: Isa 23:15-17; Nah 3:4

Babylon (5)

Tower of Babel: Gen 11

Later city: Jer 50-51

by many waters (1): Jer 51:13

gold cup (2,4): Jer 51:7

shed blood of saints (6): Jer 51:35,49

pictured as mountain (9): Jer 51:25

7 Heads (3,7): 4 beasts of Dan 7 have 7 heads total
10 Horns (3,7): 4th beast has 10 horns; other 3 not horned type (lion, bear, leopard)
7 kings (10): combine Isa 52:4 w/ 4 kings of Dan 2,7

Other Background:

Woman riding beast (3ff): cp pagan Europa myth
Babylon the Great (5): Rev 16:19; 18:2
7 Hills (9): traditional description of Rome
7 Kings (10-11): Roman emperors or world empires?
Make war against Lamb (14): Rev 16:14; 19:19

Greek Language Notes:

parestai (8): is coming
gnome (13): design, mind, opinion, purpose
eremoo (16): depopulate, lay waste

Basic Picture:

Harlot Babylon as in league with beast & opposed to saints

Hermeneutical Indicators:

OT background
Identity of harlot? apostate church?
mercantile city? (more evidence in ch 18)

V. The Third Vision (17:1-21:8): The End

A. Babylon Destroyed (17:1-19:5)

1. The Woman on the Beast (17:1-18)

- a. John shown vision of harlot/prostitute (1-2)
 - sits on many waters (explained in 17:15)
 - committed adultery w/ kings of earth
 - inhabitants of earth drunk w/ her wine (cp 14:8)

b. OT Background: Harlot Figure

(1) Israel as Harlot

Isa 1:21: minor feature, but some parallels to Rev in Isa 2 & 4

Jer 2:20 set in context (vv 2, 32) of bride

becoming faithless; developed in detail in ch 3

Ezk 16: whole chap is allegory of Jerusalem as castoff child, raised & married by God, turning to harlotry

Basic idea is that of unfaithfulness to husband

(2) Pagan City as Harlot

Isa 23: destruction of Tyre foretold; harlot imagery in vv 15-17
wailing of merchants (cp Rev 18:11ff) in vv 1-2; Isa 24
seems eschatological

Nahum 3:4 pictures Nineveh as harlot; v 11 her drunkenness; v 16
innumerable merchants

Basic idea of figure is that of allurement of nations via
merchandising (Isa 23:2) & sorcery (Nah 3:4)

c. Description of Woman (3-5)

sitting on beast (seems to be that of Rev 13:1)

richly dressed, jewelry, golden cup

title on forehead: "Babylon the Great"

drunk w/ blood of saints

d. OT Background: Babylon

Hebrew word is "*Babel*"

Tower of Babel: man's civilization in rebellion against God?

Babylon: world empire which took Judah captive?

but beast seems to represent world empire, so harlot something
different?

note esp Jer 50-51 on destruction of ancient Babylon and parallels
in Rev 17 & 18

pictured as gold cup, making nations drunk (51:7)

by many waters (51:13)

shed blood of saints (51:35,49)

pictured as mountain (51:25; cp Rev 17:9)

urged to flee it (50:8; 51:6,9,45; cp Rev 18:4)

e. John astonished (6-7)

Why? not told

Some suggest that this is harlot church of end times, emphasizing figure of
harlot as unfaithfulness of professing believers, parallel to
unfaithful Israel in OT

Yet main parallels are with pagan cities with their economic and political
power

Possible that figure picks up both ideas, but if only one, then it is pagan
city

f. The Angel's Explanation (7-14)

more info on beast than on woman

told she is great city which rules over kings of earth (17:18)

that she sits on 7 hills (17:9), reminding John's readers of Rome

beast: once was, now is not, will come out of abyss & be destroyed (app "not" at John's time)

7 heads = 7 kings: 5 have fallen, one is, one to come

beast (once was & now is not) one of 7, also an 8th

many try to identify with Roman emperors, but won't work well

because of 3 emperors in one year:

[Julius]	1	
Augustus	2	1
Tiberius	3	2
Caligula	4	3
Claudius	5	4
Nero	6	5
[Galba]	?	?
[Otho]	?	?
[Vitellius]	?	?
Vespasian	7	6
Titus	8	7
Domitian	9	8

seems to work better with world empires:

Egypt	1 \
Assyria	2 five
Babylon	3 have
Persia	4 fallen
Greece	5 /
Rome	6 one is
Broken Rm?	7 must remain for a while
Antichrist	8 one of the 7 (now is not)

ten horns: cp ten horns of Dan 7 beast and 10 toes of Dan 2 image;
app subrulers under beast to join beast in fighting Christ
(see ch 19)

g. Harlot Destroyed (15-18)

hated & ruined by beast and his ten kings (16)

knocked down by earthquake (16:19)

perhaps God damages and kings plunder

Location in Structure of Revelation:

3rd Vision (17:1-21:8)
 Babylon Destroyed (17:1-19:5)
 Woman on the Beast (17)
 The Judgment of Babylon (18:1-19:5)

O.T. Background: [*Babylon, +Nineveh, #Tyre, %Edom, ^Israel]

Fallen, fallen, etc. (2): Isa 21:9*
Haunt of demons, etc. (2): Isa 13:20-22*; Isa 34:13-15%; Jer 50:39; 51:37*; Zeph 2:14-15+
Nations drunk w/ wine of her adulteries (3): Jer 51:7*
Merchants rich from her luxuries (3): Ezk 27:9-25#
Come out of her, my people (4): Jer 51:45; 50:8; 51:6*
Give her what she has given (6): Jer 51:6,24,56*
I sit a queen, etc. (7): Isa 47:7-8*; Zeph 2:15+
Destruction in a day (8): Isa 47:9*; Jer 50:30-31*
Lament of kings, merchants, sailors (9-19): Ezk 27:28-36#; sailors (39), kings (35),
 merchants (36)
List of cargoes (12-13,16): Ezk 27:12-24#
Sink like stone (21): cp Jer 51:63-64*; Ezk 27:25-27#
Music, bridegroom, etc. (22-23): Isa 24:7-13 (earth); Ezk 26:13#; Jer 7:34; 16:9; 25:10^
Merchants world's great men (23): Isa 23:8#
Magic spells (23): Isa 47:9,12*; Nah 3:4+
Shed blood of saints (24): Jer 51:49*

Greek Language Notes:

soma (13): slave
krinein to krima (20): pronounce judgement (see *BAGD*, 450 5a)

Basic Picture:

Calamity of Babylon's fall; destruction of its wealth & gaiety

Hermeneutical Indicators:

Nearly all OT allusions to pagan cities (see *+#) rather than Israel (^); suggests apostate
 Israel or apostate church not best identifications
Suggest capital city of beast's empire, or possibly civilization itself

2. The Judgment of Babylon (18:1-19:5)

mainly a series of dirges and laments very similar to those on Babylon in Isa 21 and Jer 51 and one on Tyre in Ezk 27, and for Jerusalem in Lamentations

main themes are:

complete destruction of city

punishment was deserved

those who profited from city will lament:

kings, merchants, sailors

rejoicing for those who were harmed by her or who care about justice being done

who is the harlot?

suggest she is that which is attractive and seductive about

economic/political power; civilization; the world; mammon; man's worship of things

Chapter Nineteen

Location in Structure of Revelation:

Third Vision (17:1-21:8)

Babylon Destroyed (17:1-19:5)

Final Victory (19:6-21:8)

Marriage of Lamb (19:6-11)

Second Coming (19:11-21)

O.T. Background:

Prostitute, adulteries (2): see chap 17

Marriage of Lamb/bride (7-8): Ps 45

Clean clothes = righteousness (8): Isa 61:10; Zech 3:4ff

Judges/wars (11): Ps 9:8; 96:13; 98:9; Isa 11:4; Zech 14:3

Robe bloody (13): Isa 63:1-3

Armies of heaven (14): Deut 33:2-3; Zech 14:5

Sword of mouth (15): Isa 49:2; cp Isa 31:8

Smite nations (15): Isa 11:4; 30:28,31; cp Zech 14:12

Rule w/ rod of iron (15): Ps 2:9

Tread winepress (15): Isa 63:3; Joel 3:13

Thigh (16): Gen 24:2,9

Call to birds (17-18): Ezk 39:4,17-20

Beast/king/armies (19): Ps 2:2,12; Ezk 38:16; Zech 12:3;14:2

Other Background:

Marriage of Lamb/bride (7-8): Matt 22:2; Eph 5:32
Fall at his feet (10): Acts 10:25-26; Rev 22:9

Greek Language Notes:

meros (16): thigh
deipnon (17): dinner, supper, banquet

Basic Picture:

Rejoicing over destruction of Babylon
Marriage supper of Lamb (Christ) & bride (His people)
Second coming

Hermeneutical Indicators:

Wedding: parallels to Ps 45 & Matt 22 looks like defeat of enemies precedes wedding
See OT parallels re/ sequence: 2nd coming followed by Millennium

B. Final Victory (19:6-21:8)

1. The Marriage of the Lamb (19:6-10)

bride = believers collectively (Eph 5:25-33, man & wife cp to Christ & church;
Gal 4:21-31, Sarah & Hagar analogy; Rev 21:2,9;22:17, bride as New
Jerus; plus OT background of bride/wife)
marriage supper (cp Matt 22:1-14, parable of marr supper; Matt 26:29, drink wine
in kingdom)
when?
in heaven before return (pre-trib view)
on earth after return (post-trib view);
preannouncement, like that of fall of Bab in 14:8

2. Christ's Second Coming (19:11-21)

rider on white horse - Christ (see further)
description like glorified X in 1:14
many crowns (rule many realms?)
cp dragon 7 crowns (12:3; seven empires?) & beast 10 crowns (13:1; ten
kings?)

name no one knows - future? (2:17); beyond human? (Jdg 13:18)
robe dipped in blood - winepress analogy? his own blood?
name is Word of God - cp Jn 1:1
armies of heaven - angels? believers? prob both
sharp sword - X's punishing word
iron scepter - Ps 2
treads winepress - Isa 63
name: King of k's, Lord of l's
birds called to dine - cp Ezk 39
the battle (19-21)
 beast, kings, armies oppose (cp 16:14,16;17:14)
 beast & false prophet captured (nothing about how)
 thrown into lake of fire
 rest (kings, armies) killed by X's sword
birds gorged on their bodies
two wedding suppers?

Chapter Twenty

Location in Structure of Revelation:

3rd Vision (17:1-21:8)
 Final Victory (19:6-21:8)
 Millennial Rule (20:1-10)
 Last Judgment (20:11-15)

O.T. Background:

Bind, imprison (2,3): Isa 24:21-22
Thrones, judging, ruling (4): Dan 7:9,10,22,26
1000 years (2ff): Ps 90:4 (cp Isa 24:22; Ezk 39:12; Dan 7:12; Zech 14:16)
Gog & Magog (8): Ezk 38:2; 39:1
Like sand of seashore (8): Gen 22:17; Ezk 38:9,15-16
Fire from heaven (9): Ezk 38:22; 39:6
Lake of fire (10,14-15): Isa 30:33; Dan 7:11
Last judgment (11-15): cp Ps 50; Mt 25
Sky vanish (11): Isa 34:4
Books opened (12): Dan 7:10
Book of life (12): Ex 32:32; Dt 29:20; Dan 12:1; Mal 3:16; cp Lk 10:20; Rev 3:5; 21:27

Other Background:

Abyss (1,3): Lk 8:31; Rev 9:1,2,11; 11:7; 17:8 (13:1?)

Bind, imprison (2,3): 2 Pet 2:4; Jude 6
Thrones, judging, ruling (4): Mt 19:28; Rev 2:26-27; 3:21
1000 yr (2ff) 2 Pet 3:8
2nd death (6,14): Rev 2:11; 21:8
Lake of fire (10,14-15): Rev 19:20
Earth & sky vanish (11): 2 Pet 3:10; Rev 6:14

Greek Language Notes:

epi (1): in, draped over
krima (4): dispute, verdict, judgment, authority to judge
pelikizo (4): behead, decapitate
platos (9): broad plain, breadth, width

Basic Picture:

Satan bound while saints rule, then last judgment

Hermeneutical Indicators:

Suggest ch 20 follows ch 19 given continuities between chapters 19-20 and "silver age" features in OT allusions (see Appendix, pages 54-56)

3. The Millennial Rule (20:1-10)

how does this relate to previous chapter?
Premill: continues chronological sequence
Amill: (usually) recapitulation
suggest that continuation most natural:
dragon, beast & false prophet gather armies (16:13-14)
b & fp arrested
what happens to dragon?
in 20:2 also arrested, but put in abyss
in amill view, this not described until put in lake of fire, 20:10,
abyss here is just coincidence
Christ comes to reign (19:15), saints to reign w/ him (2:26-27; 3:21)
now saints reign (20:4,6)
those who reign (20:4) were previously killed for not worshipping
beast who was just disposed of (19:21)
parallels events in Zech 14, with threatening rule over survivors
Satan temporarily bound tightly so as not to deceive nations (2-3); is this
applicable today?

saints reign (4-6)
debate over whether all saints or only (say) martyrs
suggest all, but martyrs singled out for encouragement
first resurrection, app in contrast to another (11-14)
cp 1 Cor 15:22-26: resurrection of Christ, of his people, at end
Satan's doom (7-10)
released from abyss
able to gather multitude to follow him
millennium as "silver age" w/ unbelievers still living
multitude destroyed w/ fire from heaven
Satan put where b & fp earlier put

4. The Last Judgment (20:11-15)

great white throne (common name for this judgment)
think also seen in Ps 50, Matt 25, each w/ distinct emphases
earth & sky flee from it (not in our dimension?)
apparently resurrection involved (1st res above)
basis of judgment: works and/or book of life
faith + works? faith or works?
sea, death, Hades give up dead (3 or 2?)
death & Hades thrown in lake of fire (last enemy death)
2nd death if not in book of life

Chapter Twenty One

Location in Structure of Revelation:

3rd vision (17:1-21:8)
Final Victory (19:6-21:8)
New Heavens & New Earth (21:1-8)
4th vision (21:9-22:5)
New Jerusalem (21:9-27)
River of Life (22:1-5)

O.T. Background:

New heavens & earth (1): Isa 65:17; 66:22; cp 2 Pet 3:13
New Jerusalem (2): Isa 54:11-12; 65:18; cp Gal 4:26
Bride (2,9): cp Isa 54:1-2; Ps 45:9; Rev 19:7-8
God dwelling w/ men (3): Ex 25:8; 2 Chr 6:18; Ezk 48:35; Zech 2:10
He their God (3): Lev 26:12; Jer 32:38; Ezk 37:27-28; Hos 2:23
Wipe away tears (4): Isa 25:8; 35:10; 51:11; 65:19

No more death (4): Isa 25:8; cp 1 Cor 15:26; Rev 20:14
All things new (5): see new h & e, above
Drink w/o cost (6): Isa 55:1; cp Jn 4:10,13-14; Rev 22:1
High mountain (10): Isa 2:2; Zech 14:10
Description of New Jerusalem (11ff): Isa 54, 60
Jewels (19-21): h.p. breastplate (Ex 28:17-20); king of Tyre in Eden (Ezk 28:18)
No sun or moon (23): Isa 24:23; 60:19-20
Kings bring splendor (24): Isa 60:3,5ff
Book of life (27): see Rev 20:12 note

Other Background:

Alpha & Omega (6): Rev 1:8; 22:13
He who overcomes (7): Rev 2, 3

Greek Language Notes:

skene (3): tent, booth, dwelling, lodging
tetragonos (10): rectangle, square
plateia (12): wide road, main street, square

Basic Picture:

Eternal state of blessed described

Hermeneutical Indicators:

Extensive use of OT allusions
How much figurative?

5. New Heavens & New Earth (21:1-8)

new heavens & new earth (atm? universe?)
no longer any sea (ocean? Mediterranean?)
New Jerusalem as bride (city/people)
dwelling of God w/ men (reversal of Eden)
no tears, death, pain, mourning
God's word: this is true! (5)
Alternatives set forth (6-8)
overcomers inherit
cowardly, etc., 2nd death

VI. The Fourth Vision (21:9-22:5): The Beginning

poss this functions like interludes earlier, detailing or giving another perspective on what has gone before, in this case 21:1-8

reason for seeing new vision is phrase "come, I will show" as in 4:1 and 17:1

A. The New Jerusalem (21:9-27)

"coming down": is this indication of movement or of connection between heaven & earth? note same phrase in 21:2 (cp airplane coming down to land vs stairway coming down from 2nd floor)

bride is city: how fit w/ bride = church?
might say city is symbol for church
suggest that city is church's home, natural identity between home & inhabitants;
that city & inhabs mutually glorify one another

description of city

shines w/ God's glory

several precious materials mentioned, but they are different from such today:
jasper like crystal, pearls big enough to be gates; gold transparent like glass

suggest changed natural order?

glory of city resembles that of science fiction, fairy tales; truth is greater than fiction; man's view of future w/ growing technology becoming more like Bible's?

gates & foundations named for 12 tribes & 12 apostles

clearly unity of church & Israel here, if not earlier

parallel passage in Isa 54:11-12

great beauty & wealth at least implied

no temple: God & the Lamb are its temple
dwelling of God is now with men

God & the Lamb its light

no need for sun, moon (doesn't explicitly say they don't exist)

no night

nations, kings bring their glory into it

no sin or sinners enter, only saved

Chapter Twenty Two

Location in Structure of Revelation:

4th vision (21:9-22:5)
River of Life (22:1-5)
Epilogue (22:6-21)

O.T. Background:

River of life (1): Ezk 47:1-12; Zech 14:8 (& 13:1?)
Tree of life (2,14): Gen 2:9; 3:22; Ezk 47:12
No more curse (3): Gen 3:14-19; cp Rom 8:20-22
See his face (4): Ps 17:15; 42:2; cp Jn 1:18; Heb 12:14
Coming soon (7,12,20): Isa 48:3; 60:22
Don't seal up (10): Dan 12:4; cp Rev 5,6
Continue to do evil (11): Ezk 3:27; 20:39; Dan 12:10
Reward w/ him (17): Isa 40:10; 62:11
Give as deserved (17): Job 34:11; Ps 62:12; Jer 17:10; Ezk 18:20; cp Mt 16:27; 1 Cor 3:12-15; 2 Cor 5:10
Outside (15): Dt 23:18; Isa 66:22-24; cp Mt 8:12; 22:13; 25:11-12
Root of David (16): Isa 11:1,10
Morning star (16): Ps 36:9; Isa 9:2; 42:6; 49:6; 58:10; 60:1; Mal 4:2
Whoever thirsty (17): Isa 44:3; 55:1; Jer 2:13; 17:13; Zech 14:8; cp Jn 4:10
Don't add or subtract (18-19): Dt 4:2; 12:32; Prov 30:6

Other Background:

Alpha & Omega, Beg. & End (13): Rev 1:8,17; 21:6
Morning star (16): 2 Pet 1:19; Rev 2:28

Greek Language Notes:

enteuthen kai ekeithen (2): on either side
therapeia (2): service, care, healing
epi (16): (dat) about, concerning (*BAGD* 287 II i delta)

Basic Picture:

End of description of eternal state
Closing of book with summary, exhortations, warnings

Hermeneutical Indicators:

Strong connection with Genesis as sort of mirror image
Genesis and Revelation like bookends to canon?

B. The River of Life (22:1-5)

parallel to Ezk 47, but there seems millennial
strong recall of Eden
 waters flowing out
 tree(s) of life
 no more curse
 presence of God
throne moved to earth?
servants w/ name on foreheads
reign for ever & ever

VII. Epilogue (22:6-21)

Book Attested (6-9)

by angel - from God, so true
by Christ - coming soon, so keep words
by John - I saw it

[why episode re/ angel? to show not from Satan? warn against angel worship?]

Book Not Sealed (10-11)

in contrast, apparently, to Daniel (12:4), which is sealed
 time is near?
 not much nearer than Dan's time chronologically
 but much nearer re/ events of salvation history since crucifixion &
 resurrection intervene

continue to do wrong?

 poss a threat, as in Ezk 3:27; 20:39; Dan 12:10

 a time when one's destiny can no longer be changed?

Summary Lessons (12-15)

Christ coming w/ rewards for everyone
Blessed are those who wash robes
Outside are dogs (cp Isa 66:24)

Additional Attestation (16)

given by Jesus to angel to John for churches

Final Invitation (17)

from Spirit, bride, individual believer

Warning Against Tampering (18-19)

Benediction (20-21)

come!

grace!

Appendix

Gematria and Revelation

The practice used in ancient times to represent numbers by letters of the alphabet led rather naturally to the symbolic/ interpretive device known as *gematria*, in which words were coded by the sum of the numerical values of their letters. This is commonly thought to be the technique used in Rev 13:18, where we are told that the number of the beast's name is 666 (a few mss have 616 or 646).

In the Hebrew and the Greek languages, the assignment of numerical values to the letters is similar (different from Roman numerals, where only a few of the letters have numerical value). The first nine letters of the alphabet represent the numbers one through nine. The next nine represent ten through ninety. The remaining letters represent 100 through 400 (Hebrew) or 900 (Greek). Since Greek had only 24 letters at NT times, the additional three symbols needed to make 27 were provided by resurrecting or continuing the old letters vau/digamma, koppa and sampi for the values 6, 90 and 900, respectively. The following chart indicates the correspondences:

Mod	Gk	Heb	Rom	Mod	Gk	Heb	Rom	Mod	Gk	Heb	Rom
1	α	□	I	10	ι	□	X	100	ρ	□	C
2	β	□		20	κ	□		200	σ	□	
3	γ	□		30	λ	□		300	τ	□	
4	δ	□		40	μ	□		400	υ	□	
5	ε	□	V	50	ν	□	L	500	φ		D
6	ς	□		60	ξ	□		600	χ		
7	ζ	□		70	ο	□		700	ψ		
8	η	□		80	π	□		800	ω		
9	θ	□		90	ϝ	□		900	ϝ		

Some calculations suggested for Rev 13:18:

1. The simplest (and standard) numerical transcription of 666 is χξς (using the final sigma for vau). This has been seen as the abbreviation of Christ, χς, with the snake-like letter ξ in the middle, and thus “the serpent’s Christ.”
2. Irenaeus noted that the Greek word for Latin, λατεινος, added up to 666. The numerical value of Jesus in Greek, Ιησους, is 888. The antichrist falls short of perfection, 777, and Jesus surpasses it!
3. Several commentators, believing that Revelation sees a resurrected Nero as the antichrist, have noted that “Neron Kaisar” in Hebrew, נרון קיסר, gives 666.

Background to Revelation 19-20

Theological Background:

Various Views on the Chronology of the Rev 19 - 20 Transition

1. Continuation: 2nd Coming (e.g., Beasley-Murray, Ladd, Walvoord)

Chapter 20 continues in chronological succession after chapter 19, which narrates Jesus' second coming:

19:11-21	20:1-6
Second Coming	Millennium

2. Continuation: Not 2nd Coming (e.g., Barnes, Caird)

Chapter 20 continues in chronological succession after chapter 19, but 19 is not a description of the 2nd coming:

19:11-21	20:1-6
Christ's Triumph (not visible return)	Church Age/Golden Age

3. Recapitulation (e.g., Hendriksen, Kik, Wilcock)

Chapter 19 carries us to second coming; chapter 20 goes back to beginning of church age, when Satan bound

19:11-21
Second Coming
20:1-6
Church Age - Satan Bound

O.T. Background - Allusions

Judges/wars: Ps 9.8; 96.13; 98.9; Isa 11.4; Zech 14.3

Robe in blood: Isa 63.1-3

Armies of heaven: Deut 33.2-3; Zech 14.5

Sword of mouth: Isa 49.2

Smite nations: Isa 11.4

Rule w/ iron rod: Ps 2.9

Tread winepress: Isa 63.3; Joel 3.13

Call to birds: Ezk 39.4,17-20

Beast/kings/armies: Ps 2.2,12; Ezk 38.16; Zech 12.3; 14.2

Thrown in fire: Isa 30.33; Dan 7.11

A Suggested Solution to the Millennial Question

Response to "Continuation: Not Second Coming" View:

If Rev 19 not 2nd coming, then Revelation, the eschatology book par excellence, does not narrate same!

This passage looks as much like the 2nd coming as any in Scripture; why do you believe in a 2nd coming?

Response to "Recapitulation" View:

Continuity Argument: Several features in Rev 19 show continuity into Rev 20:

1. Satan, Beast, False Prophet Punished

All 3 gather armies for battle (16:13-16)

Armies gather to make war on Christ (19:19)

B & FP thrown in lake of fire (19:20)

Satan put in abyss (20:1-3)

(Is this continuity merely accidental?)

2. Persecution by Beast & False Prophet

B & FP disposed of, w/ specific reference to mark of B and worship of image (19:20)

Martyrs brought to life who had not received mark of B nor worshiped image (20:4)

(How can saints rule during reign of B & FP if still being martyred, esp if B & FP eschatological?)

3. Coming of Christ

Comes to judge & make war (19:11)

Comes to smite nations & shepherd them w/ rod of iron (19:15)

Overcomers promised a part in this: authority, rule, rod of iron (2:26-27); share throne w/ X (3:21)

X and armies of heaven smite/fight nations (19:19-21);

Thrones for judgment set; saints rule w/ X 1000 yr (20:4)

(Judgment/rule is purpose of coming in 19, occurs in 20)

Allusion Argument: OT passages alluded to in Rev 19 often show "silver age" features fitting millennium following 2nd coming:

1. Zechariah 14

Lord comes w/ holy ones to wage war against nations gathered against Jerusalem (1-5)

Lord destroys them miraculously (12-15)

Subsequent silver age (16ff)

survivors

must come to Jerusalem yearly

threatened w/ drought if disobedient

(Definitely after, doesn't sound like eternal state)

2. Daniel 7

(Description of beast in Rev 13 parallel to Dan 7; Rev 19 records his destruction)

Beast thrown in fire (11); cp Rev 19:20

Thrones set for judgment (9-10); cp Rev 20:4

Universal dominion given Son of Man (13-14) and saints (22); cp Rev 20:4 (reign w/ Christ)

Subsequent silver age?

reign of saints follows Beast's destruction (26)

other beasts live on without power after Beast's destruction (11-12)

3. Isaiah 30-32

God defeats nations with breath of mouth (30:27-28), w/ a sword not of man (31:8), coming down on Mt. Zion (31:4)

Casts leader (king of Assyrians?) into fire (30:33)

Subsequent silver age?

young Assyrians become forced labor (31:8)

God's king & rulers will rule righteously (32:1ff)

4. Joel 3

God will gather all nations and judge them in Valley of Jehoshaphat (1-2)

His activity is pictured as threshing, trampling grapes, God roaring from Zion (13-14)

Jerusalem will be safe and holy (16-17)

Subsequent silver age?

nations sold as slaves (6-8)

Egypt, Edom desolate (19)

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